The Effigies
Of the late Learned Divine
Stephen Charnock. B. D.

Sold by Tho. Cockerill att the 3 Leggs in ye Poultry.

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THE

WORKS

Of the late LEARNED DIVINE

Stephen Charnock, B.D.

VOL. II.

BEING SEVERAL

DISCOURSES

UPON VARIOUS

DIVINE SUBJECTS.

The Second Edition Corrected.

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TO THE

READER.

THE quick Sale of this Excellent Author's former Volume, *Viz.* His *Diſcourſes upon the Exiſtence and Attributes of God*, as well as that of *Divine Providence*; conſidering how heavily the Works of ſome others on ſuch like Subjects have gone off in our decrepit Age, may be abundant Evidence what acceptance they have found with the judiciouſly Pious, who converſe with Books: and thereupon afford perſwaſive hopes, that more of the genuine and uſeful iſſue of the ſame Father, not leſs like to him than thoſe born before, will yet be more favourably entertained. Wherefore preſuming we have not any way impeach'd our Reputation by any thing we wrote in the foregoing Prefaces; if thou wilt (without any Repetition of the ſame, with reſpect to theſe) but give us credit till thou haſt took a diſtinct view by a due Proportion of the ſeveral well-made Parts and Features here preſented to thine Eye by us, who were deſired to perform this Office of Love to our deceaſed worthy Friend, we doubt not but thou wilt eaſily ſay, As *thoſe* Treatiſes *were*, ſo *theſe are* *; yea (as *Joſeph's* Brethren ſaid †) *all ſons of one man in the land of Canaan* (above), *each one reſembling the children of him that now reſts from his labours, and his woks do follow him* *, *being made a king and prieſt unto God the father of our Lord Jeſus Chriſt*, †whom he *ſerved with his ſpirit in the Goſpel* *: Which the choice Heads of Evangelical Truths clearly open'd, and practically applied in *this Volume* may largely atteſt, and ſo give a *ſuperſedeas* to any further Recommendation of ours: The rather, when thou maiſt be fully aſſured, that a conſiderable part, namely, the Learned and Spiritual *Diſcourſes of Regeneration*, were carefully Copied out by one * of the former happy Undertakers; and tho another who attain'd to the Skill of perfectly reading his Manuſcripts, was cheifly employ'd in Tranſcribing the major part of this Great Work from the Authors own Copy; yet the Tranſcript hath been diligently compar'd with the Original, by the other * of the former Tranſcribers, before we read it each of us ſeparately, and afterwards thoſe paſſages conjunctly, in conſultation together; wherein either of us conceived any little ſcruple might ariſe concerning the Authors genuine ſenſe, we ſaw re-examined, being ſtudious to do him all the right we could, and give his own meaning in his own words unto the World, without adventuring to interpoſe our own conceptions. Yet after our utmoſt care, and the vigilant Superviſal of the Preſs by an Ingenious perſon *, who did much honour the Author, we doubt not but had he himſelf ſurviv'd the Publication of what now appears, he would have ſweetned and given grace to ſome lines, that we preſume not to alter. If then there ſhould be found ſome things leſs clear, or any Metaphor leſs pleaſing, there be other things of greater weight ſingularly well delivered, will abundantly compenſate it; yea, which will greatly inform the judgment, affect the ſerious heart, and notably quicken to the main buſineſs of Religion. And poſſibly, as the Remains of the Prophet *Eliſha* *, which *revived the man* that was occaſionally *let down into his ſepulchre*, be a means, under Gods gracious influence, to enliven ſome ſpiritually dead Soul, ſet him upright, and enable him to run the ways of Gods Commandments: Or, like the *writing* left behind *Elijah* * ſerve to warn ſome who are contributing to the *Removal of the Goſpel* from among us. However, this *later*, with the *former Volume*, will evince to thoſe who are addicted to an over-haſty cenſuring Men of his perſwaſion, without any Juſt grounds, what his great Soul was moſtly exerciſed about; namely, not matters of human policy, but the great things *of the kingdom of God*; not *meats and drinks*, i. e. meer circumſtances, but the eſſentials and ſubſtantials of the Chriſtian Inſtitution, *righteouſneſs, and peace, and joy in the holy Ghoſt* *: which we are confident he hath explain'd very conſonant to the *Doctrinal Articles of Religion*, drawn up by our firſt Reformers, and ſubſcribed by the Miniſters of the Church of *England*. We know,

* *Judg.* 8. 18. † *Gen.* 42. 11, 13.

* *Rev.* 14. 13. † — 1. 5. * *Rom.* 1. 9.

* *Mr.* Wicketſ.

* *Mr.* Nicli. Aſhton.

* *Mr.* Taylor.

* 2 *Kin.* 13. 21.

* 2 *Chron.* 21. 12 compar'd with 2 *Kin.* 2. 11. & — 3. 11.

* *Rom.* 14. 17

know not that he doth at all vary from them, or other of the Reformed Churches. Diſcipline he doth not inſiſt on. And we ſuppoſe Ingenious Readers, if they find in any little matter his Sentiments different from their own, will freely give an allowance for a fair interpretation of the Authors ſenſe, at leaſt in a poſthumous work, and not wire-draw any Sentences a working fancy might produce, and not review, to make them look crooked; conſidering what we are put in mind of in this Book, * *Viz. Every error in the head doth no more deſtroy the truth of Faith, than every miſcarriage in the life, through infirmity, nulls the being of Grace; or every ſpot upon the face impairs the beauty and features of it.*

* *Pag.* 607.

Some, who have heartily bleſſed God for thoſe good things they have already received ſince this Authors departure, (and we have no ſmall engagement upon us to be thankful to God for good Books, when there be ſuch ſwarms of bad ones) do with greedy eyes long to peruſe his Meditations upon the propoſed Subjects: which now appearing to their view, we are perſwaded will eaſily gain their grateful acknowledgments that they are not diſappointed, when they here find the fruitful products of the very ſame ſpirit of Mr. *Charnock*, which was of no ordinary elevation.

And however in the *Diſcourſe of Chriſts Exaltation* there be ſome few materials which be of the ſame import with ſome of thoſe in that *of Reconciliation*, yet handled with an acceptable variety: this might eaſily ſo fall out in the courſe of his celebrated preaching, not deſigning to lay them together in one Volume, without the leaſt diſparagement; Yea, now they are Printed, the *bottomleſs pit being opened* * by the *Papiſts*, cauſing ſmoke to ariſe thence to trouble the eyes of real Chriſtians; the inculcating of ſuch choice notions ſeems to be an Angelical voice from *Heaven opened*, * to direct Gods choſen ones into that way of truth which others have not known. And if in two or three ſmaller Tracts the Author ſeem not altogether ſo elaborate as in his other pieces; it cannot but be granted, that they were ſome occaſional Sermons compoſed in great ſtraits of time; yet ſuch as kindly ſavour of the ſame ſpirit with the reſt; unto which it was thought fit to annex them, that there might not be any occaſion to mutter, that we had kept back part of what was primarily dedicated to the uſe of the Church; or locked up in ſecret any pieces of ſo good an Author, whoſe buſineſs whiles he liv'd, was to benefit others. Being happy in verifying the *Arabick* Proverb, *Viz. That that learned Scholar is the worſt of men, who doth not profit others by his learning.*

* *Rev.* 9. 2.

* 9. 11.

As to that Diſcourſe about *The Spirits convincing the World of ſin*, the Authors own Notes upon ſtricter ſearch not being found, two Skilful ſhort-hand Writers, * who conſtantly attended his Miniſtry, have ſupplied the defect, from what they both took from his own mouth, when they had compared their Notes; which ſupply, tho it ſhould want ſomewhat of the Accuracy of thoſe other parts Tranſcrib'd from his own Manuſcripts: yet thoſe who are not over-critical will find for the compleating of theſe Diſcourſes upon that Text, not much real detriment; and upon the whole matter not any detracting from that powerful Name which the Title-page is adorn'd with. We therefore taking the freedom to adviſe thee, *Chriſtian Reader*, of thoſe things, are not much concern'd with the carping cenſurers of ſupercilious Criticks, having, we hope, conſcientiouſly done what was incumbent on us with all Faithfulneſs, in emitting theſe *Writings*, which might as *Peter*'s be beneficial after his *deceaſe* * to the publick, which was not more the deſign of the deceaſed Author in his Miniſtry, than of his yet ſurviving Friends, and

* Mr. *Taylor*, Mr. *Newberry*.

* 2 *Pet.* 1. 15.

Sept. 24. 1683.

Thy Servants for Jeſus's ſake.

Richard Adams.

Edward Veal.

THE

Several DISCOURSES in this

Second VOLUME.

A *Diſcourſe of the Neceſſity of Regeneration.* From *Joh.* 3. 3, 5. *Jeſus anſwer'd and ſaid unto him, verily, verily, I ſay unto thee, except a man be born again he cannot ſee the Kingdom of God.*

Jeſus Anſwer'd, Verily, verily I ſay unto thee, except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. Page 1

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A

A

DISCOURSE
Of the Neceſſity of Regeneration.

John III. 3.

Jeſus anſwered, and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

Verſe 5. *Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.*

THESE words contain the Foundation of all Practical Religion here, and Happineſs hereafter. 'Tis the principal Doctrine of Chriſt, as a Prophet, came to teach; and as a King to work in the heart. 'Tis an anſwer to *Nicodemus* his Complement, who came to him with ſome veneration of him. His deſcription is in *ver.* 1. *There was a man of the Phariſees named Nicodemus, a ruler of the Jews.* 1. By his profeſſion, or Sect, *A Phariſee.* 2. His name *Nicodemus.* 3. His quality, *A Ruler of the Jews*; Ἄρχων, a Prince, one of the great *Sanhedrin*, who had the ſupreme power in all affairs which concerned Religion, even under the *Roman* Government. His coming to Chriſt is deſcribed *ver.* 2. *The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.* Where we have (1.) The time of his coming, *by night.* (2.) The manner of coming, and ſpeaking to him, with reverence, *Rabbi*, a Title of Honour. He comes to Chriſt; therefore is to be commended: He comes by night; hath ſome failure in his reſpect to Chriſt, afraid publickly to own him. *Nicodemus* was one of the number which believed Chriſt, for his Miracles, *John* 2. 23. He comes hereupon to diſcourſe with him about Divine things. He acknowledges him a *Prophet* ſent by God. The reaſon of his acknowledgment, is the conſideration of his *Miracles*, which manifeſted a Divine Power, both in the greatneſs and multitude of them. For he knew that God would not ſet the Seal of his Power to one that had not his Commiſſion. Miracles are the Credential Letters, to ſignifie the Divine Authority of any perſon ſent upon any new diſpenſation by God.

Obſerve. 1. *God doth not force any man's belief, but gives ſuch undeniable evidences of his will and mind, that not to believe, is flat contradiction to him.* When he ſent *Moſes* to deliver, and give a new Law to the *Iſraelites*, he attended him with a *miraculous* Power, to teſtifie it to be his will, That what *Moſes* delivered ſhould be entertained. So it was with our *Saviour*, and in the Primitive times, at the firſt promulgation of the Goſpel in ſeveral places. But when a Doctrine is ſettled, and a Church eſtabliſhed, God forbears thoſe extraordinary works, as he did the raining down *Manna* after the *Iſraelites* entrance into *Canaan*, where they might have proviſion in an ordinary way of Providence; and they had Miracles afterward in a more ſcante meaſure, now and then. We have now rational ways to introduce us to a belief of the Chriſtian Doctrine. And tho there are no ſenſible Miracles, as before; yet there hath been in all Ages, and is ſtill a Miracle kept up in the World, greater than any wrought by Chriſt upon the bodies of Men. And that is the converſion of many obſtinate ſinners, and ſubduing them on a ſudden; which in Chriſts accompt, was the chiefeſt Miracle he wrought when he was upon the Earth *: *Go your way and tell John what things you have ſeen and heard*; how that *the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached.* Chriſt had cured many in their ſight; but he added in the end of the enumeration, *To the poor the goſpel is preached.* The *poor* are Evangeliz'd, brought into a Goſpel-frame, a renewed ſtate for the Kingdom of Heaven, which is greater than the raiſing a man from a natural death, to a natural life.

* Luke 7. 22. Πτωχοὶ εὐαγγελίζονται.

Nicodemus comes by night. He is fond of his own, Honour, loth to impair it by a free and open confeſſion. He was *a Maſter in Iſrael.* Had he come by day, his Reputation had ſuffered in the Vulgar Opinion, who might well wonder, that he, a *Phariſee* of a profound knowledg, ſhould come to receive inſtruction from the Son of a *Carpenter*, a man deſpiſed by his fellows of the *Sanhedrin.* Yet he comes, tho by night.

Obſerve. 1. *'Tis a hard matter for us to perform a duty we are convinced of, without a flaw in it. Nicodemus* is convinced by the *Miracles* of Chriſt's Divine Authority; but he forbears an open acknowledgment of him. He creeps to him in the night, unwilling to be ſeen with him in the day. If Chriſt were not a Prophet, why ſhould he be acknowledged at all? If a Prophet, why not in the day as well as in the night? Strange! not to conſult him in the day, whom he confeſſeth to have his Commiſſion from God! How weak is the Faith of the beſt at firſt! How ſtaggering between Chriſt and ſelf!

2. *Our own Reputation will be apt to mix it ſelf in our religious ſervices.* 'Tis his fear of the loſs of this, makes him chooſe the darkneſs. This greateſt piece of Old *Adam* in us, will be riſing in various forms, when we are in the moſt Spiritual exerciſes. What a conteſt is there between Religion and Reputation! He was willing to gratifie the one, but not diſpleaſe the other.

3. *Ambition is the great hinderance of a thorough converſion. Nicodemus* had a mind to ſpeak to Chriſt, but his Reputation bears too much ſway in him againſt a thorough giving up himſelf to him. He was aſhamed to be taken notice of in this little Addreſs he made, *John* 5. 44. *How can ye believe that receive honour one of another, and ſeek not the honour which comes from God only?*

4. *Men may have a high eſteem of Chriſt, yet not ſuch an eſteem as amounts to a ſaving faith. Nicodemus* acknowledges him a Teacher, and that ſent from God; but not *the* Teacher, the great Prophet *Moſes* had ſpoken of, *Deut.* 18. 15. He confeſſeth him a Prophet, but not the *Meſſiah.* Look to your eſtimations of Chriſt: See whether they be ſupreme, ſuperlative, *the* Saviour, *the* Mediator, *the* Lord and King.

5. *Convictions may be a long time, before any appearance of converſion.* If we conſider *Nicodemus* here, only as one convinced of the Divine Authority of Chriſt, and not a thorough Convert at this time; For he ſeems by his queſtions, *ver.* 4. and 9. to be rather a Malecontent, than a Convert: Yet the Seed then ſown by our Saviour's Diſcourſe, ſprung up at laſt in Fruit. He doth upon a ſignal occaſion, plead Chriſt's Cauſe before a Council of *Phariſees*, probably the great *Sanhedrin*, yet but faintly, *John* 7. 50, 51. *Doth our law judg any man before it hears him, and knows what he doth?* Before he would have no witneſs of his coming to Chriſt. Here he takes his part, as he might have done any mans, upon a common Principle of Juſtice and Equity, That he ſhould not be condemned before he was heard. But there is more generous Fruit afterwards, where he joyns with *Joſeph of Arimathea*, in doing honour openly to our Saviours crucified body, *John* 19. 39. *And there came alſo Nicodemus (which at the firſt came to Jeſus by night), and brought a mixture of mirrh and aloes, about an hundred pound weight.* What Grace he had, ſeems to be in a long ſleep, but is very vigorous upon its awaking.

6. *True Grace doth one time or other, diſcover it ſelf moſt contrary to that, which was the natural crime before.* In both theſe places, Fear had been his ſin. 'Tis now over-match by Confidence. The Holy Ghoſt takes notice of it, *which at the firſt came to Jeſus by night.* He came by night before, now he comes by day. He, and another never named before, *Joſeph of Arimathea, who* being poſſeſſed with the ſame paſſion of Fear was a Diſciple in *ſecret*, *John* 19. 38. *Being a diſciple of Jeſus, but ſecretly, for fear of the Jews*; own him publickly at his Death; when thoſe that had been familiar with him in his Life, forſook him. Chriſt will make timerous *Hares* to own his Cauſe, when thoſe that think themſelves couragious *Lions*, turn their backs upon him.

Paul had the moſt tranſcendent affection to the Church, who before was guilty of the ſmarteſt perſecution. And *Peter*, after the coming of the Spirit, was as couragious, as before he was cowardly in his Maſters Cauſe.

We have ſeen the *Phariſee*. Let us conſider our Saviours Anſwer, ver. 3. *Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God.*

Some think that *Nicodemus* ask'd a Queſtion which is not expreſt, but may be gathered out of Chriſt's Anſwer; and ſeems to be this, What was requiſite to a man's entrance into the Kingdom of Heaven? Whereupon Chriſt tells him, that there was a neceſſity of being born again. Others think, that *Nicodemus* ask'd no Queſtion; and that theſe words are a very proper reply to *Nicodemus*.

1. *Chriſt anſwers not his complement, but uſeth his Authority acknowledged by Nicodemus, of a Teacher, to inform him.* Since you acknowledg my Commiſſion from God to be a Teacher, I will teach you what I have to declare. The great deſign of my coming, is to bring men to the Kingdom of God: And the great means to that, is a new Birth, which can only fit you for Evangelical *Truths* here, and eternal Happineſs hereafter. He acknowledges Chriſt to be a Teacher; and Chriſt in his reply, would teach him how to become a Chriſtian.

2. *Chriſt frames his anſwer according to the Phariſee's corruption.* *Nicodemus* came by night, out of love to his Credit, that might be impaired by his coming in the day time. What would the people think? Surely this Man, and the reſt of his Tribe, are not ſo knowing as they pretend to be, ſince he comes to Jeſus to be taught: And out of fear of the *Phariſees*, who thereby might be offended.

Chriſt's anſwer therefore very well ſuits him: You muſt become a new man, if you would have acquaintance with Evangelical Myſteries. Away with your old Notions, and Phariſaical Pride. Deny your Honour, Credit, and whatſoever partakes of the name of *ſelf*. A legal frame, and a Phariſaical righteouſneſs, will not advance you to the Kingdom of God. The *Jews* were proud of being *Abraham*'s children, and thought the Gates of Heaven could not be ſhut againſt any of that relation.

John had touched them before for this, *Mat.* 3. 9. *And think not to ſay within your ſelves we have Abraham to our father.* Chriſt doth tacitely here do the ſame, and puts him in mind of another Birth, and the falſeneſs and deceitfulneſs of his bottom of legal righteouſneſs.

3. *Chriſt frames his anſwer according to his weakneſs and ignorance.* *Nicodemus* acknowledged him a Teacher, not the *Meſſiah*. Chriſt would bring him to the knowledg of himſelf as the *Meſſiah*. Chriſt therefore by his anſwer, would lift up his thoughts higher; and puts him in mind of the Kingdom of God, which the *Jews* in their common diſcourſe, ſignified the Kingdom of the *Meſſiah* by, and have intituled it in Ages ſince, the Kingdom of God, and the Kingdom of Heaven. So that Chriſt would bring him to the knowledg of himſelf, as the *Meſſiah*, and not only as an extraordinary Prophet.

Theſe *Three things* evidence what relation this ſpeech of Chriſt hath to that of *Nicodemus*.

Obſerve from the relation of this to *Nicodemus* his ſpeech:

1. *We ſhall gain nothing by our applaudings and praiſes of Chriſt, without a renewed nature.* *Nicodemus* comes with much reverence; gives Chriſt the Title of *Rabbi*; confeſſeth him to be ſent of God; owns the Divinity of his Miracles. Chriſt doth not complement him again; takes no notice of his civility; but falls roundly to his work; acquaints him with the neceſſity of Regeneration, without which he could not ſee the Kingdom of God, for all his fine praiſes of him. A glavering reverential Religion, is inſignificant with Chriſt. A new Birth, a likeneſs to Chriſt in Nature, a confirmity to him, is accounted by Chriſt an higher eſtimation of him, than all externall applauſes given to him.

2. *No natural priviledge under Heaven, can entitle us to the Kingdom of grace or glory.* 'Tis not our carnal traduction from the beſt man. 'Tis no natural birth, with the choiceſt Priviledges, gives us a right to either of them. Not the honour of having the Law from Gods own mouth; the glory of an outward Covenant; the Treaſure of the Oracles of God; the Seal of Circumciſion born in the body, that can inſtate this *Nicodemus* into this felicity. 'Tis a birth of a higher ſtrain, from an higher principle, a change of nature, and a removal from the old ſtock.

See how ſtrangely *Nicodemus* replies upon this Diſcourſe of our Saviour. How ſtrangely aſtoniſhed is this great Ruler in *Iſrael*, at the Doctrine which is abſolutely neceſſary to an entrance into the Kingdom of Heaven? *ver.* 4. *Nicodemus ſaith unto him, How can a man be born when he is old? can he enter a ſecond time into his mothers womb, and be born?* What a childiſh conception hath he of this moſt heavenly Doctrine! Can ſuch an ancient man as I, return to my firſt Principles? dig away into my Mothers Womb? 'Tis ſtrange, that *Nicodemus*, being a *Phariſee*, and ſo well vers'd in Scripture, ſhould be ſo ignorant, or at leaſt, guilty of ſo much inadvertency, as not to think of that place, *Ezek.* 36. and other places, which ſpeak of *a new heart*, and an *heart of fleſh*. He might have conſidered the deſign of the legal purifications, which were to repreſent the inward holineſs which ought to be in the perſons ſo purified.

purified. Yet he hears him diſcourſe, but doth not comprehend him. His carnal Notion bears ſway againſt ſpiritual Truths.

Obſerve. 1. *A man may have great knowledge in the Letter of the Scripture, and yet not underſtand the neceſſary, and ſaving Doctrines in it.* The Doctrine of Regeneration was laid down in the whole *Old Teſtament*, tho not in that term. Let us take heed how we read the Scriptures: not to trouble our heads with needleſs and curious queſtions, but with the main Myſteries of Religion. What could all *Nicodemus* his knowledg profit him, if it had been ten thouſand times more, without the knowledg of this Doctrine, and the experience of it?

2. *Nothing is more an enemy to the ſaving knowledg of Goſpel-myſteries, than a priding our ſelves in head-knowledg. Nicodemus* his coming by night, was not only from Fear, but Pride; that he might not be thought ignorant by the People. Humble men have the ſoundeſt knowledg: *The meek will he teach his way*, Pſalm 25. 9.

3. *How low was the Intereſt of God in the World at that time?* How had ignorance and error, thruſt the knowledg of God out of other parts of the World, when it languiſhed ſo much in the Church! How ſimple muſt the poor People be, when the Students in Scripture were no wiſer! 'Tis a thing to be bewailed amongſt us, That wrangling knowledg hath almoſt thruſt out ſpiritual. And when Chriſtians meet, their Diſcourſes are more about unneceſſary Diſputes, than theſe ſaving Myſteries of Chriſtianity, which might produce Elevations of Heart to Heaven.

To this Exception of *Nicodemus*, Chriſt makes his Reply: Where obſerve,

1. *A freſh aſſertion of it*, with an explanation, *ver.* 5. *Jeſus anſwered, Verily, verily, I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.* In the Third Verſe, Chriſt lays down the Neceſſity of the new Birth. In *ver.* 5. the neceſſity of the *Cauſe*; *except a man be born of water, and of the ſpirit.* In the firſt ſpeech, he lays down the Doctrine: in this, he explains the Principle and manner of it; to remove his falſe apprehenſions, wherein he might mean the tranſmigration of Souls, which ſeems to be an Opinion amongſt the *Jews*.

2. A Reaſon to back it, *ver.* 6. *That which is born of the fleſh, is fleſh: and that which is born of the ſpirit, is ſpirit.* That which is born of the Fleſh, is Fleſh, and can be no more by that Principle: for the Effect cannot be better than the Cauſe: But that which is born of the Spirit, is Spirit; *i. e.* hath a ſpiritual Nature.

Fleſh is taken for Man corrupted, *Gen.* 6. 3. *For he alſo is fleſh*: degenerate into Fleſh: grown a meer ſenſual Creature by the loſs of Original Righteouſneſs. For upon the *parting* of Original Righteouſneſs, the Soul of Man was as a Body without Life; a ſpiritual Carcaſs; as the Body is without a Soul.

Fleſh ſignifies the whole Nature, as in that place, *Matth.* 16. 17. *Fleſh and blood hath not revealed it unto thee*, &c. The Incarnation of the Son of God, which is the foundation of all Evangelical Adminiſtrations, is above the ſphere of Nature to diſcover. Man in his natural Generation, is but meer Nature, and cannot apprehend, cannot enjoy that which is only apprehenſible and enjoyable by a ſpiritual Nature: But Man regenerated by the Spirit, is ſpiritual, and is advanced above meer Fleſh; for he is made partaker of the Divine Nature. So that Chriſt's Argument runs thus; No Fleſh can enter into the Kingdom of God: But every Man naturally is Fleſh, unleſs born again of the Spirit: Therefore no Man, unleſs born again of the Spirit, can enter into the Kingdom of God. If you could enter into your Mothers Womb, and be born again, the matter would not be mended with you: you would ſtill be but Fleſh, and rather worſe than better. Therefore that is not the Birth that I mean; for the impediment would be as ſtrong in you as before.

Theſe *Two Verſes* are an Anſwer to *Nicodemus* his Objection. *Nicodemus* underſtands it of a carnal Birth. No, no, ſaith Chriſt, it is a ſpiritual Birth I intend; one that is wholly Divine and Heavenly. That which you mean, brings a man into the light of the World: That which I mean, brings a man out of the World, into the light of Grace. That forms the Fleſh to an Earthly life; this forms the Soul to an Heavenly. That makes you the Son of Man; this the Son of God. *Daille Sermon in ce lieu.*

All the difficulty lies in *ver.* 5. in that expreſſion *of Water*, &c. Some, as the *Papiſts*, underſtand it of the elementary Water of Baptiſm; and from this place, exclude all Children dying without Baptiſm, from *ſalvation*. Others underſtand it of a Metaphorical Water, whereof Chriſt ſpeaks, *John* 4. 14. —— *the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.*

Let us firſt ſee, why by Water cannot be meant the Baptiſmal Water.

Regeneration is the Myſtery and ſenſe of that ſacred Ceremony. 'Tis indeed ſignified, repreſented, and ſealed in Baptiſm: How, and in what ſenſe is not my preſent work. *Daille Sermon in ce lieu.*

1. 'Tis ſtrange, that when all agree, that the Birth here ſpoken of, is *ſpiritual* and metaphorical, that the water here ſhould be natural.

2. None could be *ſaved, unleſs baptized*, if this were meant of Baptiſm. As if theſe words, *John* 6. 53. *Except you eat the fleſh of the ſon of man, and drink his blood, ye have no life in you*, were meant of the Supper, none could be ſaved unleſs they did partake of it. Whereas Chriſt lays not the ſtreſs upon Baptiſm, but upon Faith, *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* He doth not ſay, He that is not baptized ſhall be damned; but he lays damnation wholly upon the want of Faith. Many have been ſaved without Baptiſm, none without Faith. It is true to ſay, He that doth not believe ſhall be damned; but it is not true to ſay, He that is not baptized, ſhall be damned. Chriſt ſaid the firſt, but not the ſecond; tho his diſcourſe had obliged him to ſay ſo, had it been true, or had he meant this ſpeech to *Nicodemus*, of baptiſmal Water. The Spirit is not tied to Baptiſm, but he may act out of the Sacraments as well as in them. Underſtand this of the bare want of Baptiſm, not of the contempt, or willful neglect of it. If it were meant of Baptiſm, it was true then, that none could be ſaved without it. How did the *Thief* upon the Croſs, enter into *Paradiſe*, which Chriſt promiſed him? So that one may enter into Heaven without Baptiſm by Water, tho not without the *Baptiſm of the Spirit.*

3. Baptiſm was not *then* inſtituted as a *ſtanding Sacrament* in the Chriſtian Church. The Inſtitution of it, we find not till after Chriſt's Reſurrection, *Matth.* 28. 19. *Go ye therefore, and teach all nations, baptizing them.* And it is not likely Chriſt would diſcourſe to *Nicodemus* of the Neceſſity of an Inſtitution that was not yet expreſly appointed by him, and which he did not appoint till after his Reſurrection. For he diſcourſeth of that which was of *preſent* neceſſity. And if this were meant of Baptiſm, and of that abſolute neceſſity the Papiſts would lay upon it from theſe words, then all that died before the Inſtitution of Baptiſm by our Saviour, unbaptized, could not enter into the Kingdom of Heaven, tho believing. Can any thing be neceſſary before the Precept for it be given? It could not be neceſſary before, as a means,

means, becauſe it is not a natural, but an inſtituted means. It muſt be therefore neceſſary by virtue of a command: Therefore not abſolutely neceſſary before the command, and at the time Chriſt ſpake theſe words. Some ſay, that Chriſt meant it not of an abſolute neceſſity at that time, but that it ſhould be ſo after his Death *. That is to give our Saviour the lye; for he ſpake it of the preſent time, ſome years before his Death. Beſides, it wrongs the Goodneſs of our Saviour (if he had meant it of Baptiſm) to defer the Inſtitution of it ſo long after, when it was at preſent neceſſary for *Nicodemus* his *ſalvation*. It wrongs his Wiſdom too, to ſpeak of that to be at preſent neceſſary, which was not in being, nor would be till after his death.

* *Bellarm. de Sacram. Baptiſm. lib. 1. cap. 5, 6.*

4. 'Tis ſtrange, that our Saviour ſhould ſpeak to *Nicodemus* of the neceſſity of Baptiſm, *before he had informed him of the myſteries of the Goſpel, whereof 'tis a Seal.* To ſpeak of the Seal, before he ſpeaks of that which is to be ſealed by it, is not congruous. For the Sacraments being founded upon the Doctrine on which they depend, to begin by a Sacrament the inſtruction of a Man, is to begin a Building by the Tiles and Rafters, before you lay a Foundation: and againſt the Order expreſt by our Saviour to the Apoſtles, which puts teaching *before* baptizing, and was always practiſed in the Primitive Times, and is to this day in all Chriſtian Churches, to the adult and grown up. As Circumciſion was amongſt the *Jews*, not adminiſtred to any Proſelyte before his turning Proſelyte, and inſtruction in thoſe Laws he was to obſerve: and then, and not till then, his Children had a right to Circumciſion.

5. Thoſe that underſtand it of the *baptiſmal Water*, and ſo make that of abſolute neceſſity, do by another aſſertion accuſe their own expoſition of a *falſity*. For they ſay, that the Baptiſm of Blood *ſupplies* the want of that of Water: And that if either Infants, or adult Perſons be hurried away to a Stake, or Gibbet, or kill'd for the Chriſtian Cauſe, they are certainly ſaved: Which cannot be, if the Baptiſm of Water were to be underſtood in this place, and ſo abſolutely neceſſary. 'Tis Water that is expreſt, and Blood is not Water. One of theſe Aſſertions muſt be *falſe*. A *Martyr* dying unbaptized, muſt be damned, and cannot enter into the Kingdom of Heaven, if this place be meant of the Water of Baptiſm.

6. It may alſo be obſerved, that *Chriſt* in the progreſs of his Diſcourſe, makes *no more mention* of Water, but of the Spirit [*that which is born of the ſpirit, is ſpirit:*] not born of Water and the Spirit, which had been very neceſſary, if Water had been of an equal neceſſity with the Spirit to the new Birth. And ſince Chriſt mentions it poſitively, That *he that is born of the ſpirit, is ſpirit*, will it be ſaid, That if any be born of the Spirit, without Water, he is ſtill but Fleſh?

Water then here is to be taken myſtically. Some by Water underſtand the whole Doctrine of the Goſpel: As the Waters mentioned through the whole 47th of *Ezekiel*, ſignifie the Doctrine of the Goſpel. To *drop*, in Scripture, ſignifies to *teach* *, *Ezek.* 20. 46. *Drop thy word toward the ſouth.* Others by Water, underſtand the Grace of Regeneration as the Principle, the Spirit as the Cauſe, as *Titus* 3. 5, 6. *He hath ſaved us by the waſhing of regeneration, and the renewing of the Holy Ghoſt.* What waſhing he means, is expreſt in the renewing of the Holy Ghoſt; that is, that renewing which is wholly ſpiritual, as proceeding from the Spirit of God, whence this Grace doth flow.

* *Amos 7. 16.*

By *Water*, and the *Spirit*, are ſignified one and the ſame thing; the ſimilitude of Water, ſhewing the cleanſing and generating vertue of the Spirit; as *Fire* and the *Spirit* are put together *, to ſignifie the refining quality the Spirit hath (as Fire hath to ſeparate the Droſs from the good Metal): Fire, and the Spirit, *i.e.* a Spirit of Fire, of the force and efficacy of Fire.

* *Mat. 3. 11.*

This Water is the ſame which God had promiſed, *Iſa.* 44. 3. *I will pour water upon him that is thirſty:* and *Ezek.* 36. 25. *Then will I ſprinkle clean water upon you:* and *ver.* 27. *I will put my ſpirit within you.* He there explains Water to be the Spirit, *I will pour my ſpirit upon thy ſeed.* And in *Ezekiel* he joyns Water and the Spirit; *i. e.* the Water of my Spirit, or my Spiritual Water; my Goſpel-Grace. And *Iſa.* 41. 18, 19. God ſpeaks of the admirable fruitfulneſs of this Water. This ſhall renew you, and make you fructifie in the Kingdom of my Son, where none ſhall be received, who is not born of this Divine Principle.

Now our Saviour having to do with a *Phariſee*, who was acquainted with thoſe Oracles, to make him underſtand this Truth, uſes thoſe words which the Prophets had uſed, and ranks them in the ſame order; firſt *Water*, then the *Spirit*; that the latter might clear the ſenſe and nature of the former, to hinder *Nicodemus* from imagining that to be a natural Water, which was ſpiritual and myſtical. *Water* and the *Spirit*, ſignifies the Water of the Spirit, or a ſpiritual Water; as 1 *Theſſ.* 1. 5. *Our Goſpel came not unto you in word only, but in power, and in the holy Ghoſt*; that is, in the power of the Holy Ghoſt.

The Spirit is compared to Water, in reſpect of its generative Vertue. No fruitful Plant but is produced by moiſture. Water contains in it the Seeds of all things. It was from Water and the Earth, that all things in the lower World were in the firſt Creation produced. Water is put here, as exegetical of the effect of the Spirit; Water being the Cauſe of Generation by its moiſture, uniting the parts together.

Our Saviour in both places uſeth an aſſeveration, *Verily, verily*; which is ſpoken,

1. *To ſhew the infallible neceſſity of it*; the certainty of the Propoſition.

2. *To urge a ſpecial attention*; Men preſs thoſe things in diſcourſe, which they would have retained.

'Tis to be believed, becauſe of its *neceſſity*; 'tis to be conſidered, becauſe of its *excellency*.

Born again], Ἄνωθεν, ſignifies properly from *above*: But ſometimes it is taken for *again*. *Nicodemus* underſtands it ſo by his Reply, of entring again into his Mothers Womb, and not of a Heavenly Birth. *Grotius in loc.*

Man was born in Nature; he muſt be born in Grace. He was born of the *firſt Adam*; he muſt be born of the *ſecond Adam*. 'Tis expreſt in Scripture by various terms: a Reſurrection to Life, a quickning, a New Creation, the New Man, the Inward Man, a dying to the World. 'Tis indeed a putting off the Old Man, the Principles and Paſſions, the corrupt Notions and Affections which we derive from *Adam*, to devote our ſelves to God, to live to Chriſt, to walk in newneſs of Life.

The Kingdom of God], which is ſometimes taken, (1.) for the *Kingdom of Glory*. (2.) 'Tis ſometimes taken for the *Goſpel-ſtate*. And the ſame thing is ſignified by the Kingdom of God, and the Kingdom of Heaven. What is called by *Matthew* the Kingdom of Heaven *, is called by *Mark*, relating the ſame ſtory, the Kingdom of God ‖: And the Goſpel is called the Goſpel of the Kingdom of God *. 'Tis called the Kingdom of God,

* *Mat. 4. 17.* ‖ *Mar. 1. 15.* * *Mat. 1. 14.*

1. Becauſe *it ſets up the Rule and Government of God in the World, above the Devil's.* The Devil had been ſo long the God of the *World*, that the Intereſt of God ſeem'd to be over-match'd by a multitude of unclean Spirits, and abominable Idols; and the true God was not known to be the Governor of it. The Goſpel diſcovers the true Governor of the *World*, and ſets up his Rule and Authority.

2. *It*

Mat. 6. 33. *The Kingdom of God, and his righteouſneſs,* are put together.

2. *It ſets up the Righteouſneſs of God,* above a legal and fleſhly Righteouſneſs, much in vogue among *Jews* and *Gentiles*; but they were wholly ignorant of the Righteouſneſs of God, *Rom.* 10. 3.

3. *This Kingdom is fram'd and ſet up by the Son of God.* The other Kingdom, under the Law, was ſettled by God, but by the hand of *Moſes*, a Man. This is adminiſtred by him through his Spirit, his Vicegerent. His Royalty did not ſo eminently appear, as in the times of the Goſpel.

The Father appoints the Goſpel-ſtate in his Wiſdom, the Son lays the Foundation of it in his Blood, the Spirit carries it on in the World by his Power.

4. *In reſpect of his Service*; 'Tis high and heavenly; a ſerving God in Spirit. The Service under the legal Adminiſtration, was carnal: the Service under the Goſpel-Adminiſtration is more ſpiritual, and ſo more ſuitable to the perfections of God.

5. *In the end and iſſue of it.* 'Tis a tranſlating us *Col. 1. 13. into the Kingdom of Chriſt *. The legal Ceremonies could not fit Men of themſelves for Glory: they could not make the comers thereunto perfect: But this Kingdom of Grace prepares us for the Kingdom of Glory.

Cannot ſee the Kingdom of God]. In *ver.* 5. *he cannot enter into the Kingdom of God.* He cannot,

1. *By reaſon of God's appointment.*

2. *In the nature of the thing it ſelf.* He hath no fitneſs for Heaven or, Heavenly things.

See]. Seeing is ſometimes taken for enjoying: Not a bare ſight, but fruition, *John* 3. 36. *He that believes not the Son, ſhall not ſee Life*; that is, ſhall not enjoy Life: And *Heb.* 12. 14. *Without holineſs, no man ſhall ſee the Lord*: They may ſee him in his pronouncing the Sentence; but ſhall not ſee him in a way of glorious enjoyment of him.

To have a communion with Chriſt in a Goſpel, ſtate; to have an enjoyment of Chriſt in eternal Glory, 'tis neceſſary we be ſtript of our firſt Nature and be cloathed with another by the Spirit of God.

Obſerve in the Verſe,

1. *The Infallibility of the Propoſition*; *Verily, verily.*

2. *The Neceſſity of Regeneration*; *Except.*

3. *The extention of it in regard of the Subject*:

1. *Subjectum quod recipit*: *Man*, i. e. every Man.

2. *Subjectum in quo recipitur*: *Man*, i. e. the whole Man, every Faculty.

4. *The Excellency of it implied*: *They cannot ſee the kingdom of God.* If he be born again, he ſhall enjoy the Kingdom of God.

Doct. *Regeneration of the Soul, is of abſolute neceſſity to a Goſpel and glorious ſtate.*

By Regeneration, I mean not a Relative, but a real change of the Subject, wrought in the complexion and Inclinations of the Soul. As in the reſtoring of Health, there is a change made in the Temper and Humors of the Body.

As Mankind was changed in *Adam*, from what they were by a ſtate of Creation; ſome Men muſt be changed in *Chriſt*, from what they were in a ſtate of Corruption. As that change was not only relative, but real, and the relative firſt introduced by the real; ſo muſt this. The Relation of a Child of Wrath, was founded upon the ſin committed. Without a real change, there can be no relative. Being in Chriſt, as freed from condemnation, is alway attended with a walking in the Spirit; and walking is not before living. For the better underſtanding this Point, I ſhall lay down,

I. *Propoſitions concerning the Neceſſity of it.*

II. *I ſhall ſhew, that it is neceſſary.*

Firſt, *To a Goſpel ſtate.*

I. *To the performance of Goſpel Duties.*

II. *To the enjoyment of Goſpel-Privileges.*

Secondly, *To a ſtate of Glory.*

I. *Propoſitions concerning the Neceſſity of it.*

Prop. 1. *There are but Two ſtates; one ſaving, the other damning; a ſtate of ſin, and a ſtate of righteouſneſs; and all men are included in one of them.* All men are divided into Two Ranks. In regard of their Principle, ſome are *in the Fleſh*, ſome *in the Spirit* *. In regard of their obedience, ſome *walk after the Fleſh*, ſome *after the Spirit* ‖: Some are ſlaves to the fleſh, others are led by the ſpirit: Some live only to ſelf, ſome live to God. In regard of the exerciſe of their Minds, their nobler Faculty; ſome *mind the things of the fleſh*, others *the things of the ſpirit* *: Some ſwiniſhly wallow in ſin, others place the delights of their ſpirits upon better and higher Objects.

* Rom. 8. 8, 9. ‖ Rom. 8. 1. * Rom. 8. 5.

The Scripture mentions no other. A ſtate of enmity, wherein men have their inclinations contrary to God. A ſtate of Friendſhip and Fellowſhip, wherein men walk before God unto all well-pleaſing, and would not willingly have an inward motion ſwerve from his will. One is called *light*, the other *darkneſs*, Eph. 5. 8. *You were ſometimes darkneſs, but now are you light*: One, the children of wrath; the other, children of God. There is no *medium* between them: Every man is in one of theſe ſtates. All Believers, from the bruiſed *Reed*, to the talleſt *Cedar*; from the ſmoaking Flax on Earth, to the flaming Lamp in Heaven; from *Thomas*, that would not believe without ſeeing; to *Abraham*, who would believe without ſtaggering, all are in a ſtate of Life. And all from the moſt beautiful Moraliſt, to the moſt venemous Toad in Nature's Field; from the young man in the Goſpel, who was not far from the Kingdom of Heaven, to *Judas*, who was in the very bottom of Hell; all are in a ſtate of Death. Meer Nature, tho never ſo curiouſly garniſhed, can place a man no higher. Faith, tho with many infirmities, puts us in a ſtate of Amity: Unbelief, tho with many Moralities, continue us in a ſtate of Enmity. All men are either the object of Gods delight, or of his abomination. The higheſt endowments of men remaining in corrupted Nature, cannot pleaſe him. The delight of God then, ſuppoſeth ſome real change in the Object, which is the ground of their delight: For God is wiſe in his delight, and could not be pleaſed with any thing which were not fit for his complacency. Since Original Nature in a man, cannot diſpleaſe God, unleſs it be changed by ſome Fault, becauſe it was his own work; ſo our preſent Nature cannot pleaſe God, unleſs it be changed by ſome Grace, tho it be otherwiſe never ſo highly dignified. Whatſoever grows up from the Old *Adam*, is the Fruit of the Fleſh: Whatſoever grows up by the new *Adam*, in us, is the Off-ſpring of the Spirit; and upon one of theſe two ſtocks, all men in the World are ſet. Since therefore one is utterly deſtructive, and cannot pleaſe God, tho never ſo well garniſht (for being utterly contrary to him, it cannot be approved by him) the other it abſolutely neceſſary to Salvation.

Rom. 8. 8. *So then they that are in the fleſh cannot pleaſe God.*

Prop. 2. *'Tis neceſſary upon the account of the fall of Man, and the conſequence of it.* In *Adam* we died, 1 *Cor.* 15. 22. *As in Adam all died*, therefore in *Adam* we ſined, *Rom.* 5. 19. *By one Mans diſobedience, many were made ſinners.* Man cannot be ſuppoſed to ſin in *Adam*, unleſs ſome Covenant had intervened between *God* and *Adam* *, whence there did ariſe in the whole Human Nature a Debt of having righteouſneſs transfus'd from the firſt Parent to all his Poſterity: The want of this Grace, wherein his Poſterity are conceived, is a privation, and a crime which was voluntary in the root and head. This privation of righteouſneſs muſt be removed. The inſtitution of God ſtands firm, That *Adam*, and his Poſterity ſhould have a pure righteouſneſs. 'Tis not for the Honour of God to enjoyn it ſo ſtrictly at firſt, and to have no regard to it afterwards. Now this privation of righteouſneſs, and the unrighteouſneſs which hath taken place in the Sons

* *Suarez, a Tom. 2. de grat. lib. 2. cap. 13. nu. 3, 4.*

of

of *Adam*, cannot be removed without the infuſion of Grace. For without this Grace, he would alway want righteouſneſs, and yet be alway under an Obligation to have it: He would be under deſires of happineſs; but without it, under an impoſſibility of attaining it.

Were there an indifferency in the Soul of Man; were it an *abraſa Tabula*, the writing of moral Precepts upon it, by good Education, would ſway it to walk in the paths of Vertue, as an ill Education doth caſt it into the ways of Vice. But this is not ſo; for take *Two*, let them have the ſame ways of Education, the ſame Precepts inſtilled into them, as *Eſau* and *Jacob* had by their Father, who were equally taught; yet how different were their Lives? *Eſau*'s bad, *Jacob*'s not without flaws. Education had not the power to root Corruption out of both; no, nor out of any man in the World, without a higher Principle. There is ſome powerful Principle in the ſoul, which leads it into by-paths, contrary to thoſe wholſome Rules inſtilled into it. Hence ariſeth a neceſſity of ſome other Principle to be put into the heart, to over-ſway this corrupt *Byas*. Man goes aſtray from the Womb, as it is in *Pſal.* 58. 3. *The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born.* There muſt be ſomething to rectifie him, and expel this wandring Humor.

By the Fall of Man there was contracted,

1. *An unfitneſs to any thing that is good* Man is ſo immers'd in wrong Notions of things, that he cannot judge fully of what is good, *Tit.* 1. 16. *to every good work reprobate.* The ſtate of Nature, or the Old-Man, is deſcribed, *Eph.* 4. 22. to be *corrupt, according to deceitful Luſts.* Deceitful, ſeducing us from God, drawing us into perdition, by repreſenting Evil under the notion of Good; which evidenceth our Underſtandings to be unfit to judge without a new illumination; inward and ſpiritual luſts, which are moſt deceitful, being accounted brave and generous motions. Luſts are deſires, which ſhew the corruptions of the will by ill Habits: Luſt and Sin is the meer compoſition of corrupted Nature; the whole Man is ſtuft with polluting principles, and filthy appetites.

What was preternatural to man in a ſtate of Innocency, became natural to him after his depraved ſtate. He is *carnal, ſold under ſin* *. The Spring being already out of order, cannot make the motion otherwiſe than depraved: As when a Clock is out of order, it is natural to that preſent condition of it, to give falſe intelligence of the hour of the Day: And it cannot do otherwiſe, till the wheels and weights be rectified. Our end was actively to glorifie God in the ſervice of him, and obedience to him: But ſince man is fallen into this univerſal decay of his Faculties, and made unfit to anſwer this end; there is a neceſſity he ſhould be made over again, and created upon a better foundation, that ſome Principle ſhould be in him, to oppoſe this univerſal depravation, enlighten his Underſtanding, mollifie his Heart, and reduce his Affections to their due order and object.

* Rom. 7. 14.

2. Not only an unfitneſs, but *unwillingneſs to that which is good.* We have not thoſe affections to vertue, as we have to Vice. Are not our Lives, for the moſt part voluntarily ridiculous? Had we a full uſe of Reaſon, we ſhould judge them ſo. We think little of God; and when we do think of him, it is with reluctancy. This cannot be our original ſtate: For ſurely, God being infinitely good, never let man come out of his hands, with this actual unwillingneſs to acknowledge and ſerve him; as the *Apoſtle* ſaith in the caſe of the *Galatians* Errors, *Gal.* 5. 8. *This perſwaſion comes not of him which calls you.* This unwillingneſs comes not from him that created you. How much therefore do we need a reſtoring principle in us! We naturally *fullfil the deſires*, or θελήματα, *of the fleſh* *. There is then a neceſſity of ſome other principle in us, to make us fullfil the will of God, ſince we were created for God, not for the Fleſh. We can no more be voluntarily ſerviceable to God, while that ſerpentine Nature, and devilliſh Habit remains in us, than we can ſuppoſe the *Devil* can be willing to glorifie God, while the Nature he contracted by his fall, abides powerful in him. 'Tis as much as to ſay, that a man can be willing againſt his will. Nature and Will muſt be changed, or we for ever remain in this ſtate.

* Eph. 2. 3.

Man is *born a wild aſſes colt* *. No Beaſt more wild and brutiſh than Man in his natural birth; and like to remain in his wild and wilful Nature without grace: A new birth can only put off the wildneſs of the firſt.

* Job 11. 12.

3. Not only unfitneſs and unwillingneſs, but *inability to good.* A ſtrange force there is in a natural man, which hurries him, even againſt ſome touches of his will, to evil.

How early do men diſcover an affection to Vice! How greedily do men embrace it, notwithſtanding rebukes from Superiors, good exhortations from Friends, with the concurrance of the Vote of Conſcience, giving its *Amen* to thoſe diſſwaſions! and yet carried againſt all thoſe Arguments, *deceived by ſin, ſlain by ſin, ſold under it* *. This is the miſerable ſtate of every ſon of Nature.

* Rom. 7. 11, 14.

Do we not find that men ſometimes wrapt up in retirement, in conſideration of the excellency of Vertue, are ſo wrought upon by their ſolitary Meditations, that they think themſelves able to withſtand the ſtrongeſt invaſion of any temptation? Yet we ſee oftentimes, that when a pleaſing temptation offers it ſelf, tho there be a conflict between Reaſon and Appetite, at length all the conſiderations and dictates of Reaſon are laid aſide, the former idea's laid aſleep, and that committed which their own Reaſon told them was baſe and ſordid. So that there is ſomething neceſſary beſides conſideration and reſolution, to the full cure of Man.

No privation can be removed, but by the introduction of another form: As when a man is blind, that blindneſs which is a privation of ſight, cannot be removed, without bringing in a power of ſeeing again. Original ſin is a privation of Original Righteouſneſs, and an introduction of corrupt principles, which cannot be removed, but by ſome powerful principle contrary to it. Since the inability upon the Earth, by reaſon of the Curſe, to bring forth its Fruits in ſuch a manner as it did, when man was in the ſtate of Innocency, the nature of it muſt be changed to reduce it to its original fruitfulneſs. So muſt Man ſince a general defilement from *Adam* hath ſeiz'd upon him, be altered, before he can bring *forth fruit to God* *. We muſt be united to Chriſt, engrafted upon another ſtock, and partake of the power of his Reſurrection: Without this, we may bring forth Fruit, but not Fruit to God. There is as utter an impoſſibility in a man, to anſwer the end of his creation, without righteouſneſs as for a man to act without life, or act ſtrongly without health and ſtrength. 'Tis a contradiction, to think a man can act righteouſly without righteouſneſs: For without it, he hath not the being of a man; that is, man in ſuch a capacity, for thoſe ends for which his creation intended him.

* Rom. 7. 4.

Well then, ſince there is an unfitneſs, unwillingneſs, inability in a man, to anſwer his end, there is a neceſſity of a new Life, a new Nature, a new Righteouſneſs: There is a neceſſity for his happineſs, that he ſhould be brought back to God, live to God, be a Son of God: and this cannot be without Regeneration: For how can he be brought back to God without a principle of Spiritual motion? How can he live to God, that had no Spiritual life? How can, he

he be fit to be a Son of God, who is of a bruti∫h and diabolical nature?

Prop. 3. Hence it follows, *That it is univerſally neceſſary.* Neceſſary for all men. Our Saviour knows none without this Mark: There muſt be a change in the Soul, 2 *Cor.* 5. 17. *Therefore if any man be in Chriſt, he is a new creature.* There muſt be the habitation of the Spirit, *Rom.* 8. 9. *If any man have not the ſpirit of Chriſt, he is none of his.* There muſt be a crucifixion, not only of the corrupt affections of the Fleſh, but of the Fleſh it ſelf, *Gal.* 5. 24. *They that are Chriſts, have crucified the fleſh, with the affections and luſts.*

The old Nature muſt be killed, with all its attendants. There's no Sonſhip to God without likeneſs; no relation of a child of God, without a child like Nature. Let a man be of whatſoever quality in the World, never ſo high, never ſo low; of whatſoever age, of whatſoever moral endowments; *except a man,* every man, *&c.*

And *ſimply neceſſary.* Our Saviour doth not ſay, he is in danger not to ſee the Kingdom of God, or he may come ſhort of it; but *he ſhall not, he cannot.* There's no poſſible way but this, for any man; no other door to creep in at, but by that of a new birth: Salvation cannot be attained without it; and damnation will certainly be the iſſue of the want of it. As there is no other name under Heaven, by which we can be ſaved, but by the Name of Jeſus Chriſt; ſo there is no other way under Heaven, wherein we can be ſaved, but by the birth of the Spirit.

'Tis neceſſary therefore in all places, in all profeſſions: 'Tis not neceſſary only in *Europe*, and not in *Africa.* Let a man be what he will, in any place under Heaven, he muſt have a Jeſus to ſave him, and an Holy Ghoſt to change him: 'Tis one and the ſame Spirit acts in all, and produceth the ſame qualities in all: Let mens Religion and Profeſſions be what they will (men are apt to pleaſe themſelves with this and that Profeſſion and Opinion; but) there is no Salvation in any Profeſſion, or any kind of Opinion, but by Regeneration. 'Tis not neceſſary our Underſtandings ſhould be all of one ſize, that our Opinions ſhould all meet in uniformity; but it is neceſſary we ſhould all have one Spiritual Nature. 'Tis as neceſſary to the being of a good man, that he ſhould be Spiritual, as to the being of a man, that he ſhould be rational; tho there is a great latitude and variety in the degrees of men in Grace, as well as their reaſons: Some are of little Faith, ſome of great Faith; ſome babes in Chriſt, ſome ſtrong men. 'Tis not neceſſary all ſhould be as ſtrong as *Abraham*; but it is ſimply neceſſary all ſhould be new born, as *Abraham:* No age, no Time excludes it.

1. *Righteouſneſs was neceſſary before the Fall.* The new birth is but the beginning of our Reſtauration to that ſtate we had before the Fall. *Adam* could not have been happy without being innocent. The holineſs of God could not create an impure creature. Without it God could take no pleaſure in his work.

2. *After the Fall it was neceſſary*; continually neceſſary from the firſt moment of the Fall. This work of Regeneration, is included in the firſt Promiſe, *Gen.* 3. 15. *I will put enmity between thee and the woman, between thy ſeed and her ſeed.* Naturally we have a mighty Friendſhip to *Satan*, a Friendſhip to his Works, tho not to his Perſon. But if any man had intereſt in that promiſe, he muſt exchange that Friendſhip for an Enmity.

If Jeſus Chriſt, who is principally meant by this Seed of the Woman, had an enmity to Satan, then all Chriſts Seed muſt be poſſeſſed with the ſame Spirit. For when the Seed of the Woman was to break the Serpents head, it was neceſſary that thoſe that would enjoy the Fruit of that Conqueſt, ſhould be enemies to the Nature of the Devil; and the Works of the Devil; otherwiſe they could not joyn with that intereſt which overthrows him. 'Tis unreaſonable to think the Head ſhould have an enmity, and the Members an amity; and we cannot have an enmity, to that which is the ſame with our Nature, without a change of diſpoſition. 'Tis not a verbal enmity that is here meant: While we pretend to hate him, we may do his pleaſure; and *Satan* is never troubled to be pretendedly hated, and really obeyed. As wicked men do the will of God's purpoſe, while they oppoſe the will of his precept; ſo they do the *Devil's* will many times, while they think they croſs it. There muſt be a contrary Nature to *Satan*, before there can be an enmity. That fooliſh Appetite, affected Senſuality, Indulgence to the Fleſh, the cauſe of our firſt Friendſhip with *Satan*, muſt be changed into divine deſires, affection to heavenly things, a mortification of the Fleſh, before a man can part with this Friendſhip. There muſt be a change in the conformity of the Soul to the Nature of the Devil, before an enmity againſt him can be raiſed. We are never enemies to thoſe that encourage us in what we affect. His Nature can never be altered by reaſon of the Curſe of God upon him: Therefore ours muſt, if ever the League be broken. In *Iſa.* 65. 25. it is ſaid, *The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like an ox, and duſt ſhall be the ſerpents meat.* The Nature of men may be changed by the Goſpel; but Duſt ſhall always be the Serpents meat. The ſaving ſome by Water in the Deluge, was a *figure* of this *inward Baptiſm*, which is the *anſwer of a good conſcience towards God*, 1. Pet. 3. 20, 21. As the old World was ſo corrupt that all muſt be waſhed away before it could be reſtored; ſo is the little World of man: The Cloud and Sea through which the *Iſraelites* paſſed, ſignified this, as the Apoſtle informs us*. Whereupon ſome think, there were ſome ſprinklings of the Water upon them, as they ſtood like two Walls, to favour their paſſage.

* 1 Cor. 10. 2. *And were all baptiz'd unto Moſes in the cloud and the ſea.*

3. *Neceſſary in the time of the Law.* By the *Moral Law*, this renewing was implied in the firſt Command, of *not having any other Gods before him*†. We cannot ſuppoſe that Command only limited to a not ſerving an outward Image. Is not the ſetting up Self, our own Reaſons, our own Wills, and bowing down to them, and ſerving them, as much a wrong to God, as the bowing down to a ſenſeleſs Image? nay, worſe than the adoring of an Image, ſince that is ſenſeleſs; but our Wills corrupt, and are no more fit to be our God, than an Image is fit to be a repreſentation of him. So that in the Spiritual Part of the Command, this muſt be included, to acknowledg nothing as the Rule of Perfection, but God; to ſet our ſelves no other paterns of Conformity, but God; which the Apoſtle phraſeth a being new *created after God**.

† Exod. 20. 3.

* Eph. 4. 24.

If all Idolatry were forbidden, then that which is inward, as well as that which is outward. If we were to have no other Gods before him, than we were to prefer nothing inwardly before him; we were to make him our pattern, and be conformed to him; which we cannot, without another Nature than that we had by corruption.

Upon this are thoſe Scriptures founded which ſpeak of *covetouſneſs* to be *Idolatry** ; that if any man *love the world, the love of the Father is not in him*‖: he doth not love God.

* Col. 3. 5. ‖ John. 2. 15.

Now the preferring Self before God, is the eſſential part of the corrupt Nature; Therefore all men by the Law of Nature (which is the ſame with the Moral Law), and the *Jews*, to whom this Law was given, were bound to have another Nature than that which was derived from *Adam*, which eſſentially conſiſted in the making our ſelves our God. Self-eſteem, ſelf-dependance, ſelf-willedneſs, is denying affection and ſubjection to God.

By the *Ceremonial Law* more plainly. Their duty

was

was not terminated in an external obſervance of the types and ſhadows under the Law; but a heart-work God intended to ſignifie to them in all thoſe legal Ceremonies. As Sacrifices ſignified a neceſſity of expiation of ſin; ſo their legal Waſhings repreſented to them a neceſſity of Regeneration.

Therefore God is ſaid not to require the Sacrifices of Beaſts, *Pſal.* 40. 6. *Sacrifice and offering thou didſt not deſire* (that is, Sacrifices of Beaſts), *burnt offerings and ſin-offerings haſt thou not required*; *viz.* As the ultimate Object of his pleaſure; but as repreſentations of Chriſt, the *great ſacrifice*. So neither did he command Circumciſion, and other legal purifications, for any thing in themſelves, or any thing they could work, further than upon the body; but to ſignifie unto them, an inward work upon the heart. Hence they are ſaid not to be commanded by God, *Jer.* 7. 22, 23. *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or ſacrifices; but this thing commanded I them, ſaying, Obey my voice:* That is, God did not principally require theſe, as the things which did terminate his will and pleaſure; but an obedience to him, and walking with him, which cannot be, without an agreement of Nature: For *how can two walk together, unleſs they be agreed* * ? Hence God ſpeaks ſo often to them of the cirumciſion of the heart ‖; and promiſes this cirumciſion of the heart, *Deut.* 36. 6. *And the Lord thy God will circumciſe they heart, and the heart of thy ſeed*, &c. And *Paul* expreſly ſaith, *Rom.* 2. 28, 29. that *he was not a Jew*; that is, a ſpiritual *Jew*, one of the Spiritual ſeed of *Abraham*, who had the *circumciſion* that was *outward in the fleſh*; but he that had that *of the heart*.

* Amos 3. 3.

‖ Deut. 10. 16.

So among us, many confide in Baptiſm, which ſignified nothing to men grown up without an inward renewal, and Baptiſm of the heart, no more than outward circumciſion did to them:

4. *The obligation upon us is ſtill the ſame* *. The Covenant made with *Adam*, was made perpetually with him for all his Poſterity: Therefore all his Poſterity by that Covenant, were perpetually obliged to a perfect righteouſneſs. If God had made this Covenant with *Adam*, That he ſhould transfuſe this original righteouſneſs to his Poſterity only for ſuch a time, then indeed after the expiration of the Term, the Obligation had ceaſed, and none had been bound to have it, as a Debt required by God: The Fault of wanting it, had been removed, without any infuſion of Grace; becauſe the time being expired, and ſo the Obligation ceaſing, it had not been a Fault to want it: neither could *Adam*'s Poſterity have been charged with his ſin, becauſe the want of righteouſneſs, after the expiration of the time fixt, had not been a ſin: But becauſe there was no time fixt, but that it was perpetually of force, as to righteouſneſs, which was the main intent of it, we ſtill remain under the Obligation of having a righteous Nature.

* Suarez de grat. Tom. 2. lib. 7. cap. 23. Numb. 3. 4.

Now God ſeeing the impoſſibility of anſwering this Obligation in our own perſons, by our own ſtrength, appoints a way whereby we may anſwer it in a *Second Head*, not nulling the former Covenant as to the eſſential part of it, which was a righteous Nature; but mitigating it; as the *Chancery* nulls not the Common Law, but ſweetens the ſeverity of it.

This latter Covenant, is called an *everlaſting Covenant*. Not that the obligation of the other to righteouſneſs, is ceaſed, but tranſmitted to another Head; which Head cannot poſſibly fail, as our former did, who hath both a perfect righteouſneſs in himſelf, and hath undertook for a perfect righteouſneſs in his people, which he is able to accompliſh, and to that purpoſe begins it here, and perfects it hereafter. To this purpoſe the Scripture ſpeaks of the everlaſtingneſs of the Covenant, *Pſal.* 89. 28. *My covenant ſhall ſtand faſt with him*; that is, with Chriſt: And if his people ſin, as he expreſſeth it afterwards, *yet my loving kindneſs will I not utterly take from him.* In this reſpect Chriſt is called the *covenant of the people*, Iſa. 42. 6. *I will give thee for a covenant of the people.* And the end of placing *David*, his Servant, over his people, is not to give way to licentiouſneſs, and unrighteouſneſs, and maintain men in an hoſtile Nature againſt God; but that they might *walk in his judgments, and obſerve his ſtatutes*, Jer. 37. 24. And that *everlaſting covenant* of peace he would make with them, is in order to ſanctifie them, *Jer.* 37. 26, 28. compared together. When God would make a Covenant of peace with them, an everlaſting Covenant, it was to ſet his Sanctuary among them, and to let the *Heathen* know, that the Lord did *ſanctifie Iſrael*. And the end of the Covenant, is to put *his law into the inward part*, Jer. 31. 33.

Chriſt undertook to keep up the honour of God, which was violated by the breach of that Covenant, to *make reconciliation for iniquity, and to bring in everlaſting righteouſneſs* *. This Obligation our *Second Head* entered into for us; and in him we are compleat, even *as our head, and as the head of all principality and power* ‖, who hath underaken for our perfect righteouſneſs; of our Perſons, by his own righteouſneſs; of our Nature, by inherent righteouſneſs; as it follows, *ver.* 11. &c. *In whom you are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh*, &c. This Obligation ſtill remains upon our Head, and upon us in him; and to him we are to have recourſe for a full anſwering of it. And this cannot be anſwered without a new birth here, which ends in a perfection hereafter. And Chriſt by a plain Precept, hath made it abſolutely neceſſary now to all under the Goſpel-Adminiſtration.

* Dan. 9. 24.

‖ Col. 2. 10.

So that no age, no time, no adminiſtration excludes it. It was as neceſſary to *Adam*, the firſt man, as to the *laſt* that ſhall be born: For being by Nature ſpiritually dead, there muſt be a reſtauration to a ſpiritual life, if ever any be happy. God is not *the God of the dead*, but the God *of the living*. What was alway neceſſary, is abſolutely neceſſary, and admits of no exception. And therefore the removal of the Diabolical Nature, is indiſpenſable to him, and to us, ſince we are all the Poſterity of *Adam*, and the Inheritors of his corruption. How can any in any Age, enjoy an infinite holy God, without being changed from their impurity?

Prop 4. Hence it follows, *That it is ſo neceſſary, that it is not conceivable by any man in his right wits, how God can make any man happy without it.* It is not for us, poor ſhallow Creatures, to diſpute what God can, and what God cannot do; what God may do by his abſolute power: But yet it ſeems a contradiction, and it is not intelligible by us, how God can make a man happy without Regeneration.

What ſemblance of reaſon can be given, that any one who is a ſlave of *Satan*, a Child of Wrath by Nature, can be made the Son and Friend of God, without an expulſion of that Nature which rendred him criminal, and reſtoring that in ſome degree which renders him innocent?

Without habitual Grace, ſin is not taken away: And as long as a man remains under ſin, how he can be capable of any communion with God, I underſtand not. For he cannot be at one and the ſame time under God's greateſt Wrath, and his higheſt Love. How is it poſſible, that one can have an enjoyment of eternal Life, who hath nothing in him, but a Relation to eternal Death?

God made man's Nature fit for his communion: Man made himſelf unfit by guilt and filth. This unfitneſs muſt be removed by Regeneration, before this Priviledge man had by Creation can be reſtored. Not that this reſtored righteouſneſs, is the cauſe of our

our communion with God in happineſs; but a neceſſary requiſite to it. No doubt, but God might have reſtored this righteouſneſs, without admitting man to converſe with him, if there had been no Covenant made to that purpoſe. That God may give Grace without Glory, is intelligible; but to admit a man to communion with him in Glory, with out Grace, is not intelligible.

1. *'Tis not agreable to Gods holineſs,* to make any an Inhabitant of Heaven, and converſe freely with him, in a way of intimate love, without ſuch a qualification of Grace, *Pſal.* 11. 27. *The righteous Lord loves righteouſneſs; his countenance doth behold the upright.* He muſt therefore hate iniquity, and cannot love an unrighteous Nature, becauſe of his love to righteouſneſs; *his countenance beholds the upright*; he looks upon him with a ſmiling eye: and therefore he cannot favorably look upon an unrighteous perſon. So that this neceſſity is not founded only in the command of God, that we ſhould be renewed; but in the very Nature of the thing; becauſe God, in regard of his holineſs, cannot converſe with an impure creature. God muſt change his Nature, or the ſinners Nature muſt be changed. There can be no friendly communion between two of different Natures without the change of one of them into the likeneſs of the other. Wolves and Sheep, Darkneſs and Light, can never agree, God cannot love a ſinner, as a ſinner, becauſe he hates impurity by a neceſſity of Nature, as well as a choice of Will. 'Tis as impoſſible for him to love it, as to ceaſe to be holy.

This change cannot be then on God's part: It muſt therefore be on man's part. It muſt therefore be by Grace, whereby the ſinner may be made fit for converſe with God; ſince God cannot embrace a ſinner in his deareſt affection, without a quality in the ſinner ſuitable to himſelf. All converſe is founded upon a likeneſs in Nature and Diſpoſition. It is by Grace only, that the ſinner is made capable of converſe with God.

2. *'Tis not agreeable to Gods wiſdom.* Is it congruous to the Wiſdom of God, to let a man be his child, and the child of the Devil at the ſame time? Is it fit to admit him to the relation of a Son of God, who retains the enmity of his Nature againſt God; to make any man happy with the diſhonour of his Laws, ſince he is not ſubject to the Law of God, neither will be; one that cannot bear him, but abhors his honour, and the apprehenſions of his holineſs?

Man naturally hath riſings of heart againſt God; looks upon him under ſome dreadful Notion; hath an utter averſion from him: Alienation and enmity are inſeparable, *Col.* 1. 21. *You who were ſometimes alienated, and enemies in your minds.* It doth not conſiſt with the Wiſdom of God, to make any man happy againſt his will: God therefore firſt changeth the temper of the will, by his powerful Grace, thereby making him willing, and by degrees fitting him for happineſs with him.

'Tis not fit corruption ſhould inherit incorruption, or impurity be admitted to an undefiled Inheritance: And therefore God brings none thither, which are not firſt begotten by him to a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead, 1. *Pet.* 1. 3, 4. *Which according to his mercy, hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for you.* It cannot be honourable for the Wiſdom of God, to give a right to eternal life, to one that continues a child of the Devil; and beſtow his love upon one that reſolves to give his own heart to ſin and Satan.

This which I have now diſcourſed, is founded upon mens *natural* Notions in their right Reaſon. But if we look into the *Scripture,* 'tis certain there is no other way but this. A man without a new birth, can have no right to happineſs, by any Covenant of God, by any Truth of God, by any Purchaſe of Chriſt. God never promiſed happineſs without it; Chriſt never purchaſed it for any one without a new nature. No Example is there extant of any perſon God hath made happy, without this alteration: nor in the ſtricteſt enquiries can we conceive any other way poſſible: Therefore if there be any one preſent, that hath hopes to enjoy everlaſting happineſs without Regeneration, he expects that which God never yet beſtowed upon any, and which according to our underſtanding, God cannot without wrong to his Holineſs and Wiſdom, confer upon any perſon. I beſeech you therefore, let none of you build your hopes upon ſuch vain Foundations: you muſt be holy, or you ſhall never ſee God to your comfort.

Prop. 5. 'Tis ſo neceſſary, *that the coming and ſufferings of our Lord and Saviour, would ſeem inſignificant without it.* That this Regeneration was a main end of his coming, is evident by his making this one of the main *Doctrines,* he was as a *Prophet,* and Teacher ſent from God, to make known to the World; it being the firſt he taught *Nicodemus.* Jeſus Chriſt came to glorifie God, and to glorifie himſelf in redeeming a People. And what glory can we conceive God hath; what glory can Chriſt have, if there be no Characterical difference between his People and the World? And what difference can there be, but in a change of Nature and Temper, as the foundation whence all other differences do reſult? *Sheep* and *Goats* differ in Nature.

The righteouſneſs which is given through our Mediator, is the ſame in the Eſſentials and reſpects it bears to God, as we had at firſt. And his *Threefold Office,* of *King, Prieſt,* and *Prophet,* is in order to it; his Prieſtly, to reconcile, and bring us to God; his Prophetical, to teach us the way; and his Kingly, to work in us thoſe qualifications, and beſtow that comely Garb upon us, that was neceſſary to fit us for our former converſe. Our *ſecond Adam* would not be like the firſt, if he failed in this great work of conveying his righteous Nature to us, as *Adam* was to convey his Original righteouſneſs to his Poſterity. As that was to be conveyed by carnal Generation, ſo the righteous Nature of the *ſecond Adam,* is to be tranſmitted to us by ſpiritual Regeneration. In this reſpect, renewed men are called his Seed, and counted to him for a Generation; as *Pſal.* 22. 30. *A ſeed ſhall ſerve him; it ſhall be accounted to the Lord for a generation*; לאדני to Chriſt: It ſhall be accounted as much the Generation of Chriſt, as the reſt are the Generation of *Adam*; as if they had proceeded out of his loins, as Mankind did out of *Adam*'s. As God looks upon Believers as righteous thro the righteouſneſs of Chriſt, as if it were their own; ſo he accounts them as if they were the Generation of Jeſus Chriſt himſelf.

1. *Chriſt came to ſave from ſin.* Salvation from ſin, was more his work, than barely ſalvation from Hell, *Mat.* 1. 21. *He ſhall ſave his people from their ſins,* From ſin, as the Cauſe; from Hell, as the Conſequent. If from ſin, was it only from the guilt of ſin, and to leave the ſinful Nature unchanged? Was it only to take off puniſhment, and not to prepare for Glory? It would have been then but the moiety of Redemption, and not honourable for ſo great a Saviour. Can you imagine, that the Death of Jeſus Chriſt, being neceſſary for the recovery of a ſinner, was appointed for an incompleat work, to remit man's ſin, and continue the inſolency of his nature againſt God? It was not his end, only to ſave us from Wrath to come, but to ſave us

from the procuring-cauſe of that Wrath; not forcibly and violently to ſave us, but in methods congruous to the honour of God's Wiſdom and Holineſs: and therefore to purifie us, *Tit* 2. 14. *to redeem us from all iniquity*, all parts of it, *by purifying unto himſelf a peculiar people, zealous of good works*; that we might have a holy Nature, whereby we might perform holy actions, and be as zealous of good works, and the honour of God, as we had been of bad works, and to bring diſhonour to him.

It was alſo the *end* of his Reſurrection, to *quicken us to a newneſs of life*, Col. 2. 12, 13. Eph. 2. 5, 6. If any man, without a New Nature, could ſet foot into Heaven, a great intendment of the Death and Reſurrection of Chriſt would be inſignificant.

Chriſt came to take away ſin, the guilt by his Death, the filth by his Spirit, given us as the purchaſe of that Death. In taking away ſin, he takes away alſo the ſinful Nature.

2. *Chriſt came to deſtroy the works of the Devil*, 1. John 3. 8. *For this purpoſe the Son of God was manifeſted, that he may deſtroy the works of the Devil.* Theſe works are Two; Sin, and the Miſery conſequent upon it. Upon the deſtruction of ſin, neceſſarily follows the diſſolution of the other which was knit with it. If the ſinful Nature were not taken away, the *Devil's* Works would not wholly be deſtroyed; or if the ſinful Nature were taken away, and a righteous Nature not planted in the ſtead of it, he would ſtill have his ends againſt God, in depriving God of the glory he ought to have from the Creature; And the Creature could not give God the glory he was deſigned by his creation to return, unleſs ſome Nature were inplanted in him, whereby he might be enabled to do it.

Would it then be for the honour of this great Redeemer, to come ſhort of his end againſt *Satan*, to let all the Trophies of Satan remain in the errors of the Underſtanding, perverſity of the Will, diſorder of the Affections, and confuſion of the whole Soul? Or if our *Saviour* had only removed theſe how had the *works of the Devil* been deſtroyed, if we had lain open to his aſſaults, and been liable the next moment to be brought into the ſame condition? which ſurely would have been, were not a righteous and divine Nature beſtowed upon the Creature.

3. *Chriſt came to bring us to God*, 1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* Was it to bring us to God with all our pollutions, which were the cauſe God caſt us off? No; but to bring us in ſuch a garb, as that we might be fit to converſe with him. Can we be ſo without a new Nature, and a Spiritual likeneſs to God? Would that man, who would bring another to a Prince to introduce him into favour, bring him into his *preſence* in a ſlovenly and Sordid habit, ſuch a garb which he knew was hateful to the Prince? Neither will our Saviour; nor can he bring ſinners in ſuch a plight to God, becauſe it is more contrary to the Nature of Gods holineſs to have communion with ſuch, than it is contrary to the Nature of Light, to have communion with Darkneſs *. Can it be thought, that Chriſt ſhould come to ſet Humane Nature right with God, without a change of that Principle which cauſed the firſt revolt from God? Beſides, ſince the coming of Chriſt was to pleaſe God; and to glorifie him in all his Attributes, as well as to ſave us; how can God be pleaſed with the effects of Chriſt's Death, if he brought the Creature to him, without any change of Nature, but with its former enmity and pollution? Will you ſay his mercy would be gloryfied? How can that be, without a wrong to his Purity, and provocation to his Juſtice? Suppoſe ſuch a diſpute were in God, would not Holineſs, Wiſdom, Juſtice, joyned togethef, over-vote Mercy?

*1 John 1. 5, 6, 7.

But ſince there can be no ſuch Diſpute, how can we conceive that Mercy, an infinite Perfection in God, can deſire any thing to the prejudice of the honour of his Holineſs, Juſtice, and Wiſdom?

Well then: if we expect happineſs without a renewed Nature we would make Chriſt *a Miniſter of ſin*, as well as of righteouſneſs *. As there is a juſtification by him, ſo his intent was to plant a living Principle in us, whereby we might be enabled to live to him. It is in vain then, to think to find any benefit by the Death of Chriſt, without a New Nature, any more than from God without it. * Gal. 2. 17, &c.

Prop. 6. The end of the Spirits coming, manifeſts it to be neceſſary. We are ſaid therefore to be *ſaved by the waſhing of regeneration, and renewing of the Holy ghoſt* *; As God by his Spirit, moving upon the face of the Waters, created the World; ſo God by his Spirit moving upon the face of the Soul, new creates all the Faculties of it. Can the coming of Chriſt, and the coming of the Spirit, the moſt ſignal Favours of God to Markind, be intended for no other end, than to convey to us the Mercy of God, with the diſhonour of his holineſs; to change our Miſery without changing our Nature, and putting us in a capacity both to glorifie God, and enjoy him? To what purpoſe doth the Spirit come, if not to renew? Whatſoever was the Office of the Spirit, cannot be ſuppoſed to be exerciſed without this foundation. Can there be any Seal of the Spirit, without ſome impreſſion made upon the Soul like to the Spirit, which is the Seal whereby we are ſealed? Can he witneſs to us, that we are the children of God, if there be no Principle in us ſuitable to God, as a Father; no child-like frame. Is the Spirit only to bring things to remembrance for a bare ſpeculation, without any operative effect? Is he to help us in prayer? How can that be, without giving us firſt a ſenſe of what we need, and a praying heart? And how can we have a praying heart, till our Natures, ſo averſe from God, and his Worſhip, be changed? He is a *quickning Spirit* *, 2 Cor. 3. 6. *the ſpirit gives life.* How can that be, while we lye rotting in our former Death? 'Tis a *Spirit of holineſs.* Can he dwell in a Soul that hath an unholy Nature? Tho he find men ſo at his firſt coming, would he not quickly be weary of his houſe, if it continued ſo? He comes to change our old Nature, not to encourage it. What Fruits of the Spirit could appear, without the change of the Nature of the Soil? * Tit. 3. 5. 2 Theſ. 2. 13. * Rom. 1. 4. 1 Theſ. 4. 8.

Prop. 7. From all this it follows, *That this new birth is neceſſary in every part of the ſoul.* There's not a Faculty but is corrupted; and therefore not a Faculty but muſt be reſtored. Not a wheel, nor a pin in all this Clock of the heart, but is out of frame: Not one part wherein ſin and Satan have not left the marks of their feet, *Tit.* 1. 15. *Their mind and conſcience is defiled.* 'Tis clearer to a regenerate ſoul that it is ſo, ſince by the light of Grace he diſcerns a filth in every Faculty. The more knowledg of God he hath, the more he diſcovers his ignorance; the more love to God, the more he finds, and is aſhamed of his enmity: And tho in our imperfect Regeneration here, Grace and Sin are in every part of the Soul, as Wine and Water mingled together, are in every part of the Veſſel; yet every Faculty is in part renewed: And Grace and Sin lye not ſo huddled together, but that the Soul can diſtinguiſh them, and be able to ſay, This is Grace; this is part of the new *Adam*, and this is ſin, and part of the old *Adam* in me.

Becauſe there was an univerſal depravation by the Fall, Regeneration muſt anſwer it in its extenſiveneſs in every Faculty. Otherwiſe it is not the birth

birth of the man, but of one part only. 'Tis but a new piece, not a new creature. This, or that Faculty may be ſaid to be new, not the Soul, not the Man. We are all over bemired by the puddle of ſin; and we muſt be all over waſhed by the Water of Grace. A whole Sanctification is the proper Fruit of Reconciliation, 2 *Theſ.* 5. 23. *The God of peace ſanctifie you wholly.* Reconciliation was of the whole man; ſo muſt Regeneration. Sin hath rooted it ſelf in every part; Ignorance and Error in our Underſtandings; Pride, and Self-love, and Enmity in our Wills; all muſt be unrooted by a new grace, and the Triumphs of ſin ſpoiled by a new birth.

Prop. 8. *'Tis ſo neceſſary, that even the dim eye of natural Reaſon has been apprehenſive of ſome need of it.* And therefore 'tis a wonder, that there ſhould be a need of preſſing it upon men under the light of the Goſpel. Thoſe Doctrines that are purely intellectual, and ſupernatural, are not ſo eaſily apprehended by men, as having no footing in Reaſon, whereby Reaſon is rendred more unpliable to conſent to them. But thoſe Doctrines that tend to the Reformation of man, carry a greater conviction, as having ſome Notion of a depravation, which give them ſome countenance in the minds of men, tho not in their Affection. Men cannot conceive any notion of God's Greatneſs, Majeſty, and holineſs, but they muſt alſo conceive ſomething neceſſary to an enjoyment of him (wherein their Felicity conſiſts), beſide, thoſe natural Principles which they find in themſelves. Natural Reaſon muſt needs aſſent to this, that there muſt be ſome other complexion of the Soul, to fit us for a converſe with ſo pure a Majeſty. The wiſer ſort of *Heathens* did ſee themſelves out of frame: tumult and diſorder in their Faculties, could not but be ſenſible to them. They found the flights of their Souls too weak for their vaſt deſires: They acknowledged the wings of it to be clipt, and that they never came ſo out of the hands of God: That therefore there was a neceſſity of ſome Reſtorative above the art of man, to compleat the work. And, I think, I have read of one of them that ſhould ſay, *That there could not be a Reformation, unleſs God would take fleſh.* They had the *work of the Law written in their hearts**: They knew ſuch works were to be done: They found themſelves unable to do them. Whence would follow, that there muſt be ſome other Principle to enable them, than what they had by Nature. To this purpoſe they invented their purgative Vertues; and by thoſe, and other means, hoped to arrive to an ὁμοίωσις τῷ θεῷ, which they much talked of, as neceſſary to converſe with God. As they were ſenſible of their guilt, and therefore had Sacrifices for the expiation of that; ſo they were ſenſible of their filth, and had their purifications and waſhings for the cleanſing of that. Hence it was, that they admired thoſe men that acted in a higher ſphere of Moral Vertue and Moderation than others. Some of them have acknowledged the Malady, but deſpaired of the remedy, judging it above the power of Nature to cure. Certainly that which the wiſeſt *Heathens*, in the darkneſs of Nature, without knowledg either of Law or Goſpel, have counted neceſſary; and ſince it is ſeconded by ſo plain a declaration of our Saviour, muſt be indiſputably neceſſary*. *Plato* in ſeveral places ſaith, That there was a certain *divine principle in our minds at firſt*; but that it was aboliſht, and God would again renew, and form the Soul with a kind of Divinity.

* Rom. 2. 15.

* *Ficinus in Dionyſ. de divin. nom. cap.* 12.

How vain then are men, how inexcuſably fooliſh, to neglect both the light of the Goſpel, and that of Reaſon too! that ſpend not one hour, one minute in a ſerious conſideration of it, and enquiry after it! in ſlighting their own Reaſon, as well as the expreſs declaration of Jeſus Chriſt! Oh that men were ſenſible of this which is of ſo great concernment to them.

II. I come to ſhew, that *Regeneration is neceſſary.*

Firſt. *'Tis neceſſary to a Goſpel-ſtate.*

1. *Nothing can exiſt in any ſtate of being, without a proper form.* That which hath not the form of a thing, is not a thing of the ſame *ſpecies.* He cannot be a man, that wants a rational form of a man, a Soul. And how can any man be a *Chriſtian*, without that which doth eſſentially conſtitute a Chriſtian? We can no more be Chriſtians, without a Chriſtian Nature, than a man can be a man without Humane Nature. Grace only gives being to a Chriſtian, and conſtitutes him ſo, 1. *Cor.* 15. 10. *By the Grace of God, I am what I am: and his grace which was beſtowed on me, was not in vain, but I laboured more abundantly than they all.* Grace there, is meant of habitual Grace, becauſe he ſpeaks of his labour, as the Fruit of it. In bodily life, Brutes go beyond us; in the vigor of ſenſes, greatneſs of ſtrength, temperance, natural affection. In Reaſon and Moral Vertues, many *Heathens* have excelled us. There is ſomething elſe then neceſſary for the conſtitution of a Chriſtian, and that is, Chriſts living in him by a new forming of his Soul by his Spirit. As the Body lives by the Soul, which diſtributes Natural, Vital and Animal Spirits to every part of the body, for the performance of its ſeveral Functions; ſo the Soul lives by Grace, which diffuſeth its vigor to every part, the underſtanding, Will, and Affections.

2. *'There's no ſuitableneſs to a Goſpel-ſtate, and Government, without it.* In all changes of Government in the World, there is a change in the whole ſtate of Affairs, in thoſe that are the inſtruments of Government, in the principles of thoſe that ſubmit to the Government. After the Fall of man, God ſet up a new mode of Government. All Judgment was committed to the Son, *John* 5. 22. *For the Father judges no man, but hath committed all judgment to the Son.* Ver. 27. *And hath given him authority to execute judgment.* The whole Adminiſtration of affairs is put into his hand: Not excluding the Father, who ſtill gave out his Orders in the Government; wherefore he ſaith, *ver.* 30. *I can of my ſelf do nothing; as I hear, I judg.* There muſt be therefore ſome agreement between the frame of this Government, and the Subjects of it. As there is a new *Adam*, a new Covenant, a new Prieſthood, a new Spirit; ſo there muſt be a new Heart, new Compacts, new Offerings, new Reſolutions. New Adminiſtrations, and old Services, can no more be peiced together, than new Cloth, and old Garments. The Goſpel-ſtate of the Church, is called a *new Heaven*, and a *new Earth.* Man is by the inclinations of his corrupt Nature, obedient to the Law of ſin. There muſt be a cure and change of thoſe inclinations, to make them tend to an obſervance of the Orders of this new Government, and an hearty obſervation of it, 2. *Cor.* 5. 17. *Old things are paſt away, behold all things are become new, and all things are of God* (ſo they were before) but now in a new manner and frame; and this is the Reaſon rendred, why every man in Chriſt muſt be a new creature.

3. *All the Subjects of this Government, have been brought in this way*, not one excepted. Tho God hath choſen ſome that he would bleſs for ever under this Evangelical Government, yet notwithſtanding the purpoſe of God, they are in as great unfitneſs for this ſtate, as the worſt of men, till God exerting his power, faſhions them to be Veſſels of Honour to himſelf. 'Tis not Gods choiſe of any man,

which puts any man into a Goſpel-ſtate, without the operation of the Spirit, renewing the mind, and fitting him for it. All that were deſigned by Gods eternal purpoſe, were to be brought in by this way of the new birth, as 2 *Theſ.* 2. 13. *God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.* And by this they were fortified againſt all thoſe workings of the myſtery of iniquity againſt the Government of Chriſt, and the ſtate of the Goſpel, which would be damnable and deſtructive to many; for he had ſpoken of that before, upon which occaſion he brings this in. *A choſen generation, a holy nation, a peculiar people,* are joyned together* · Peculiar they could not be, unleſs they had ſomething of an intrinſick value in them above others, and a Peculiar fitneſs for ſpecial Service, and to offer Spiritual Sacrifices; therefore called alſo a *Royal Prieſthood.*

* 1. Pet. 2. 9.

4. *The end of the particular inſtitutions, of initiation, or admiſſion, under the Two different Adminiſtrations of this Government, was to ſignifie this.* Of *Circumciſion* under the Law, and *Baptiſm* under the Goſpel. Both ſignified the corruption and filthineſs of Nature, and the neceſſity of the Circumciſion of the Heart, and the purification of Nature. Hence *Baptiſm* is called *the laver of Regeneration,* Tit. 3. 5.* Many underſtanding it of Baptiſm. Not that theſe did confer this new Nature in a *Phyſical* way, or that it was alway conferred in the adminiſtration of them; but the neceſſity of having this, was alway ſignified by them. Therefore one of the *Jews,* againſt the Opinion of his Country-men, ſaith abſolutely, 'Tis a madneſs to think, that thoſe Ceremonies, under their adminiſtration, were appointed only for the purification of the Body, without that of the ſoul. And *Rom.* 2. 29. ſaith the *Apoſtle, He is a Jew which is one inwardly, and circumciſion is that of the heart in the ſpirit.* So that partaking of *Baptiſm,* and being intruſted with the Oracles of God, make a man no more a *Chriſtian,* than Circumciſion, *&c.* did make a man a *Jew.* He is only a Chriſtian that hath a Chriſtian Nature: The neceſſity of this Nature was evidenced and ſignified both by the one, and by the other.

*Rom. 6. 4. *Baptiſm ſignifies our burial with Chriſt, and our reſurrection to walk in newneſs of life.* *Maimonid. more Nevoch. part. 2. ch.* 33.

In every ſtate there are Duties to be performed, and Priviledges to be enjoyed. So likewiſe in the Goſpel ſtate. Without a new birth, we cannot perform the one, or be capable of the other.

I. *'Tis neceſſary to the performance of Goſpel-duties.*

1. *There can be no preparation to any ſervice without it.* Man's Soul at firſt, could make a ſpiritual muſick to God, till the fleſh diſorder'd the ſtrings: and no muſick can be made, till the Spirit puts the Inſtrument in tune again. In Jeſus Chriſt we *are created to good works**: Therefore no preparation can be before the new creation, no more than there was a preparation in the matter, without form, and void, to become a World. What Evangelical duties can be performed without an Evangelical impreſſion, without the forming of Chriſt, and the doctrine of Chriſt in the heart; not only in the notion, but the operative and penetrating power of it? The heart muſt be firſt moulded, and caſt into the frame of the Doctrine of the Goſpel, before it can obey it; as *Rom.* 6. 17. *But ye have obeyed from the heart, that form of doctrine which was delivered unto you;* or, *unto which you were delivered.* The Mould wherein a thing is caſt, makes it fit for the Operation for which it is intended. The *Ship* that wants any material thing in its make cannot ſail well, will not obey the directions of the Pilot; and he that wants Grace, will be carried away with the breath of every Sin and Temptation. All the motions and roulings naturally in ways of duty by other principles, cannot make an aptitude to divine Services, no more than a thouſand times flinging up a ſtone into the air, can produce any natural fitneſs in it for ſuch an elevation, any more than it had at firſt, which was none at all. Where ſhould we have any preparation? It cannot be from *Adam*; he died a ſpiritual death by his ſin, and had no natural fitneſs for any ſpiritual ſervice; and therefore cannot convey by Nature more to his Poſterity than what he had by Nature. What grace he had afterwards, was beſtowed upon his Perſon, not upon the Nature which was to be tranſmitted to his Poſterity.

*Eph 2. 10

2. *Therefore we cannot act any Evangelical ſervice without a new nature.* If we have no natural preparation, we can have no natural action. The Law muſt be written in our hearts, before it be formed into the life, *Jer.* 31. 33, 34. *I will put my law in their inward parts, and write it in their heart.* 'Tis then, and then only, that we have a practical and affectionate knowledg of God: *And they ſhall know me from the leaſt unto the greateſt.* Reſtauration to a ſupernatural Life, muſt be, before there can be ſupernatural Actions; a juſt Nature, before a juſt Walk; as *Hoſea* 14. 9. *The juſt ſhall walk in them;* that is, in the ways of God. The motion of the creature, is not the cauſe, but the effect of life: The Evangelical ſervice, is not the cauſe of righteouſneſs, but the effect. We cannot walk in one Commandment of God, till the *law be written in our inward parts**. Thoſe that have not a new heart, cannot walk in Gods Statutes. We can never anſwer the terms of of the Covenant, without a new Nature. For,

*Ezek. 36. 14.

1. *No act can tranſcend the principle of it.* There is a certainty in this Rule; That the elevation of an inferior Nature to the acts of a ſuperior Nature, cannot be, without ſome inward participation of that ſuperior Nature. The Operation of every thing, follows the Nature of the thing. A Beaſt cannot act like a Man, without partaking of the Nature of a Man; nor a Man act like an Angel, without partaking of the Angelical Nature. How then can a Man act Divinely, without a participation of the Divine Nature? Duties of a ſupernatural ſtrain, as Evangelick Duties are, require a ſupernatural frame of Spirit. Nothing can exceed the bounds of its Nature; for then it ſhould exceed it ſelf in acting. Whatſoever ſervice therefore doth proceed from meer Nature, cannot amount to a Goſpel-ſervice, becauſe it comes not from a Goſpel-principle. We cannot believe without a habit of Faith, nor love without a habit of Love: For this only renders us able to perform ſuch acts. Juſtification is neceſſary to our ſtate, as well as Regeneration: But Regeneration ſeems to be more neceſſary to our Duties than the former; this principally to the performance of them; the other to the acceptance of them.

2. *The Nature doth always tincture the Fruit of it.* Our Saviour, by his *Interrogation,* implies an impoſſibility, That thoſe that are evil, ſhould ſpeak good things, *Mat.* 12. 34. *Oh generation of vipers, how can you being evil, ſpeak good things? for out of the abundance of the heart, the mouth ſpeaks.* The very hiſſings of a Viper proceed from the malice of its Nature. As the Root is, ſo is all the Fruit. From one Seed many Grains ariſe, yet all partake of the Nature of that Seed. Streams partake of the quality of the Fountain. If the Seed, Root, and Fountain be good, ſo is whatſoever ſprings from them. There is not one righteous man by Nature, neither *Jew* nor *Gentile,* all are concluded under ſin, *Rom.* 3. 10. *There is none righteous, no, not one; none that underſtands and ſeeks God,* &c. He adds *not one,* twice; he exempts none: not one righteous by Nature; not one righteous action by Nature: *none that doth good, no, not one.* He applies it to all Mankind. A poyſonous Nature can produce nothing but poyſonous

ſonous Fruit. Our actions ſmell as rank as Nature it ſelf. Whatſoever riſeth from thence, tho never ſo ſpecious, and well coloured, is evil, and unprofitable. If therefore we would produce good Fruit, we muſt have a new Root, Seed, and Spring. Our ſowre Nature muſt be changed into a ſweetneſs and purity. If the Vine be empty, the Fruit will be ſo too, *Hoſea* 10. 1. *Ephraim is an empty vine; he brings forth fruit to himſelf*, or, *equal to himſelf* *. Unleſs the Tree be good, the Fruit can never be generous, *Mat.* 7. 17, 18. *Neither can a corrupt tree bring forth good fruit.* We muſt have the Spirit, before we can bring forth the Fruits of the Spirit. All good ſervices are related to this, as effects to their cauſe: So that what a man doth by an act of Reaſon, and natural Conſcience, and good Education, if his Underſtanding and Conſcience remain wholly under their natural pollution, the ſervice is not good, becauſe the Soul is corrupt: much leſs are thoſe ſervices good, which are the Fruit only of humour. How the Soul can be habitually ſinful, and yet the acts flowing from it, be good, is not eaſily conceivable; 'tis againſt the ſtream of natural Obſervation. 'Tis true indeed, that a man that is habituated to one kind of ſin, may do an action that receives no tincture from that particular habit, becauſe it doth not proceed from it: as a Drunkard gives an Alms; His giving Alms hath no infection inherent from that particular habit of Drunkenneſs; but from the Nature, which is wholly corrupt, it hath: *Who can bring a clean thing out of an unclean? not one* *. Who can bring a clean ſervice out of a miry heart? Not one man in the World. We cannot therefore perform any Evangelical ſervice, if thoſe Foundations be conſidered.

* ישרה.

* Job. 14. 4.

1. *Not ſpiritually, becauſe we are fleſh.* God muſt be *worſhipped in ſpirit* *; in a ſpiritual manner, with ſpiritual frames. The *Apoſtle* ſpeaks of *walking in the ſpirit* ||; *and praying in the holy ghoſt* *. None can act ſpiritually, but thoſe that are *born of the ſpirit*: And no action is ſpiritual, but what proceeds from a renewed Principle. The moſt glittering, and refined fleſh, is but fleſh in a higher ſphere of fleſh: Therefore whatſoever ſprings up from that Principle, is fleſhly, upon the former Foundation, That nothing can riſe higher than its Nature. You may as well expect to gather Grapes of Thorns, as ſpiritual Duties from carnal hearts, *Mat.* 7. 16. *Do men gather grapes of thorns, or figs of thiſtles?* If a natural man *cannot conceive*, and *cannot know the things of God, becauſe they are ſpiritually diſcerned* *, how ſhould he perform the duties belonging to God, ſince they are ſpiritually to be performed? We are naturally more averſe to motions upon our wills, than to the illuminations of our minds. An Appetite for knowledg, and a flight from God, being both the Fruits of *Adam*'s Fall, who was both curious to know, as God, and fearing to approach to God after his Fall. There may be ſome ſervices in natural men, which may look like ſpiritual; but in the Principle they are not ſo. Many acts are done by irrational creatures, which look like rational acts. As the order among Bees, like the acts of States men, regulating a Common-wealth; their carrying Gravel in their Fangs, to poiſe them in a ſtorm, and hinder them from being carried away by the violence of the Wind; yet theſe are not rational acts, becauſe they proceed not from Reaſon, but from a natural inſtinct put into them by God, the ſupreme Governor. So that as no action of an Ape, tho like the action of a man, can be ſaid to be a humane act; ſo no action of an unregenerate man, tho like a ſpiritual action, can be called ſpiritual, becauſe it proceeds not from a ſpiritual Principle, but from a contrary one paramount in him. And all actions have their true denomination from the Principle whence they flow. They may be Fruits of Morality, and Fruits of Conſcience, but not ſpiritual Fruits which God requires.

* John 4. 44.

|| Phil. 3. 3. *which worſhip*, &c. Gal. 5. 16,

* Jude 20.

* 1 Cor. 2. 14.

Well then: we muſt be firſt built up a *ſpiritual houſe*, we muſt be a *Prieſthood*, before we can offer *ſpiritual ſacrifice* *. We muſt have the powerful operation of the Holy Ghoſt in us, before we can have a tincture of the Holy Ghoſt upon our ſervices. In all humane acts, we ſhould act as rational creatures: In all religious acts, as ſpiritual creatures. Now as a man cannot act rationally, without Reaſon; ſo neither can we act ſpiritually, without a Divine Spirit in us. We are indeed to ſerve God, and worſhip him as men: Therefore rational acts are due to God in worſhip, and we are conſtituted in the rank of rational beings to that purpoſe. But ſince our Minds are defiled, they muſt be purified; ſince our Underſtandings are darkned, they muſt be enlightned. There muſt be a Grace infuſed, a Lamp ſet up, a ſpiritual awakening, and invigorating our Reaſons, and Wills, before we can worſhip God, as God, in a ſpiritual manner.

* 1 Pet. 2. 5.

2. *We cannot perform any Evangelical ſervice, vitally, becauſe we are dead.* Our ſervices muſt be living ſervices, if in any wiſe they be ſuitable to a living God. The *Apoſtle* wiſhes us, *Rom.* 12. 1. *to preſent our bodies a living ſacrifice.* He doth not mean only our bodies, conſiſting of fleſh and bones, or a natural life; but he names the body, as being the inſtrument of motion and ſervice, or it may be, *Synecdoche partis pro toto*, a part for the whole. Preſent your ſelves as a ſacrifice conſecrated to God, and living to him, and as living by him.

Upon the loſs of Original righteouſneſs, another form, or principle, was introduced, called in Scripture, *fleſh*, and a *body of death*. Hence by Nature we are ſaid to be *dead* *; and all our works before repentance, are *dead works* ||. And theſe works have no true beauty in them, with whatſoever gloſs they may appear to a natural eye. A dead body may have ſomething of the features and beauty of a living; but 'tis but the beauty of a Carcaſs, not of a Man. A *Statue*, by the *Stone cutter*'s art, and the *Painter*'s skill, may be made very comely; yet 'tis but a Statue ſtill; where is the *life*? Such ſervices are but the works of Art, as Flowers painted on the Wall, with curious Colours; but where is the vegetative Principle? Since man therefore is ſpiritually dead, he cannot perform a living ſervice. As a natural death doth incapacitate for natural actions; ſo a ſpiritual death muſt incapacitate for ſpiritual actions: Otherwiſe in what ſenſe can it be called a *death*, if a man in a ſtate of Nature were as capable of performing ſpiritual actions, as one in a ſtate of Grace? No vital act can be exerciſed without a vital principle. As *Adam* could not ſtir to perform any action, tho his body was framed and perfected, till God breathed into him a living ſoul; ſo neither can we ſtir ſpiritually, till God breath into us a living Grace. Spiritual motions can no more be without a ſpiritual life, than bodily motions can be without an enlivening ſoul. *The living, the living, they ſhall praiſe thee.* And *Pſalm* 80. and 18. *Quicken us, and we will call upon thy name.* There can be no living praiſe, nor no living prayer, without a renewed heart. If it be one effect of the Blood of Chriſt, to *purge our conſciences from dead works, to ſerve the living God*, as *Heb.* 9. 14. then it is clear, That till our Conſciences are purged from dead works, we cannot ſerve the living God: For what ſuitableneſs can there be between a living God, and dead ſervices? Is a putrified rank Carcaſs, a fit Preſent for a King; or a man full of running ſores and boils over his whole body, fit to ſerve in a Princes Chamber; Our beſt ſervices, without a new Nature, tho they may appear

* Eph. 2. 1. || Heb. 6. 1.

pear varniſht and glittering to man, yet in the ſight of God they have no life, no ſubſtance, but ſtinking rotten duſt, becauſe coming from a dead and rotten heart.

Well then, we muſt be born again: 'Tis not a dead Nature, nor a dead Faith, can produce living Fruit for God. We may as well read without eyes, walk without legs, act without life, as perform any ſervice to God without a new Nature; no, we cannot perform the leaſt: A dead man can no more move his finger, than his whole body.

3. *Not graciouſly, becauſe we are corrupt.* By the ſame Reaſon that we are to *ſpeak with grace* *, and to *ſing with grace in our hearts to the Lord* ‖, we are to do every other duty with an exerciſe of grace to God: And without grace, our praiſes are but *hollowings*, our prayers but *howlings*, as the *Scripture* terms them, *Hoſea* 7. 14. *They have not cried to me with their hearts, when they howled upon their beds.* How can there be an exerciſe of that which is not? The skill of the Muſician cannot diſcover it ſelf, till the Inſtrument be made tunable. The heart muſt be ſtrung with Grace by the Spirit, before that Spirit can touch the ſtrings, to make harmony to God in a Goſpel ſervice. Our Tempers muſt be changed, our Hearts fitted, before we can make melody to God. The principal beauty and glory of a duty, lies in the internal workings of the heart: and how can that heart work graciouſly, that hath nothing of God, and his Grace in it? 'Tis ſaid, *Folly is bound up in the heart of a child* *. So is corruption in the heart of a man, like poyſon in a bundle of ſtuff. It is entred into the very compoſition of us. A *law of ſin* is predominant in a natural man *, which doth influence all his actions. (Strong habits will intereſt themſelves in all that we go about:) and all a man's ſervices are regulated by it: for he hath no other Law in his mind, to check the motions of it, and to ſcent his duties, whereby they may carry a pleaſing ſavour to God. The gift of Propheſie, the underſtanding of Myſteries, the depth of Knowledg, the removing Mountains, beſtowing Alms, dying for Religion, are brave and noble Acts; but without *Charity* (love to God), without which, no other Grace can work, all theſe profit *nothing* *. There is a moral goodneſs in feeding the poor; but no gracious goodneſs without Charity. A little of this, would make thoſe as a Diamond doth Gold, wherein it is ſet, more valuable. If all thoſe profit nothing without this Grace of Charity, they would profit much with it. How doth Grace alter the very Nature of ſervices? Thoſe acts which are ſenſitive in a Brute, were he transformed into a man, and endued with Reaſon, would become rational. Thoſe actions which are but moral in a meer man, when changed into a Chriſtian, become Evangelical: They would be of another Nature, and another value.

Well then, look after the *new birth*, ſince it is ſo neceſſary. There cannot be gracious Practiſes, without gracious Principles. Can any thing fly to Heaven without wings? We are to walk as Chriſt walked: How can we do it without a principle of Kin to that which Chriſt had? We are bound to act from a principle of Righteouſneſs. *Adam* was, and his Poſterity are; and ſhould we not look after that which is ſo neceſſary a perfection, requiſite for our ſervices? No doubt but the *Devil* could find matter enough for prayer, and from the excellency of his knowledg, frame rare ſtrains (as ſome word it:) But would it be a ſervice, which came from ſuch a Nature? As long as we are allied to him in our Nature, our ſervices will be of as little value. He tranſforms himſelf into an Angel of light, but is ſtill Devil; and many men do ſo in their religious acts, yet ſtill remain unregenerate.

4. *Not freely, and voluntary, becauſe we are enmity.* A natural man's ſervices are forced, not free. The averſion of our Natures from God, is as ſtrong as their inclination to evil. We have no fervent deſires to love God; and therefore no deſires to do any thing out of affection to him. When ſenſual habits are planted in the ſoul, there is an enmity to God in the mind: *It will not be ſubject to the law of God* *: and whilſt that habit ſways, it cannot. This inclination to ſin, and conſequently averſion to good, is incorporated in Nature, like blackneſs in a *Negro*, or ſpots in a *Leopard*; they are *accuſtomed to ſin*, and *cannot* do good ‖. There is no agreeableneſs between God and man's ſoul, whilſt there is a Friendſhip between the heart and ſin: He affects the one, and is diſguſted with the other: One is his pleaſure, the other his trouble. He hath no will, no heart to come to God in any ſervice; and when he doth, he is rather dragged, than ſweetly drawn. The things of God are againſt the bent of a natural heart: there's nothing ſo irkſome as the moſt ſpiritual ſervice. When Men engage in them, they row againſt the ſtream of Nature it ſelf. There muſt therefore be ſomething of a contrary efficacy to over-power this violent Tide; a Law of Grace to renew the mind, and turn the motions of the will to another Chanel. Reſtraining Grace may for a while ſtop the current, but not turn and change the natural courſe. A *carnal mind* conceits the things of God, and his ſpiritual ſervice, to be *fooliſhneſs*; and therefore contemns them *. The eye of the mind muſt be opened, to diſcern the Wiſdom of God in them, before he can affect them: The heart ſhould be lifted up in the Evangelical ways of God. Can meer fleſh be thus? Force can never change Nature. You may hurl Lead up into the air, but it will never aſcend of it ſelf, while it is Lead, unleſs it be ratified into air, or fire. Keep up Iron many years in the air, by the force of a Loadſtone, it will retain its tendency to fall to the Earth, if the obſtacle be removed. The natural gravity is ſuſpended, not altered, till the Nature of the Will be altered, it can never move freely to any duty. There muſt be a power to will, before there is a will to do; as *Phil.* 2. 13. *It is God which works in you both to will and to do.* A ſupernatural renewing Grace muſt expel corrupt habits from the Will, and reduce it to its true Object. When Faith is planted, it brings Love to Work by: When the Soul is renewed, there is an harmony between God and the Heart, between the Mind and the Word, between the Will and the duty: When the Appetite, and true taſte of the Soul, is reſtored in *Regeneration*, then ſpring up ſtrong deſires to apply it ſelf to every holy ſervice, 1 *Pet* 2. 2, 3. *The ſincere milk of the word*, is fervently *deſired*, after it is ſpiritually *taſted*.

Well then, there muſt be a change in us, or in the Law. The *Law is ſpiritual*, man is carnal *; the Law can have no Friendſhip for man, nor man no Friendſhip for the Law in this ſtate, ſince their Natures are ſo contrary. What the Law commands, is diſguſtful to the Fleſh; what the Fleſh deſires, is diſpleaſing to the Law, there muſt then be a change; the Law muſt become carnal, or man become ſpiritual, before any agreement can be between them. Where do you think this change muſt light? It can never be in the Law; therefore it muſt be in man. The Wound in our Wills muſt he cured; the Tide of Nature, that never carries us to God, muſt be turned, and altered by a ſtream of Grace, to move us to him and his ſervice. Man hath been a ſlave to his luſt by the loſs of Grace, and is never like to be reſtored to his liberty in the ſervice of God, till he be repoſſeſt of that Grace, the loſs of which brought him into ſlavery. The Goſpel is a *Law of Liberty* *. A ſervile Spirit doth not ſuit a free Law, neither

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* Col. 4. 6. ‖ Col. 3. 16.

* Prov. 22. 15.

* Rom. 7. 23.

* 1 Cor. 13. 23.

* Rom. 8.

‖ Jer. 13. 23.

* Cor. 1. 23, 24.

* Rom. 7. 14.

* James 1. 25.

is it a fit frame for an Evangelical Service.

5. Nor *delightfully. We can never perform ſpiritual ſervices with delight, becauſe we are alienated.* This we are to do. Paul *delighted in the law of God* *; and the law was the *delights* of *David*‖: His whole pleaſure run in this chanel. Now becauſe of that averſion to God, there is no will and freedom in his ſervice; much leſs can there be a delight. A corrupt Nature can have no divine ſtrains: A diſeaſed man hath no delight in his own acts; his Diſtemper makes his very motion unpleaſant to him. Things that are not natural, can never be delightful. There is a mighty diſtance between ſpiritual duties, and a carnal heart. Things out of their place, can never be at reſt. Sin is as much a natural man's Element, as Water to a Fiſh, or Air to a Bird. If he be ſtopt in the ways of the Fleſh, he is reſtleſs till he return. He may indeed have ſome delight ſometimes in a ſervice; not as it reſpects God as the Object, or God as the End: There is no ſuch friendſhip in a natural man's heart to him; but as there is an agreement between a ſervice, and ſome carnal end he performs it for. His delight is not terminated in the ſervice, but in ſelf-love, ſelf-intereſt, or ſome external reward; anchored in it by ſome hopes of carnal advantage; not ſpringing from a living love, or a gracious affection to God. He hath no knowledg of God; and therefore can have no delight in God, or in his ſervice. 'Tis impoſſible we can come before him without pleaſure and delight, if we know how amiable he is in his perſon, and how gracious in his Nature: but we naturally think God a hard Maſter. And Man having no delight in God, he can have none in thoſe means which lead him to God, and as they are appointed to bring God and his Soul together. He hath wrong Notions of Duties, looks upon them as Drudgeries, not as Advantages, *Mal.* 1. 13. *Ye ſaid, behold what a wearineſs it is,* &c. Without a change of Nature, we cannot deſire Communion with God; and therefore cannot delight in the means of it. We can no more do any ſervice chearfully, than the Saints without it could receive *joyfully the ſpoiling of their goods** *; we can never be in a holy extaſie, without this inward principle, to make the Goſpel-ſervices connatural to us. This only makes high impreſſions upon the ſoul. 'Tis the Law within our hearts, which only makes us delight to do his will, Pſal. 40. 8. *Thy law is within my heart,* in my bowels: he had a natural affection to it, and then a high delight in it. It made our Saviour *delight to do* his work: And 'twas the *inward man* of the heart, wherein the *Apoſtles* delight in the Law was placed. Unleſs we have a divine impreſſion of God upon us, we cannot hear his Word with any joy in it; as our Saviour ſaith, *John* 8. 47. *Ye therefore hear them not:* that is, the words of God, *becauſe you are not of God.* Unleſs we have God's *Light, and his Truth, ſent forth into us,* we can never make God our *exceeding joy,* or go to *his Altar* with ſuch a frame *.

* Rom. 7. 22.

‖ Pſal. 119. 92.

* Heb. 10. 34.

* Pſal. 43. 3, 4.

Well then: There is a *neceſſity* of the new Nature to have a warm frame of heart in Evangelical Duties. What is connatural to us, is only delightful. So much of wearineſs and bondage we have in any holy ſervice; ſo much of a legal frame; ſo much of love and delight, ſo much we have of a new Covenant-Grace. A Spirit of Adoption and Regeneration only can make us delight to come to our Father, and to cry *Abba* to him.

6. *Without Regeneration we cannot perform Evangelical Duties ſincerely, becauſe we are a Lye, and in our beſt eſtate Vanity.* We muſt *worſhip God in truth,* as well as *ſpirit* ‖. God is a Spirit, and therefore muſt be worſhipped in Spirit. God is Truth, and therefore muſt be worſhipped in Truth. Without a new Nature we cannot worſhip God in Truth. The old Nature is in it ſelf a Lye, a meer Falſity, ſomething contrary to that Nature God created. It was firſt introduced by a Lye of the Devil (*ye ſhall be as Gods, knowing good and evil* *); and thereupon a fancy that God lied in his command. How can we ſerve God with this Nature, which had nothing but a Lye for its foundation? a Lye of the Devil, a Lye in our Fancy: therefore our old Nature is no better than a Lye. How can we ſerve God with that Nature which is quite another thing to that of his framing? Man in his Fall is a Lyar, *Rom.* 3. 4. *Let God be true, and every man a lyar*; a Covenant-breaker, that kept not his Faith with God. God, in reſpect of Truth; and Man, in reſpect of Lying, are ſet in oppoſition by the *Apoſtle* there. No man but would ſlight and ſcorn that ſervice from another, which he knew to be a lying ſervice in the very frame of it. There is no Truth can be in any ſervice which is founded only upon an old Nature, and performed by one that is acted by the Father of Lies: And ſo is every unregenerate man, every *child of Diſobedience,* Epheſ. 2. 2.

* Gen. 3. 5.

Now *Sincerity* cannot be without a new Nature,

(1.) Becauſe *there are no divine motives which ſhould ſway the Soul.* Moſt ſervices of natural men have ſuch dirty Springs, ſo unſuitable to that raiſed Temper men ſhould have in dealing with God, that they produce Sacrifices not fit to be offered to an earthly Governor, *Mal.* 1: 8. *If you offer the blind for ſacrifice, is it not evil,* &c. *offer it now unto thy governor, will he be pleaſed with thee?* Had they had divine motives they had never brought ſuch ſickly ſervices. What was not fit for themſelves, they thought fit for God. Did but *Princes* know what motives many had in their Services, they would with as much ſcorn reject them, as they do ignorantly receive them with affection. But it is otherwiſe with God, who knows all the Springs and Wards in that Lock of the heart of his own framing. Do not moſt ſervices take their riſe from Cuſtom, or from an outward religious Education barely; or at beſt, from natural Conſcience; which tho it be all in a man, which takes God's part, yet it is fleſh, and defiled? And what pure Vapours can be expected from a lake of *Sodom*? Tit. 1. 15. *To them that are defiled, and unbelieving, nothing is pure; but even their mind and conſcience is defiled.* The Mind, which is the Repoſitory of natural Light; and the Conſcience, which is the Advocate of natural Light, and applies it upon particular occaſion, are defiled, and that in every unbelieving perſon. Can the Motives which Conſcience takes from a dark and defiled principle, as the Mind is, be divine? 'Tis fear of Death, Wrath, and Judgment, which it moſtly applies. Theſe are the motives of Defilement. Fear is the natural conſequence of Pollution: Without Sin and Corruption, we never had had any fear of Hell. That cannot be gracious which ſprings naturally from the commiſſion of Sin; and can this be divine? Were there no Puniſhment feared, there ſhould be no Duty performed. Conſcience hath naturally no *Baſis* to ſtand upon but this. What is the principle of his Fear? *Self.* 'Tis not therefore Obedience to God, but Self-preſervation, ſways a man. Fear is but a ſervile diſpoſition; and therefore cannot make a ſervice good. All ſuch extrinſick motives which ariſe not from a new Life, are no more divine, than the Weights of a Clock may be ſaid to have life, becauſe they ſet the Wheels on running. The ſame Action may be done by ſeveral perſons, upon different *Principles* and *Motives*; for which, one may be rewarded, the other not, as *Matth.* 9. 41, 42. *He that receives a righteous man, in the name of a righ-*

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teous man, ſhall receive a righteous man's reward; and whoſoever ſhall give unto one of theſe little ones a cup of cold water, only in the name of a diſciple, he ſhall in no wiſe loſe his reward. One may receive a Member of Chriſt out of reſpect to Chriſt, and the relation the perſon hath to him. Another may receive the ſame perſon out of a common principle of Humanity; the Action is the ſame; the Good redounding to the Object, is the ſame: nay, it may be greater in him that acts from a commiſeration of him, as a man, than a cup of cold Water from the other, becauſe his Ability is greater; but the inward reſpect to the Object is different. One reſpects him as a man of the ſame Nature with himſelf in miſery; the other reſpects him as a Member of Chriſt in miſery. One reſpects him as a man, the other as a righteous man. The principle is different; one relieves him out of a natural compaſſion, common to a *Heathen* with him; the other out of a Chriſtian affection to his head. The Actions are therefore different, becauſe of their motives: One is rewardable, and promiſed to be rewarded; the other not: One may be from Grace [I do not ſay, it always is, unleſs there be a conſtant tenor of ſuch motives in our actions: For a natural man, under the preaching of the Goſpel, may do ſuch a thing out of a preſent and tranſient reſpect to Chriſt, whom he hears ſo often of, and hath ſome preſumption to be ſaved by; but it is not his conſtant frame]; I ſay, one may be from Grace, the other from Nature.

Therefore from hence reſults a Neceſſity of the alteration of the frame of our Souls, to furniſh us with divine and heavenly motives for our Actions. A man may do a thing by Nature, from a good Principle, a Principle of common Honeſty, good in its kind (*Braß* is good in its kind, but not ſo good as *Silver*), but not Evangelically good, without a renewed affection to God, *John* 14. 15. *If you love me, keep my Commandments*: Keep what I command you, out of affection to me. Where the *imagination of the heart is evil, and only evil, and that continually*, Gen. 6. 5. all the ſervice a man in that ſtate performs, riſeth from this Spring, and hath ſome infectious imagination in it, highly abominable to God; either wrong Notions of God in it, or wrong Notions of the Duty, or corrupt motives, ſomething or other of the evil imagination of the heart, mixes it ſelf with it.

(2.) Without a renewed Nature, as there are no divine motives, *ſo there can be no divine ends.* We are bound to refer our natural Actions, much more our religious Services, to the glory of God. The End is the moral principle of every Action. 'Tis that which confers a goodneſs or badneſs upon the ſervice, *Luke* 11. 34. *If the eye be evil, the whole body is full of darkneſs* (This is commonly underſtood of a man's aim). If the Intention be evil, there is nothing but darkneſs in the whole ſervice. The perfection of every thing conſiſts in anſwering the end for which it was framed: That which was the firſt end of our framing, ought to be the end of our acting; *viz.* the *glory of God.* But Man hath taken himſelf off from this end, and hath been fond of making himſelf his chief good, and ultimate end. Men naturally have corrupt ends in good Duties. Pride is the cauſe of ſome mens Vertue: And they are ſpiritually vicious, in avoiding Crimes, becauſe they intrench too much upon their Reputation. The *Phariſees* made their Devotion contribute to their Ambition, *Matth.* 6. 5. *They pray to be ſeen of men:* and *Matth.* 23. 5. *But all their works they do to be ſeen of men.* Not one work wherein they had not reſpect to this. Their works might well be called the works of the Devil, whoſe main buſineſs it was to ſet up Pride and Self. All their pretences of Devotion to God, were but the Adoration of ſome Golden Image. Have not many in their more ſplendid actions, the ſame end with Brutes, the ſatisfaction of the ſenſitive part, Covetouſneſs, Pride, Emulation, ſenſe of Honour, Qualities perceiveable in the very Brutes, as the end of ſome of their actions? The acting for a ſenſitive end, is not ſuitable to a rational, much leſs can it be the end of a gracious creature. Have not men ſinful ends in their religious ſervices? in their prayers to God, in their acknowledgments of God? The *Devil* could intreat our Saviours leave to go into the Herd of Swine. Was this a prayer, tho directed to Chriſt, when his end was to deſtroy, and ſatisfie his malice in it? At beſt, a man without Grace, is like a Picture in a Room, which eyes all, and hath no more reſpect to a Prince, than his Attendants. A natural man's reſpect to God, is but equal to a reſpect to all his other Worldly Concerns. Indeed it were well if it were ſo. He parcels out one part for God, one part for himſelf, and one part for the World; but God hath the leaſt ſhare; or at beſt, no more than the reſt. And truly, as a Picture cannot give a greater reſpect, to fix its eyes more upon a Prince, than a Peaſant, becauſe it hath no life; ſo neither can a natural man pay a ſupreme reſpect to God in his ſervice, without a ſpiritual life. There is a neceſſity then of removing thoſe depraved ends, that man may anſwer the true end of his Creation. The Principles then upon which ſuch ends do grow, contrary to the will of God, muſt be rooted out, that the ſoul may move purely to God in every ſervice. We are come ſhort of the glory of God, *Rom.* 3. 23. *All have ſinned, and come ſhort of the glory of God:* ſhort of aiming at it, ſhort of his approbation of our acts. Being thus come ſhort, our ends cannot riſe higher than the frame of our ſoul. Grace, Grace only can advance our wills to thoſe ſupernatural ends for which they were firſt framed. We can never aim at the glory of God, till we have an affection to him: We can never honour him ſupremely, whom we do not ſupremely love. An affection to God can never be had, till the Nature wherein the averſion is placed, be changed into another frame. We are to glorifie God, as God: How can we do this, without the knowledg of him? How can we know him, but by the Goſpel, wherein he diſcovers himſelf? How can we have right conceptions of the Goſpel, till Goſpel impreſſions be made upon us? How can we act for the glory of God, to whom naturally we are enemies? There's none of us born with a ſpiritual love to God. There muſt then be an alteration of the end, and aim in us; our actions cannot elſe be good, tho ordered by God himſelf: God employs *Satan* in ſome things; as in afflicting *Job**: But is his performance good? No: becauſe his end is not the ſame with God's. He acts out of Malice, what God commands out of Soveraignty, and for gracious deſigns. Our end without it, is not the ſame with the end of the action: for moral acts tend to God's glory, tho the Agent hath no ſuch intention. So the Action may be good in it ſelf, but not good in the Actor, becauſe he wants a due end.

* Job. 1.

Well then, thoſe actions only can be ſaid to be Evangelical, when the great end of God's glory, which was his end both in Creation and Redemption, hath a moral influence upon every ſervice; when we have the ſame end in our redeemed ſervices, as God had in his redeeming love.

7. *Not humbly. We cannot without Regeneration perform Goſpel-duties humbly, becauſe of natural ſtoutneſs and hardneſs.* Evangelical duties muſt be performed with humility. Self-denial is the chief Goſpel-Leſſon, and is to run through the Veins of every ſervice. Therefore God ſpeaks of giving a *heart of fleſh*, in Goſpel-

Goſpel-times, *Ezek.* 11. 19. *I will take the ſtony heart out of their fleſh, and give them a heart of fleſh, that they may walk in my ſtatutes, and keep my ordinances, and do them.* Goſpel-duties require a pliableneſs, and tenderneſs of heart. *Adam*'s over-valuing himſelf, and ſwelling with deſigns of being like God, brought an incapacity upon himſelf of ſerving his Creator. And man ever ſince, is too much aſpiring, and too well opinioned of himſelf, to perform duties in an Evangelical ſtrain, with that meltingneſs, that nothingneſs in himſelf, which the Goſpel requires. Our ſwelling and admiring thoughts of our own natural righteouſneſs, hinders Chriſt from ſaving us, and our ſelves from ſerving him. There muſt then be an humble, and melting, and ſelf-denying frame. The *Angels* are ſaid to *cover their faces* before God *, as having nothing to glory in of their own. And the chief deſign of the Goſpel, is to beat down all glorying in our ſelves, 1 *Cor.* 1. 29, 31. *That no fleſh ſhould glory in his preſence; let him that glorieth, glory in the Lord.* And indeed it humbles us no more, than what, upon due conſideration, will appear very neceſſary. Nature then muſt be changed, before this Pride be rooted out: Old things muſt paſs away, that God may be all in all in the Creature. We cannot without a new Nature, make a true eſtimate of our ſelves, and lye as vile and baſe in the preſence of God. A Stone, with all the hammering, cannot be made ſoft. Beat it into ſeveral pieces; you may ſever the continuity of its parts, but not maſter its hardneſs; every little piece of it, will retain the hardneſs of its Nature. So it is with a heart of ſtone: The Nature muſt be changed, before it be fit for thoſe ſervices which require melting, humble, and admiring frames. There is a neceſſity of a reſiding-Grace, like fire, to keep the Soul in a melting temper.

* Iſa. 6. 2.

8. *Not conſtantly.* Without a new Nature, we cannot perform Goſpel-ſervices conſtantly, *becauſe of our natural levity.* Where the Nature is fleſh, the heart, *minds the things of the fleſh* *. The Mind thus habituated, will not be long employed about the things of the Spirit. There is a natural levity in man's Nature. Do not many ſeem to begin in the Spirit, and end in the Fleſh? ſeem to ariſe to Heaven, and quickly fall down to Earth? Do not our very promiſes vaniſh with the next wind of temptation; and like ſparks, expire as ſoon as they be born, unleſs Grace be in the heart to keep them alive? The *Iſraelites* are accuſed of not having a heart *ſteadfaſt with God*, Pſal. 78. 37. *Their heart was not right with him, neither were they ſteadfaſt in his covenant.* Are our Natures better than theirs? Do we not all lye under the ſame charge; ſo uncertain naturally, about divine things, as if there were nothing but wind in our compoſition? Nothing can be kept up in motion againſt its Nature, but by force. A Top hath no inward principle of motion, but is moved by ſome outward force: When that is removed, the motion languiſheth. Any motion that depends only upon outward Wires, expires upon the breaking of them. When external motives, which ſpurr'd men on to this or that ſervice, ceaſe, the ſervice dies of courſe, becauſe the ſpring of the motion falls. If fear of Hell, terrors of Death, ſome preſſing Calamity, be the ſpring of any Duty; when theſe are removed, there will be no more regard to the duty they engendred. But what is natural, is conſtant, becauſe the ſpring always remains. Intereſt changeth, Conſcience is various; and therefore the Operations ariſing from thence, will partake of the uncertainty of them. *Stony ground* may bring forth *Blades*; but for want of Root, they will quickly wither *. A man may mount high in Religion, by the mixture of ſome religious paſſion, as *Meteors* in the Air; but by reaſon of the groſs and earthy parts in them, will not continue their ſtation. There's no being *without*, ſtable, but God; and no principle ſtable *within*, but Grace, *Heb.* 13. 9. *It is a good thing that the heart be eſtabliſhed with grace.* Whatſoever ſervice is undertaken upon changeable motives, is as changeable as the bottom upon which it ſtands. If Credit, ſlaviſh fear of God, Worldly intereſt, inſpire us with ſome ſeeming holy reſolutions, they will all fly away upon the firſt removal of thoſe props. There is therefore a neceſſity of a change of Nature and Diſpoſition. Where there is no approbation of things that are excellent, there can be no conſtant Operation about them. All action about an Object, continues according to the affection to it, and delight in it. We ſhall then be filled with the Fruits of Righteouſneſs, to the glory of God, when we have a ſincere approbation of the excellency of them, *Phil.* 1. 10, 11. firſt, *approve things that are excellent*; and then follows, *without offence, till the day of Chriſt.* A ſtately Profeſſion can no more hold out againſt the Floods of Temptation, than a beautiful Building can ſtand againſt the Winds without a good Foundation under ground. 'Tis the *ſpirit of the Lord within*, as well as *without*, can only maintain the ſtandard againſt Temptation *.

* Rom. 8. 5.

* Mat. 13. 5, 20.

* Iſa. 59. 19.

Well then, upon the whole, there is *a neceſſity of Regeneration*, for the performance of Goſpel-duties. We cannot elſe perform them ſpiritually, becauſe we are *fleſh*; nor vitally, becauſe we are *dead*; nor graciouſly, becauſe we are *corrupt*; nor voluntarily, becauſe we are *enmity*; nor delightfully, becauſe we are *alienated*; nor ſincerely, becauſe we are *falſity*; nor humbly, becauſe of our *ſtoutneſs*; nor conſtantly, becauſe of our *levity*: Our Natures muſt be changed in all theſe reſpects, before we can be fit for any Goſpel-ſervice.

II. Regeneration is *neceſſary for the enjoyment of Goſpel-priviledges.*

1. *For the favour of God, and his complacency with us.* We are not fit for Gods delight, without it. That perſon who hath his love, muſt have his image. If ever God could love an old Nature, which he once hated, and delight in that which he once loathed, he muſt diveſt himſelf of his immutability. He never hated the perſon of any of his Creatures, but for unrighteouſneſs. And upon the removal of this cloud of ſeparation between him and them, the beams of his love break out in their former vigour. God's love is not ſtraitned, nor his kindneſs exhauſted, no more than his hand is ſhortned, or his ear grown heavy, that he cannot hear, *Iſa.* 59. 1, 2. *But your iniquities have ſeparated between you, and your God: and your ſins have hid his face from you, that he will not hear.*

(1.) For firſt, *What did make the firſt ſeparation? was it not ſin?* God told *Adam* before, what the iſſue would be, upon his eating the Forbidden Fruit, *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt ſurely die.* 'Tis not a temporal death there only meant; for he ſhould then have died that day wherein he fell; the word *ſurely* importing ſo much. And the puniſhment of a temporal death was pronounced afterwards, *Gen.* 3. 19. *Duſt thou art, and unto duſt ſhalt thou return.* Thou ſhalt ſurely die; thy integrity, and righteouſneſs, will expire that very moment, and thou ſhalt die in my juſt diſpleaſure. 'Tis a ſpiritual death that is moſt properly meant. The puniſhment of ſin, is *death.* The chief part of this death is an *alienation from the life of God**: that is, not to have God, and the righteouſneſs of Gods Image, living in him; but to be impure, corrupt, a hater of God, and ſervant of ſin. Now from this puniſhment no man can be freed, but by a contrary Regeneration; the proper effect whereof, is to love God, to know his Name, to partake of his Holineſs, to imitate his

* Eph. 4. 18.

Vertues*. Man forfeited all Gods favour upon his Fall, and can challenge nothing of it.

* *Cocceius more Nevoch p. 65.*

(2.) *What then can reſtore man to God's favour?* Can that which firſt deprived us of it? The cauſe of our deſtruction can never be the means of our reſtauration. Did the loſs of *Adam*'s integrity, make him unfit for Paradiſe, the Garden of God, from whence he was expelled, as a Token of God's diſfavour? And can the continuance of that loſs, be a means to regain that love which caſhier'd us? It was a ſpiritual death. And is the carcaſs of a Soul, fit for God's complacency? There muſt be not only a ſatisfaction to his Juſtice for the re-inſtating man into his favour (This is done by Jeſus Chriſt): But a reſtoring of his Image, this is done by the Holy Ghoſt. 'Tis as impoſſible the ſoul can be beautiful without life, and without holineſs, as for a body to be beautiful without a good colour, and proportion of parts. Take away this, Beauty muſt ceaſe, and Deformity ſucceed in the place. 'Tis impoſſible therefore, that where ſin remains in its full vigor, where there is nothing of an original integrity reſiding, but that the ſoul muſt be monſtrous, vile, and deformed in the eyes of God. To make it therefore a fit Object for God's favour, it is neceſſary it be beautified with a holy Nature, and adorned with its due proportions and vigour. The righteouſneſs of *Iſrael* muſt go forth as brightneſs; he muſt be called by a new Name; that is, a new Nature: for what is a Name without a Nature? And then it ſhould be *Hepnzibah, the Lord delights in thee.* Iſa. 62. 1, 2, 3, 4. *The righteouſneſs thereof ſhall go forth as brightneſs, and the glory thereof as a lamp that burns.* Righteouſneſs is the glory of a Soul, as well as of a Church. *Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory. Thou ſhalt be called by a new name*; a new Nature wrought by the word of God; *which the mouth of the Lord ſhall name.* Then ſhe ſhould be in favour with God; *a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.* Righteouſneſs is the glory of a ſoul, and Gods delight and complacency is the conſequent of a righteous Nature.

(3.) *The Elect themſelves have no intereſt in God's favour of delight, without it.* This follows upon the former. God cannot love the very top of Mankind, his own choice, with a love of complacency, without Regeneration, without a righteous Nature. There is a favour of intention and purpoſe before it: There is alſo an executive love in the very infuſing the habits of grace, which is a ſupernatural favour, becauſe there is both a purpoſe, and then an actual conferring a ſupernatural good. God is free, and may will to give his gifts how, and to whom he pleaſes. But an elect perſon, whileſt he continues in a ſtate of Nature, is not ſimply beloved, tho there be a purpoſe of love; becauſe there is no gracious quality in him, which is the Object of God's ſpecial favour: 'Tis Regeneration only, which is the Object of God's delight in us.

(4) Hence will follow, *That no Priviledges under Heaven, without it, can bring us into God's favour.* No, not if any man were related to Chriſt, according to the fleſh. The *Apoſtle Paul* would not think the better of himſelf, for a fleſhly relation to Chriſt, for being of the ſame Country, deſcended of the *Jewiſh* Nation, 2 *Cor.* 5. 16. *Though we have known Chriſt after the fleſh, yet henceforth know we him no more. Therefore if any man be in Chriſt, he is a new creature.* Tho it be an honour to be of the ſame deſcent with Chriſt, according to the fleſh; to be of the ſame Nation and Country; yet this doth not make a man any more beloved of God. Nothing avails in Chriſt, but a new creature. And our Saviour himſelf pronounceth it ſo. It was the higheſt privileg to be the Mother of our Saviour, according to the fleſh: yet this had been nothing, without her being born again of the Spirit: *Who is my mother, and who are my brethren? Behold, my mother, and my brethren,* pointing to his Diſciples*, *my mother, and my brethren, are thoſe which bear the word of God, and do it,* Luke 8 21. Thoſe that hear the Word, that have the gracious effect of the Word wrought in them by the Spirit, are equal to my Mother, and my Brethren, and ſuperior to any of my fleſhly Relations, if they be without it. There is a neceſſity of Regeneration upon this account.

* Mat. 12. 48, 49.

2. As there is no favour, ſo *there's no union with God and Chriſt without it.* Man hath ſome kind of natural Union with all things in the World: He hath being with all Creatures, rational Faculties with Angels, Senſe with Animals, Vegetation with Plants. He wants only that with God, which would beautifie all the reſt. And this can only be by partaking of the Image of God's Holineſs by a new birth. There muſt be a capability for this Union on man's part. A ſuperior and inferior Nature may be united together; but never contrary Natures. There muſt be ſome proportion between the Subjects to be united, which proportion conſiſts in a commenſuration of one thing to another. What proportion is there between God and our Souls? There can be none without a ſupernatural Grace, infuſing a pure Nature. As we come out of the quarry of Nature, rough and unpoliſht, we are not fit to be cemented with the corner-ſtone in the heavenly Building; we muſt be firſt ſmooth'd, and alter'd by Grace.

(1.) *How can things be united to one another, which are already united to their contraries?* Separation from one body, muſt make way for union to another. Naturally we are united to the Devil, as the Head of the wicked World. We are by Nature his Members. Our Underſtandings and Wills were united with his in *Adam*, when *Adam* gave up his underſtanding and Will to him: And ever ſince he *works* in the *children of diſobedience**. Working and working in, as an united Nature to him, and Principle in him. 'Tis neceſſary this Union ſhould be broken, before we can partake of the influence of another Head. The Diabolical Nature and Principle therefore, which we have got by ſin, muſt be removed, and another Nature, which is Divine, put in the place, firſt (in order of Nature) before we can be united to Chriſt, and enjoy the benefits of Union with him.

* Eph. 2. 2. *Who now works in the children of diſobedience,* ἐνεργῶντος ἐν υἱοῖς.

(2) *How can things of a contrary nature be united together?* Can Fire and and Water be united, a good Angel, and an impure Devil? Can Heaven and Hell ever meet friendly, and compoſe one body? We are united to the *firſt Adam* by a likeneſs of Nature: How can we be united to the *ſecond*, without a likeneſs to him from a new Principle? We were united to the *firſt* by a living ſoul? we muſt be united to the *other* by a quickning Spirit. We have nothing to do with the heavenly *Adam*, without *bearing an heavenly image**. We are earthly as in the *firſt Adam*; we muſt be heavenly to be in the *ſecond*, becauſe his Nature is ſo: If we are his Members, we muſt have the ſame Nature which was communicated to him by the Spirit of God, which is holineſs. This Nature muſt flow from the ſame Principle; otherwiſe it is not the ſame Nature. An old Nature cannot be joyned to a new *Adam*: There muſt be one Spirit in both; as 1 Cor. 6. 17. *He that is joyned to the Lord, is one ſpirit.* And if it were an Union barely of affections, as ſome would only make it, 'tis not conceivable how it can be, without a change of diſpoſition. But ſince it is an Union by an indwelling of the ſame Spirit in both (*Rom.* 8. 9. *If any man hath not the Spirit of Chriſt, he is none*

* 1 Cor. 15. 48, 49.

of

of his), 'tis leſs intelligible, how it can be without an aſſimilation of our Nature to the Nature of Chriſt. It can never be ſuppoſed, the Spirit ſhould unite a pure Head, and impure Members. Such an Union would make our bleſſed Saviour like *Nebuchadnezzar*'s Image; an Head of Gold, Arms of Silver, and Feet of Clay. Shall we loath to have naſty things about us? and will the holy Jeſus endure a loathſome putryfying ſoul to be joyned to him?

(3.) *How can any thing be vitally united to another, without life?* 'Tis a vital Union, by Vertue of which Believers are called Chriſt (1 *Cor* 11. 12. *As all the members of that one body, being many, are one body, ſo alſo is Chriſt*): And it is compared to the Union of the Members of a natural body, *Rom.* 12. 4, 5. Members have not only life in their Head, but in themſelves, becauſe the ſoul, which is the life of the body, is not only in the Head, but in all the parts of the body, and exerciſeth in every part its vital Operations. The Spirit therefore, which is the band of this Union, communicates life to every Member wherein he reſides, as well as in the Head. What man would endure a dead body to be joyned to him, tho it were the carcaſs of one he never ſo dearly loved? If a man were united to Chriſt, without Regeneration, Chriſts body would be partly alive, partly dead, if any one Member of it had not a ſpiritual life. A dead body and a living Head; a member of Chriſt, with a Nature contrary to him, is an unconceivable *Paradox*. Did God ever deſign ſuch a monſtrous Union for his Son?

Upon theſe accounts doth reſult the *neceſſity of Regeneration*; without it no Union with Chriſt.

3. *There can be no juſtification without it.* We are not juſtified by an inherent righteouſneſs; yet we are not juſtified without it. We cannot be juſtified by it, becauſe it is not commenſurate to the Law, by reaſon of its imperfection: we cannot be juſtified without it; for it is not congruous to the Wiſdom and Holineſs of God, to count a perſon righteous, who hath nothing of righteouſneſs in him, and whoſe Nature is as corrupt as the worſt of men. With what reſpect to God's Honour can it be expected, that God ſhould pardon that man's ſins, whoſe will is not changed, who ſtill hath the ſame habitualneſs in his will to commit ſin, tho he doth not at preſent act it. 'Tis very congruous in a moral way, that the perſon offending ſhould retract his ſin, and return to his former affection. There is a *diſtinction* between *Juſtification*, and *Regeneration*, tho they never are aſunder. Juſtification is *relative*; Regeneration *internally real*. Union with Chriſt is the ground of both; Chriſt is the meritorious cauſe of both. The Father pronounceth the one, the Spirit works the other: 'Tis the Father's Sentence, and the Spirit's Work. The relative, and the real change, are both at the ſame time, 1 *Cor.* 6. 7. *But you are ſanctified, but you are juſtified*: Both go together. We are not juſtified before Faith, becauſe we are juſtified by it, *Rom.* 5. 1. And Faith is the vital principle whereby we live, *Gal.* 2. 20. *The life which I now live, I live by the faith of the Son of God.* 'Tis the Root-Grace, and contains the Seeds of all other Graces in it: 'Tis habitually, and ſeminally, all other Graces. So that unleſs we be new born, no Juſtification can be expected; no Juſtification can be evidenced. God never pardons ſin, but he ſubdues iniquity, *Micah.* 7. 18, 19. *Who is a God like unto thee, that pardons iniquity? He will ſubdue our iniquities.* The Conqueſt cannot be made, while the Nature, the Root of the Rebellion remains. When he turns his compaſſion to us, he will turn away our hearts from iniquity. If a man were juſtified before he were regenerate, then he were righteous before he was alive: Being *in Chriſt, as free from condemnation*, is alway attended with a *walking after the Spirit*; and walking is not before living*. Pardon would be unprofitable, unleſs he that were pardoned, were made righteous *inchoatively* here, and had a right to, and hope of a perfect righteouſneſs hereafter. If Righteouſneſs were not imparted in this manner, it would be an Argument a man were ſtill under the Law; which ſaith, *He that doth them ſhall live in them* (which is impoſſible in a man that hath once ſinned, tho his ſins are remitted). But it is clear, that righteouſneſs is imparted, ſince there is no man in the World, whoſe ſins are pardoned, but finds ſome principle in him, whereby he is enabled to conteſt with ſin, more than before he was. Therefore do not deceive your ſelves; there is no pardon without a righteous Nature, tho pardon be not given for it.

* Rom. 8. 1.

4. There's *no Adoption without Regeneration.* We can no more be God's Sons, without ſpiritual Regeneration, than we can be the Sons and Daughters of Men, without natural Generation. Adoption is not a meer relation, without an inward form. The Priviledge, and the Image of the Sons of God, go both together. A ſtate of Adoption, is never without a ſeparation from defilement, 2 *Cor.* 6. 17, 18. *Come you out from among them, be you ſeparate, and I will be a father unto you, and you ſhall be my ſons and daughters.* The new Name in Adoption is never given, till the new Creature be framed. *As many as are led by the Spirit, they are the ſons of God*, Rom. 8. 14. οὗτοι, thoſe very perſons; that is the ſignal mark, that they are led by the Spirit; therefore firſt enlivened by the Spirit. A child-like Relation, is never without a child-like Nature. The ſame method God obſerves in declaring the Members his Sons, as he did in declaring the Head his Son, which was *according to the ſpirit of holineſs, by the reſurrection from the dead.* So he declares believers to be his Sons, by giving them a Spirit of holineſs, and by a Reſurrection from ſin, and and ſpiritual death. The Devils may as well be adopted Sons of God, as we, without a change of Nature. To be the *Sons of the living God*, was the great promiſe of the Goſpel propheſied of, *Hoſ.* 1. 10. *Ye are the Sons of the living God.* How well will it ſuit, a living God, and a dead Son? God is not the God of the dead, but of the living. Our Saviour's argument from the immorality of the Soul will evidence not only a Reſurrection, but a neceſſity of a ſpiritual life. What advantage is there in being the Sons of the living God, if we had no more life in us, than his greateſt Enemies? *Regeneration*, as a Phyſical act, gives us a likeneſs to God in our Nature: *Adoption*, as a legal act, gives us a right to an Inheritance; both the great intendments of the Goſpel, both accompanying one another. No Sonſhip without a new Nature.

Rom. 1. 4.

5. *There's no acceptation of our ſervices without it.* We are not fit to perform any duty without it; and God will never accept any duty from us without it. In the *1ſt* of *Epheſians*, 1. *Election*, 2. *Regeneration*, expreſt by being holy; 3. *Adoption*, 4. *Acceptation*, are linkt together, *ver.* 4, 5, 6. *He hath choſen us, that we ſhould be holy, and without blame before him in love; having predeſtinated us to the adoption of children:* after follows *Grace, wherein he hath made us accepted in the beloved.* Our acceptation is only upon the account of Chriſt; but the acceptability is upon the account of Grace. Faith makes our perſons and our duties acceptable; and Chriſt makes them both accepted. Acceptability ariſeth from Grace, as damnability ariſeth from Sin. God damns none, unleſs they be damnable: neither doth God accept any in Chriſt, unleſs they be acceptable. * The *Papiſts*, that plead for merit, acknowledg nothing of it before Grace, but after Grace, becauſe then the ſervices have a greater proportion to God, from the dignity of the perſon, they being acts of

* *Leſſius de Perfect. Divin. p.* 56.

God's children, and wrought by his Spirit. God can love nothing but himſelf, and what he finds of himſelf in the Creature. All ſervices, without ſomething of God's Image and Spirit in them, are nothing. As the product of a *million of Cyphers*, tho you ſtill add to them, ſignifies nothing; but add one Figure, an Unit, the Spirit, Grace, it will make the product to be many Millions of high account with God. All the ſignificancy depends upon the Figure, which if abſent, the reſt would be nothing. All moral perfections, without a new Nature, are but *Cyphers* in God's Account, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God.* Grace is only a good work, *Phil.* 1. 6. *He which hath begun a good work in you, will perform it till the day of Chriſt.* Intimating, that their morality, and their natural wiſdom, before their Regeneration, were not good works in the ſight of God. They were good in their kind; as a *Crab* may be ſaid to be a good *Crab*, but not a good *Pippin*. 'Tis not good, unleſs it be Fruit brought forth in Chriſt: neither is it ordained as good to the day of Chriſt, to appear glorious at the time of his Triumph. God looks into our ſervices, whether the Spirit frames them, and Chriſt preſents them: All that we do, muſt go through their hands, before they can reach God's ear. Acceptation can never be without a renewed Nature. The ſervices of the fleſh cannot pleaſe God, *Rom.* 8. 8. *They that are in the fleſh cannot pleaſe God.* Their perſons cannot, therefore their actions cannot, becauſe they are the products of a Nature at variance with him; a Nature that is not, nor cannot be ſubject to his Law. So that God muſt be diſpleaſed with his own ſpiritual Law; yea, with his own holy Nature, and change his Judgment, and change his Nature, before he can be pleaſed with fleſhly ſervices; for at the beſt, they are but refined bruitiſhneſs. The Image of the Devil, can never be grateful to God. Services flowing from Nature, may ſeem in the outward form of them, to be as acceptable as the duties of a good man: But conſidering what a Dunghill of of filthineſs the heart is, from whence they proceed, they cannot be ſo. Good Water is ſweeteſt, and bad Water corrupteſt neareſt the Spring or Fountain: The ſtreams may loſe ſome of their corruption in their paſſage. A gracious man's duties are moſt pleaſant to God, neareſt the heart: A natural man's ſervices are moſt diſtaſteful, neareſt the Spring. When the heart is a good Treaſure, what comes from it, is regarded as a rich Gift, becauſe it comes from a valuable *Treaſure**. Hence it is, that a leſs work, coming from a pure and holy principle in a renewed man, is more acceptable to God, than a greater work (in reſpect of the external glorification of him in the good of mankind,) coming from an impure principle in a natural man. As a cup of cold Water given to a Diſciple, in more valuable than the gift of a Prince, from another principle. In the one, God ſees a conformity of affection with his holineſs: in the other, only a conformity with his providence. One intends God's glory, and the other only acts it, propoſing ſome other end to himſelf. And we uſe to value gifts, rather by the affection of the Friend, than the quantity of the Gift. Well then, conſider it: Without a new Nature, all our ſervices, tho they ſhould amount to many Millions in numbers have no intrinſick value in them with God. For where the Nature is diſpleaſing, the actions flowing from that Nature, can never pleaſe him. *He that turns away his ear from hearing the law*; that is, from a ſpiritual obedience to the Law, *even his prayer is an abomination**. 'Tis formed by a noiſome ſoul.

* Luke 6. 45.

* Prov. 28. 9.

6. There's no communion with God, without a renewed ſoul. God is uncapable on his part, with the honour of his Law and Holineſs, to have communion with ſuch a creature. Man is uncapable on his part, becauſe of the averſion rooted in his Nature What way can there be to bring God and Man together, without this change of Nature? What communion can there be between a living God, and a dead Heart? God loaths ſin, Man loves it; God loves holineſs, Man loaths it. How can theſe contrary affections meet together in an amicable Friendſhip? What communion with ſo much diſagreement in affections? In all friendſhip there muſt be ſimilitude of diſpoſition. Juſtification cannot bring us into communion with God, without Regeneration. It may free us from puniſhment, diſcharge our ſins; but not prepare us for a converſe wherein our chief happineſs lies. There muſt be ſome agreement, before there can be a communion. Beaſts and Men agree not in a life of Reaſon; and therefore cannot converſe together. God and Man agree not in a life of Holineſs; and therefore can have no communion together. We are by ſin, alienated from the life of God; and therefore from his fellowſhip*. We muſt have his life reſtored to us, before we can be inſtated in communion with him.

* Epheſ. 4. 18.

(1.) *God can have no pleaſure in it.* God took a delight in the Creation, and did rejoice in his work. Sin deſpoil'd God of his reſt. It can give God no content, no ſatisfaction: for to be in the Fleſh, is to be in that Nature which was was derived from *Adam*; which brought the diſpleaſure of God upon all Mankind. Regeneration by the Spirit, reſtores the Creature to ſuch a ſtate, wherein God may take pleaſure in him; and ſtrips him by degrees of that ſin which ſpoil'd his delight in the work of his hands; as it grows, communion is enlarged. God made man at firſt after his own Image, that he might have communion with him. Since the loſs of that, what fitneſs can there be for communion, till the reſtoration of that which God thought fit for his delight? Suppoſe that ſome one work of a natural man, may be good and pleaſing to God, it will not argue a communion of God with the perſon: He may be pleaſed with the work, but not with the man; For all the goodneſs he hath, being in the act, and the act being tranſient, when that is paſt, his goodneſs is as the morning-dew, vaniſhed. He cannot be the Object of God's delight, becauſe he hath no habitual goodneſs in him. If a man be abominable, and filthy naturally, he cannot have a converſe with God, without a Nature ſuitable to God, and a Nature ſo animated, as that God may put ſome truſt in it, and not be at uncertainty, *Job* 15. 14, 15, 16. *What is man, that he ſhould be clean; he which is born of a woman, that he ſhould be righteous? Behold, he puts no truſt in his ſaints*, &c. No man is clean; but thoſe that delight in ſin are much more abominable; *that drink up iniquity like water.* Now God being infinitely holy, can have no communion with that which he doth abominate: And he cannot have a fixed, and a delightful communion with that which he cannot confide in. It muſt be therefore ſuch a Nature as is produced, and preſerved by his own Spirit. If the Heavens are not clean in his ſight, we muſt have a Nature purer and cleaner than the Heavens, before God can delightfully behold us, and pleaſingly converſe with us.

(2.) *As God can have no pleaſure in it, ſo man is contrary to it.* Man, as he is by corruption, is at variance with God, and cannot but be at variance with him An uncircumciſed heart, will not love God; or at leaſt, will not pay him ſuch a proportion of love, and love of ſuch a quality, as is due to him. For if the end of the circumciſion of the heart, be to love the Lord with all our hearts, as *Deut.* 30. 6. *And the Lord thy God will circumciſe thy heart, to love the Lord thy God with all thy heart*; then it will neceſſarily infer, That he whoſe heart is not circumiſed, doth not love God with all his heart. Holineſs and iniquity, are ſo contrary, that no agreement can be made between them. God muſt deny his Nature, before he can deny his hatred of ſin; and man muſt be ſtript of his Nature, before he can leave his affection to ſin. 'Tis equally impoſſible for wickedneſs

to

to love holineſs, and for purity to love pollution:

* 1 Joh. 1. 6, 7. * *There can be no fellowſhip with God, whilſt we walk in darkneſs, and he is light* *.

(3) Nay thirdly, *Man naturally reſiſts all means for it.* 'Tis the Spirit only which is the band of Union, and conſequently the cauſe of Communion: The Spirit can only bring God and us together. *Walking in the Spirit* hinders us from *fulfilling the luſts of the fleſh*, which make us uncapable of Communion. Gal. 5. 16. *Walk in the ſpirit, and you ſhall not fulfil the luſts of the fleſh.* But every man by nature (as well as the *Jews, reſiſts the holy ghoſt*, Acts 7. 51. And while this reſiſtance of the great *medium* of it remains, this Communion can never be: This reſiſtance therefore muſt be removed, and there muſt be a divine ſtamp and impreſſion upon our very Nature, to make it pliable. You ſee more and more the neceſſity of Regeneration.

7. As there is no communion with God without it, ſo no *Communications of Chriſt to our ſouls, can be reliſht and improved without it.* All the Communications of Chriſt reliſh of that fulneſs of Grace which was in his Perſon; and therefore cannot be reliſht by any principle, but that of the ſame Nature. Whenever Jeſus Chriſt comes to bleſs us with the

* Acts 3. 26. great bleſſings of his purchaſe, he *turns away our hearts from iniquity* *.

† Joh. 8. 37. (1.) *Ordinances cannot be improved. The word hath no place in them* †. There is no footing naturally for any divine and ſpiritual Truth. The nature of the Soil muſt be changed, before this heavenly Plant will thrive. Plants grow not upon ſtones, nor this heavenly Plant in a ſtony heart. The Vine and the Weed draw the ſame moiſture of the Earth, which in the Vine is tranſmuted by the nature of the Plant into a nobler ſubſtance than that in the Weed. The new Nature of a good man turns the juice of the Word into a nobler Spirit in him: and according as the Nature of a good man is enricht with Grace, the more doth he *concoct* the Word, and improve it, to the bringing forth Fruit, and Fruit of a diviner Nature than another: The juice it affords to all, is the ſame; but the Nature of the Creature turns it in the concoction. Nature muſt be changed then, to make any profitable improvement of the Word, and other Inſtitutions. A Stone receives the Water upon it, not into it: it falls off, or dries up as ſoon as ever it falls. But a new heart, a heart of Fleſh, ſucks in the dew of the *Word, and*

* 1 Pet. 2. 2. *grows thereby.* The new Birth and Nature makes us ſuck in the milk, and grow thereby *.

(2.) *There can be no communication of comfort.* The Spirit comforts, by exciting Grace, and by diſcovering Grace, not by Flaſhes and *Enthuſiaſms.* What comfort can there be, when Grace, the foundation, is wanting? Can the Holy Ghoſt ever ſpeak a Lye, and give any man comfort, and tell him he is a child of God, when he hath the Nature of the Devil, ſo contrary to him? This were to witneſs, not *with our ſpirits*, but againſt the frame and habit of them,

* Rom. 8. 15. which is not the Spirits work *. Jeſus Chriſt will not trifle away his Comforts upon ſuch as have no conformity to him. This were to put a Jewel in a Swines ſnout, a Crown upon a Beaſts head. Thoſe that are not Heirs by a new Nature to Heaven, cannot claim any Title to the firſt Fruits and Cluſters of it, the Comforts of the Goſpel. As there is a neceſſity of a likeneſs to Chriſt, to make us capable of communications from him in a ſtate of Glory; ſo it is as certainly neceſſary, to the lower degrees of it in this World. Veſſels of Wrath muſt be changed into Veſſels of Honour, before they are capable of being filled with ſpiritual Comforts. Our bleſſed Saviour keeps his choiceſt ſhowers, and richeſt beams, for his dreſt Garden, not for the wild Deſart.

8. *We cannot be in covenant without it.* This ſhould have been firſt, (as the foundation of all). Had not *Adam* had an habitual Righteouſneſs in his Nature, he had not been a fit perſon for God to have entred into Covenant with. There muſt therefore be a reſtored Righteouſneſs, that we may come into the bond of the new Covenant, for eternal life. The very terms of it are, a new Heart, a Heart of fleſh, a new Spirit, the Law written in the Heart. Without this new Nature, we cannot depend on him by Faith, which is the condition of the Covenant: for we cannot confide in him to whom we have an enmity, and of whom we have a jealouſy. We cannot have God to be our God, unleſs we be his People, have the Nature and Diſpoſition of his People, turn to him, act towards him as our God: whereas in our firſt defection, we made the Devil our God. God requires Righteouſneſs ſtill, to our being in Covenant; but diſpenſeth with the ſtrictneſs of the firſt Covenant, and gives our Saviour a Power to that end, in committing all Judgment to the Son. As the Covenant is ſpiritual, ſo there muſt be a ſpiritual life, to anſwer the terms of it. Without it, we cannot walk in the way wherein we engage by Covenant to walk: Neither can we have any Right to the Promiſes and Benefits of the Covenant. Doth God promiſe to be our God? 'Tis upon the Condition we be his People. Doth he promiſe never to leave us, nor forſake us? 'Tis upon condition we continue not in our Original Apoſtacy. Doth he promiſe to be preſent with us? 'Tis more than his Holineſs will endure, while we continue in our filthy Nature.

The ſecond General. As Regeneration is neceſſary to a Goſpel-ſtate, *ſo it is neceſſary*

To a ſtate of Glory. It ſeems to be typified by the ſtrength and freſhneſs of the *Iſraelites*, when they entred into *Canaan* *. Not a decrepid and infirm perſon ſet foot in the promiſed Land: none of thoſe that came out of *Egypt*, with an *Egyptian* Nature, and deſires for the *Garlick* and *Onions* thereof, with a ſuffering their old Bondage, but dropped their Carcaſſes in the Wilderneſs, only the *two Spies*, who had encouraged them againſt the ſeeming difficulties: none that retain only the old Man, born in the Houſe of Bondage; but only a new regenerate Creature, ſhall enter into the heavenly *Canaan.* Heaven is the Inheritance of the ſanctified, not of the filthy, Acts 26. 18. *That they may receive an inheritance among them which are ſanctified, through faith that is in me.* So our Saviour himſelf phraſeth it in his Diſcourſe to *Paul*, upon his converſion by Faith, the great renewing Principle. Upon *Adam*'s expulſion from Paradiſe, a flaming Sword was ſet to ſtop his reentry into that place of happineſs. As *Adam* in his forlorn ſtate could not poſſeſs it, we alſo, by what we have received from *Adam*, cannot expect a greater priviledge than our Root. Had *Adam* retained the righteouſneſs of his Nature, he had been fit for that place, and that place for him: but poor decrepid *Adam* could have no leave to enter. The Prieſt under the Law could not enter into the Sanctuary till he were purified, nor the People into the Congregation; neither can any man have acceſs into the Holy of Holies, till that be conſecrated for him by the Blood of Jeſus, and he ſprinkled by the ſame Blood for it, *Heb.* 10. 19, 22. 'Tis by the Blood of Jeſus ſprinkled upon our hearts, that we enter into the Holieſt by a way which he hath conſecrated. For *there ſhall in no wiſe enter into it, any thing that defileth, neither whatſoever works abomination, or a lie*, Rev. 21. 17. as every unclean thing was prohibited entrance into the Temple. Whoſoever ſhall enter into the reſt of God, muſt ceaſe from his own works of darkneſs and corruption, as *God did from his works of creation* *.

* *Fuller Piſgah, Book* 4. *chap.* 36. §. 4. *p.* 45.

* Heb. 4. 10.

If

If man fell the ſixth day, the day of his Creation, the reſt of God in his lower works was diſturbed by the entrance of Sin upon them, as well as it had been diſturbed by the ſin of the Angels in Heaven. God reſted from his Works of Creation, but not in them, but in Chriſt, the Covenant of Redemption, and Reſtoration by him. We muſt therefore ceaſe from our own works, to enter into his reſt. This Entrance we cannot have in an unbelieving unregenerate ſtate, becauſe by Unbelief we approve not of that for our reſt wherein God ſettled his own repoſe; and by Unregeneracy we oppoſe the great Intendment of it, the reſtoration of the Creature to be a fit Object for God's reſt and complacency. 'Tis neceſſary to a ſtate of Glory.

Suarez de grat. lib. 7. c. 1. numer. 12.

(1.) *Not that there is a natural connexion between a regenerate ſtate and glory, that in its own Nature gives a right to Heaven; but a gracious connexion by the will of God.* Tho it be morally impoſſible in Nature, that a man can have communion with God without a renewed ſtate; yet when he hath a new Nature, it is not abſolutely neceſſary that God ſhould love him ſo intenſly, as to give him an eternal reward; but conditionally neceſſary, upon the account of the Covenant, wherein God hath ſo promiſed. Tho it be abſolutely unavoidable to God, to love goodneſs (for becauſe he is perfectly good he cannot hate it) yet it is not abſolutely neceſſary he ſhould inſtate it in ſo unconceivable a glory. A new Nature indeed, makes a man capable of eternal glory, without which it is not poſſible for him to have it: but it gives him not a right to it, nor inſtates him in it, in its own nature, but by the gracious indulgence of God. For, as I have ſaid before, in the general Foundation of this Doctrine, That God may give grace without glory, is intelligible: but how he can admit a man to glory without grace, is unconceivable. The very having of grace, is a reward in it ſelf. 'Tis an ennobling of our Nature, a ſetting us in our right ſtation (the purity of the Body is a pleaſure, tho a man hath no hopes upon it to be preferred to a better condition), which may appear to us upon the baniſhment of *Adam* from Paradiſe. Had there been any natural connexion, he had not been diſpoſſeſſed, ſuppoſing him to have Faith infuſed into him at the time of the promulgation of the Promiſe: or if afterwards, he would have had a re-entry, had there been a natural connexion between a new Nature, and a ſtate of Glory.

(2.) *Nor is there any meritorious connexion between a regenerate ſtate and Glory*; becauſe there is no exact proportion between a new Nature and eternal Glory. The *Papiſts* ſay, That before habitual Grace, a man cannot merit: but after it is infuſed by the Spirit of God into the Soul, a merit doth reſult from the dignity of the perſon brought into a ſtate of Grace. No ſuch thing. Glory indeed is merited; but the merit reſults, not from the new Nature, but from the new Head, our Lord Jeſus Chriſt. That Righteouſneſs, whereby God is engaged to give us a Crown of Glory for a Garland of Grace, is not a commutative Juſtice: As if Grace were of equal value to Glory, and Heaven no more than a due Compenſation, 2 *Tim.* 4. 8. *There is laid up for me a crown of righteouſneſs, which the Lord, the righteous judge, ſhall give me at that day.* But it is the veracity and faithfulneſs of God which is meant by Righteouſneſs there, and other where in Scripture. It is a Juſtice due to the Promiſe, not to the nature of the Grace; and due to the Covenant made with Chriſt, which was, that he ſhould have a Seed to ſerve him. Upon which compact, our Saviour ſo peremptorily demands his Peoples being with him in glory, *John* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am.* As much as to ſay, Father, I will not remit a tittle of that Article, which is part of the Covenant between thee and me; I will have that performed to the full. And it is obſervable, tho he mentions their Faith, and their keeping his Word, in other parts of the Chapter, as Arguments for God to take notice of them, and preſerve them; yet his deſire of the ſtate of Glory he founds only upon his Will, which muſt be grounded upon ſome antecedent Agreement, whereby he had a right to plead for it. So that it is from the Faithfulneſs of God to his Promiſe, and the full merit of Chriſt; and thereupon his fixt reſolution to have it performed; not from any meritorious dignity in the new Nature it ſelf. Grace only fits for Glory, but doth not merit it.

(3.) *It is neceſſary by a fixt determination of God.* Suppoſing that God could in his own Nature congruouſly admit an unregenerate dead Creature to a fruition of him in Heaven; yet ſince he hath decreed otherwiſe, and appointed other methods, God is now by his own free reſolution, under an immutable neceſſity not to admit him. As God having by a determinate Counſel ordained the Death of Chriſt as the *medium* to Redemption, could not in our apprehenſions afterwards appoint another way, becauſe his counſel had pitched not only upon the Redemption of Man as the end, but the Death of Chriſt as the means: And had there been a change, it muſt either be in the end, or in the means. If in the end, and he would not have Man redeemed, there had been an alteration in his love and kindneſs. If in the means, it muſt be either a worſe or a better means: if a worſe, and not ſo fit to effect Redemption, it had ſtill implied a change in his kindneſs. If a better means, it would argue a defect of Wiſdom in his firſt choice, that he did not foreſee the beſt. By the like counſel and wiſdom, he hath ſetled this of Regeneration, as the way to Glory: *Without holineſs, no man ſhall ſee the Lord* *. Without a fixed and permanent holineſs, which muſt be an holineſs of Nature, not only of Action. Suppoſing any holineſs in an Action, without a new Nature, 'tis yet but a tranſient holineſs; and tho it may make the Action acceptable to God, yet it can never make the perſon that did it acceptable to him. * Heb. 12. 14.

(4.) *Regeneration is neceſſary in a way of aptitude and fitneſs for this ſtate.* A fitneſs in both Subjects is neceſſary to the enjoyment of one another. Since therefore our Happineſs conſiſts in an eternal fruition of God, and that naturally we are a Maſs and Dunghil of putrified Corruption; there muſt be ſuch a change, as to make an Agreement with that God, whom to enjoy is our happineſs. For all Aptitude is a certain connexion of the two Terms, whereby they may touch, and receive each other. We cannot enjoy God in his Ordinances, without an holy Nature, much leſs in Heaven. As we are under the condemnation of the Law, by reaſon of our guilt; ſo we are under an unfitneſs for Heaven, by reaſon of our filth. We have a remote natural capacity for it, as we are Creatures endued with rational Faculties. But we have a moral unfitneſs, while we want a divine impreſſion to make us ſuitable to it. Juſtification and Adoption give us a right to the Inheritance; but Regeneration gives us a *meetneſs to be partakers of the inheritance of the Saints in light* *. We are not meet for it while we are unholy, and while we are darkneſs, becauſe it is an inheritance of Saints, and an inheritance in light. As the Body cannot be made glorious, without a reſurrection from a natural death; ſo neither can the Soul, which is immortal, be made glorious, without a reſurrection from a ſpiritual death. Our *corruptible bodies* cannot poſſeſs an incorruptible Kingdom, unleſs made like to the glorious Body of Chriſt; much leſs * Col. 1. 12. 1 Cor. 15. 50.

leſs our Souls, which are the chief Subjects of Communion with him in Heaven. A depraved Soul is as much unfit for a purified Heaven, as a corruptible Body is for an incorruptible Glory. Our Saviour aſcended not into Heaven to take poſſeſſion of his Glory, till after his reſurrection from Death; neither can we enter into Heaven, till a reſurrection from Sin. As Jeſus *Chriſt became like unto us*, that he might be a merciful and faithful High-prieſt for us, Heb. 2. 17. *It behoved him to be made like unto his brethren*; ſo it behoves us to be made like unto him, that we may be fit Offerings in the hand of our High-prieſt, to preſent to God, for him to take pleaſure in. The Father of the Prodigal forgave him at the firſt meeting after his return: but before he admitted him into the pleaſure of his houſe, he took away his garments that ſmelt of Draff, and put other Robes upon him. God is ſaid therefore *to work us to this thing*, that we may be fit to be clothed upon with our heavenly houſe *. If God be happy in his Nature, Man cannot be happy in a Nature contrary to him. For we can never expect to enjoy a felicity in ſuch a Nature, which if God himſelf had, he could never be happy in himſelf. 'Tis Holineſs in God which fits him to fill Heaven and Earth with the beams of his Glory: and it is an holy Nature in us which makes us fit to receive him. As without Holineſs God could not be glorious in himſelf, *Iſa.* 6. 3. *Holy, holy, is the Lord of hoſts; the whole earth is full of his glory*; ſo without Holineſs in our Natures, we could not be glorious with God. We are no more fit for Heaven in a ſtate of Nature, than a piece of putrified fleſh is fit to become a Star. In Heaven there are Duties to be done, and Priviledges to be enjoyed. The Work cannot be done, the Reward cannot be received, without a new Nature. The glorifying God, and enjoying him, is the glory of Heaven. How can we do the one, or receive the other, without the change of our Affections? Can God have a voluntary Glory from his Enemy? or can his Enemy delight in the enjoyment of him?

* 2 Cor. 5. 5 κατεργάζεσθαι, poliſh.

(1.) *Regeneration, and the new Nature, is neceſſary to the duty of Heaven.* Eternity cannot free us from duty. Some duties are eſſential to the relation of a Creature: ſome reſult only from this or that ſtate of the Creature. The alteration in the ſtate, changeth the duty proper to that ſtate: but no place, no ſtate, can exempt a Creature from thoſe duties which are eſſential to him as a Creature. 'Tis impoſſible to conceive any relation, without ſome new debt, or ſervice. From every change in relations in the World, there doth ariſe ſome new duty, which was not incumbent upon a man before. The relation which a regenerate man hath to God here, is the ſame which it is in Heaven: but it is manifeſt there in an higher degree, and a choicer fruition. Thence therefore will ariſe, tho not any new duty that we can conceive; yet freſher obligations to thoſe ſervices which are proper for that place. Without a change of Nature, it is not poſſible for any man (were he admitted thither) to perform the duties of Heaven. Holy work is troubleſome to a natural man here: and the more heavenly it was in it ſelf, the more diſguſtful to corrupt Nature. What was in a little meaſure holy, was a drudgery upon Earth: and what is in a greater meaſure holy, cannot be a ſatisfaction in Heaven to an old frame. There are ſome natural motives to ſome duties here; and our indigency takes part with them (as in that of Prayer): but thoſe of a more elevated ſtrain, as Love, and Praiſe, and Admirations of God, our Natures are more averſe to. What duty can be performed without a will? 'Tis concluded by moſt, That the happineſs of Heaven conſiſts as much, if not more, in the frame of the Will, than in that of the Underſtanding. If the Will be not new framed, what capacity is there to perform the ſervice requiſite to that happy ſtate? We muſt firſt be made juſt here, before we can be made perfect above, *Heb.* 12. 23. *Spirits of juſt men made perfect.* Juſt by an *imputed* Righteouſneſs, holy by an *inherent* Righteouſneſs, before they were tranſplanted to a ſtate of perfection. Without a perfect frame, none can perform the choice duties of Heaven: and without Righteouſneſs here, we cannot be made perfect there.

Queſt. *What are the duties of Heaven, that cannot be performed without a new Nature?*

Anſ. 1. *Attendance on God.* Some kind of ſervice which we cannot underſtand, in the ſtate here below. The Angels ſtand before God, and wait his Commands; there is a pleaſure of God which they do, *Pſal.* 103. 21. *Ye miniſters of his that do his pleaſure.* There is a *will of God done in heaven, as well as upon earth:* There are acts of Adoration performed by them; they *cover their faces* *: They are commanded to *worſhip the Lord Chriſt* ‖. Their Holineſs fits them for their Attendance; therefore called the holy Angels. 'Tis againſt the Nature of Devils to perform ſuch acts as thoſe, which the Holineſs of Angels fits them for. Glorified Souls ſhall be as the Angels of God in Heaven, *Matth.* 22. 30. *But are as the Angels of God in heaven.* Equal to Angels in their ſtate, as they are Angels in Heaven: *Equal to Angels* in their work, as they are Angels of God, attending on God, and miniſtring unto him *; tho what that Miniſtry ſhall be, is not eaſily known in the extent of it. Is it uſual in this World, to take up a perſon from under an hedg, and bring him to an immediate attendance on a Prince, without cleanſing him, and begetting other Diſpoſitions and Behaviour in him, by ſome choice Education? God picks ſome out for an immediate attendance on him in Heaven; but he ſends his Spirit to be their Tutor, to breed them up, and grace their deformed Souls with beautiful Features, and their ulcerous and cancerous Spirits with a ſound Complexion, that they may be meet to ſtand before him. When God calls any to do him ſervice in a particular ſtation in the World, he gives them another heart: So he did to *Saul for the Kingdom* *. Is there not much more neceſſity of it for an immediate ſervice of God in Heaven? A Malefactor, by pardon, is in a capacity to come into the preſence of a Prince, and ſerve him at his Table: but he is not in a fitneſs, till his noiſome Garments, full of his Priſon-Vermin, be taken off. Can one that is neither pardoned nor purified; one with the guilt of Rebellion upon him, and a nature of Rebellion in him, be fit to ſtand before God?

* Iſa. 6. ‖ Heb. 1. 6.

* Dan. 7. 10.

* 1 Sam. 10. 9.

(2.) *Contemplation of God, is a work in Heaven.* There ſhall be a perfect Knowledg; therefore a delightful Speculation. *The Angels behold his face* *, and that *alway*. The Saints *ſhall ſee him as he is* ‖. 'Tis not a ſtupid ſight, but a gazing upon the Face of this Sun, with a refined, and raviſhing delight. For this work, there muſt be,

* Mat. 18. 10. ‖ 1 Joh. 3. 2.

(1.) *A change of Judgment.* The Eye muſt be reſtored. 'Tis as poſſible for a blind Eye to behold the Sun, or a blear Eye to ſtare in the face of it, without watering, as for a blind Underſtanding to behold God. For it is not a Being in the place of Heaven, but having a Faculty diſpoſed, which doth elevate us to the knowledg of him. Things that are corporeal, cannot know things that are ſpiritual. We cannot in this ſenſitive Body view the face of an Angel, and underſtand his Nature; much leſs with a Body of a total death, ſee the face of God, which is above all created Beings, more than any

any ſpiritual Creature is above ſenſe. *In heaven* *the Saints ſhall know him, as they are known of him**, perfectly, as far as the capacity of a Creature can extend. Has God any Scales upon his Eyes? Doth he not know perfectly what he knows? So ſhall the glorified Saints. But if a natural Man were admitted into Heaven, what proſpect could he have with a blind Underſtanding? As men under the Goſpel-adminiſtrations cannot ſee the Kingdom of God, even in the midſt of it, without a new birth; ſo neither could they ſee the Kingdom of God in the midſt of Heaven it ſelf, without a new frame: if not ſee it, much leſs enjoy it.

(2.) *There muſt be a change of Will.* Men *like not to retain God in their knowledg*, when he is repreſented to them in the dark, yet pleaſant, Glaſs of Nature, *Rom.* 1. 28. The *Apoſtle* there ſpeaks it of the *Heathens*, and the wiſeſt of them, their *Philoſophers*, who tho pleaſed with the contemplation of Nature, yet were not pleaſed with the contemplation of God in Nature: much leſs will they like him, when he diſcovers himſelf clothed with the Light of Holineſs as a Garment. That vicious Eye which is too weak to behold, with any delight, the image of the Sun in a Glaſs, or a Pail of Water, will be much more too weak to gaze upon it in its brightneſs in the Firmament. If there be no delight to know God here, what pleaſure, what fitneſs can there be in the ſame frame, to contemplate him above? Let me ask you; Have you any pleaſure in the ſtudy of God? What is the reaſon then, that in your Retirements, when you have nothing to do, your Thoughts are no more upon him? What is the reaſon, that if any motion doth offer to adviſe you to fix your Thoughts upon him, you ſo ſoon ſhift it off, as a troubleſome Companion, and ſome ſlight jolly Thought is admitted with gladneſs into thoſe embraces which the other courted? Can ſuch a Temper be fit for Heaven, where nothing but Thoughts of God run through the Veins of glorified Souls? If the diſcovery of God's glory in the Goſpel, is accounted no better than folly by *natural men, and therefore not received**; the manifeſtation of it above would meet with no better valuation of it, unleſs the Temper both of Judgment and Will were changed: They are ſpiritually to be diſcerned here, and no leſs ſpiritually to be diſcerned above. The weak and wateriſh Eye muſt be cured by ſome powerful Medicine, before it can ſtare upon the light of the Sun, or delight it ſelf in its glory.

(3.) *Love is a duty in heaven.* Love is a Grace that ſhoots the Gulf with us, and attends us not only to the Suburbs, but into the very heart of Heaven, when other Graces conduct us only to the gates, and then take their leaves of us, as having no buſineſs there. *Charity never faileth**. And indeed, 'tis ſo eſſentially our duty in every place, that it is concluded, that God cannot free us from the Obligation of it, whilſt we remain his Creatures; becauſe God being infinitely good, and therefore infinitely amiable, and infinitely gracious to them, it would ſeem unrighteous, and inconſiſtent with ſupream Goodneſs, to forbid the Creature an affection to that which is infinitely excellent, and a gratitude to its Benefactor, which can be paid only in love. Now tho we are bound to love God in the higheſt degree, yet every new mercy adds a freſh Obligation to return our affection to him. So when we ſhall have the cleareſt beams of God's love darting upon us from Heaven, we ſhall alſo have higher Obligations to love him, both for his excellency, which ſhall be more viſible; and his love which ſhall be more ſenſible. Now can the heart of a natural man cling about God? Can it forget its Father's houſe, and be wholly taken up with the Creator's excellency? Can he that *loved pleaſures more than God** in the World, love God more than pleaſures in Heaven, without an alteration of his Soul? No: the heart muſt be firſt *circumciſed* by God, before we can *love God with all our heart*†. If we will not be ſubject to the Law of God here, how can we be ſubject to the Love of God, which is the Law of Heaven? How can we cleave to God without love, or reliſh him without delight? No man in a natural eſtate could ſtay in Heaven, becauſe he doth not love the perſon whoſe preſence only makes it Heaven. How can there be a conformity to God in affection, without a conformity to his holineſs? A choiceneſs of love, with a perverſeneſs of will; a ſupremacy of delight, without a rectitude of heart; a love of God, without a loathing of Sin; a fervency of love, with a violence of luſt: all theſe are contradictions. He that hath a hatred of God, cannot perform the main duty of Heaven; and therefore what ſhould he do there?

(4.) *Praiſe is a ſervice in Heaven.* If a pure Angel be not ſufficient for ſo elevated a duty, how unfit then is a droſſy ſoul? What is the *Angel's* Note, *Holy, holy, holy Lord God**, can never be a natural man's: for how can he poſſibly praiſe that which he hates? What is the Note of glorified Saints? 'Tis *Allelujah*, Rev. 19. 1. *Salvation, and glory, and honour, and power unto the Lord our God:* And again they ſaid, *Allelujah*, ver. 3. *Allelujah, for the Lord God omnipotent reigneth*, ver. 6. Nothing but *Allelujah* four times. *ver.* 1, 3, 4, 6. How can that heart frame an *Allelujah*, that is ſtuft with Jealouſies of him? How can he exalt the honour of God, who was always pleaſed with the violations of it? How can he rejoyce at the Lord's reigning, that would not have one luſt ſubdued by his power? How can a natural man, as natural, ever be wound up to a height fit for ſuch ſtrains, ſince *out of the abundance of the heart the mouth ſpeaks?* The Tongue can never be framed to praiſe, while the Heart is evil. Our bleſſed Saviour muſt be *glorified in us*, before he can be glorified by us*. If a man in a meer natural ſtate, be unfit for this heavenly work, how unfit are then their Tongues to ſound his praiſe, which are always filled with reproaches of God? And how can their ears endure to hear it from others, which were never offended with the Blaſphemies of him? They could never rejoyce in this heavenly Conſort, were they admitted: nay, their enmity to the work would not permit their ſtay. The ſmoak of pure Incenſe is fitter rather to drive a Swine out of the room, than to invite his continuance.

2. The new birth is neceſſary, as to the duty, *ſo to the reward of Heaven.* As the Reward is exceeding glorious, the Preparation thereto muſt be exceeding gracious. The Rewards of Heaven are ſomething incorporated with us, inlaid in the very frame of our Souls, and cannot be conceived enjoyable without a change in the nature of the Subject. Man was firſt formed, before he was brought into the Garden of *Eden*, or Pleaſure*: *There he put the man whom he had formed.* Man muſt be new formed, before he be brought into that place, which is the *Antitype* of *Eden*, the place of eternal and ſpiritual pleaſure. A natural man can no more reliſh the Rewards of Heaven, than a dead carcaſs can eſteem a Crown and a purple Robe: or be delighted with the true pleaſure of Heaven, than a Swine that loves to wallow in the Mire, can be delighted with a bed of Roſes. A diſorder in Nature, is a prohibition to all happineſs belonging to that Nature. A diſtempered body, under the fury of a Diſeaſe, can find no delight in the pleaſures of the healthful. A *wicked man*, with a troubled and foaming *Sea* of Sin, and

*1 Cor. 13. 12.
*1 Cor. 2. 14.
*1 Cor. 13 8.
* 2 Tim. 3. 4.
† Deut. 30. 6.
* Iſa. 6. 3.
* 2 Theſ. 1. 10, 12.
* Gen. 2. 8.

and Luſt in his mind *, would find no more reſt in Heaven, than a man, with his disjointed Members upon a Rack, can in the beauty of a Picture. We muſt be *ſpiritually minded*, before we can have either *life or peace* *. Righteouſneſs in the Soul is the neceſſary qualification for the peace and joy in the Kingdom of God, *Rom.* 14. 17. *The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.* While Malice remains in the *Devil*'s Nature, were he admitted into Heaven, he would receive a Torment inſtead of a Content. A wicked man would meet with Hell in the midſt of Heaven, as long as he carries his own Rack within him, boiling and raging Luſts in his heart, which can receive no contentment without Objects ſuitable to them, let the place be what it will. Heaven indeed is not only a Place, but a Nature; and it is a contradiction to think that any can be happy with a Nature contrary to the very Eſſence of Happineſs.

* Iſa. 57. 20.

* Rom. 8. 6.

The Pleaſure and Reward of Heaven is,

(1.) *A perfect likeneſs to God and Chriſt.* This is the great priviledge of Heaven, which the *Apoſtle*, in the midſt of his ignorance of other Particulars, reſolves upon as certain, as that which reſults from Regeneration, and being the Sons of God, and is the full preparation for the beatifick Viſion, 1 *John* 3. 2. *Now we are the ſons of God, and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* He ſeems to intimate this, that we can never be like him when he doth appear, unleſs we be now, while we are here, the Sons of God; nor ever be admitted to a ſight of him. As Chriſt preſented himſelf without ſpot to God, when he laid the foundation of our Redemption; ſo he preſents his People *without blemiſh to God*, when he lays on the topſtone of it in our Glorification *. Now as we cannot be like to Chriſt in our walk here, without a new Birth; neither can we, without it, be like to Chriſt in Glory hereafter. 'Tis not the place makes us like to God, but there muſt be a likeneſs to God, to make the place pleaſant to us. When once the Angels had corrupted their Nature, the ſhort ſtay they made in Heaven after, did neither pleaſe them, nor reform them. And when *Satan* appeared before God, among the *Angels* *, neither God's Preſence, nor his ſpeaking to him, did any wiſe better him. He came a *Devil*, and he went away ſo, without any pleaſure in the place, or preſence, but by the permiſſion of God to wreak his Malice on holy *Job*. An unlikeneſs to God is the miſery of the Creature. 'Tis therefore impoſſible, whilſt the Soul remains in that ſtate, that it can arrive at Bleſſedneſs, becauſe it is a contradiction to think a Felicity can be enjoyed in a contrariety to, and ſeparation from the fountain of it, *Pſal.* 73. 27. *Lo, they that are far from thee ſhall periſh.* 'Tis by Faith, beholding the Glory of the Lord in the glaſs of the Goſpel here, that we muſt be *transformed into his Image*, before we can be *changed into his glory* *. And we cannot be like God by holy Actions only, tho we had performed as many of them as all the holy men in the World ever did, as to the matter of them, abſtracted from the Principle and End: and the Reaſon is, becauſe God is not only holy in his Actions, but holy in his Nature; and therefore we muſt not only have Actions materially good, but a holy Nature ſuitable to the Holineſs of God; otherwiſe we neither are, nor never can be like him.

* Eph. 5. 27.

* Job 1. 6.

* 2 Cor. 4. 18.

(2.) *The fruition of God is a priviledge of Heaven*, which neceſſarily follows this Likeneſs. God is the eternal portion of glorified Souls, upon which they live. *He is the ſtrength of their hearts:* There is none but God in Heaven is the chief Object of their Love and Delight. The Preſence of God makes the fullneſs of joy, *Pſal.* 16. 11. His Favour, and the Light of his glorious Countenance, conſtitutes Heaven and Happineſs; not the Place, but the Countenance. God's Frown kindles Hell, and his Smile renders any place an Heaven. Now an old Nature cannot have a good Look from God: for ſince he is infinitely holy, he muſt hate Unholineſs; infinitely true, he muſt hate Falſity. As it is impoſſible a man can love Truth and Falſity, Righteouſneſs and Unrighteouſneſs, as ſuch, at one and the ſame time, in an intenſe degree; therefore an impure Nature cannot be happy, unleſs God be mutable. God cannot ſmile on the old *Adam* unleſs he hate himſelf. What Satisfaction can ſuch an one poſſibly have in God's preſence? How can he favour the Society of God that never loved it? Do we naturally love any warm mention of God? Have we not a ſtony deadneſs to any heavenly motion that falls upon us? A mighty quickneſs to receive ſinful motions in that which we love. Do not our Countenances fall, and our Delight take wings to it ſelf, and fly away, at any lively appearance of God? If we have ſuch an enmity to his Law, which is but a tranſcript of his Holineſs, much greater muſt our enmity be to the original Copy. Hence in Scripture men are ſaid to *refuſe his law*, Pſal. 78. 10. to *forſake his Law*, Pſal. 119. 53. to be *far from his law*, Pſal. 119. 150. Darkneſs doth not more naturally vaniſh at the appearance of the *Sun*, than an old Nature will fly from the glory and brightneſs of God. A maſs of black Darkneſs, and an immenſe ſphear of Light, may as ſoon be eſpouſed together, as a friendly amity be ſtruck up between God and an unrenewed man. *God is light without darkneſs*, 1 John 1. 5. Man is Darkneſs it ſelf, as if nothing elſe entered into the compoſition of his corrupt Nature, *Eph.* 5. 8. If there be therefore a diſagreement, contrariety, and unwillingneſs on both ſides, how can any pleaſing correſpondence be effected? If God ſhould bring a man, with his corrupt Nature, into local Heaven, God could not pleaſe himſelf in it, nor ſuch an one delight himſelf in God, no more than a Swine can be pleaſed with the preſence of an Angel, or a Mole ſport it ſelf with the beauty of Flowers, or a vitiated eye rejoyce at the brightneſs of Light. We muſt really make God ſuch an one as we ſhape him in our natural fancy, and like to us, before we can take any pleaſure in converſe with him. Our Nature therefore muſt be changed, before we can pleaſe him, or be ſatisfied in him. His Preſence elſe will cauſe Fear, while our ſinful ſtate remains, an Affection inconſiſtent with Happineſs.

Pſal. 73. 25, 26.

3. *The Company of the Saints is an adjunct of that happineſs in Heaven.* A ſitting down with *Abraham, Iſaac, and Jacob, in the Kingdom of Heaven*, in a feſtival converſe, is a part of that felicity: The coming to be with an *innumerable company of Angels, with the general Aſſembly, and Church of the firſt-born*, is not the leaſt thing in the compoſition of this Happineſs *. What Joy is that man capable of, which ſhould be ſurrounded with company he hath the greateſt diſaffection to, where he could not meet with any one perſon, without the holy quality he hath an Antipathy againſt? A natural man never loved Holineſs, as Holineſs here. The more beautiful the Image of God was in any, the more burdenſome was their company. The more degrees any good man wanted of perfection in Righteouſneſs, the more tolerable was a familiarity with him. If Holineſs in others, in a lower degree, were diſaffected by you, how can you bear the perfection of it? If the mixt and dark goodneſs in renewed

Mat. 8. 11.

* Heb. 12. 22, 23.

men, which was but a weak flaſh of the Glory of Heaven, were unwelcome, how will you be able to endure the luſtre of it? Again, glorified Saints could not have the leaſt Converſe with ſuch an one. If carnal Nature were a trouble to them here, when they had many Reliques of Corruption, much more muſt it be above, if they were admitted into that place of Glory; becauſe the more holy any Creature is, the more it hates that which is contrary to that Holineſs: The more ſettled we are in any thing, the more we loath that which is oppoſite to it. All the Folly in their hearts here, which was the Principle of any Agreement between the one and the other, is done away, and the diſagreeing Principle perfected in the bleſſed. There muſt therefore be a change in them, to take pleaſure in you; or a change in you, to take pleaſure in them. They muſt return to the frame of *Old Adam*, and put off the renewed Image of God, before they can delight in you; or you muſt come up to the frame of the *New Adam*, and be new created after the ſame Image, before you can delight in them. The truth is, ſuppoſing a man admitted into the heavenly place, with an old nature, he could not continue there. For the Saints muſt either leave Heaven, or he muſt. Light and Darkneſs cannot agree: What makes the one happy, cannot beatifie the other. Saints ſhall not leave it, becauſe 'tis their Inheritance; it was prepared for them, and they for it: a natural man muſt, becauſe it was never prepared for him, nor he fitted for it.

4. *Spiritual delights unconceivable are in that ſtate:* which without a new and heavenly Nature it is impoſſible to reliſh. In the *light* of God *they ſee light*, and they *drink of the rivers of* God's *pleaſures*, and are *ſatisfied with the fatneſs of his houſe* *. Now is it a fleſhly fatneſs? Are the Pleaſures of God carnal or ſpiritual? What is God's pleaſure, ſhall be the pleaſure of glorified Souls. How can the ſordid old Temper be fit for ſpiritual Delights? Fleſh can never ſavour but the things of the Fleſh; another Palate is neceſſary to reliſh the things of the Spirit, Rom. 8. 5. *They that are after the fleſh, do mind the things of the fleſh; but they that are after the ſpirit, the things of the ſpirit.* There muſt be a transformation by the renewing of the mind, *Rom.* 12. 2. which is the palate of the Soul, before we can know what the Will of God is, or taſte what the Pleaſures of God are. Without it, we can no more reliſh the Pleaſures of God, than we can know his Will. All Satisfaction doth not reſult from the intrinſick excellency of the Object, or the beauty of a place, or a power in any thing to affect us; but from a Faculty rightly diſpoſed to the Object, and a congruity and agreement between that and the Underſtanding, and between that and the Will. Brutes cannot be delighted with intellectual Pleaſures, becauſe they want a Faculty; nor Fools, becauſe they want a right diſpoſition of that Faculty. Purity of heart only gives us a reliſh of the purity of Pleaſure, *Tit.* 1. 15. *To the pure, all things are pure; but unto them that are defiled, and unbelieving, is nothing pure.* An ill humour on the Palate tinctures the meat, and imbitters that which was ſweet in it ſelf. It muſt be freed from that vicious juice, before it can reliſh the ſweetneſs of Food. Natural men, becauſe of the impurity of their Natures, ſavour not thoſe ſpiritual delights which the Word, and Prayer, and other holy Duties afford in themſelves. What fitneſs then is there in this ſtate for the Delights of Heaven, which are as much ſuperior to thoſe Delights in Duties, as the Sun doth ſurmount a Star in brightneſs? The beſt unregenerate man is ſunk in ſenſe, ſwallowed up in ſenſe: and what ſuitableneſs can there be between a ſpiritual Delight and a ſenſual Frame? True Pleaſures and contrary Deſires can never abide together. A carnal man hath no apprehenſions of ſpiritual Delights, but by the meaſures of animal Pleaſures. And if there be no conception of them in the Underſtanding, what motion to them can there be in the Will, or what fitneſs for them in the affection? Without a new Nature, a new Frame, we are no more able to underſtand, or enjoy the Pleaſures of Heaven, than a *Bat* is to take pleaſure in a *Mathematician*'s Lines, or a *Philoſopher*'s Books. 'Tis not conceivable how God can make any man happy againſt his Will, becauſe all Pleaſure conſiſts in the agreeableneſs of the Will to the Object. The whole Scheme of Heaven muſt be changed, to make ſuch men happy, that have not Tempers ſuited to its preſent ſtate. The bright Hangings of Heaven muſt be taken down, and others put in their place, to pleaſe a vicious Nature.

* Pſal. 36. 8, 9.

Φρονεῖν, ſignifies to ſavour, or reliſh.

USE. *If Regeneration be abſolutely neceſſary to a Goſpel-ſtate, and the enjoyment of eternal Glory in Heaven*; then it informs us,

1. *How much the Nature of Man is depraved.* For otherwiſe there were no need of his being born again: And no reaſon could be imagined, why our bleſſed Saviour ſhould ſo preſſingly urge the neceſſity of it. If man's Nature were according to his original frame, it would pleaſe God, becauſe it was of his own Creation. But we are Fleſh by our natural birth; and therefore to be happy, we muſt be ſpiritual by a ſecond Birth. 'Tis not a new mending, a new repairing, and patching, but a new Birth. We are by Sin as diſtant from God and Grace, as Death from Life, as nothing from Being. 'Tis not a death in appearance, but a certain death. God foretold it to *Adam*, Gen. 2. 17. *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt ſurely die* *. I ſuppoſe there is nothing here of a corporal Death meant (as I have ſaid before); but a death of his Integrity, and righteous Nature, upon this act of Diſobedience: And the reaſon is, becauſe a temporal Death did not enſue preſently. And God uſes to be punctual, when he fixed a time to any threatning, as here he did, *in the day*, at that very time thou ſhalt die. Had it been meant of a temporal death, he had died at that inſtant. When God threatned *Pharaoh*, *To morrow* ſuch and ſuch a Plague ſhall come, it was certainly ſo: The deſtruction of *Nineveh* in *Forty* days had been too, had they not repented. When he promiſed any Mercy or Deliverance at ſuch a time, it was certainly performed: The *very day*, at the end of the time appointed, the *Iſraelites* came out of *Egypt* *. And tho God threatned *Hezekiah* with death, and bids him ſet his houſe in order, yet he fixed no time, *Iſa.* 38. 1. Beſides, a temporal death was not neceſſary to his Puniſhment: God might have flung both Body and Soul away together into Hell. Beſides, a temporal death, or death of the Body, was fixt after the *promiſe of the ſeed* *, as a Puniſhment ſuperadded upon his ſin, as well as the reſt, of his eating his bread in the ſweat of his brows, and the pain of Womens Conception and Travail, which were to put him in mind of his Sin in his redeemed ſtate. Therefore, I queſtion, whether a temporal Death, or an obnoxiouſneſs to it, were at all meant there; but a ſpiritual death, the death of his righteous Nature. 'Tis a certain death, a mighty depravation, a loſs of a noble frame, a beautiful rectitude. How may we cry, as the *Prophet* in another caſe, *Iſa.* 14. 12. *How art thou fallen from heaven, oh Lucifer, ſon of the morning! how art thou cut down to the ground!* How is our Beauty not only defaced, but

מות תמות *

* Exod. 12. 41.

* Gen. 3. 12.

but changed into deformity! How dreadfully are we fallen, not only to lame our ſelves, but dead our ſelves, that we cannot riſe again, as a man fallen may! We are ſo unconceivably changed from what we were, that we cannot be recovered without a new make, without a new birth. O that we had a true and ſenſible proſpect of this! Give me leave to ſay, That tho the Fall be the cauſe of all our miſery, yet the true conſideration and ſenſe of it, is the firſt ſtep to all our happineſs. And we cannot take ſo full a view of it, in the extent of the Nature of it, as in the conſideration of this Doctrine, *viz.* The *neceſſity of Regeneration.*

2. If Regeneration be ſo neceſſary, then *how much to be lamented is the ignorance of this Doctrine in the world?* And ſtrange and ſad it is, that it ſhould be ſo little conſidered. The common talk is, of ſerving God, and reforming the life; but who of a thouſand, ſpeaks of the neceſſity of a new Nature? 'Tis a ſad caſe, that when a Doctrine is ſo clear, men ſhould be ſo ſtupid, and deludingly damn themſelves; that they ſhould be ſo ſottiſhly ignorant of this, who have Bibles in their hands and houſes; yet not underſtand this, which is the great purpoſe for which God even ſent the Scripture among the ſons of men. 'Tis a ſhame not to have the knowledg of this great and neceſſary truth. As the *Apoſtle* in another caſe, 1 *Cor.* 15.24. *Some have not the knowledg of God: I ſpeak it to your ſhame.* How ſtrange and uncouth doth this Doctrine ſound in the ears of the carnal World, which wonder at it, as *Nicodemus* did at our Saviour's propoſal; and think all our diſcourſes of it, an heap of Enthuſiaſtick Non-ſenſe? 'Tis as if we ſhould ſpeak *Parables*; as if you ſhould talk of *Aſtronomy* to the natural Fool, or read *Divinity* in *Arabick* to a man who underſtands only his native Language. How little ſenſible is the World, of the neceſſity of this work? They expect Chriſt ſhould change their miſery into glory, without changing their hearts, and fitting their Spirits for it, which will never be. They think it enough for them, that Chriſt was conceived in the Womb of the *Virgin*, without being formed again in their ſouls; as the poor *Jews* at this day expect a *Meſſiah*, not to alter the frame of their Souls, but the frame of the World; not to ſubdue their ſpirits, but to conquer the Nations to be their Vaſſals. How ſhould this ſtupidity of men, be a matter of lamentation to us!

3. If Regeneration be ſo abſolutely neceſſary, *how ſhould Chriſtian Parents endeavour all they can, to have their children regenerate?* There is no neceſſity they ſhould have great Eſtates, and live bravely in the World: but there is a neceſſity, a great neceſſity, they ſhould be new creatures, and live ſpiritually. In leaving the one to your children, you leave them but Earth; in leaving the other, you convey Heaven to them. There is an obligation upon you; their old polluted Nature was derived from you by carnal generation; make them amends, by endeavouring to derive grace to them by ſpiritual inſtruction: You made them Children of Wrath; why will you not endeavour to make them Children of God, and Heirs of Heaven. Education of it ſelf will not produce this noble work; nor the bear hearing of the Word, or any outward means whatſoever, by their own ſtrength; yet the Spirit doth often bleſs them, and very much; and I doubt not but a great number that are regenerate, had the firſt ſeeds ſown in them by a religious Education; and I have made the *obſervation* in many: *Timothy* had a religious Education, both by his *Mother* and *Grandmother*, tho this did not renew him; for *Paul*, by the preaching of the Goſpel, was the inſtrument of that: He calls him *his own ſon in the faith* *: Yet no queſtion, his religious inſtructions from his Parents, did much facilitate this work. Uſe all endeavour therefore, to convince them of the neceſſity of a new birth: be earneſt with them, till you ſee it produced, that they may not curſe you for being the inſtruments of their beings, but bleſs you for being the inſtruments of their ſpiritual life.

* 1 Tim 1. 2.

4. *This Doctrine acquaints us with the inſufficiency of every thing elſe without this, to enable us to enter into the Kingdom of God.*

(1.) *Great knowledg is not ſufficient.* *Natural knowledg* is not. All the Wiſdom of *Solomon* in a man, tho it may enable him to take an exact meaſure of Nature from the higheſt Star, to the meaneſt Inſect, doth no more fit him for Heaven, than the *ſtone* in the head of a *Toad* expels his venemous Nature. We have more Relicks of *Adam's* Nature in knowledg, than we have in righteouſneſs. To be a *Philoſopher*, *Phyſician*, or *States-man*, is not eſſential to happineſs in this World; much leſs can it prepare a man for the happineſs of another. But Grace is as eſſential to it, as natural heat, and radical moiſture, are to the life of a man. Jeſus Chriſt came not to make us Scholars in Naturals, but to endue us with ſuch a knowledg, as is in order to eternal happineſs; and with ſuch a renewing principle, as might make us capable of Heaven. Knowledg and Wiſdom are ſome of the choiceſt Flowers in Natures Garden: But it will be a ſmall advantage, to deſcend to Hell with our brains full of Wit and Sophiſtry. One ſaving cry from a new-born Infant-ſoul, is of more value, than the knowledg of all *Philoſophers*. *Spiritual knowledg* is not; that is, the knowledg of ſpiritual Doctrines, the knowledg of Scripture it ſelf. *Nicodemus* had a good ſtock of this; he underſtood the letter of the Scripture; was well read in all the parts of the Law, he was thought fit to be one of the great *Sanhedrim*: Something elſe was requiſite beſides this; a new birth was ſtill wanting. What if we underſtood the mind of the Spirit of God in every Verſe in the *Bible*; were able to diſcourſe profoundly of the great Myſteries of the Goſpel; had the gift of Prophecy, and knowledg of things to come; had the interpretation of the whole Book of the *Revelation* writ in our minds; what will all this avail us? An Evangelical Head, will be but drier Fuel for eternal burning, without an *Evangelical* impreſſion upon the heart, and the badg of a new Nature. Men may propheſie in Chriſt's Name; in his Name caſt Devils out of bodies, and Devils of error out of mens brains; yet not be regarded by Chriſt: but he ſays to them, *I never knew you: depart from me ye that work iniquity* *. If they had had this mark, and Goſpel-impreſſion, our Lord would have known them. Chriſt in Heaven would have owned himſelf formed in the heart: He could not have been ignorant of his own Nature and Offſpring.

* Mat. 7. 23.

Well then: A man may have all the learning of Chriſtians and Heathens ſtored up in his head, and not the leaſt ſtamp of it in his heart. He may be wiſe in knowledg, and a fool in improvement. A heap and pack of knowledg, is not wiſdom among men, without an application of that knowledg to particular exigencies and uſefulneſs.

(2.) *Outward Reformation is not ſufficient.* Regeneration is never without Reformation of life: But this may be without that: We may be outward Chriſtians, without an inward principle, tho we can never be inward Chriſtians, without an outward holineſs. The *new birth* is properly an internal work, and ſhows it ſelf externally; as the heat of the heart, and vital parts will evidence it ſelf in outward motions: *The kings daughter is all glorious within*, as well as without, *Pſal.* 45. 13. What a Vanity would it be, to boaſt of Freedom from other

Diſeaſes, if thou haſt the *Plague* upon thee? What a poor comfort is it, to brag of thy being without groſs immoralities, whileſt the plague of thy Nature remains uncured? Outward Reformation only (tho of excellent uſe), is but a new appearance, not a new creature; a change of life, not of the heart: Whereas this work we diſcourſe of, is a new birth in the Underſtanding and Will; it begins at the Spirit, and deſcends from thence to the body, 1 *Theſ.* 5. 23. 'Tis a ſanctification in *Spirit, Soul,* and then *Body.* Can that which can be no evidence to us in ſelf examination, be of it ſelf ſufficient to waft us to Heaven? If you retire to take a view of your ſelves, whether you belong to God, will you judg by your outward Actions, or inward Frame? There is no Characteriſtical difference in any external Action, between a true Chriſtian, and an Hypocrite: That therefore which is not a ſufficient Evidence to us, of a right to happineſs, cannot be a ſufficient preparation of our ſelves for it.

This Reformation may proceed either,

(1.) *From force and fear.* Such a Reformation is from impediments, not from inclination. The cutting a Bird's Wings, takes not away its propenſity to fly, but its ability. The cutting the Claws of a Lion, or pulling out his Teeth changes not his Lioniſh Nature. Fear reſtrained *Herod* from putting *John* to death, when his will was inclin'd to the act *. Fear may pare the Nails of ſin; Grace only can hinder the growth, and take away its life. This doth but only ſtop the ſtreams, not choak the Fountain.

* Mat. 14. 5.

Or (2.) *From ſenſe of outward intereſt.* It may be a rational abſtinence from thoſe ſordid pleaſures, which debaſe a man's Eſteem, and prey upon his Reputation; and in the mean time, his inward Luſts may triumph, while outward appearances are ſtopt. Such a ſplendid life may conſiſt with thoſe inward Vermin, more contrary to the pure Nature of God, and as inconſiſtent with a man's happineſs. The River which ran in open view, may ſink, and run as fiercely through ſubterranean Caverns. Men may caſt out One groſs Devil, to make way for Seven more ſpiritual ones. The intereſt which reſtrains outward acts, will not reſtrain inward luſts.

Well then: an outward Reformation, without an inward Grace, can no more rectifie Nature, than an abſtinence from Luxury, can cure a Diſeaſe a man hath contracted through Intemperance, without ſome other Phyſick to pluck up the root of the Diſtemper. Outward applications of Salves and Oyntments, will do little good in a *Fever,* unleſs the ſpring of the Diſeaſe be altered, and a new *craſis* wrought in the Blood. All outward acts are but *bodily exerciſe, which profit little* *. Outward Reformation doth but ſweeten the converſation, but doth not purge the man: He only is a Veſſel unto Honour, who hath purged himſelf from theſe things, 2 *Tim.* 2. 21. *If a man therefore purge himſelf from thoſe, he ſhall be a veſſel unto honour.* Outward Reformation only, 'tis a cleanſing of our life, but not our ſelves. Self-Nature muſt be purged.

* 1 Tim. 4. 8.

(3.) *Morality is not ſufficient.* By *Morality,* I mean, not only an outward Reformation, but ſome love to moral Vertue, as the *Heathens* had, raiſed upon the thoughts of the excellency of it. *Nicodemus* was a moral man: He had ſome affection to Chriſt, upon the conſideration of his Miracles; he had never elſe ventured to come to him, ſo much as by night. He had no blot upon his Converſation; he had deſires to be inſtructed. This was more than a bare abſtinence from ſin; yet notwithſtanding, *beſides* thoſe moral qualifications, he muſt have a new birth, before he can ſee the Kingdom of God. Men may do much good, be very uſeful to others in their Generation, yet be in the very bottom of unregeneracy. An healing Witch, as well as a hurting one, is the *Devil's Client,* and in covenant with him *. There is not ſo great difference between the higheſt degree of Glory in Heaven, and the loweſt degree of Grace on Earth, as there is between the loweſt degree of ſaving Grace, and the higheſt degree of natural Excellency, becauſe the difference between theſe is ſpecifical, as between a rational and irrational creature; the difference between the other, is only in degree, as between an infant and a man. 'Tis one thing to have a love to moral Vertue, another thing to have a love to God in it; one thing to move for ſelf, and another thing to move for the glory of the Creator; one thing to be animated by Reaſon, and another thing to be inſpired by the Holy Ghoſt. What can a moral honeſty profit that man, who values the World's dung above the Creator's glory? What tho he be honeſt, and uſeful to his Neighbours, muſt his affection to God be meaſured by his honeſty among men? The great buſineſs is from what principle it flows. What if he doth good to others, whileſt he doth his Creator wrong, by foſtering any one thing in his heart above him? Can his goodneſs to others, make a compenſation for his diſeſteem of God? The braveſt man in the whole World, who hath no other deſcent than from *Adam,* muſt have a new quality put into his heart, before he can be happy: For if a new birth be neceſſary, all endowments below it, are to no purpoſe for the attainment of that ſtate for which it is intended. Whatſoever is of the *old Adam* in us, tho it be a beautiful Flower, muſt wither and die, 1 *Pet.* 1. 23, 24. *For all fleſh is as graſs, and the glory of man, as the flower of graſs; the graſs withers, and the flower thereof fadeth away.* The *Apoſtle* ſets in oppoſition, the incorruptible Seed, whereby they were born, and the fairer Flowers in Natures Garden. The beſt thing which a man glories in, is a Flower, but withering: 'Tis a glory, but the glory of the fleſh: It hath no luſtre in the ſight of God: 'Tis not a Flower to be ſet in Heaven: 'Tis only the Word of God, and the impreſſions made on us by that Word, which endure for ever. As Herbs cannot grow without partaking of the natural influence, and beams of the Sun, ſo nothing ſtands and flouriſhes, but what partakes of the Nature and Spirit of Chriſt. Nay, it is ſo far from being ſufficient, that it is a great hinderance of Regeneration, without the over-powering Grace of God, becauſe it is the glory of a man; that is, that wherein a man glories. Men are apt to reſt upon their Morals, without reflecting upon their Naturals. They ſee no ſpots in their lives; and therefore will not believe there are any in their hearts. They are ſo taken up with the *Phariſee,* their proud thoughts of their being above others, that they never think how much they have inwardly of the *Publican,* in coming ſhort of the glory of God. Unregenerate Morality therefore is not ſufficient. The heart muſt be changed, before moral Vertues can commence Graces. When this is once done, what were Moral before, become Divine, as having a new principle to quicken them, and a new end to direct them.

* *Burrough's Moſes choice* p. 711.

(4.) *Religious profeſſions are not ſufficient.* Can you upon a ſerious conſideration conclude, that this only is the import of all thoſe Scriptures which ſpeak of being born of God, raiſed from a death in ſin, quickned and led by the Spirit, created in Righteouſneſs and true Holineſs? Are not theſe things in the very manner of ſpeaking them, elevated above any meer profeſſion, which may be declared to the world without any ſuch work, which is the evident intendment of thoſe Scriptures? 'Tis not the naming the

the Name of Chriſt, but the departing from Iniquity; a departing from it in our Nature, as well as in our Actions, that is the badge whereby the Lord knows who are his, 2 *Tim.* 2.19. *The Lord knows who are his: and let every one that names the name of Chriſt depart from Iniquity.* Religious Profeſſion only is but a Form, a Figure, a ſhape of Godlineſs. A Picture made by Art, without Life and Power, and an enlivened Faculty, and a divine Principle whence it ſhould proceed; 'tis but a name of Life at beſt under a ſtate of Death, *Rev.* 3.1. *Thou haſt a name, that thou liveſt, and art dead.* Profeſſions, without a new nature, are no more the things God requires of us, than Sacrifices under the Law, without a broken heart: 'Tis not a following our Saviour in Profeſſion, but in Regeneration, which gives the Apoſtles a title to that Promiſe of ſitting upon his Throne in Glory, *Matt.* 19.28. *Ye that have followed me in regeneration, ye ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.* *Judas* had followed Chriſt till that time, and after, in a Profeſſion, but not in the Regeneration, not from a regenerated Principle.

5. *Multitudes of external religious Duties and Privileges, are not ſufficient.* Men are very apt to place their Security here. It was the great labour of the Prophet *Iſaiah*, to bring the *Jews* in his time off from them: God doth not require Attendance on Ordinances, as the ultimate end, but as means to the beginning and promoting a new Birth, *Iſa.* 11.16. *To what purpoſe is the multitude of your ſacrifices to me? Waſh ye, make ye clean.* The reſting in theſe, is the manifeſt deſtruction of mens ſouls, when thouſands of Sacrifices to God cannot be acceptable without a new nature. We naturally affect an eaſie Religion, and outward Acts of Worſhip, eſpecially under the Goſpel, have no great difficulty in them. Men would rather be at great expence of ſacrificing, than crucifie one beloved Sin; and cringe a thouſand times before the Croſs of Chriſt, than nail one Corruption to it. How eaſie a work were it, to get to Heaven, if nothing elſe were required but to be a Member of the Chriſtian viſible Church? Circumciſion was a Priviledge, but it *availed nothing* without a *new creature* *. There was another Circumciſion made without hands, the work of God, that was required ‖; a *new Creature*, without which, outward Circumciſion ſignified nothing. The Practiſe of ſome Duties may ſtand with an inward hatred of them, as the abſtinence from ſome ſins may ſtand with an inward love to them. Outward Worſhip is but a Carcaſs, when the Soul is not conform'd to God, the Object of Worſhip, and doth not attain an Union to, and Communion with God, which is the end of Worſhip. What are all acts of Worſhip without a nature ſuitable to the God we approach unto in them? Judge not therefore of your ſtate, by any external actions; No outward act, but unregenerated perſons may do, yea, they may expreſs much zeal in them; They may have their bodies as *Martyrs* conſumed by flames, without having their Corruption conſumed by Grace; a ſtinking breath may make as good Muſick to the ear in a Pipe, as a ſound one: There is ſomething more neceſſary than a bare performance of Duties.

* Gal. 5.6.

‖ Col. 2 11.

(6.) Nay more, *Convictions are not ſufficient.* *Nicodemus* was ſtartled by our Saviours Miracles, believes him to be a *Prophet ſent by God*, acknowledgeth that God was with him *, yet ſtill the neceſſary qualification of a new birth was wanting. Your ſpirits may be torn in pieces by terror, the heart of ſtone may be rent aſunder, and yet no heart of fleſh appear; the ground may be plowed, yet not ſown: Senſuality and Luſt may be kept under by a Spirit of Bondage, when it is not caſt out by a Spirit of Adoption: The Sun may ſcorch you, and not enliven you: The knowledg of the foulneſs of ſin, and the fierceneſs of wrath, is the work of the Spirit in the Law; The New Birth is the Work of the Spirit in the Goſpel; the Stone may be cut and hewed by the Law, and yet never poliſht by the Goſpel, never brought into Covenant, Hoſ. 6. 5, 7. *I have hewed them by my Prophets, but they like men have tranſgreſt the Covenant.* 'Tis not then great Knowledg, fair coloured Fruit, Oil in the Lamp of Life, Loud Profeſſions, Glittering Services, or Tearing Convictions, which are this Badg, whereby Chriſt knows his own from all the world beſides; all theſe will be anſwered, *I know you not:* Is it not then a worthy work, and high time to get that new nature, whereby God will know thee to belong to him? Profeſſions may be falſe, outward Reformation may be but as a painted Sepulchre: Knowledg only elevates the Underſtanding; but as our Communion lies in the Acts of the Will, there muſt be ſome work upon that to fit us for our great Happineſs. If theſe things are not ſufficient, then Prophane men cannot expect Heaven by the Way of Hell.

*John 3.2.

USE 2. If Regeneration be ſo abſolutely neceſſary to Salvation, *how miſerable is the condition of every unregenerate man!* What a miſerable caſe is it, that Sinners ſhould dream on in their deluſions, till everlaſting Burnings confute their fancies, and turn their hopes into dreadful deſpair! Oh, how do moſt men live, as if this Doctrine were a mere falſity; and act as if they would take Heaven by the violence of their Luſts, not by the induſtry of Grace? Know you not, that *an unrighteous* nature *ſhall not inherit the Kingdom of God?* 1 Cor. 6. 9. *Know you not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived,* &c. Is it poſſible you ſhould be ignorant of that which ſtares you in the face in every Page in the *Bible?* If you know not this, you know nothing. *Be not deceived:* nothing is ſo natural as heart-deceit, and preſumptuous confidence; the *Apoſtle* elſe would not have ſpoken of it with ſuch an *Emphaſis*, but that he knew how apt men are to delude themſelves with hopes of mercy in a ſtate of Sin. Self-flattery is one of the ſtrongeſt branches which grows upon the Pride of Nature. How vain is it to fancy to your ſelves a fitneſs for Heaven, while there are only preparations for Hell? Whence ſhould ſuch Imaginations ariſe? Not from God; 'tis contrary to all his profeſt Declarations: Is it from your ſelves? What Reaſon have you to believe your Fancies in ſpiritual things, who are ſo often miſtaken in temporal? Is it from the Devil? What reaſon have you to believe your greateſt Enemy? If this work be wrought, he hath for ever loſt you. 'Tis he that cheriſhes ſuch Notions; for he hath no pleaſure to undo his Kingdom, and loſe his Subjects. Never did any man uſe ſo much diligence to get a new Nature, as the Devil doth to hinder him.

Will you ſeriouſly conſider,

(1.) *'Tis highly irrational to expect ſecurity and glory in an unregenerate ſtate.* Is it for us to ſeparate thoſe things which God hath joyned, Fleſh and Deſtruction, a New-birth and a Kingdom? That which doth naturally tend to Hell, can never conduct us to Heaven: Can the old Nature, which frames a fit Subject for eternal Vengeance, ever faſhion it to be a Veſſel of eternal Glory? There is as great a tendency in the old Nature to Hell, as there is of a Stone, or Lead, to the Earth. If men may be ſaved in their Unregeneracy,

(1.) *God muſt be falſe to himſelf.* Falſe he muſt be to his Truth, falſe to his Holineſs, falſe to his Son, falſe to the whole Tenor of the Goſpel. God muſt

muſt change the Covenant of Grace, blot out all his Threatnings in Scripture, give the lye to all his declarations in the word, proclaim himſelf unwiſe in all his Adminiſtrations, if ever ſuch a man be happy; and is it not a damnable conceit, and a provoking wiſh, to deſire that God ſhould bely himſelf to befriend us? There muſt be a new Goſpel, before any can be ſaved without a new Nature; this cannot be. Muſt God change his Law, or we our Luſts? God hath ſettled and declared a Decree, that none that are not born again ſhall enter into the Kingdom of God; his Decree ſtands irreverſible, the change muſt neceſſarily therefore be on our ſide.

(2.) As far as I can underſtand, *God muſt put himſelf out of Heaven before that ſuch a man can come thither.* There can be no pleaſure on either ſide with Unſuitableneſs. If God be abſent from Heaven, as to his glorious preſence, how can there be Happineſs? He loves his own Righteouſneſs better than to endure ſuch mens preſence; and they love their Unrighteouſneſs ſo much as not to bear his. No man cares for coming into a place which is poſſeſſed by one that he hates; they can have no pleaſure to be in a Heaven with God, who were delighted to be *in a world without him* *.

* Eph. 2. 12.

(3.) *Jeſus Chriſt muſt be a liar, and the Goſpel falſe, if ever there be a Heaven enjoyed by an old nature.* He hath aſſerted it that is Truth it ſelf; and is it not a madneſs to imagine a poſſibility of coming thither in ſpight of him? You may upon better grounds hope to be crowned Monarch of the whole World to morrow, than to enter into Heaven without being born again. Chriſt values his Truth, tho he did not his Life, above our Souls; and his Word will ſtand firm againſt all preſumptuous confidence whatſoever.

(4.) *Suppoſe God ſhould reverſe his Goſpel,* (which cannot be) *and declare another, I cannot ſee how the caſe would be mended:* For what Goſpel can God frame with a ſalvo to his own honour, without the Creatures being righteous, to enjoy the benefit of it? Muſt God conform himſelf to the will of our Luſts? Muſt he caſt his Holineſs into the depths of the Sea? Muſt he paint himſelf black to agree with our hue? as the *Negroes* picture him of their own colour: In a word, Muſt God ceaſe to be God, that you may ceaſe to be miſerable? To deſire Happineſs without a new Nature, ſhews a contempt of God, ſince it is to deſire it on terms, on which it is diſhonourable for God to give it.

Well then: This *Doctrine* is ſo certainly true, that if an Angel from Heaven ſhould declare the contrary, he ought not to be believed, *Gal.* 1. 8. *Let him be accurſed*; that is, he would be more a Devil than an Angel, and it would be an accurſed Doctrine: He muſt found his Doctrine upon another Goſpel, and a Goſpel printed in Hell, but impoſſible to have an *Imprimatur* from Heaven. Is it poſſible then for any man, after ſuch an aſſertion of our Saviour, to live under the hearing of the Chriſtian Doctrine, and fancy a heavenly Glory belonging to him without a heavenly Nature?

(2.) As it is highly irrational, *ſo it is highly ſinful to lie in an unrenewed ſtate.* To continue in it after the declaration of God's Holineſs, in ſo eminent a manner, in the death of his Son, is a high approbation of Unrighteouſneſs, and a contempt of his infinite Purity: for ſince he hath ſhewn himſelf a hater of Sin, and the old Nature of *Adam*, in the death of the Redeemer, more than he could any other way; the foſtering the old Nature in us, is a valuing that which God hath manifeſted his hatred of, and a ſlighting all the expreſſions of his Love. It draws a greater guilt upon our perſons, than *Adam* did by his Fall upon our Natures, *Joh.* 15. 22. *If I had not come and ſpoken to them, they had not had ſin.* If I had not told them thoſe things, and preached heavenly Doctrine to them, their Sin had been as it were a petty larceny in compariſon of what it is now, a Treaſon againſt my Father's Crown and Dignity, *but now they have hated me and my Father.*

(3.) Hence it follows, that *ſuch a man's condition muſt be exceeding miſerable.* Thoſe that *have a part in the firſt reſurrection, on them it is ſaid the ſecond death ſhall have no power*, Rev. 20. 6. Whether he means the Reſurrection of Chriſt, or the ſpiritual Reſurrection of the Soul; the ſecond death then ſhall have power over them that have no part in the firſt Reſurrection.

(1.) *Such are peculiarly miſerable.* Such a man had better have been any other Creature, a Toad, a Serpent, a Beetle, liable to be trod to death by the next Comer, than have been a man, and live and die with a Serpentine Nature, and without renewing Grace, would be glad one day to change ſtates with them; and it had been better to have been born in the darkeſt part of *America* than in *England*; and better to have lived in the blindeſt corner in *England* than in *London*, where he hath heard ſo much, and ſo often, of the neceſſity of the new Birth, and yet cheriſhed an old Nature: 'Tis an aſtoniſhing madneſs this; better never to have been born a man, than not be a real Chriſtian, which he cannot be without this new Birth, this neceſſary Regeneration; better never to have entred by the door of *Baptiſm* into the Chriſtian Society, than not have a Nature anſwerable to the Baptiſmal Intendment. There is not the meaneſt Beggar that creeps in the ſtreet, the moſt ulcerous *Lazarus* that lies at a door, but if renewed, is infinitely happier than any one unrenewed can be with all worldly felicity.

(2.) *Such are unavoidably miſerable.* The Mercy of God can never make you happy againſt his Truth, the Righteouſneſs of God can never do it without the neceſſary qualification. Is it juſt with God to give his worſt Enemies the ſame reward of Glory with his choiceſt Friends? To thoſe that never endeavoured to reform their Lives according to the methods of the Goſpel, as to thoſe who have had the holy Image of his Son drawn and wrought in their hearts: in 2 *Tim.* 4. 8. he is ſaid to be a *righteous Judge*; which could not be, if he gave the ſame Rewards to both the contrary Qualifications. The *Devil* may as ſoon be ſaved as any man without a new Birth: Tho there be enough written againſt the Salvation of Devils; yet there is more written in the Book of God againſt the Salvation of men living and dying in an unregenerate ſtate, than againſt the Salvation of Devils. Do any expect to ſee the Kingdom of God without it? Why, that Form on which you ſit, that Duſt under your feet, far cleaner than our ſelves by Nature, are fitter to be brought into that place of Glory; the Holineſs of God can better endure them than an unrenewed man; he pronounced their kind good at the Creation; but never was an unrenewed Nature pronounced good by God. You can no more ſhun an eternal miſery without it, than you can a temporal death with it; you can no more fly from Hell than from your ſelves. Our bleſſed Saviour, the Redeemer of the World, will know none for admiſſion into Happineſs, without his badge upon them, Mat. 7. 23. *I never knew you:* You had nothing in you worthy my knowledg and affection. Where is the Evangelical impreſſion upon your Soul? will be the only Queſtion then aſk'd.

Well then; I wiſh every unregenerate man would put the Queſtion to his Soul; Can I dwell with everlaſting

laſting burnings? Can I with a chearful ſecurity meet the Wrath of God in its march againſt me? Is eternal darkneſs a delightful ſtate? Is an eternal ſeparation from the Bleſſed God to be deſired? Is a preſent ſenſual life to be preferred before a joyful Eternity? Is there any one Scripture in the whole Book of God can give me comfort in this ſtate? What then doſt thou, O my Soul, ſpend thy thoughts about, ſince there is nothing to procure thy felicity, but this New Birth?

USE 3. *Is of Comfort.* Is it ſo, that without Regeneration there is no Salvation? Then how great is the comfort of that perſon, who hath attained this neceſſary thing? What a foundation is here for the compoſition of new Songs for Spiritual exultings? What a diffuſion may there be of pleaſure through the whole Soul? That little Regenerating principle within you is more neceſſary than the Wiſdom of *Solomon*, the Power of *Nebuchadnezzar*, the Glory of *Ahaſuerus*, the reaching heads of the moſt knowing men in the world, and ſhall make you happy, when others in their unrenewed wiſdom, and unſanctified wealth, ſhall deſcend to deſtruction.

1. *The leaſt true Grace hath comfort hence.* Except a man be *born again*, he cannot ſee the Kingdom of God; therefore if he be born again, he ſhall ſee it: Our Saviour doth not ſay, except a man hath been born ſo long, arriv'd to ſuch a ſtature, but ſimply born again; it lies upon the eſſence, not upon the degree: A Child that cries the firſt minute it is born, is in a ſtate of life, as well as a Man in the Prime of his Strength: A Child hath the Nature of a Man, tho attended with ſome ſtrong diſeaſe and great infirmities; tho every true Chriſtian hath not the ſame growth, yet he hath the ſame birth, the ſame renewing Spirit. If a man be in Chriſt, he is a new creature; the *Apoſtle* doth not ſay, he is a ſtrong creature, or a tall creature. *St. John* reckons Three different States of Chriſtians*; *Children, Young Men,* and *Fathers*, and all in a ſtate of the Knowledg of God.

* 1 Joh. 2. 13, 14.

2. *Here is Comfort in the ignorance of the time of the New Birth.* Except a man be *born again*, not except he know the time of his being born again; the want of the knowledg of the time hath troubled ſome; but 'tis no matter for the time, if we find the eſſential properties; our happineſs is ſecured by the eſſence, not by the circumſtance. 'Tis the Glory of thoſe that were *born in Sion*, that they were *born there**, tho the time *of their birth were not exactly known by them*: Many may tell the firſt preparations to it, the firſt ſtrong conviction, the firſt time they found their hearts affected; this is more eaſy, than to tell the very time when ſpiritual life was infus'd, any more than to tell the punctual time when the Child was quickned in the Womb; this is no more known, than that particular minute, when this or that addition was made to our ſtature and growth, tho the growth it ſelf be diſcernable.

* Pſal. 87. 5.

3. *Such are New Born to the enjoyment of God in glory.* If none ſhall ſee God without it, then thoſe ſhall certainly ſee God who have it; 'tis for the undefiled inheritance, that God did firſt beget you, 1 Pet. 1. 3. *He hath begotten us to a lively hope, to an inheritance undefiled, incorruptible, that fadeth not away, reſerved in Heaven for you:* Had not God intended you for an everlaſting converſe with himſelf, he would not have taken ſuch pains, but have let you lain in your blood, and run down the ſtream of Nature into the Ocean of a miſerable Eternity, with the common Maſs of the World. What comfort will this be, when you ſee the old houſe of your bodies, full of gaps, ready to fall, that your reborn ſouls are ready to take poſſeſſion of their eternal inheritance? *Paul* was one of the higheſt rank in Chriſtianity, both in grace and office, yet the *Crown of Righteouſneſs* was not only laid up for *him*, and to be given to *him*, but to all that *love the appearing of Chriſt**, that is, to all thoſe that from the Principles of the New Nature, aſpire to that perfection, which ſhall be at the appearance of Chriſt: there is as certain a tendency by the ordination of God of a renewed ſoul to Heaven, as of flame into the air. Grace and glory are in Nature the ſame thing as a ſeed and a plant.

* 2 Tim. 4. 8.

4. 'Tis Comfort upon this account, *If New-born to Heaven, then to all things which may further your paſſage thither, and aſſiſt you in it.* To God as your God and King to protect you, as your Father to cheriſh you; to the promiſes as your promiſes, as aſſurances and deeds for Heaven; to a Sanctification of all ſtates, for a furtherance of you in your travel to, and fitneſs for this Kingdom; to a ſight of God in his Ordinances, and in his Providences; he will not deny a beam here in his inſtitutions to thoſe, for whom he reſerves his full face hereafter; to a fellowſhip with God in duties of Worſhip, as a foretaſte of a perpetual Communion with him; to an improvement of all graces; to the perfecteſt dreſs at laſt of all beautiful grace, which may compleatly fit you for an everlaſting ſight of God in Heaven.

USE 4. If without the New Birth there's no entring into Heaven; *Then it ſtands you upon to clear up your Evidences for the New Birth.* If the exiſtence of it be neceſſary for our felicity, the knowledg of it is neceſſary for our comfort: This is the great diſtinguiſhing Evangelical ſign; without an inward Principle of Life, we have not reached the intendment of the Goſpel, Joh. 6. 63. *The words of Chriſt are ſpirit and life.* Joh. 10. 10. *I am come that you might have life:* He hath no intereſt in the Goſpel that hath not this in his heart: Every man in Chriſt muſt be a New Creature.

To encourage you in this Work, Conſider,

1. *'Tis by this you muſt know your Juſtification.* Juſtification is our Bleſſedneſs, Rom. 4. 8. *Bleſſed is the man to whom the Lord will not impute ſin*; And this is the way to know our bleſſedneſs; forgiveneſs of ſin precedes the inheritance, and both this and that are received only by the ſanctified through faith in Chriſt, Act. 26. 18. *That they may receive forgiveneſs of ſin, and inheritance among them which are ſanctified by faith which is in me.* The alteration of our frame is *notius*, more diſcernable to us, than that of our relative ſtates; the new Creature diſpoſitions diſcover what relation we ſtand in to God: This is a certain truth, he that doth not find the draught of Gods image in him, hath no reaſon to conclude he hath any ſaving intereſt in the propitiatory ſacrifice of the Redeemer: As the Blood and Water were not ſeparated in their effuſion upon the Croſs, neither are they in their application to the ſoul; water to renew us, and blood to juſtifie us; *The Waſhing of Regeneration* evidenceth our being juſtified by grace*; The *Apoſtle* infers the one from the other.

* Tit. 3. 5, 7.

2. Therefore *by the knowledg of this only you can gain comfort.* The great Deſire is, O that I were aſſured. Let it be your great buſineſs to clear up the New Birth. 'Tis the Office of the Spirit, not only to comfort but renew, and to comfort by renewing: The *hope of eternal life* is founded upon the renewing of the Holy Ghoſt, as well as on *Juſtification by Grace**: The *ſpirit as a comforter is to guide into all truth*‖, *into that truth which is ſanctifying**: The Property of the Spirit is to guide us into ſanctifying truth, and ſanctifie us by that truth; the Spirit doth witneſs with our Spirits, that we are the Children of God; its witneſs is by ſomething within us,

* 1 Tit 5. 7. ‖ Joh. 16. 13. * Joh. 17. 17.

us, not without us: There muſt be ſomething in our hearts as a foundation of this teſtimony; what witneſs can there be in an Old Nature? Look after therefore thoſe eſſential properties of the New Nature: Chriſt preached Duty and Comfort together; his *firſt Sermon, Mat.* 5. is made up of both. The clear evidence of a New Life ſeated in the Center of the Soul, will be a ſurer Teſtimony of our Right to, and fitneſs for glory, than if an Angel from Heaven ſhould aſſure us in the name of God, that we are ſome of his heirs; The Teſtimony of an Angel, is but that of a Creature, lower than the Verbal Teſtimony of the Son of God. The evidences of the beginnings of glory; by the Operations of Grace, and a Godlike Nature, are more uncontroulable, than the higheſt aſſurances all the Angels in Heaven can give us. Clear up this therefore. There are many counterfeits; men may take morality, outward Reformation, heaps of Religious Duties, to be this work, but theſe are all inſufficient, and men without good examination may cheat themſelves, and take Copper for Gold, and Tin for Silver; There is a natural or moral integrity, and an Evangelical integrity: The natural integrity God owns in *Abimelech*, Gen. 20. 6. *Yea, I know that thou didſt this in the integrity of thy heart:* He was King of the place where *Abraham* thought there was no fear of God, *v.* 12. And it is likely there was not: God puts none of them upon prayer for themſelves, but *Abraham* upon praying for them.

Then ask your ſelves theſe *Two* or *Three Queſtions.*

(1.) *How ſtand your hearts to God, and Sin?* Is there a *Byas* in the Will, which doth naturally carry it to God? What Light is there in your minds? What Flexibleneſs and Tenderneſs in the Will and Conſcience? What Sprightlineſs in your affections to the Things of God? What readineſs to meet him in his motions to you? What cloſing with Chriſt? Are there ſtrong cries, ſtrugling, wreſtling, *Jacob*-like prayers? A new born Babe not to cry; a Child not to call to his Father and follow him and preſs to him! it is inconſiſtent with ſuch a Nature, ſince it is the firſt fruit of the *Spirit of Adoption* received by us, to cauſe us to cry *Abba* Father *. How ſtand your hearts to ſin? are there deep humiliations for it, utter deteſtation of it? are your affections dead to the fleſh and the world, and alive and quick to the things of God? Rom. 8. 10. *The body is dead becauſe of ſin, and the ſpirit is life becauſe of righteouſneſs.* What humbling of inward pride, what ſtriving againſt inward ſins, what loathing of inward corruptions?

* Rom. 8. 15.

(2.) *What delight have you in Spiritual Duties?* Do your ſouls ſpring up in a Service? Are your hearts in Heaven, before the words are out of your mouth? What is agreeable to Nature, is not burdenſome. Spiritual ſervices are as pleaſant to a New Nature, as ſin is to an Old, as ſweet wines and delicious food is to a gluttonous diſpoſition, Pſal. 119. 103. *How ſweet are thy words unto my taſte, yea ſweeter than hony to my mouth!* Hony, one of the ſtaple excellencies of *Canaan*, which is deſcribed to be a land flowing with Milk and Hony. Doth your delight in the Law of God ſpring up from the inner man? There is a delight in doing ſome things of the Law (The *Gentiles* did by Nature the things contained in the Law*,) by a moral Nature, not a new Nature; if by Nature, they had then a delight in them, and it was, as all delight is, inward in the ſoul and heart; no doubt but many of them had pleaſure in their morality; that is not the meaning of the *Apoſtle*; but he doth diſtinguiſh his delights from theirs by the *Object* of it, and by the *Subject* or *Spring* of it. It was the Law of God, as it was the Law of God, that he did delight in; and it was not only an inward delight, but a delight ariſing from an inner Nature, a man diſtinct from that man compoſed of ſoul and body; it did ariſe from a ſpirit poſſeſſed with nobler principles and higher ends.

* Rom. 8. 22.

Well then: Is it your meat and drink to do his Will? Has the Glory of God been dearer to you than the deareſt worldly concerns you have? Are your converſes with him very delightful to you? Do the thoughts of God, and delights in him, frequently return upon you? What bears the moſt grateful reliſh in your ſouls, holy thoughts and duties, or ſinful and fooliſh Vanities?

(3.) *How do you live?* Have you another life, *by the faith of the Son of God* *? Another faith beſide the common faith, not reſting in aſſent, but *working by love* ‖: Do you live to your ſelves? That is proper to a ſtate of Nature. Or do you live to God? That is proper to a ſtate of Grace, Gal. 2. 19. *I am dead to the law, that I might live unto God.* Is there a cloſing with Chriſt not only as your Saviour, but as the principle and end of your lives? Is there a living the life of God, the life of Chriſt? Can Chriſt be formed in the heart, and there be nothing of the qualities of Chriſt, nothing of the ſpirit of Chriſt? Is Chriſt formed in the heart, a hard, low, dead, cold, dark, liveleſs Chriſt? This frame is a quite contrary thing to Chriſt. If we are born of the Will of God, we are born to anſwer the Will of God. Is it the Will of God, that we ſhould be looſe in our hearts, and vain in our lives? That is the Will of the Fleſh, not the Will of God. According as our hearts are, ſo is our birth. Sin or Grace muſt have dominion in the ſoul; they cannot live amicably together; a man cannot be a Sinner and a Saint with the ſame will, cannot equally love Holineſs and Iniquity; we may as well ſay, that a man may be in Heaven and Hell at the ſame time; Not but that a renewed man may in a ſudden fit do a thing againſt his Nature, as *Moſes*, one of a mild diſpoſition, was tranſported with a ſtrain of paſſion againſt his Nature. If ſin reigns in the heart, tho it doth not in outward acts: If we yield our ſelves ſervants, to obey it in the luſts thereof, tho not in the outward fruit of thoſe luſts; this New-Creature principle was never ſettled in the heart, Rom. 6. 12. *Let not ſin reign therefore in your mortal body, that you ſhould obey it in the luſts thereof, neither yield ye your members as inſtruments of unrighteouſneſs unto ſin.* He makes a manifeſt difference between the inward luſt obeyed, and the outward commiſſion of it in the members, and places the reign of ſin in one as well as the other; and *v.* 16. concludes them in a ſtate of Nature or a ſtate of Grace, according as they yield themſelves ſervants to this or that. A regenerate practical Atheiſt, is juſt as true as to ſay a regenerate Devil.

* Gal. 2. 20
‖ Gal 5. 6. Cor. 2. 5. 17.

(1.) *Be diligent obſervers therefore of what ſolid alterations you find in your ſpirits,* What motions, ſtarts, principles, ends you can perceive there; And if you find you have this excellent and neceſſary New Birth, admire Gods Grace in you, that he ſhould paſs by ſo many thouſands in the world, and renew you; that he ſhould leave many ſoaking in their ſins, and ſwimming to deſtruction in their Old Nature, and beſtow this heavenly plant upon your ſouls: And prize it too. *Aquinas* hath an excellent Saying: The good of one Grace is greater than the good of all Nature; which words *Cajetan* commends as fit to be writ upon our minds, and conſtantly reviewed by us, to raiſe our admirations of God and his Grace.

I ſpeak now but little of theſe things, becauſe the next Diſcourſe will lead me to ſpeak more of them.

(2.) *Seek it. If it be neceſſary to be had, 'tis neceſſary to be ſought.* We are all at this preſent before God in an Old or New Nature; and if we die in the

Nature-

Nature we have received from *Old Adam*, with another from the *New*, 'tis as certain that every one of us ſhall be excluded out of the Kingdom of God, as it is certain we live and breath in the places where we ſtand and ſit. We are born of the earth, we muſt be born from heaven; we muſt have a ſpiritual as well as an animal life. Oh that every man and woman had the ſame thoughts of the neceſſity of it, as they have, who are paſt hope in hell of ever attaining it. Riches are not neceſſary, Honours are not neceſſary; this is of abſolute neceſſity; were you like *Solomon* in all his Glory you could not have the priviledge of entring into Gods Kingdom without a New Nature; but a new Nature without the Glory of Solomon, nay without a rag to your backs will admit you: if thoſe that are already renewed muſt be every day *putting off the old and put-*
* *Burgeſs.* *ting on the new man**, Eph. 4. 22, 24. How much more need have you, who have not dropt one ſcale, or ſweat out one ſpirit of the Old-man, nor have a grain of the New-man in you? As Original Corruption ſtood up in the place of Original Righteouſneſs: ſo a gracious Regenerate Frame, muſt riſe up in the place of Original Corruption; for God will never befriend corrupt Nature ſo much as to give a happineſs to that which he hates. Men do not chooſe Weeds but Flowers to plant in their delightful Gardens. God indeed doth chooſe weeds, but they are turned into the Nature of Flowers before he tranſplants them to Glory: We muſt have a Wedding Garment to fit us for his Feaſt; and Oil in our Veſſels, to prepare us for his Nuptials.

Seek it, For,

(1.) *'Tis an indiſpenſable Duty.* God hath reſolved
* Mat. 5. 8. that only the *pure in heart ſhall ſee God* *. 'Tis a duty incumbent on us to love God; ſince we are bound to love God, we are bound to love whatſoever hath any relation to him. Therefore we muſt love our ſelves, not with a ſordid carnal love, but as we are the image of God: Hence we are bound to do what we can to brighten and clear this image, and reſtore it to its primitive perfection in our ſouls. We are anſwerable to God for the preſenting this image of God in the ſame ſtate wherein it was, when he conferred it upon *Adam*, and upon us in his loins. Since the Redeemer hath undertaken to reſtore it, 'tis our duty to ſeek to this Redeemer for the Reſtauration of it, for he came *that we might*
* John. 10. 10. *have life* *: A vital principle in us to fit us for eternal life; and to *have it more abundantly*, in a more glorious and fixed manner than *Adam had.*

(2.) Seek it, *For ſomething of this nature, or equivalent to it, ſeems neceſſary to all rational and intellectual creatures.* The firſt nature of man was ſown in mutability, and there was a neceſſity of ſomething equivalent to this Regeneration, to fix and eſtabliſh his nature: as the confirmation of Angels under the Head, Chriſt, is in ſome ſort a Regeneration of them, for it is an alteration of their ſtate, from mutable to immutable, not by nature, for ſo God only is immutable, but *by grace*, Eph. 1. 10. *He hath gathered together in one all things in Chriſt.* There is need now of it to change our nature, and afterwards to fix us in it. Moſt think that *Adam*, had he ſtood ſome time, had been confirmed in the ſtate of innocency, and advanced to a more excellent ſtate than that of *Paradiſe*, which would have been an alteration of his ſtate: If then an alteration of ſtate was neceſſary for the fixing his happineſs; an alteration of ſtate is much more neceſſary for us for regaining the happineſs we fell from.

(3.) Seek it, *Becauſe in not ſeeking it, you act againſt your own reaſon and natural experience.* You have by the light of Nature, improved by the light of the Goſpel, ſo much knowledge as to perceive that you are not as God firſt made you; you cannot but acknowledge it impoſſible, that ſo filthy and diſorderly a piece can come out of his hands; that there is ſomething wanting to you. And are thoſe reliques of Nature left only to ſhew us our indigence, and not alſo to ſpur us on to ſeek a remedy? *Melanct hon* ſaith, *I have ſeen many Epicures, who, being in ſome grief for their ſins, have argued, How can I expect to be received by God, when I find not a new light, and new virtues infuſed into me?* When you are *ſtilled* after the rage of carnal affections, or glut of pleaſures, and you do in ſilence turn in upon your ſelves, and make enquiry after your future ſtate; if your conſciences do not lie and flatter, will they not tell you to your face, that you are men of death prepared againſt the day of ſlaughter? Beſides, will not every man confeſs in his moſt raiſed retirements, that he cannot find any real ſatisfaction in things below? and are there not ſometimes ſome natural aſpirings to ſomething above theſe? Do not all men one time or other enquire, * *Who will ſhew us any good?* Have you * *Pſal.* 4. 6. ever a more delightful pleature, than when you find your ſelves inflamed with ſome deſires for it? But alas! Do you not feel your ſelves in a depraved ſtate, and that theſe motions are but weak flutterings, and that the ſoul is quickly wearied in them? Is not this an evidence, that there muſt be a more vigorous nature infuſed both to attain and enjoy them? Is it not then an acting againſt your own ſentiments, not to ſeek it? Do you not offer violence to that little reaſon in you, to cut the wings of ſuch Motions? Let me add this too, you act in a way contrary to the nature of every thing, not to ſeek that ſtate which was deſigned for the perfection of humane nature? Is it not natural for every thing to endeavour its recovery to its primitive purity, and ſtruggle under that which is preternatural to it? A fountain will not reſt, till it hath wrought out the filth which hath been caſt into it, ſo neither ſhould man be quiet, till he recover himſelf from the dominion of ſin in his nature, and his pollution by it? Are you contented with a naſty, impure, and diſeaſed body? are you not reſtleſs till it be cleanſed and cured? and is it no trouble to you, to have your ſouls in a dirty and foul condition? Do you not hereby act againſt your own nature in other things?

4. *Not to ſeek, is to deſpiſe the general mercy of God, and the general kindneſs of the Mediator to human nature.* There are in man deſires for, and inclinations to happineſs, and ſome knowledge that this happineſs lies in God; Theſe deſires were left in man by the mercy of God upon the interpoſition of the Mediator; therefore ſome call them not reliques of nature, but reſtored principles, as a foundation to work upon; for upon the fall Man did forfeit all, and ſin diſpoil'd him of al *de Jure*, but by the mediation of Chriſt, thoſe were left, (Col. 1. 17. *By him all things conſiſt*), otherwiſe there had been no ſtock to work upon. Theſe are left as foundations upon which God grafts this Grace of Regeneration *, * *Stoughtons,* as they that ſpin, do not ſpin out the whole thread, but leave ſome end, that they may add to it another thread; ſo God having a purpoſe to do good on man in renewing him, did not ſuffer the ſtock of nature to be wholly rooted out, but left that as a root to graft upon, to make him the better capable of happineſs; had not man had a natural deſire to happineſs, there were no ground to work upon him to induce him to ſuch a thing; therefore in not ſeeking it, you reproach God for leaving this ſtamp in you; and ſeem to be ſo well pleaſed with corrupt nature, as if you would not have any remainder of the former. 'Tis a ſtriving againſt the relick of Original Nature left in us. *righteouſ-* *mans Plea.* *Ser.* 1. *P.* 30.

Seek it, For *'tis as neceſſary as Juſtification.* You ſhould therefore ſeek it with as high an eſteem of it as

you have of pardon; none but would deſire pardon of ſin; you muſt be as deſirous of the Regeneration of your Nature; they are equally neceſſary: Thoſe who will not have an inherent Righteouſneſs, can never expect an imputed righteouſneſs from Chriſt, he never came to that end. *Two* things happened to us by the fall, Another *State*, and another *Nature*: the regaining of the former, muſt be equally ſought with the latter, a being in another Covenant by Juſtification (for naturally we are in the Covenant with *Adam*) and a being beautified with another image, becauſe naturally we are deformed by the image of *Adam*. As long as we are only in a ſtate of deſcent from, and union with the *firſt Adam*, we are under the ſtrictneſs of his Covenant, and the deformity of his Image; when we are united to the *ſecond Adam*, and ſpiritually deſcended from him, we are in his Covenant of Grace, and are adorned with his Image. Both therefore muſt be looked after as equally neceſſary, Rom. 5. 21. *That as ſin hath reigned unto death, ſo might grace reign through righteouſneſs unto eternal life by Jeſus Chriſt our Lord:* Let us then look after this reign of Grace; let not that be the laſt, which ſhould be firſt in our thoughts: Since our natural deſcent from *Adam*, we are born Gods enemies, we muſt be ſpiritually new-born before our enmity can expire.

(6.) *The advantages that accrue by Regeneration are high.* When we are renewed, we part with Impurity for Purity, with Droſs for Gold, with Corruption for Holineſs, with Fleſh for Spirit, with Nature for Grace, with Sin for God, and the enjoyment of him for ever. Our preſent Nature is a Nature of Death and Bondage, a New Nature is like the new Law, a Law of Life and Liberty *. It will put our ſouls in order, and ſet the *Iſraelite* free from the *Egyptian* Taskmaſter; it will quell the rage of ſin, and diffuſe a ſerenity in our ſouls. *Grace* and *Peace* are not unfitly joined together by the *Apoſtle*, in reſpect of peace in our ſelves, which cannot be without habitual Grace; as well as peace with God, which cannot be without his Favour. It will enable us to perform ſpiritual ſervices; as all natural actions flow from a natural form in the creature, ſo all ſpiritual actions flow from a ſpiritual nature in the ſoul, and without it a carnal heart can no more do any ſpiritual work, than a Rock can perform the work of a *Balſom*-Tree. 'Tis but highly reaſonable and juſt, we ſhould endeavour to regain that ſtate wherein we were created, as the beſt for us; ſince the eſtate wherein God created us, was certainly the beſt; 'tis unconceivably better to be a righteous man, than to be a man.

* James 1. 25.

7. Seek it; *You will never repent your labour, becauſe it is neceſſary.* Neceſſity makes us contend with the greateſt difficulties: Men will do more at a pinch, than they can do at other times, when no neceſſity is upon them; never did any repent of it, never any will, it hath been a comfort upon a death-bed to all that had it, it never was any mans ſorrow. The univerſal conſent of all who have found it wrought, ſhould quicken our deſires and endeavours for it. Ask a renewed man, whether ever it troubled him that he was regenerate? whether he would be without that ſtate, rather than undergo the ſame pains again? Would not his anſwer be, No not for all the world? When the Bleſſed *Apoſtle Paul* conſidered his late regeneration, he expreſſeth it with ſome regret *. As *one born out of due time.* It implies a ſorrow that he was not born ſooner; and *Auſtin* cries out, *Sero te amavi Domine*; I have loved thee too late Lord: So doth every renewed man repent that he was not regenerate ſooner. A regenerate man come under the Yoke of Chriſt, finds ſuch a pleaſure in it, ſuch a ſuitableneſs, ſuch an advantage to his intereſt, that he would not be free from thoſe delightful engagements, and the ſweetneſs of that Yoke, for all the delights and commodities of the World.

* 1 Cor. 15. 8.

3. Exhortation. *Seek it preſently,* Let not a minute paſs without ſome ejaculation to God for the new Birth; and when you come home, fall upon your knees, and riſe not till you find a change of reſolutions and diſpoſitions: If you did well underſtand the neceſſity of it, you would not be one hour without begging it. You have heard the neceſſity of it now, are you ſure you ſhall ever hear the Doctrine preach'd on again? Are you ſure you may not be paſt the hope, as well as the happineſs of the new Birth before many days be run, if the preſent opportunity be neglected? When God commanded *Abraham* to circumciſe himſelf and his Family, 'tis ſaid, *he did it that very day*, wherein God commanded him *; Why ſhould you not imitate *Abraham* in the ready and ſpeedy Circumciſion of the Heart? Tho God doth wait long, it cannot be thought he ſhould always be courting dead ſouls. It muſt be now; there is no hope of ſuch a change after death; *The redemption of their ſoul ceaſeth for ever* *; no more under the offers of a redeeming Saviour, no more under the motions of a renewing ſpirit. Chriſt breaks the nations *like a potters veſſel* *. A Veſſel before it be burned, may be macerated in Water, and formed a new; but when it hath been burned in the furnace, it cannot be changed. Well, if thou wilt be new born this day, God will bleſs the memory of this day; for he will gain a Son; Jeſus Chriſt will by his Blood put this day in Red Letters in his Calender, for he will gain a Brother; the Spirit will rejoice, for he will gain a Temple; Angels will rejoice, for they will gain a fellow-ſervant; You will gain a fitneſs for an everlaſting inheritance. Let me therefore preſs Young Men and Women to this neceſſary and important concern; I know not when I may have ſo fit an opportunity or ſubject for it: 'Tis not ſaid, except an old man be born again, but except a *man*; therefore be not careleſs, as if you were not concerned in it, nor put it off to a longer day, from the probability of the length of your life in a courſe of Nature. Conſider,

* Gen. 17. 23.

* Pſal. 49. 8.

* Pſal. 2. 9.

(1.) *An early Regeneration makes for Gods Honour.*

(1.) *In preventing much ſin.* How ripe are young ones, yea even Children when they are ſcarce green in age, as tho iniquity had been their Tutor in the Womb? Youthful Blood is the Devils Tinder. *Job* knew it; therefore when his ſons feaſted, he *ſacrificed* *. He was jealous of their inbred corruption, from the ſence of the ſins of his own youth, which we *find* him complaining of *; therefore he feared his children having the ſame Temptations, might fall into the ſame tranſgreſſions. Now by an early Regeneration, many diſeaſes of the ſoul are prevented, as well as the great crack of nature cured; as the diſtempers of the body are prevented by altering the habit of it in the Spring. Tho by a late Regeneration, that of an Old Man, the ſoul is fitted for Heaven, yet it will be greivous to him to think, that his former diſhonouring of God in his natural ſtate was not prevented. 'Tis otherwiſe with the early Regenerate, they cannot complain as *Paul* did, O how have I perſecuted the Church of God! how have I breathed out threatnings againſt Chriſt and his people! how have I wallowed in all kind of ſin! They have indeed as much reaſon to complain of the ſtock of the Old Nature within them, but not of ſo many bitter fruits of the fleſh as others. How doth the Devil hang the wing, when he is deprived of an active ſervant? As nothing makes Heaven ſo glad, ſo nothing makes Hell ſo ſad, as to be fruſtrated of the full crop of ſin it expected from ſuch an inſtrument.

* Job 1. 5.

* Job 13. 26.

(2.) *In doing much ſervice for God.* Young men are uſually of active ſpirits, and vigorous affections, whereas age doth freez all youthful warmth: Such, like *Peter, can gird themſelves, & go whither they pleaſe*, and travel about for Joh. 21. 18.

for God; but age damps the ſpirits. We are not ſo fit for ſervice when the Vigour of our Youth is ſpent. And would you be ſaved and God have no more Glory from you? Now what parts, or ſtrength, or mettle a young man hath, Grace will *byas*, put into a right channel, and direct to an uſeful end. The early regenerate will be eminent in piety; For in a courſe of Nature, they have a longer time to grow in: Their Faith and Love, by a larger exerciſe, will be the ſtronger; and the ſtronger the Grace, the more Glory will be brought to God, *Rom.* 4. 20. *Abraham*, 'tis ſaid, *was ſtrong in faith, giving glory to God.* He that riſes betimes in the morning, will do more work, than he that lies in bed till Noon, or loiters till the Sun declines.

(3.) *In manifeſting the power of the grace of God.* An early Regeneration, is the great Ornament of the Goſpel. It evidenceth the dignity and *ſtrength* of habitual Grace, in quenching youthful heats, and powerful temptations; in making ſuch to deny themſelves, and prefer God's Precepts before their own pleaſures: It magnifies Grace, when the Devil is beat upon his own Dunghill, where he had ſo great an intereſt, by reaſon of the corruptions ſuch are ſubject to. What an *Elogy* is it to the beauty and power of Grace, to ſee a young flouriſhing Plant in God's Garden? It ſhows the power of his Grace upon ſuch to ſalvation, that they are ſtrong in the power of the might of God, to wreſtle againſt Principalities and Powers, as well as againſt Fleſh and Blood. It manifeſts the power of God's Grace in the work of Faith, and that there is a Spirit of power reſiding in them.

(2.) As an early Regeneration makes for God's Honour, ſo *it makes for your own intereſt.*

(1.) *Your new birth will be the gentler.* The work of Conſcience will be more kindly, without the horrors they have, who have lain many years ſoaking in the old Nature. More of Hell muſt be flaſht in an old ſinners face, to awaken him from his dead ſleep. *Paul*, who had ſinned ſome years with an high hand, was ſtruck to the Earth: Chriſt, as it were, took him by the Throat, and ſhook him, *Acts* 9. 6. *He trembling, and aſtoniſhing, ſaid*, &c. There will be more amazing aggravations of ſin to rack the Conſcience, and conſequently more anguiſh. Putrified Wounds require more lancing; and therefore are more painful in the cure, than thoſe which are but newly made. The more we are alienated from the life of God, the harder it will be to return to live that life again. The further a man is gone out of his Road, the longer he muſt travel to come in again; and the more pains he muſt take in running, or riding, than he that wandred but a little from it.

(2) *Your new birth will be the gratefuller to God.* God loves the *firſt Fruits*: He would not have the Gleanings, but the firſt Crop of every thing under the Law, which was laid upon the Altar as God's portion. The kindneſs of the Youth is moſt reſpected by God. He cheriſhed *Iſrael*, becauſe they were *the firſt fruits of his increaſe*, Jer. 2. 2, 3. *I remember the kindneſs of thy youth, the love of thy eſpouſals, when thou wenteſt after me in the wilderneſs*; under many diſcouragements. God writes down the time of the new birth, and it runs in his mind a long time after. *Epenetus, the firſt fruits of Achaia*, is ſaluted by *Paul*, juſt after the ſalutation of the whole Church, with the Title of *Well-beloved*, Rom. 16. 5. *Greet the church that is in their houſe; ſalute my well-beloved Epenetus, who is the firſt fruits of Achaia unto Chriſt*: And ſurely more beloved by the Lord, than by the Servant. God hath moſt affection for ſuch as come in at the firſt ſound of the Goſpel. *Daniel* was a young man, yet the holieſt man of his Age; and God hath ſo great an affection to him, that he joins him with *Noah*, that famous Preacher of Righteouſneſs; and *Job*, that Mirrour of Patience, *Ezek.* 14. 14. *Though theſe three men, Noah, Daniel, and Job, were in it, they ſhould but deliver their own ſouls by their righteouſneſs*: as thoſe that had the greateſt power with him, to keep off Judgments from the place where they were.

(3.) *Comfort will be the greater by an early new birth.* What a long time will ſuch an one have to enjoy the comforts of the Spirit! whereas thoſe that are renewed later, have fewer comforts, becauſe their grieving the Spirit hath been the longer. You will be always ready, and fit for the Kingdom of God, let God call when he will: Your fore-taſts of Heaven greater, and much acquaintance with the life of it, before you arrive at the place of full enjoyment. *John*, the youngeſt Diſciple, lay in Chriſt's boſom; he had afterwards the moſt ſpiritual illuminations, and the diſcoveries of the whole ſtate of the Church in after Ages, revealed to him. When our ſluggiſhneſs makes God wait for our return, his Juſtice will make us wait long for his Comforts. The earlier your new birth, the ſweeter will be your death, as being more ſtored with Experiences of God's Grace, and Goodneſs, and Truth, wherewith to anſwer all the Devil's affrighting Charges in your departing hence. No doubt can ariſe, but there will be a Treaſure of Experiences whence to draw an anſwer. The longer acquaintance you have with God, and the longer likeneſs to him in your Natures, the more joyful will be your paſſage to him, and the more confidence againſt the fear of death.

(4) *The earlier your new birth, the ſincerer and ſtronger will be your Grace.* To row againſt the ſtrong Stream, and Tide of Nature, the temptations of a youthful Age, the inconſtancy and lightneſs of your Humor, and the inconſiderateneſs of your Temper, are Arguments of ſincerity. To ſeek God, when a man hath fair and frequent invitations to ſin, is not ſo liable to ſuſpicion, as when a man can live no longer: The latter proceeds rather from a fear of Wrath, than love to their Creator, or affection to his Glory. Grace will be the ſtronger, the more full of juice. He that is new-born betimes, when he is young, will grow to a greater ſtature, and a mighty ſtrength in his Age; for it is not with Grace as it is with our Bodies, the older the weaker; but *as the outward man decays, the inward man grows, and is renewed day by day* *. A young Plant in the Houſe of God, will be fat and flouriſhing, and full of *fruit in old age* ‖. The weakneſs of the Body in ſuch, is the youthfulneſs of Grace.

* 2 Cor 4. 16.

‖ Pſal. 92. 13, 14.

(5.) *The earlier the new birth, the weightier will be your glory in the Kingdom of God.* God rewards according to our works, *Rev.* 2. 23. *I will give to every one of you according to your works.* Not only to the wicked, the Children of the Woman *Jezabel*, according to their works, but to them whoſe *Charity, Service, Faith, Patience*, he knew, *ver.* 19. The longer you are without a new life, a vital principle, the fewer will your works be, and the ſhorter your wages. Tho God in Regeneration works as a Soveraign, and hath mercy on whom he will have mercy; yet in rewarding, he acts as a righteous Judg, according to the Rules of Juſtice, 2 *Tim.* 4. 8. *The crown which the Lord, the righteous Judg ſhall give me*: And ſo doth proportion the Glory to every man's Service. Young ones regenerate, that bear Head againſt the Temptations of their violent Nature, ſhall have Crowns ſet with more Jewels: They ſhall not only have an entrance, but

an abundant enterance into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt *. They ſhall enter into the Port with a full Gale: The more violent ſtorms they bear up againſt, the brighter will be their Glory: For if he that endures Temptation, but one Temptation, ſhall have a Crown, by proportion he that endures many, ſhall have a greater, *James* 1. 12. *Bleſſed is the man that endures temptation, for when he is tried, he ſhall have a crown of life.* How comfortable will it be to feel the weight of your Crown, and the richneſs of your Robes, according to your years of Service. If there be any ſorrow in Heaven, 'tis becauſe they were not ſooner new-born, that they might more have glorified God on Earth, who beſtows ſo much Honour upon them in Heaven. If any of you were ſure to be regenerate, after you had ſpent ſo many years after the courſe of the World, and fullfilling the Luſts of the Fleſh; yet how great would your loſs be, both of the comforts of the Spirit in this life, and of degrees of Glory in the other?

* 2 Pet. 1. 11.

(3.) *Deferring the ſeeking after this new birth, till more years grow upon you, is a mighty folly.* 'Tis a matter of the higheſt concern, the greateſt neceſſity; in compariſon of which, all other things are but Toys and Superfluities. Is it not folly to prefer ſuperfluous things before neceſſary? Is it not a madneſs for a man to be mending the Mud-Wall about his Garden, and neglect to quench the Fire which hath got hold of His Houſe? You are poyſoned in your Nature; you have *Plague* ſpots upon your hearts. Would it not be ridiculous for a man that hath drunk Poyſon, and ſpilt ſome upon his Cloaths, to be more careful to have the ſtains fetch'd out of his Garments, than the Poyſon out of his Stomach? You are careful about the concerns of the Body and Fleſh: O! be not ſuch fools, as to let the Poyſon within, get the greater head, and the *Plague* continue in the heart.

Folly it is,

(1.) *Becauſe of the uncertainty of life.* You are not Lords, and Keepers of your own times; they are in God's hands *; *My times are in thy hands.* What if he ſhould fling that time out of his hand to morrow? What would your condition be? Thoſe that are in a dead ſtate now, as they are here, if judgment find them ſo, are irrecoverable. Becauſe thou art a child of Wrath, if he take thee thus away *with his ſtroke*, as *Job* ſpeaks *, then a *great Ranſom cannot deliver thee.* Hell followed Death cloſe at the back, *Rev.* 6. 8. Shall ſin reign in a Body? That is baſe; but in a *mortal body*, a Body that may drop into the Grave every hour? That is folly in the higheſt degree. 'Tis the *Apoſtle's* Exhortation, *Rom.* 6. 12. *Let not ſin therefore reign in your mortal bodies.* Many a Candle hath been put out, before half burnt: How often hath a clear Sun in the Morning, been over-caſt before Noon? Were none of you the laſt Week at the Funeral of ſome ſtrong and vigorous perſon? Perhaps there is no more time left you, than juſt what will ſerve for to ſeek this new birth. God ſeizeth upon ſome ſuddenly, that they have not time, ſo much as to cry out what aileth them, *Job* 36. 13, 14. *They cry not when he bindeth them. They die in youth, and their life is among the unclean.* 'Tis better to be new-born many years too ſoon (if it can be ſuppoſed to be too ſoon), than to defer it one minute too late. He that defers the new birth to day, may not have a morrow to be new born in. And to be ſurpriſed by Death before you are new born, better for you you had never been born at all.

* Pſal. 31. 15.

* Job 36. 18.

(2.) 'Tis Folly, *becauſe if you neglect the preſent time, tho you may live, yet your return to God by a new birth may be very uncertain.* There is ſuch a thing as a day of Grace, ſhorter than the days of a man's life, *Luke* 19. 42. *the things of their peace* were then *hid from* their *eyes*, tho their deſtruction was deferred Forty years. There is ſuch a reſolve in Heaven ſometimes, that the *Spirit ſhall ſtrive no longer* with this or that man, *Gen.* 6. 3. *My ſpirit ſhall not always ſtrive with man*, or *in man*; with this, or that man; *for that he alſo is fleſh.* 'Tis a threatning to thoſe in the Church, in oppoſition to the prophane World, *ver.* 2. The Church began then to be corrupted. My Spirit ſhall not ſtrive with them: Tho they make a profeſſion of me, and attend upon me in Worſhip, yet they are Fleſh, degenerated into meer Fleſh, and Fleſh they ſhall be. And ſometimes 'tis confirmed by a ſolemn Oath, *Rev.* 10. 5, 6. The Angel ſwears in a moſt ſolemn manner, *by him that lives for ever, who created heaven and earth*, &c. *that there ſhould be time no longer*; that is, no time of Repentance, as appears, if you refer it to *Rev.* 9. 20, 21. 'Tis not therefore without great Reaſon, that the *Apoſtle* doth double both the Notes of Attention, *Behold*; and the time too, *Now, now*, when he exhorts them not to receive the Grace of God in vain; that is, ſit under the Goſpel-Adminiſtration to no purpoſe, without having a Goſpel-impreſſion and ſignature upon their hearts. *Behold now is the accepted time, behold now is the day of ſalvation*, 2 *Cor.* 6. 2.

(4.) As 'tis a Folly to neglect it, ſo *if it be not preſently ſought, and endeavoured for, the more difficult it will be every day to attain it.*

(1.) *In regard of the increaſe of moral indiſpoſition and unfitneſs*, 'Tis true indeed, there is in every man a moral indiſpoſition to a ſpiritual renovation; but the indiſpoſition is greater, when the habits of ſin are more than ordinarily ſtrengthned. The more the ſoul is frozen, the harder it will be to melt. A body dead ſome few hours, is a ſubject more capable of having life breathed into it, than when it is putrified, and partly mouldred to duſt. A young Tree may more eaſily be taken up, and tranſplanted, than a ſtrong old Oak, which hath ſpread its Roots deep into the Earth. The more rooted the habit of ſin, the harder the alteration of the ſoul. Every ſin in an unregenerate man, is an adding a new ſtone to the former heap upon the Grave, to hinder his Reſurrection. 'Tis a fetter and *bond*, Acts 8. 23: *bond of iniquity.* And the more new chains are put upon thee, the more unable wilt thou be to ſtir. The habits of ſin will become more connatural to the ſoul, and fortifie themſelves with new recruits.

(2.) *In regard of the induſtry of the Devil.* If you remain in a ſtate of Nature till you are old, that Devil which blinds you now, will have increaſed your blindneſs by that time: He will beſtir himſelf in your Age, that he may not loſe that which he hath poſſeſſed ſo long. 'Tis a ſhame for *Satan*, as well as for a man, *deficere in ultimo actu.* He that ſtruck the firſt fatal blow to us, and occaſioned this degenerate Nature, will not want watchfulneſs and care to ſtrengthen it in you: He will be diligent to keep up his own work: The longer his poſſeſſion, the more difficult his departure. *Judas* was a Devil in our Saviour's Judgment all his time, *John* 6. 70. *One of you is a devil.* But when he had withſtood the force of our Saviour's Diſcourſes, and nouriſhed his covetouſneſs againſt his Maſters frequent convictions, the Devil *entered into his heart* *. Perhaps had been there before, ſome ſtruglings of natural Conſcience in *Judas*, as there may be in ſome of you; but when he had, againſt the ſight of our Saviour's Miracles, the hearing of his Sermons, the checks of his own Conſcience, continued in a natural ſtate, *Satan* enters into him in a more peculiar manner, in a way of more ſpecial efficacy; and by an uncontroulable power, breaks the Bridle of Conſcience, which had held him in ſo long, and runs furiouſly with him to what wickedneſs he pleaſed.

* John 3. 17.

Satan

Satan reigned in him before: but as the regenerate being by degrees filled with ſpiritual Gifts, and having additions of Grace, are ſaid to be *filled with the Spirit*; ſo natural men, as they increaſe in Sin by degrees, are ſaid to have a new entrance of Satan into them, becauſe there is an increaſe of his efficacy in them, and power over them, binding them in ſtronger Chains and Fetters of Iron.

(3.) *In regard of ſpiritual Judgments, which will make it impoſſible.* Such Judgments upon men that ſit under the Goſpel, and admit not the influence of it, are more frequent than is uſually imagined, tho they are not ſo viſible. Open Sins, God puniſhes many times by viſible Judgments; but willful Unregeneracy by ſpiritual. Tho a man may ſit under the ſame means of Grace which God doth bleſs to regenerate others, they may be an accidental means to harden him. *The miry places ſhall not be healed, but be given to ſalt*, as it is, *Ezek.* 47. 11. when others ſhall grow like Trees on both ſides the River, and bear a never-fading Leaf. If once your Neglects and Provocations put God to his Oath, and make him *ſwear*, as he once did, that you ſhall *not enter into his reſt* *, his Oath will be irreverſible; he will blow up Heaven and Earth before he will break it. And that it may not be evaded, that this was an Oath againſt the *Iſraelites*, it is intimated by the *Apoſtle*, that even in the times of the Goſpel, this Oath is of force, *ver.* 12. He from thence exhorts them at that time, to take heed of *an evil heart of unbelief*. What need of this Exhortation to them, if this Oath did only concern the *Iſraelites* murmuring in the Wilderneſs, and were not valid againſt Unbelievers, and unregenerate men in the time of the Goſpel? 'Tis a terrible place that in Iſa. 6. 9. *Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and underſtand with their heart, and convert, and be healed.* Which dreadful place, is no leſs than *ſix times* quoted in the *New Teſtament*, as tho it belonged only to them that ſit under Evangelical Light with a willful Unregeneracy. Certainly as the Mercies of the Goſpel are moſt ſpiritual, ſo the Judgments inflicted upon the Neglecters of it, are the moſt ſpiritual Judgments: Then a man is made the Center of divine Fury, and his heart ſealed up from any ſeizure by ſanctifying Grace, *Ezek.* 24. 13. *Becauſe I have purged thee*; that is, offered thee purging Grace, *and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.* When God paſſes ſuch a ſecret ſentence, if all the Men in the World, and all the Angels in Heaven, ſhould with their moſt affectionate ſtrains of Reaſon attempt the perſwading of you, they were not able to open an heart which God hath judicially lockt up and ſealed. 'Tis obſerved by ſome, that the work of the Goſpel, for Converſion, is uſually done in thoſe places where it comes, in the ſpace of *Seven Years*, as to thoſe who have ſat under it ſo long; and they ground it upon Dan. 9. 27. *And he ſhall confirm the covenant with many for one week*; that is, one Week of Years. And that our Saviour preached *Three years and an half* among the *Jews*, and the *Apoſtles Three years and an half*, or thereabouts, before the *Jews* were diſcovenanted. I will not affirm it poſitively; but offer it, as worthy conſideration, to thoſe that have ſat under the Goſpel more than *Seven years*, without any renewing work on their ſouls.

Well then: let me beſeech you, reſolve upon this work preſently. We are not to bid a poor man, *go away, and come again to morrow* *; and ſhall we bid the Spirit, knocking at our hearts in the Goſpel, go away, and come again another time? Our bleſſed Saviour did not defer his Death for us till he was old; and ſhall not we live to him till we are old? As his Death is an Argument uſed by the *Apoſtle*, to *move us to live to him* *, ſo the time of his Death ſhould be an Argument to us, to live to him betimes. How many hath this fooliſh *to morrow* deceived? And many have periſhed to day, before the dawning of *to morrow*. Defer it not therefore a night longer: Reflect upon your ſelves, and ſay, Have I lived ſo long, pleaſed with my old Nature? Oh Lord! what had become of me, without thy wonderful Patience? Let your motion be as the *lightning*, as the Prophet *Ezekiel* ſpeaks of the motion of *Four Beaſts*, Ezek. 1. 14. God may make up the Match between himſelf and you before midnight: There was leſs time in God's working upon the *Jaylor*.

Queſt. *What ſhall we do to get this new birth?*

Anſ. 1. *Begin with Prayer*; ſeek it from that Saviour that firſt made ſo plain a declaration of it. *A man cannot receive any thing, unleſs it be given him from heaven* *: Then from Heaven beg it; let God hear of you as ſoon as ever you come home. † God uſually lets in renewing Grace at the ſame Gate at which honeſt Prayer goes out. Prayer is a compliance with God's Grace. He never refuſeth it to them that heartily deſire it. Go therefore to God, give him no reſt; if you do ſo, it may not be long before you will hear that joyful word drop from his gracious lips, *My Grace ſhall be ſufficient for you*; ſufficient to renew you; ſufficient to cure you. Let the fervency of your Prayers be proportioned according to the neceſſity of the thing, and the greatneſs of your miſery without it. Plead therefore with God for it: Lord, is it not better to make me thy Friend, than to let me continue thy Enemy? Is it not more thy glory to raiſe a Soul from Sin, than a *Lazarus* from the Grave? Thy power and mercy are more illuſtrious in turning a dry ſtock into a fruitful and flouriſhing Tree. Overcome therefore my baſe Nature, by thy merciful power; change me from a venomous, to a dove-like Nature. Oh, how fain would I glorifie thee, by anſwering the end of my Creation! Glorify thy ſelf by new-creating my heart, that I may glorifie thee in a newneſs of Life. I cannot get a new heart by my own ſtrength; but it is a work not too hard for thy power, and ſuitable to thy promiſe. Plead the Promiſe, *Ezek.* 11. 19. *I will take the ſtony heart out of their fleſh, and I will give them an heart of fleſh:* And *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you*; but he *will be enquired of, to do it* for them, *ver.* 37. Breath and aſpire after it; beg for it as earneſtly as you would in extream hunger, for Food for the ſatisfaction of your natural Appetite: God will not deny it to ſuch as breath after it *; *Hunger and thirſt after righteouſneſs, and you ſhall be filled.* Beg the operation of the Spirit. Our Saviour provided the Plaiſter, but left the Spirit to apply it. He provided the Colours, his Blood, to draw his Image; but none but the Spirit can lay them on. Ask therefore the Spirit of the Father in the Name of Chriſt. The Father ſends him into the World, and ſends him into the heart, but in the Name of Chriſt. 'Tis called a holy Spirit, becauſe without it there can be no holy Nature.

2. *Be deeply ſenſible of the corruption of Nature.* The more we are ſenſible of our inherent depravation, the more we ſhall breath after a real change. Can he ever imagine the neceſſity of a Cure, who underſtands not the greatneſs of his Diſeaſe? Be fully convinced, as *Paul* was, *that in you*, that is, *in your fleſh, dwells no good thing*, Rom. 7. 18. *I know, I am experimentally ſenſible of it.* Did we but truly ſee the defilement of our Nature, and the monſtrous alteration of it from that of our Creation, as we can the defor-

* Heb. 3. 11.

* Prov. 3. 27, 28.

* 2 Cor. 5. 14, 15.

* John 3. 27.

† Jackſon's Vol. 3. c. 28 p. 496, 497.

* Mat. 5. 6.

deformity of ſome Monſter in the World, we ſhould loath our ſelves, we ſhould fly, if we could, from our own Nature, and ſend forth nothing but groans for a deliverance from the body of death, and have no reſt till we were ſtript of ſo abominable a frame. Let us therefore turn in upon our ſelves, take a view of our condition, ſee if there be any ſuitableneſs between our depraved Natures, and the Glory of another World. There is not, unleſs we conceit Heaven a place filled only with carnal pleaſures. But Reaſon will tell us the contrary; and a carnal ſoul can never, in that ſtate, be fit for a ſpiritual Glory.

3. *View often the perfection of the Law of God.* This will make us ſenſible of the contrariety of our Nature to God's Holineſs, and conſequently make us look about for a Remedy. See whether your Nature anſwers the exactneſs of the Law: for altho you were alive without the Law, yet when the Commandment and your Hearts come to look upon one another, you will ſee Sin in its life and power, and all the conceits of your own Excellency will die, *Rom.* 7. 9. *For I was alive without the law once; but when the commandment came, ſin revived, and I died. Paul* thought himſelf a righteous perſon, till he came to meaſure himſelf by the exact and ſpiritual Image of the Law. He had been inſtructed in the Literal Knowledge of the Law; for he was brought up a *Phariſee*: His Head and the Law were acquainted; and then he thought himſelf a living perſon: but when his Heart and the Law came to be acquainted, then he found himſelf dead, and his high opinion of himſelf, fell to the ground. Conſider then, how the Law requires a perfect righteouſneſs, an inward principle. All duties it commands, are not only to be done materially, but formally; for they are ſo commanded, in ſuch a manner, from ſuch a principle, to ſuch an end. Then reflect; Have I ſuch a Righteouſneſs? Can I anſwer the Law? Do I come up to the meaſures of it in any one action? Surely I do not. Then conſider further, Doth not this Law ſtand? will God lay it in the duſt; has he thrown it out of doors? Surely it is *holy juſt and good*; and therefore a ſtanding Rule. I muſt have a principle ſuitable to that which Jeſus Chriſt came not to deſtroy, but eſtabliſh. How ſhall I do it with this corrupt Nature wherein I do not one action that doth ſincerely reſpect it, as the Law of God that is accompanied with a delight in it? Certainly this Temper, ſo contrary to the Law, muſt be changed. I muſt have an inner man to delight in this Law; a principle, that muſt in ſome meaſure, tho imperfectly, ſuit it. This orderly Conſideration, would put you upon the ſeeking out for ſuch a Righteouſneſs, as may in part anſwer it.

4. *Obſerve the notions of the Spirit.* There is an aſſiſting work of the Spirit, and an informing work. There's not a man, but hath, or once had the ſtrivings of this Spirit with him. There are the knockings of Chriſt by his Spirit at the door: There are calls; *Zacheus, come down; this day is Salvation come to thy houſe.* Did you never hear a voice from Heaven, ſaying, *Come to me, that you may have life?* Did you never hear a groan from Heaven, *When ſhall it once be?* Did you never ſee a Tear trickling down the Cheek of Chriſt, as when he wept over *Jeruſalem?* Did you never hear a Sigh of a grieved Spirit waiting upon you? Can you ſee, and hear, and hear again, yet no compliance, when that is of abſolute neceſſity you are exhorted to? Smother not thoſe motions; anſwer them with ſuitable affections. If Chriſt looks upon you, as he did upon *Peter*, think of what you are, and *weep**. If the Spirit calls, anſwer preſently, *Thy face, Lord, will I ſeek.* The neglect of the time of the Spirits breathing, is the cauſe of a continuance in Unregeneracy. Repel not thoſe ſweet motions that ſtrike upon your hearts. * Mark 14. 72.

5. *Attend diligently upon all means of Grace.* They are the pipes through which the Spirit breaths; the Lungs of the Spirit, the Inſtruments whereby our Natures are altered. *Faith comes by hearing.* 'Tis by the hearing of Faith, that the Spirit is miniſtred, Gal. 3. 5. *He therefore that miniſters to you the ſpirit, doth he it by the works of the law, or the hearing of faith?* None can expect it, who will not uſe the means to have it, no more than men can expect to live without eating and drinking. Would we be warm? We muſt approach to the Fire: Would we be clean? We muſt waſh in the Water: Would we be renew'd? We muſt attend upon the breathings of the Spirit in the Inſtitutions of God. This we may do, tho we cannot renew our ſelves: We may read the Word, as well as a piece of News; we may hear the Word, and attend to it, as well as to any worldly concern; we may meditate upon it, and conſider it, as well as a Story. This we have power to do, and it is by the Word that this great work is done. By a powerful Word, Chriſt called *Lazarus* out of the Grave; and by his Word ſpoken by his Spirit, his great Deputy he ſent after him, he calls us out of our ſtate of Death. Beg of the Spirit to breath upon you, before you come to attend upon his Inſtitutions. We profit little by the Word, and our old Nature attends us, becauſe we take no notice of the Spirit of God, who is appointed the principal Officer in this buſineſs. 'Tis he that is to *guide* us *into truth**. Tho men may ſpeak Truth to us, yet the Spirit can only guide the Truth into our Hearts, and guide us into the Heart, and Bowels, and Inwards of Truth, to taſte the Marrow of it. * John 16. 13.

6. I might add, *Study the Goſpel.* Look upon Jeſus Chriſt in that Glaſs: This transforms us into his Image: as the beholding the light of the Sun in a Glaſs, paints an Image of that light in our Faces; ſo doth the beholding Chriſt in the Goſpel, 2 *Cor.* 3. 18. *But ye all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image.* The Goſpel is the cauſe of our firſt change, and of our growth in it, *from glory to glory*; but by the Spirit of God in the Goſpel, *as by the ſpirit of the Lord.* Study the Promiſes of the Goſpel, and the end of the blood of Chriſt, which was to purge our Conſcience from dead works: 'tis by believing the promiſes of pardon in the Blood of Chriſt, that the *Conſcience* is *purged from dead works**. *Heb 9. 14.

A DISCOURSE
Of the Nature of Regeneration.

2 Cor. V. 17.

Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

THE *Apostle* in those words, *v.* 13. *For whether we be besides our selves, it is to God: or whether we be sober, it is for your cause*, defends his speaking so much of his Integrity; though some men would count him out of his wits for it, yet he regards not their Judgment; for if he were in an extasie, or *besides himself*, his purpose was to serve God and his Church, and therefore he did not regard the opinion of men, whether he were accounted mad or sober, so he might perform the end of his Apostleship. The sense therefore of it, as *Calvin* renders it, is this: Let men take it as they will, that I speak so much of my Integrity, I do it not upon my own account, but have respect to God and the Church in speaking of it, for I am as ready to be silent as to speak, when my silence may glorifie God, and advantage the Church, as much as my speech. *For the love of Christ constrains me*, ver. 14. for whom I am bound to live; and so he passes on to inculcate the duty of every man that hath an interest in the death of Christ. *The love of Christ constrains us* actively; the Love wherewith Christ hath loved us, is a powerful attractive to make us live to him. 'Tis the highest equity and justice, that we should live to him who died for us. Whence observe:

The true consideration and sense of the love of Christ in his death, hath a pleasing force, and is a delightful bond and obligation upon us, to devote our selves wholly to his Service and Glory. There is a Moral constraint upon the Soul to this end, *if one died for all, then were all dead*, then all were obnoxious to Eternal death. Others * dislike this interpretation; and understand it not of the death to God, brought in by the *first Adam*, but a death to sin and the flesh, procured by the *second Adam*, which death is spoken of *Rom.* 6. 2. *how shall we being dead to sin*, &c. and called *a suffering in the flesh, and ceasing from sin**. If one died for all, then all for whom he died are dead, *jure & obligatione*, dead to themselves, that they might not be under their own power, but the power of him that died for them, and rose again: since therefore we are dead to sin, we should take no care to maintain the life of it. And this seems by the following Verse to be the true meaning of it, *ver.* 15. *And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* He hath Redeemed us by the price of his blood, that he might have us in his own power, as his own propriety; so that we are no longer our own Masters, and have no longer right to our selves*. They ought to die to themselves, that they may live to Christ; It being fit they should live, not to their own wills, or own honour, but to the Glory and Will of their Redeemer. It was to this end that Christ died, that he might have a seed to serve him, and live to him. 'Tis ingratitude and injustice to deny him our service since thereby we endeavour to frustrate the design of his coming, and the end of his death. Observe,

* *Vorstius. Calvin.*

* 1 Pet. 4. 1.

* *Calvin.*

1. *Self is the chief end of every natural man. That they which live, should not henceforth live unto themselves.* Implying, that all Men living, who are not under the actual benefit and efficacy of our Saviours death, do live to themselves. The greatest distinction between a Regenerate and a Natural Man is this, Self is the end of one, and Christ the end of the other. The life of a Natural Man, and all the dependancies of it, is to gratify corrupt self, with the greatest detriment to his Natural and Moral self, the happiness and good of his Soul: but the life of a New Creature, with all the dependancies of it, is for the Glory of God and the Redeemer. This self dependance, and a desire of independency on God, which was the great sin of *Adam*, whereby he would make himself his own chief end, hath run in the veins of all his Posterity, and is the bitter Root upon which all the Fruits of Gall and Wormwood grow.

2. *The end of our Saviours dying and rising again, was to change the corrupt end of the creature.* The end of Redemption, and consequently the end of the Redeemer, must be contrary to the end of corruption, and the end of the *first Adam*. As *Adam* dispossessed God of his Dominion, to set up self; so doth Christ pull down self, to advance God to his Right of being our chief end. 'Tis called therefore a Redemption of us to God, *Rev.* 5. 9. *For thou wast slain, and hast redeemed us to God by thy blood*; Redeemed us from a slavery under sordid Lusts, to God as our end.

3. *Therefore we must be taken off from our selves, as our end, and be fixt upon another even upon Christ.* Else we answer not the end of Christs Death and Resurrection: *he bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness* *. And if the ends of our Saviours Death and Resurrection be not accomplisht upon us, the Fruits of it shall not be enjoyed by us. The whole Work of Regeneration, and Conversion, and Sanctification, and the Efficacy of the Death of Christ in the Soul, consists in these *two things*: A taking us off from Self, and pitching us upon God and Christ, as our end. The *terminus a quo*, is Self; the *terminus ad quem*, is Christ, We are *redeemed by the precious blood of Christ, from our vain conversation received by tradition from our fathers* *; even from our first father *Adam*. This is properly to set up no other Gods before him, and to abhor the grossest Idolatry.

* 1 Pet. 2. 24.

* 1 Pet. 1. 18.

4. *'Tis highly, equitable that if Christ died for us, and was raised for us as our happiness, we should live to his glory, and make him our end in all our actions, and the whole course of our lives.* The *Apostle* uses this consideration as an Argument, and as a Copy and Exemplar. As Christ died not for himself, nor rose again for himself, but he died for Gods Glory and our Redemption; to vindicate Gods Righteousness, and justify us in his sight; and rose again to make it appear, that he had done our business in Redeeming us, and went to Heaven to manage our cause for us: so we are to live to keep up the

honour

honour of Gods righteouſneſs and Holineſs, and to juſtify Chriſt in our profeſſions of him, and conformity to him in the deſign of his Death and Reſurrection. 'Tis a high diſeſteem of our ſelves, not to live to Chriſt, which is both a more rightful and a more ſatisfying object of our affections, who returns our living to him, with a happineſs to our ſelves. By his Dying he purchaſed a dominion over us; by his Reſurrection, his Dominion over us was confirmed, and thereby our obligation of Love and Service increaſed. He Died as our Surety to ſatisfy our Debts; and Roſe as our Saviour to juſtify our Perſons; ſo the *Apoſtle*, Rom. 4. 25. *He was delivered for our offences, and roſe again for our juſtification*: Therefore as he roſe to juſtify us, we muſt riſe to glorify him. And indeed it is a great ſign of a Spiritual growth, when we grow in our ends and aims for God.

5. *The Reſurrection of Chriſt, as well as his Death, was for us. He roſe again*, it muſt be underſtood, for them for whom he died; he died as a publick Perſon, bearing our ſins; and roſe again as a publick Perſon, and Head of the believing World, acquitted from our ſins, *Heb.* 9. 24. *He is entred into heaven to appear in the preſence of God for us.* And in a conformity to theſe *two publick acts* of Chriſt, doth our Regeneration and Communion with Chriſt conſiſt; In a *mortification* of the body of ſin in conformity to his Death; In *newneſs of life*, by quickning Grace in Conformity to his Reſurrection *.

* Coloſ. 2. 12.

The *Apoſtle* proceeds on, and makes his inference in the 16*th*. Verſe, *Henceforth know we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* To *know*, is uſed in Scripture for love and delight; both on Gods part, *Pſal.* 1. 6. *The Lord knows the way of the righteous*, that is, loves, and delights in the way of the Righteous; and on mans part, *Hoſ.* 4. 1. *no knowledge of God in the land*, that is, no love of God. Not to know men after the fleſh then, is either not to judg of men according to the endowment, though never ſo glittering, which ariſe only from fleſhly principles. To eſteem no man according to his greatneſs, his knowledg and worth in the account of the World; or, not to love men for our ſecular intereſt; or, not to regard men according to thoſe fleſhly priviledges of Circumciſion and carnal Ceremonies. Not our ſelves, which is included in *no man*; not to eſteem of our ſelves by our knowledge, wealth, credit, honour, or any other excellency which falls under the praiſe of men; but by inward Grace, living to God, fruitfulneſs to him, which falls under the praiſe of God. Men eſteem not their Fields for the gay wild Flowers in them, but for the Corn and Fruit; *yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* We do not glory in him, becauſe he was of kin to us, and our Countrey-man according to the fleſh. We look upon him no more, only as a miraculous man; but we have more noble thoughts of him, we know him as the great Redeemer of the World. We conſider him in thoſe excellent things he hath done, thoſe excellent Graces which he hath communicated, thoſe excellent Offices he doth exerciſe; we know him after a Spiritual manner, as the Author of all Grace, appointed by God for ſuch ends; accepted by God upon ſuch works, glorified by God for ſuch purpoſes, we regard him as tranſacting our great affairs in Heaven, *where he is entred as a fore-runner for us* *; and as ſuch we ſerve and honour him; we deſire not his company in the fleſh, but in the Spirit, in his Heavenly appearance and glory. Obſerve,

* Heb. 6.

1. *Natural men have no delight in any thing but ſecular concerns*; love nothing, but for their own advantage; admire not any true Spiritual worth; they know and love men; yea, what love they pretend to Chriſt, is only a fleſhly love; a love from education; a cuſtomary love.

2. *An evidence of being taken off from our ſelves, and living to Chriſt, is our valuation either of our ſelves or others according to holineſs.* Though a civil reſpect be due to men according to their ſtation in the world; ſuch a reſpect the Writer of this *Epiſtle* gave to *Agrippa*: yet our inward valuations of men ought to be upon the account of the Image of God in them. God, who loves Righteouſneſs, knows no man after the Fleſh, but as he finds the Image of his own Righteouſneſs in him. And as a New Creature is framed after the Image of God; ſo, his affections and valuations of men or things, are according to Gods affections to them, or eſteem of them.

3. *Our profeſſions of Chriſt, ſerving him and loving him barely for our ſelves, and for fleſhly ends, doth not conſiſt with Regeneration.* Such a love is a love to our ſelves, not to Chriſt; a making him only ſubſervient to us, not our ſelves ſubſervient to Chriſt.

4. *We ſhould eye Chriſt, and ariſe to the knowledge of him, as he is advanced and exalted by God.* Look upon him as our Head, delight to come under his wing, and have our whole dependance on him, know him in his Righteouſneſs to juſtify us, know him not only as a Saviour riſen, but in the power of his Reſurrection in our Souls, and the fellowſhip of his ſufferings, and to be made conformable to his death: ſuch a knowledge the *Apoſtle* aims at *; the other knowledge, is a knowledge of him in the head; this a knowledge of him in the heart; the other is a knowledge of him after *the fleſh*, this is a knowledge of him *after the ſpirit*, in the draught of Chriſt in our hearts by the Spirit; an inward conception of him in the womb of our hearts.

* Phil. 3 8, 9, 10.

The *Text* is another inference made from that poſition, *ver.* 15. If there be ſuch an obligation upon us to *live to Chriſt*, becauſe he hath died and roſe again for us: then certainly whoſoever hath an intereſt in the Death and Reſurrection of Chriſt, as to the fruits of it, muſt be a New Creature, a changed perſon; old things are paſt away, all things are become new in him. Whoſoever is in the Kingdom of Chriſt, engrafted into him, under the participation of his Death and Reſurrection, is a *new creature.* All other excellencies are defective, tho they may be uſeful to the World; 'Tis a *new creation* only makes a man excellent and worthy of the Kingdom. *Old things are paſt away*; old affections, old diſpoſitions of *Adam*: thoſe things, the ἀρχαῖα, things that are very near of as *old a ſtanding* as the World. *Adam* would be his own rule and ruler, he would be the rule of good and evil to himſelf, he would be his own end: theſe things muſt paſs away: we muſt come to a fiduciary reliance upon God, under the New Head of his appointment, and make him our higheſt good, our chief end, our exact rule. And therefore what is called the *new creature*, Gal. 6. 15. is called, *faith working by love*, Gal. 5. 6. *Adam*'s great failures were unbelief and ſelf-love: he would not believe Gods precept and threatning; he would not depend upon God: to this is oppoſed Faith, which is a Grace that empties us of our ſelves, and fixes us in our dependance on another. He would alſo advance himſelf, and be his own rule and end, to know as God; to this is oppoſed Love, which is an acting for God and his Glory. And theſe *two* are the eſſential parts of the *new creature.* Some of late would underſtand by the New Creature, only a Converſion from Idolatry to the profeſſion of Chriſtianity. But there muſt be a greater import in the words than ſo. The

Apoſtle

Apoſtle makes it a qualification neceſſary both to *Jew* and *Gentile*; That neither the circumciſion of the one did avail without it, nor the uncircumciſion of the other prejudice them that poſſeſs it. Beſides, men may turn from one profeſſion to another, without living to God, and directing all their actions to the Glory of Chriſt. Some tranſlate it, *Let him be a new creature*; others, *He is a new creature*; one notes his ſtate, the other his obligation. *Old things are paſt away*; it is a reaſon rendered, there is a change in the whole frame of things. If you underſtand it of the Old Oeconomy, the Old Legal ſtate, then it is an Argument ſhewing the neceſſity of the *new creature.* Old things are withered, there is a New Frame in the Church, in the Kingdom; therefore there ought to be ſo in the Subjects of it: for the *Prophets* uſe to ſpeak of the ſtate of the Goſpel under the names of a *new Heaven and new Earth* *. As old Rites in the Church are removed, ſo the old Principles, and the old Frames of *Adam* ſhould paſs away: the old rubbiſh muſt be thrown out, when the houſe is new built. And they are paſt away in a regenerate man, *jure, obligatione; poteſtate*; though not wholly *in actu. All things are become new*, but not of our ſelves, but by the Grace of God, *ver.* 18. *and all things are of God.* 'Tis likely the *Apoſtle* expreſſeth himſelf thus, to pull down the ſwelling thoughts of the *Corinthians* which they had of themſelves: They were proud of their Gifts, wherein by the *Apoſtles* own confeſſion they came *behind no Church in the world* *, and he diſcourſeth to them much of the excellency of *charity* above knowledge, and adviſeth them to *covet the beſt gifts* ‖; he depreſſeth their confidence in knowledge without Grace, which doth but puff up, not edify to eternal life. He wiſheth them therefore to look more to the *new creature* in them; to try themſelves whether they be *in Chriſt* or no, by the change they found in their hearts. *If any man be in Chriſt*, that is, be a member of Chriſt, engraſted into him.

* Iſa. 65. 17.

* 1 Cor. 1. 7.

‖ 2 Cor. 13.

In the words *obſerve*,

1. *The Character of a true Chriſtian*, by his ſtate, *a new creature.*

2. *The neceſſity of this new creation*: *if any man*; if he be not a *new creature*, he is not in Chriſt, he hath nothing at preſent to do with him, he is no true member of his body.

3. *The univerſality*: *any man*; not a man can be in Chriſt by any other way, without this New Creation paſs upon him.

4. *The advantage of it*: if he be a New Creature, he is certainly in Chriſt, 'tis an infallible token, that the Redeemer did die and riſe again for him.

5. *The Nature of it.*

1. *Removal of the old form: old things are paſt away.*

2. *Introduction of a new: all things are become new*, as without in the Church, ſo within in the Soul

6. *The note of attention*: *behold*; more particularly ſet to this paſſage, of all things becoming New, to remove the deceit that men are liable to: *Old things* in ſome meaſure may paſs away, but look to that, whether *new things* come in the place contrary to thoſe old, whether there be new affections, new diſpoſitions; old things may paſs away, when old ſins are left, and no new frames be ſet up in the ſtead of them. The Doctrine I ſhall inſiſt upon is this:

Doct. *Every man in Chriſt hath a real and mighty change wrought in him, and becomes a new creature.*

I pitch upon theſe words to ſhew the *Nature of Regeneration*, the *neceſſity* of which I have already diſcourſed of.

'Tis difficult to deſcribe exactly the *Nature of Regeneration*

1. *Becauſe of the diſputes about the nature of it*; † Whether it be a Quality or a Spiritual ſubſtance; whether, if a quality, it be a habit, or a power, or whether it be the Holy Ghoſt perſonally. Many Controverſies the wits of men have obſcured it with. The *Scripture* diſcovers it to us, under the terms of the *new creature*, a *new heart*, a *law put into us*, the *Image of God*, a *Divine Nature*; theſe, though Scripture-terms, are difficult to explain.

† *Baxter's Reſt, part* 1. *chap.* 3. 6, 7.

2. 'Tis difficult, becauſe *it is viſible, not in it ſelf, but in its effects.* We know Seed doth propagate it ſelf, and produce its like, but the generative part in the Seed lies covered with husks and ſkin, ſo that 'tis hard to tell in what *Atome* or point the generative Particle doth lie. We know we have a Soul, yet 'tis hard to tell what the Soul is, and in what part it doth principally reſide. We know there are *Angels*, yet what mortal can give a *deſcription* of that Glorious Nature? 'Tis much like the Wind, as our Saviour deſcribes it, *John* 3. 8. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it comes, nor whither it goes: So is every one that is born of the Spirit.* The wind, we feel it, we ſee the effects of it, yet cannot tell how it ariſeth, where it doth repoſe it ſelf, and how 'tis allayed: and all the notions of *Philoſophy* about it will not ſatisfy a curious Enquirer: So likewiſe it is in this buſineſs of Regeneration; the effects of it are known, there are certain Characters whereby to diſcern it; but to give a deſcription of the Nature of it, is not ſo eaſy.

3. 'Tis difficult, *becauſe of the natural ignorance which is ſtill in the minds of the beſt.* A man cannot underſtand all iniquity, for there is a *myſtery of iniquity*; neither can he fully underſtand this work, for there is a *myſtery of Godlineſs* *; not only in the whole Scheme of it without, but in the whole frame of it in the heart. 'Tis called the *hidden man of the heart* ‖; hidden from the world, hidden from reaſon, hidden from the ſight ſometimes of them that have it: a man can hardly ſometimes ſee it in his own heart, by reaſon of the ſteams of corruption; As a beautiful *Picture* is not viſible in a cloud of ſmoke. The blindneſs the god of this world hath wrapt us in, that we might not know God, or the things of God is not wholly taken off. And even what we know of the truths of God, ſuffers an *Eclipſe* by our carnal conceptions of them; for all the notions we frame of them, have a tincture of ſenſe and fancy.

* 1 Tim. 3. 16.

‖ 1 Pet. 3. 4.

4. *Tis hard for thoſe to conceive it, who have no experience of it.* If we ſpeak of the motions of Natural corruption, as wrath, paſſion, diſturſt of God, and enormous ſins, men can eaſily underſtand this; becauſe we have all ſad experiments of an inward corruption; but the methods and motions of the Spirit of God in this work, are not comprehended, but by thoſe that have felt the power of it. The motions of ſin are more ſenſible, the motions of the Spirit more ſecret and inward, and men want as much the experience of the one, as they have too much of the other. Hence it is that many carnal men, love to have the nature of ſin ript up and diſcovered; partly perhaps, for this reaſon among others, That they can better underſtand that by the daily evidence of it in their own practiſes; whereas other things, out of the reach of their experience, are out of the graſp of their underſtanding; and therefore ſeem to them *Paradoxes* and incredible things: the Spiritual man is not judged or diſcerned by any, but them that are Spiritual *. † 'Tis certainly true, that as a *Painter* can better decipher a ſtormy and cloudy Air, than the ſerenity of a clear Day, and the Spectator conceive it with more pleaſure: So it is more eaſy to repreſent the agitations and affections of Natural corruption, than the inward frame of a Soul wrought by the Spirit of God. I ſhall therefore *deſcribe* it conſonantly to the *Scripture*, thus:

* 1 Cor. 2. 15.

† *Moulin. Ser. Decad.* 1 *Ser.* 7. p. 180, 181.

Regeneration is a mighty and powerful change, wrought in the Soul by the efficacious working of the Holy Spirit, wherein a vital principle, a new habit, the Law of God, and a Divine Nature are put into, and framed in the heart, enabling it to act holily and pleaſingly to God, and to grow up therein to eternal Glory. This is included in the term of a New Creature in the *Text*. There is a change, a Creation, that which was not is brought into a ſtate of being. If a New Creature, and in Chriſt, then ſurely not a dead but a living Creature, having a principle of life; and if a living Creature, then poſſeſſed of ſome power to act, and habits to make thoſe actions eaſy: and if a power to act, and a habit to facilitate that act, then a Law in their Nature as the rule of their acting; every Creature hath ſo: In this reſpect the Heavens are ſaid to have Ordinances; *knoweſt thou the ordinances of heaven**? and they ſeem to act in the way of a *covenant*, Jer. 33. 25. according to ſuch Articles as God hath pitched upon. And laſtly, as in all Creatures thus indued, there is a likeneſs to ſome other things in the rank of beings: ſo in this new Creature there is a likeneſs to God, whence 'tis called the Image of God in Holineſs and Righteouſneſs, and a Divine Nature. So that you ſee the divers expreſſions whereby the *Scripture* declares this work of Regeneration, are included in this term of the *new Creature*, or the New Creation, as the word is καινὴ κτίσις. 'Tis a certain *Spiritual* and Supernatural *Principle*, or permanent form, *per modum actus primi*, infuſed by God, whereby it is made partaker of the Divine Nature, and enabled to act for God.

* Job 38. 33.

Let us therefore ſee,

1. *How 'tis differenced from other ſtates of a Chriſtian.*
2. *What it is not.*
3. *What it is.*

First, How it is differenced from the other ſtates of a Chriſtian.

1. *It differs from Converſion.* Regeneration is a Spiritual change, Converſion is a Spiritual motion. In Regeneration there is a power conferred; Converſion is the exerciſe of this power. In Regeneration there is given us a principle to turn; Converſion is our actual turning; that is the principle whereby we are brought out of a ſtate of Nature, into a ſtate of Grace: and Converſion the actual fixing on God, as the *terminus ad quem*. One gives *poſſe agere*, the other *actu agere*.

1. First, *Converſion is related to Regeneration, as the effect to the cauſe.* Life precedes motion, and is the cauſe of motion. In the *Covenant*, the New Heart the New Spirit, and *Gods putting his Spirit into them*, is diſtinguiſht from their *walking* in his Statutes*, from the firſt ſtep we take in the way of God, and is ſet down as the cauſe of our motion: *I will cauſe you to walk in my ſtatutes.* In renewing us, God gives us a power: in converting us he excites that power. Men are naturally dead, and have a ſtone upon them: Regeneration is a rowling away the Stone from the heart, and a raiſing to newneſs of life; and then Converſion is as natural to a regenerate man, as motion is to a living body. A principle of activity will produce action.

* Ezek. 36. 27.

2. *In Regeneration, man is wholly paſſive: In Converſion, he is active:* as a Child in its firſt formation in the Womb, contributes nothing to the firſt infuſion of life; but after it hath life; it is active, and its motion natural. The firſt reviving of us, is wholly the *act* of God, without any concurrence of the Creature; but after we are revived, we do actively and voluntarily live in his ſight*; *he will revive us, he will raiſe us up, and then we ſhall live in his ſight*, then we ſhall walk before him, then ſhall we *follow on to know the Lord.* Regeneration is the motion of God in the Creature; Converſion is the motion of the Creature to God, by vertue of that firſt principle; from this principle all the acts of believing, repenting, mortifying, quickening, do ſpring: In all theſe a man is active; In the other meerly paſſive; all theſe are the acts of the Will, by the aſſiſting Grace of God, after the infuſion of the firſt Grace: Converſion is a *giving our ſelves to the Lord**: giving our own ſelves to the Lord is a voluntary act, but the power whereby we are enabled thus to give our ſelves, is wholly and purely in every part of it from the Lord himſelf. A renewed man is ſaid to be *led by the Spirit*, Rom. 8. 14. not dragged, not forced: the putting a *biaſs* and aptitude in the Will, is the work of the Spirit quickning it; but the moving the Will to God by the ſtrength of this biaſs, is voluntary, and the act of the Creature. The Spirit leads as a Father doth a Child by the hand: the Father gave him that principle of life, and conducts him and hands him in his motion; but the Child hath a principle of motion in himſelf, and a Will to move. The day of Regeneration is ſolely *the day of* Gods *power*, wherein he makes men *willing* to turn to him*. So that tho in actual Converſion, the Creature be active, it is not from the power of man, tho it be from a power in man; not growing up from the impotent root of Nature, but ſettled there by the Spirit of God.

* 2 Cor. 8. 5. That place may be reduced to *Converſion*, though the proper meaning is not of Converſion.

* Pſal. 110. 3.

2. *It differs from Juſtification.* They agree in the *term to which*, that is God: by Juſtification we are reconciled to God; by Regeneration we are aſſimilated, made like to God. They alway go together, As our Saviours Reſurrection, which was the Juſtification of him from that guilt which he had taken upon himſelf, and a publick pronouncing him to be his righteous Servant, is called a new begetting him, *Acts* 13. 33. *God hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm; Thou art my Son, this day have I begotten thee:* Becauſe it was a manifeſtation of him to be the Son of God, who before, being covered with our infirmities, did not appear ſo to the World: ſo our juſtification from guilt, and new begetting us, and manifeſting us to the Angels, to be the Sons of God, are at one and the ſame time, and both are by Grace; *by grace* you are juſtified, *Rom.* 5. 1. the quickning and raiſing us together with Chriſt is *by grace**. The bleſſing of *Abraham*, which is the application of Redemption from the curſe of the Law, and the receiving the promiſe of the Spirit by Faith, are both together ‖.

* Eph. 2. 5, 6.

‖ Gal. 3. 14.

But 1. *It differs from Juſtification in the nature of the change.*

Juſtification is a relative change, whereby a man is brought from a ſtate of Guilt, to a ſtate of Righteouſneſs; from a ſtate of Slavery, to a ſtate of Liberty; from the Obligation of the Covenant of Works, to the Priviledge of the Covenant of Grace; from being a Child of Wrath, to be an Heir of Promiſe. *Regeneration is a Phyſical change, and real*, as when a dead man is raiſed from death to life; 'tis a filling the Soul with another Nature, *Eph.* 2. 1. *And you hath he quickened, who were dead in treſpaſſes and ſins:* The Tranſlators have inſerted thoſe words, *hath he quickned*, becauſe thoſe words are put in the 5*th verſe*, but methinks the words refer better to the 23. *verſe* of the 1*ſt. Chapter*, ſpeaking of Chriſt, *who fills all in all*, and fills you too with a Spiritual life; or he paſſes from the power of God in raiſing Chriſt, to his power in raiſing us. 'Tis a change of Nature, and of that Nature whereby we are Children of Wrath, not only by the firſt ſin, but by a converſation according to the courſe of the World. And this quickning reſpects the change of that Nature which was prone to a Worldly converſation, and a fulfilling the deſires of the fleſh. The firſt is a change of a mans condition, this a change in a mans diſpoſition.

diſpoſition. When a man is made a Magiſtrate, there is a change in his Relation; when a Servant or Slave is made a free man, there is an alteration of his condition; but neither the ones Magiſtracy, nor the others Liberty, fills their hearts with new principles, or plants a new frame in their Nature. *Relation* and *Nature* are *two diſtinct things*. In Creation there is a relation of a Creature to God, which reſults from the meer being of the Creature: but there is alſo the Nature of the Creature in ſuch a rank of Being, which is added over and above to its meer Being. The *Apoſtle* in the Verſes following the Text, ſpeaks of Reconciliation, or *non*-imputation of our Treſpaſſes, as diſtinct from that change wrought in us in the New Creation. In *Juſtification* we are freed from the guilt of ſin, and ſo have a title to life; in *Regeneration* we are freed from the filth of ſin, and have the purity of Gods Image in part reſtored to us. *Amer.*

2. *They differ in the cauſe, and other ways.* Juſtification is the immediate fruit of the *blood of Chriſt*. *Being juſtified by his blood**: Regeneration is by the immediate operation of *the Spirit*, therefore called *the Sanctification of the Spirit*; the matter of that is without us, *the Righteouſneſs of Chriſt*; the matter of the other within us, *a gracious habit*: The *form* of the one, is *imputing*; the form of the other, is *infuſing* or puting into us: they *differ* in the end; one is *from Condemnation to Abſolution*; the other *from Pollution to Communion*. In the immediate *effect*, one gives us a *right*, the other a *fitneſs*. In their *qualities*, the *Righteouſneſs of one is perfect* in our Head, and imputed to us. The Righteouſneſs by Regeneration is actively *in us, and aſpires to perfection*. * Rom. 5. 9. 2 Theſſ. 2. 13.

3. It differs *from Adoption*. Adoption follows upon Juſtification, as a Dignity flowing from Union to Chriſt, and doth ſuppoſe Reconciliation. Adoption gives us the *priviledge of Sons*, Regeneration the *Nature of Sons*. Adoption *relates* us to God as a *Father*; Regeneration *engraves upon us the lineaments of a Father*. That makes us *relatively* his Sons by conferring a power*. This makes us *formally* his Sons by conveying a principle ‖. By that we are inſtated in the Divine Affection; by this we are partakers of the Divine Nature. Adoption doth not conſtitute us the Children of God by an *intrinſick form*, but by an *extrinſick acceptation*; but this gives us an intrinſick right; or Adoption gives us a *title*, and the Spirit gives us an *earneſt*; Grace is the pledge of Glory. Redemption being applied in Juſtification, makes way for Adoption. Adoption makes way for Regeneration, and is the foundation of it. *Gal.* 4. 5. *God ſent forth his Son to redeem them that were under the law, that we might receive the adoption of ſons. And* Verſe 6. *becauſe you are ſons, God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father.* Becauſe you are thus Adopted, God will make you like his Son, by ſending forth the Spirit *of his Son*, to intimate the likeneſs it ſhall produce in the hearts of men to Chriſt, that you may *cry, Abba, Father*, behave your ſelves like Sons, and have recourſe to God with a Child-like Nature. The relation to Chriſt as Brethren is founded upon this New Creature, *Heb.* 2. 11. *For both he that ſanctifies, and they who are ſanctified, are all of one*: they are all of one Nature, not the Divine Nature which Chriſt had by Eternal Generation, but that Divine Nature Chriſt had by the Spirits Unction. And being of one Nature, he is not aſhamed, tho Glorious in Heaven, to call them Brethren; and being Chriſts Brethren by a Divine Nature, thence reſults alſo the relation of the Sons of God. * John 1. 12. ‖ 1 Pet. 1. 23.

4. *It differs from Sanctification. Habitual* Sanctification indeed is the ſame thing with this New Creature; as habitual rectitude was the Spiritual life of *Adam*: but actual Sanctification, and the gradual progreſs of it, grows from this principle as from a root. Faith purifies the heart, *Acts* 15. 9. *purifying their hearts by faith*, and is the cauſe of this gradual Sanctification; but Faith is part of this New Creature, and that which is a part cannot be the cauſe of the whole, for then it would be the cauſe of it ſelf. We are not regenerated by Faith, tho we are Sanctified by Faith; but we are New Created by the Spirit of God, infuſing Faith into us. Faith produceth the acts of Grace, but not the habit of Grace, becauſe it is of it ſelf a part of this habit; for all Graces are but one in the habit or New Creature; Charity, and likewiſe every other Grace, is but the bubbling up of a pure Heart and good Conſcience*. Regeneration ſeems to be the life of this gradual Sanctification, the health and livelineſs of the Soul. * 1 Tim. 1. 5.

2. The ſecond thing propoſed, is, *what it is not*.

1. *'Tis not a removal or taking away of the old ſubſtance or faculties of the Soul.* Some thought that the ſubſtance of *Adam*'s Soul was corrupted when he ſinned, therefore ſuppoſe the ſubſtance of his Soul to be altered when he is renewed. Sin took not away the eſſence, but the rectitude; the New Creation therefore gives not a New Faculty, but a New Quality: The cure of the *Leproſie* is not a deſtroying of the Fabrick of the Body, but the Diſeaſe: yet in regard of the greatneſs of mans corruption, the Soul is ſo much changed by theſe New Habits, that it is as it were a New Soul, a New Underſtanding, a New Will. 'Tis not the deſtroying the Metal, but the Old Stamp upon it, to imprint a New: Humane Nature is preſerved, but the corruption in it expelled. The ſubſtance of Gold is not deſtroyed in the Fire, tho the Metal and the Flame mix together, and Fire ſeems to be incorporated with every part of it; but it is made more pliable to what ſhape the Artiſt will caſt it into, but remains Gold ſtill: 'Tis not the breaking the Candleſtick, but ſetting up a new light in it; not a deſtroying the Will, but putting a new *bias* into it. 'Tis a new ſtringing the Inſtrument, to make a new harmony. 'Tis an *humbling the loftineſs, and bowing down the haughtineſs* of the Spirit, to *exalt the Lord alone* in the ſoul*, ſpeaking of the times of the Goſpel. The eſſential Nature of man, his *Reaſon* and *Underſtanding*, are not taken away, but rectified. As a *Carver* takes not away the Knots and Grain in the Wood, but plains, and ſmoorhs it, and carves the Image of a man upon it, the ſubſtance of the Wood remains ſtill; ſo God pares away the rugged pieces in man's Underſtanding and Will, and engraves his own Image upon it; but the change is ſo great, that the ſoul ſeems to be of another *ſpecies* and kind, becauſe it is acted by that *Grace*, which is another *ſpecies* from that principle which acted it before. New Creation is called a Reſurrection: Our Saviour in his Reſurrection, had the ſame body, but endued with a new quality. As in Chriſt's *tranſfiguration**, neither his Deity nor Humanity were altered, both Natures remained the ſame. But there was a *Metamorphoſis*, and a glorious brightneſs conferred by the Deity upon the Humanity, which it did not partake of before. So tho the Eſſence of the Soul, and Faculties, remain the ſame; yet another kind of light is darted in, and other qualities implanted. It was the ſame *Paul* when he complied with the body of Death, and when he complained of it, but he had not the ſame Diſpoſition. As *Adam* in a ſtate of corruption, had the ſame Faculties for ſubſtance, which he had in the ſtate of Innocency; but the power, vertue, and form in thoſe Faculties, whereby he was acceptable to God, and in a capacity to pleaſe him, was wholly aboliſht * Iſa. 2. 11. * Mar. 17. 2. μετεμορφώθη, Hal. Vol. 2. p. 391.

* Daille Sermons. * We loſe not our ſubſtantial form, as *Moſes* his Rod did, when it was turned into a *Serpent*; or the Water at *Cana*, when it was turned into *Wine*. Our Nature is enobled, not deſtroyed; enricht, not ruined; reformed, not annihilated.

2. *'Tis not a change of the eſſential acts of the ſoul as acts*: The Paſſions and Affections are the ſame, as to the Subſtance and Nature of the Acts; but the difference lies in the object. And acts, tho for ſubſtance the ſame, yet are ſpecifically diſtinguiſht by the diverſity of Objects about which they are converſant. Whatſoever is a commendable quality in Nature, and left in man, by the interpoſition of the Mediator, is not taken away; but the Principle, End, and Objects of thoſe acts, ariſing from

* J. Goodwin. thoſe reſtored qualities, are altered. * The acts of a renewed man, and the acts of a natural man, are the ſame in the Nature of acts; as when a man loves God, and fears God; or loves man, or fears man, 'tis the ſame act of love, and the ſame act of fear; there are the ſame motions of the ſoul, the ſame ſubſtantial acts ſimply conſidered; the ſoul ſtands in the ſame poſture in the one, as in the other; but the difference lies in the Objects; the Object of the one is ſupernatural, the object of the other natural. As when a man walks to the *Eaſt* or *Weſt*, 'tis the ſame motion in body and joynts, the ſame manner of going; yet they are contrary motions, becauſe the Terms to which they tend, are contrary one to the other: Or, when we bleſs God or bleſs Men, 'tis with one and the ſame Tongue that we do both; yet theſe are acts ſpecifically different, in regard of the difference of their Objects. The Nature of the Affections ſtill remain, tho not the corruption of them; and the Objects to which they are directed, are different. If a man be given to thoughtfulneſs, Grace removes not this Temper, but turns his Meditations to God. The ſolitarineſs of his Temper, is not altered, but ſomething new offered him, as the Object of his Meditations. If a man be hot and earneſt in his Temper, Grace takes not away this heat, but turns it into zeal to ſerve the Intereſt of God. *Paul* was a man of an active diſpoſition; this natural activity of his Diſpoſition and Temper, was not dammed up by Grace, but reduced to a right Channel, and pitched upon a right Object: As he laboured more than any in perſecuting, ſo afterwards *he laboured more than any* in

* 1 Cor. 15. 9, 10. ediſying *: His labour was the ſame, and proceeded from the ſame Temper, but another principle in that Temper, and directed to another term. As it is the ſame Horſe, and the ſame Mettle in the Beaſt, which carries a man to his proper Stage, that carried him before in a wrong way, but it is turned in reſpect of the term. *David's* Poetical Fancy is not aboliſht by this new principle in him, but employed in deſcanting upon the praiſes of God, which otherwiſe might have been laviſht out in Vanity, and fooliſh Love-Songs, and deſcriptions of new Miſtreſſes. So that the ſubſtance and nature of the affections, and acts of a man remain: But anger is turned into zeal, by vertue of a new principal, grief into repentance, fear into the fear of God, carnal love into the love of the Creator, by another principle which doth byas thoſe acts.

3. *'Tis not an excitation, or awakning of ſome gracious principle which lay hid before in Nature, under the oppreſſion of ill habits*: As corn lay hid under the Chaff, but was Corn ſtill. Not a beating up ſomething that lay ſculking in Nature; not an awakening, as of a man from ſleep; but a Reſurrection, as of a man from Death; a new creation, as of a man from nothing. 'Tis not a ſtirring up old principles, and new kindling them; as a Candle put out lately, may be blown in again by the fire remaining in the ſnuff, and burn upon the old ſtock; or as the life, which retired into the more ſecret parts of the body in thoſe creatures that ſeem dead in Winter; which is excited, and called out to the extream parts, by the ſpring-Sun. Indeed there are ſome ſparks of Moral Vertues in Nature which want blowing up by a good Education; the Foundation of theſe is in Nature, the exciting of them from inſtruction, the perfection of them from uſe and exerciſe. But there is not in man the ſeed of one Grace, but the ſeeds of all Sin, *Rom.* 7. 18. *I know that in me, that is, in my fleſh, dwells no good thing.* Some good thing may be in me, but it ariſeth not from my fleſh; 'tis not from any ſeed ſown by Nature; but it is another principle put into me, which doth ſeminally contain in it all Grace; 'tis a putting a new ſeed into the ſoil, and exciting it to grow; *an incorruptible ſeed* *. Therefore the Scripture doth not repreſent men in a Trance, or Sleep, but dead: and ſo it is not only an awakening, but a quickning, a Reſurrection ‖. We are juſt in this work, as our Saviour was when the Devil came againſt him, *John* 14. 30. *The Prince of this world cometh, and hath nothing in me.* He had nothing to work upon in Chriſt. But he rakes in the Aſhes of our Nature, and finds ſparks enough to blow upon: But the Spirit finds nothing in us, but a ſtump, ſome confuſed deſires for Happineſs: he brings all the fire from Heaven, wherewith our hearts are kindled. This work therefore is not an awakening of good Habits, which lay before oppreſt, but a taking off thoſe ill Habits, which were ſo far from oppreſſing Nature, that they were connatural to it, and by incorporation, with it, had quite altered it from that original rectitude and ſimplicity wherein God at firſt created it.

* 1 Pet. 1. 23.

‖ Eph. 2. 5. Col. 2. 12. Eph. 1. 19, 20.

4. *Nor is it an addition to Nature.* Chriſt was not an addition to *Adam*, but a new Head by himſelf called *Adam*, in regard of the agreement with him in the notion of an Head and common perſon. So neither is the new Creature or Chriſt formed in the Soul, an addition to Nature. Grace grows not upon the old ſtock. 'Tis not a piece of Cloath ſewed to an old Garment, but the one is caſt aſide, the other wholly taken on; not one Garment put upon another, but a taking off one, and a putting on another, *Col.* 3. 9, 10. *putting off the old man, putting on the new man.* 'Tis a taking away what was before; *old things are paſt away*, and beſtowing ſomething that had no footing before. 'Tis not a new Varniſh, nor do old things remain under a new Paint; not new Plaiſter laid upon old; a *new* creature, not a *mended* creature. It is called light, which is not a quality added to darkneſs, but a quality that expels it: 'Tis a *taking away the ſtony heart, and putting an heart of fleſh* in the room *. The old Nature remains not in its ſtrength with this addition, but is crucified, and taken away in part with its Attendants, *Gal.* 5. 24. *They that are Chriſt's, have crucified the fleſh, with the affections and luſts.* As in the Cure of a man, Health is not added to the Diſeaſe; or in Reſurrection, Life added to Death; but the Diſeaſe is expelled, Death removed, and another form and habit ſet in the place. Add what you will, without introducing another form, it will be of no more efficacy, than Flowers and Perfumes ſtrowed upon a dead carcaſe, can reſtore it to life, and remove the rottenneſs. Nothing is the *terminus a quo*, in creation: It ſuppoſeth nothing before, as a Subject capable: nothing in a natural man, is a Subject morally capable to have Grace, without the expulſion of the old corrupt Nature. 'Tis called a new creature, a new man; not an improved creature, or a new dreſt man.

* Ezek. 36. 26.

5. *It is not external Baptiſm.* Many men take their Baptiſm for Regeneration. The *Ancients* uſually

give

give it this Term. One calls our Saviour's Baptiſm his *Regeneration**. This confers not Grace, but engageth to it: Outward Water cannot convey inward Life. How can Water, a material thing, work upon the ſoul in a phyſical manner? Neither can it be proved, that ever the Spirit of God is tied by any promiſe, to apply himſelf to the ſoul in a gracious Operation, when Water is applied to the body. If it were ſo, that all that were baptiſed were regenerate; then all that were baptized, would be ſaved; or elſe the Doctrine of *perſeverance* falls to the ground. Baptiſm is a means of conveying this Grace, when the Spirit is pleaſed to operate with it. But it doth not work as a *Phyſical* cauſe, upon the ſoul, as a Purge doth upon the Humors of the body: For 'tis the Sacrament of Regeneration, as the Lords Supper is of nouriſhment. As a man cannot be ſaid to be nouriſhed without Faith, ſo he cannot be ſaid to be a new creature without Faith. Put the moſt delicious meat into the mouth of a dead man, you do not nouriſh him, becauſe he wants a principle of Life to concoct and digeſt it. Faith only is the principle of ſpiritual Life, and the principle which draws nouriſhment from the means of God's appointment. Some indeed ſay, that Regeneration is conferred in Baptiſm upon the Elect, and exerts it ſelf afterwards in Converſion. But how ſo active a principle as a ſpritual life, ſhould lye dead, and aſleep ſo long, even many Years, which intervene between Baptiſm and Converſion, is not eaſily conceivable.

* *Clem. Alex.* Pedagog. lib. 3. cap. 6. p. 68.

3. Let us ſee *what it is poſitively*.

1. *It is a change*; and as to the *kind* of it, it is,

1. *A real change*; real from Nature to Grace as well as by Grace. The term of creation is real: The form introduced in the new Creature, is as real as the form introduced by Creation, into any being. Scripture-terms manifeſt it ſo. *A Divine Nature, the Image of God*, a *law put into the heart*, they are not nominal and notional: 'Tis a reality the ſoul partakes of; it gives a real denomination, *a new man, a new heart, a new ſpirit, a new creature**, ſomething of a real exiſtance; 'tis called a Reſurrection, *John* 5. 25. *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* If Chriſt had ſaid only, that the hour *ſhall come*, it had been meant of the laſt Reſurrection; but ſaying, that it was already come, it muſt be meant of a Reſurrection in this life. There is as real a Reſurrection of the Soul, by the Trumpet of the Goſpel, accompanied with the vigorous efficacy of the Holy Ghoſt, as there ſhall be of Bodies by the Voice of the Son of God, at the ſound of the Trumpet of the Arch-angel. All real Operations ſuppoſe ſome real form whence they flow: as Viſion ſuppoſeth a power whereby a man ſees, and alſo a Nature wherein that power is rooted. The Operations of a new Creature are real; and therefore ſuppoſe a real power to act, and a real habit as the ſpring of them. 'Tis ſuch a being, that enables them to produce real ſpiritual actions; for the *ſpirit of power* is conveyed to them*, whereby as when they were out of Chriſt, they were able to do nothihg; ſo now being in him, they are able to *do* all *things*‖.

* *Moulin.*

* 2 Tim. 1. 7.

‖ Phil. 4. 13.

2. *'Tis a common change to all the children of God. If any man be in Chriſt, he is a new creature:* Every man in Chriſt is ſo. 'Tis peculiar to them, and common to all of them. The new Creation gives being to all Chriſtians. 'Tis a new being ſettled in them, a new Impreſs and Signature ſet upon them, whereby they are diſtinguiſht from all men, barely conſidered in their Naturals. As all of the ſame *Species* have the ſame Nature; as all *Men* have the Nature of Men, all *Lyons* the Nature of Lyons; ſo all *Saints* agree in one Nature: The Life of God is communicated to all, whoſe Names are written in the Book of Life. All Believers, thoſe in *Africa*, as well as thoſe in *Europe*, thoſe in *Heaven*, as well as thoſe on *Earth*, have the ſame eſſential Nature and Change. As they are all of one Family, all acted by one Spirit, the heart of one anſwers to the heart of another, as face to face in a Glaſs. What is a Spirit of Adoption in them below, is a Spirit of Glory in them above; what in the renewed man below, is a Spirit crying, *Abba, Father*; that is in them above, a Spirit rejoycing in *Abba, Father*. The impreſs and change is eſſentially the ſame, tho not the ſame in degree.

3. *It is a change quite contrary to the former frame.* What more contrary to *Light* than *Darkneſs*? ſuch a change it is*; inſtead of a black Darkneſs there is a bright Light. As contrary as Fleſh and Spirit†; † John 3. 6. *that which is born of the fleſh, is fleſh; that which is born of the ſpirit, is ſpirit.* Where both are put in the abſtract, one is the compoſition of fleſh, the other of Spirit: As contrary as *Eaſt* to *Weſt*; as the Seed of the Woman to the Seed of the Serpent, as the ſpirit of the World, and the Spirit of God. The frame of the heart before the New Creation, and the frame of the heart after, bear as great a diſtance from one another as Heaven from Earth. As God and ſin are the moſt contrary to one another: So an affection to God and an affection to ſin are the moſt contrary. 'Tis quite another bent of heart, as if a man turn from North to South. 'Tis a poſition quite contrary to what it was: the heart touched by Grace, ſtands full to God, as before to ſin; 'tis ſtript of its perverſe inclinations to ſin, clothed with holy affections to God: he abhors what before he loved, and loves what before he abhorred: he was alienated from the life of God, but now alienated from the life of his Luſts: nothing would before ſerve him, but Gods departure from him; nothing will now pleaſe him, but Gods rays upon him. He was before tired with Gods ſervice, now tired with his own ſin. Before, crucifying the motions of the Spirit, now crucifying the Affections and Luſts. That which was before his life and happineſs, is now his death and miſery; he diſaffects his fooliſh paſtimes and ſinful pleaſures, as much as a man doth the follies of his childhood; and is as cheerful in loathing them, as before he was jolly in committing them: 'Tis a tranſlation from one Kingdom to another; *Coloſ.* 1. 13. a tranſlation *from the power of darkneſs, into the kingdom of his dear ſon.* Μετέστησε, a word taken from the tranſplanting of *Colonies*: they are in a contrary Soil and Climate, they have other Works, other Laws, other Priviledges, other Natures: As Chriſts Reſurrection was a ſtate quite contrary to the former; at the time of his Death he was in a ſtate of guilt by reaſon of our ſin; at his Reſurrection he is freed from it; he was before made under the Law, he is then freed from the curſe of it; he was before in a ſtate of Death, after his Reſurrection in a ſtate of Life, and lives for ever. God pulls out the *heart of ſtone*, that inflexibleneſs to him and his ſervice; and plants a *heart of fleſh* in the room, a pliableneſs to him and his will*. 'Tis as great a change, as when a *Wolf* is made a *Lamb*, that Wolviſh Nature is loſt, and the Lamblike Nature introduced. * By corruption man was carnal and brutiſh, by the New Creation he is Spiritual and Divine; by Corruption he hath the Image of the Devil, by this he is reſtored to the Image of God; by that he had the Seeds of all Villanies, by this the Roots of all Graces; that made us fly from God, this makes us return to him; that made us Enemies to his Authority, this ſubjects us to his Government; that made us contemn his Law, this makes us prize and obey it: *Inſtead of the thorn, there ſhall come up the fir-tree; inſtead of the brier ſhall come up the mirtle-tree*, and God will preſerve it from being cut off,

* Eph. 5. 8.

* Ezek. 36. 26.

* *Sabunde* tit. 275. p. 585.

Iſa.

Iſa. 55. 13. ſpeaking of the time of Redemption.

4. *Tis an univerſal change of the whole man.* 'Tis a New Creature, not only a New Power, or New Faculty: this, as well as Creation, extends to every part, Underſtanding, Will, Conſcience, Affections, all were corrupted by ſin, all are renewed by Grace. Grace ſets up its Enſigns in all parts of the Soul, ſurveys every corner, and triumphs over every lurking Enemy; 'tis as large in renewing, as ſin was in defacing. The whole Soul ſhall be Glorified in Heaven; therefore the whole Soul ſhall be beautified by Grace. The beauty of the Church is deſcribed in every part, *Can.* 4. 1, 2, 3, 4, &c.

1. *This New Creation bears reſemblance to Creation and Generation.* God in Creation creates all parts of the Creature entire. When Nature forms a Child in the Womb, it doth not only faſhion one part, leaving the other imperfect; but labours about all, to form an entire man: the Spirit is buſie about every part in the formation of the New Creature. Generation gives the whole ſhape to the Child, unleſs it be monſtrous. God doth not produce monſters in Grace; there is the whole ſhape of the New Man. You miſtake much, if you reſt in a Reformation of one part only; God will ſay, Such a work was none of my Creation. He doth not do things by halves.

2. *It bears proportion to Corruption:* As ſin expelled the whole frame of Original Righteouſneſs; ſo Regenerating Grace expels the whole frame of Original Corruption. It was not only the head or only the heart, only the underſtanding, or only the will, that was overcaſt with the blackneſs of ſin; but every part of Man did loſe its Original rectitude. Not a faculty could boaſt it ſelf, like the *Phariſee*, and ſay, It was not like this or that *Publican*; the waves of ſin had gone over the heads of every one of them. Sin, like Leaven, had infected the whole Maſs; Grace over-ſpreads every faculty to drive out the Contagion. Grace is compared to Light, and Light is more or leſs in every part of the Air above the *Horizon*, for the expulſion of Darkneſs when the Sun ariſeth. The Spirit is compared to Fire, and therefore pierceth every part with its warmth, as heat diffuſeth it ſelf from the Fire to every part of Water. The Natural Man is denominated from Corruption, not an old underſtanding, or an old Will, but the *old man**. So a Regenerate Man is not called a New Underſtanding, or a New will, *but a New Man*‖.

* Eph. 4. 22.
‖ Eph. 4. 24.

3. *The proper ſeat of Grace is the ſubſtance of the Soul, and therefore it influences every faculty.* * 'Tis the form whence the perfection both of Underſtanding and Will do flow; 'tis not therefore placed in either of them, but in the eſſence of the Soul. 'Tis by this the Union is made between God and the Soul; but the Union is not of one particular faculty, but of the whole Soul. *He that is joyned to the Lord, is one ſpirit*; 'tis not one particular faculty that is perfected by Grace, but the ſubſtance of the Soul. Beſides, that is the ſeat of Grace which is the ſeat of the Spirit; but this or that particular faculty is not the ſeat of the Holy Ghoſt, but the ſoul it ſelf, whence the Spirit rules every particular faculty by aſſiſting Grace, like a Monarch in the *Metropolis* ſending Orders to all parts of his Dominions. The Spirit is ſaid to *dwell in a man**, in the whole man, as the Soul doth in the Body, in forming every part of it; if it dwelt only in one faculty, there could be no Spiritual motion of the other; the Principles in the Will would contradict thoſe in the Underſtanding; the Will would act blindly, if there were no Spiritual Light in the Underſtanding to guide it: the light of the Underſtanding would be uſeleſs, if there were no inclination in the Will to follow it; and Grace in both thoſe faculties would ſignify little, if there remained an oppoſing perverſity in the Affections. The Spirit therefore is in the whole Soul, like fire in the whole piece of Iron, quickning, warming, mollifying, making flexible, and conſuming what is contrary: like *Aarons* Ointment, poured upon the heart, and thence runs down to the skirts of the Soul.

* Suarez, de gra. l. 6. c. 12.
Numb. 13. 14.

'*Tis the heart to which the Spirit is directed in his Commiſſion to us.*

* Gal. 4. 4.
Rom. 8. 9.

4. *Therefore there is a gracious harmony in the whole man.* As in Generation two forms cannot remain in the ſame ſubject: for in the ſame inſtant wherein the New form is introduced, the Old is caſt out: So at the firſt moment of infuſing Grace, the Body of Death hath its deadly wound in every faculty, Underſtanding, Will, Conſcience, Affection. The rectitude reaches every part; and all the powers of the Soul by a ſtrong combination, by one common principle of Grace acting them, conſpire together to be ſubject to the Law of God, and advance in the ways of holineſs, *Pſal.* 119. 10. 'tis with *the whole heart* that God is ſought. In the *underſtanding* there is light inſtead of darkneſs, whereby it yields to the Wiſdom of God, and ſearches into the Will of God; *the ſpirit of the mind is renewed**. In the *will* there is ſoftneſs inſtead of hardneſs, humility inſtead of pride, whereby it yields to the Will of God, and cloſes with the Law of God. In the Heart and and Conſcience, there is purity inſtead of filth (whereby it is purged from dead works‖, ſettled againſt the approbation of ſin) and a reſolution to be void of offence*. In the affections there is love inſtead of enmity, delight inſtead of wearineſs, whereby they yield to the pleaſure of God, have flights into the boſom of God; *O how love I thy Law! 'tis my delight day and night.* The memory is a repoſitory for the Precepts and Promiſes of God, as the choiceſt Treaſure. 'Tis a likeneſs to Chriſt; the whole humane Nature of Chriſt was Holy, every faculty of his Soul, every member of his Body, his Nature Holy, his Heart Holy. If we are not ſo formed, Chriſt is not formed in us: look therefore whether your Reformation you reſt in, be in the whole, and in every part of the Soul.

* Eph. 4. 23.
‖ Heb. 9. 14.
* Acts 24. 16.

5. *'Tis principally an inward change.* 'Tis as inward as the ſoul it ſelf. Not only a cleanſing the outſide of the Cup and Platter, a painting over the Sepulcher, but a caſting out the dead bones, and putrified fleſh; of a Nature different from a *Phariſaical* and *Hypocritical* change*. 'Tis a *clean heart David* deſires; not only clean hands†. If it were not ſo, there could be no outward rectified change. The Spring and Wheels of the Clock muſt be mended, before the Hand of the Dial will ſtand right. It may ſtand right Two Hours in the day, when the time of the day comes to it; but not from any motion, or rectitude in it ſelf. So a man may ſeem by one or two Actions, to be a changed man; but the inward Spring being amiſs, 'tis but a deceit. Sometimes there may be a change, not in the heart, but in the things which the heart was ſet upon, when they are not what they were: As a man whoſe heart was ſet upon uncleanneſs, change of Beauty may change his Affection; the change is not in the Man, but in the Object. But this change I ſpeak of, is a change in the Mind, when there is none in the Object; as the affection of a child to his Trifles, changeth with the growth of his Reaſon, tho the things his heart was ſet upon, remain in the ſame condition as before.

* Mat. 23. 25, 26, 27.
† Pſal. 51. 10.

(1.) *'Tis a change of Principle.*

(2.) *A change of End.*

(1.) *A change of Principle.* The Principle of a natural man in his religious actions, is artificial; he is wound up to ſuch a peg, like the ſpring of an *Engine*, by ſome outward reſpects which pleaſe him:

But

But as the motion of the *Engine* ceaſeth, when the ſpring is down; ſo a natural man's motion holds no longer than the delight thoſe motions gave him, which firſt engaged him in it. But the principle in a good man, is ſpirit, an internal principle; and the firſt motion of this principle is towards God, to act from God, and to act for God. He fetches his Fire from Heaven, to kindle his ſervice: an heat and *fervency of Spirit* precedes his *ſerving the Lord**. There may be a ſerving God from an outward heat, conveying a vigor and activity to a man; but the new Creature ſerves God from inward, and heated affections. Examine therefore, by what principles do I hear, and pray, and live, and walk? For all acts are good or evil, as they ſavour of a good or bad root, or principle in the heart. The Two principles of the new Creature, are *Faith* and *Love*. What is called the new Creature, *Gal.* 6. 15. *is called faith working by love*, Gal. 5. 6.

* Rom. 12. 11.

Faith is a part of this new creature. The new creature it ſelf is the prime root of all motion.

(1.) *Faith*: This is the *firſt* diſcovery of all ſpiritual life within us; and therefore the immediate principle of all ſpiritual motion. A ſplendid action without Faith, is but moral; whereas one of a leſs glittering, is ſpiritual with it. The new Creature being begotten by the ſeed of the Word, and having thereby an Evangelical frame, hath therefore that which is the prime Evangelical Grace, upon which all other Graces grow; and conſequently all the acts of the new Creature ſpring from this principle immediately; *viz.* Faith in the *Precept*, as a Rule; Faith in the *Promiſe*, as an encouragement; Faith in the *Mediator*, as a ground of acceptation. Therefore if we have not Faith in the Precept, tho we may do a ſervice not point-blank againſt the Precept, yet it is not a ſervice according to a divine Rule; if we have not Faith in the Promiſe, we do it not upon divine motives; if we act not Faith in the Redeemer, we deſpiſe the way of God's ordaining the preſentation of our ſervice to him. All thoſe that you find, *Heb.* 11. acting from Faith, had ſometimes a Faith in the power of God, ſometimes in the faithfulneſs of God; but they had not only a Faith in the particular Promiſe, or Precept, but it was ultimately reſolved into the promiſe of the *Meſſiah* to come, *ver.* 14. *Thoſe all died in faith, not having received the promiſes, but having ſeen them afar off*, &c. The performance of particular promiſes, they had received; but not the performance of this grand promiſe; but that their Faith reſpected: They, as new Creatures, did all in obſervance of God promiſing the Mediator: and we are to do all in obſervance of God ſending the Mediator, being perſwaded of the agreeableneſs of our ſervices to him, upon the account of the Command; and of the acception of our ſervices by him, upon the account of the Mediator. This put a difference between *Paul*'s Prayer, after the infuſion of Grace into him, and before; ſo that our Saviour ſets a particular *Emphaſis* upon it, *Acts* 9. 11. *Behold he prays. Paul*, no doubt, had prayed many times before his believing, but nothing of that kind was put upon the File, as a Prayer: Before, they were Prayers of a ſelf-righteous *Phariſee*, but theſe of an Evangelical Convert; Theſe were Prayers ſpringing from a flexibleneſs to Chriſt, a faith in him; from a *Lord, what wilt thou have me to do?*

(2.) *Love*. There are many principles of Action, hope of Heaven, fear of Hell, Reputation, Intereſt, force of natural Conſcience, ſome of thoſe are inward, ſome outward, which are the Bellows that blow up a man to ſome fervency in action; but the true Fire that contributes an heavenly frame to a ſervice, is the Love of God. The deſire of the heart is carried out to God; his heart draws near to God, becauſe his ſole delight is in God, and his ſole deſire for him, *Pſal.* 73. 25. *Whom have I in heaven but thee?* Then Verſe 28. *But it is good for me to draw near to God.* This choice affection in the new Creature, ſpirits his ſervices, makes his ſoul ſpring up with a wonderful livelineſs. The new Creation is the reſtoration of the ſoul to God from its Apoſtacy; a caſting down thoſe rebellious principles which contended with him, and reducing his affections to the right Center; and when all the lines meet here in one Center, in God, all the returns to him flow from this affection. 'Tis but one thing ſettled in the ſoul, as the Object of its earneſt deſire; and that ſhould be the ſpring of all its enquiries and actions, the *beholding the beauty of the Lord**. Things may be done out of a common affection; as when a man will raiſe a child fallen into the dirt, out of a common tenderneſs; but a Father would raiſe him with more natural affection, which is a ſphear above that common compaſſion. Every affection therefore, is not the renewed principle, but a choice affection to God. This is a mighty ingredient in this change, and doth difference the new Creature from all others. One acts out of affection to God, the other out of affection to ſelf. Men may be offended with ſin, becauſe it diſturbs their Eaſe, Health, Eſtate, *&c* He may pray, and hear, meerly out of a reſpect to natural Conſcience: but how can theſe be the acts of the new creature, when there is no reſpect to God in all this? But a new creature would quench the fire of corrupt ſelf-love, to burn only with a ſpiritual and divine flame: He depreſſeth the one to exalt the other, and would be diſengaged from the burdenſome chains of ſelf-love, that he might be moved only by the ſpiritual charms of the other purer affection: 'Tis a death to him to have any ſteams of ſelf-love riſe up to ſmoke and black a ſervice.

* Pſal. 27. 4.

2. *A change of end, as well as principle.* The Glory of God is the *end* of the new Creature, Self the end of the old Man. Before this new Creation, a man's end was to pleaſe Self; now his end is to pleaſe God. A man that delights in Knowledg, to pleaſure his Underſtanding, and for ſelf-improvement, when he becomes a new creature, tho his deſire for knowledg is not removed, yet his end is changed, and he thirſts after knowledg, not meerly to pleaſe his inquiſitive diſpoſition, but to admire and praiſe God, and direct himſelf in ways agreeable to him. As the end of the Senſualiſt, is to taſte the ſweetneſs in pleaſure; ſo the end of a renewed man, is to know more of God, to taſte a ſweetneſs in him, and in every religious duty. This is the diſtinguiſhing character of the new Creature. This deſign for the Glory of God, was not to be found among any of the *Heathens*, who were ſo great admirers of Vertue. Moſt of them intended only an acquiring a Reputation among their Countrey men: And tho ſome of them might eſteem Vertue for its native dignity, yet this was to eſteem it by the moyety of it, when they referred it not to the Honour of God, from whence it flowed to the World. Man was not created for himſelf, and to be his own end: He therefore that doth chiefly aim at his own ſatisfaction in any thing, is not a new Creature; he hath his old deformed end into which he ſunk by the Fall. But Grace carries a man higher, and reduceth all to God, and to his well-pleaſing. *Col.* 1. 9, 10. the Apoſtle deſires they may be *filled with the knowledg of the will* of God, that they may *walk worthy of the Lord, unto all well-pleaſing*. The very firſt motion of this new principle, is towards God, to act for God. As the firſt appearance of a living ſeed in the Ground, is towards Heaven; thither it caſts its look, from whence its life came. What the new Creature receives,

ceives, is from God, 1 *Theſ.* 2. 13. *They received it as the word of God*; and therefore what he doth is for God.

(1.) *The principal intent of God in the new creation, is for himſelf*, Hoſea 2. 23. *I will ſow her to me*; ſpeaking of the Church in the time of the Goſpel: Not to ſin, not to the World, not for her ſelf; but *I will ſow her to me.* Husbandmen ſow the ground for themſelves, for their own uſe, to reap the Harveſt; and the Corn grows up to the Husbandman that ſow'd it. What the ſeed doth naturally, the new creature doth intentionally, grow up for God. Since the new creature is a divine infuſion, it muſt needs carry the ſoul to pleaſe God, and aim at his Glory. God would never put a principle into the Creature, to drive it from himſelf, and conduct it to his own diſhonour: This conſiſts not with God's righteouſneſs; this would be a deceit of the creature. 'Tis impoſſible, but that which is from God in ſo peculiar a manner, and with gracious intentions to reſtore the creature to his happineſs, muſt tend to the advancement of God. Where there are no aims at the divine Glory, there is no divine Nature, nothing in the ſoul that can claim kindred with God. Regeneration is a *forming* the ſoul for *God's ſelf*, and *to ſhew forth his praiſe* *. Hence they are ſaid to be *a peculiar people*, in reſpect of their end, as well as their ſtate. Certainly that man, who makes not God his pattern, and his end, that doth not advance the praiſe and glory of God, was never new formed by him. What comes from God, muſt naturally tend to him. Is it poſſible, that the living Image of God, ſhould diſgrace the Original? that a divine impreſſion ſhould be unconcerned in the divine honour?

* Iſa. 43. 21.

(2.) *The new creation is an Evangelical Impreſſion, and therefore correſponds in its intention with the Goſpel.* This is the inſtrument whereby the new creature was wrought; and this was appointed and publiſhed for the glory of God; *Glory to God in the higheſt* *. 'Tis to promote holineſs in the Creature, which is the only way whereby we can honour God: This is the prime Leſſon the Grace or Goſpel of God teaches, *to live godly* ‖; to live to God: What therefore is produced by the efficacy of ſuch an inſtrument, cannot but aim at the glory of God, which was intended in it: Otherwiſe the Goſpel would work an effect contrary to it ſelf, which no inſtrument doth produce, when managed by a wiſe Agent; and contrary to the end of the Agent too; *viz.* the Spirit of God, whoſe *end* is to *glorifie Chriſt*, John 16. 14. *He ſhall glorifie me.* The frame and acts of a renewed man, are like the Grain, or Seed of the Word ſown in the heart. Nothing the Goſpel deſigns more than the laying Self low, even as low as duſt and death. The firſt Leſſon is Self-denial. 'Tis in Self that the ſtrength and heart of the body of ſin and luſt lies: And it is the principal end of the Goſpel, to bring the Creature to ſacrifice ſelf-love to righteouſneſs, ſelf-intereſt, ſelf-contentment, wholly to God, and his Law, and his Love, that God may be all in all in the Creature. Before the heart was touched with the Goſpel, it had not the leaſt impulſe to bring forth the Vertues and Excellencies of God into the World; but when it is changed, 'tis filled to the brim with zealous deſires to have his Name exalted upon an high Throne among men.

* Luke 2. 14.

‖ Tit. 2. 12.

(3.) *A new creation is the bringing forth the ſoul in a likeneſs to God.* The end therefore of the new creature, is the Glory of God. As God is the cauſe, ſo he is the pattern of the new creature, according to which he doth frame the ſoul; 'tis *after God created in righteouſneſs*, &c. *. There can be no likeneſs to God, where the Creature diſſents from him in the chief end. Without ſuch an agreement, there can be nothing but variance between God and the Creature. All the Commotions and Quarrels upon Earth, are founded upon the difference of ends. God aims at his own Glory; ſo doth the new creature; otherwiſe it were impoſſible he ſhould walk with God, or follow him, as a dear child. It conſiſts alſo in a likeneſs to Chriſt: His Reſurrection is the pattern, and cauſe of our Regeneration; *Te are riſen with Chriſt* *; What, to contrary ends? Did Chriſt riſe only to live to himſelf? No; but to live to God, as the great end for which he was appointed Mediator. Did he deſign to glorifie God on Earth, and doth he live to diſhonour God in Heaven? No, he lives to the ſame end there, for which he lived and died here. Our ſpiritual Reſurrection, is not only a reſtoring us to a ſpiritual life, but to the ends of this life, a living to God, and Chriſt, and to the ends of his mediation. Surely the new creature cannot be ſo bruitiſh, as not to mind the honour of that Nature, to which it is ſo near allied, the glory of that God, unto whom it hath the honour to bear reſemblance. A new creature hath a mighty ſprightlineſs, and a height of ſpirit in ſome meaſure, when any thing in his hands concerns God, more than when it concerns himſelf; for his will being framed according to the will of God, is filled with an ambition for the promoting the Excellency of his Name.

* Col. 3. 1.

(4.) *The end of the new Creation is to advance the ſoul.* It can never be advanced by an end lower than it ſelf, or equal to it ſelf. Any Intereſt lower than God, would be a degrading of it, a diſparagement to its ſtate, and too ſordid for the ſoul to drive at; for it is the excellency, or ſordidneſs of the end, which doth elevate, or debaſe a man's Spirit, and his Action alſo: The one enlargeth, the other ſhrivels up the ſoul in its operation. All things below God, are unworthy of the boundleſs Nature of the ſoul of man, much more unworthy of a ſoul rectified by a new Creation. The ſoul is only perfected in a tendency to this end, and diſgraced and loſt in the mud and dirt of lower aims. That Grace that is moſt durable, and doth moſt ennoble the Spirit of a man, has this property, that it *ſeeks not her own* *, nor vaunts it ſelf.

* 1 Cor. 13. 4, 5.

(5.) *'Tis impoſſible the ſoul can have this new creation, without a change of end.* It is not conceivable, how any thing can return to that, which it doth not eye as its end. The Soul, as deriving its Original from God, hath an obligation in all its motions, to return to him, as its chief end. The new creature hath an higher obligation by Grace. Doth that therefore deſerve the Name of the new creature, that is ſo far from anſwering a gracious tye, that it doth not ſo much as anſwer a natural one? That is yet below the ſphere of inanimate Creatures, who all run back to their Fountain, and one way or other, declare the glory of Gods. He is no new creature therefore, who is devotedly fawning upon himſelf, careſſing himſelf: He is one that is yet bemired in his old Nature, and hath not yet partaked of the Fruit of Chriſt's Purchaſe, redeeming and renewing Grace. Thoſe that are under the efficacious influence of it, and are the Temple of the holy Spirit, do *glorifie God in their body* and *ſpirit* too, inwardly as well as outwardly, becauſe they are God's *. The Underſtanding and Will, are both elevated by Grace. The more intelligent any creature is, the more noble is his end, or ought to be; and the more he doth intend his end. The aim of a man, is higher than that of a child: The aims of men in this or that ſtation, are ſtill more noble than the ends of men in a lower rank. Since the new Creation therefore, endues man with the moſt excellent

* Eph. 4. 24.

* 1 Cor. 6. 19, 20.

excellent Nature he is capable of, it muſt fix a man upon the moſt excellent end, which is God and his Glory, it were not elſe a new creature, or worthy of ſuch a Title.

6. This change of end doth only fit the ſoul for its proper ſervice. From this end doth ariſe a quickneſs, and an heartineſs in every ſervice. When God and his Glory is not our end, our Hearts flag, and we feel our Spirits tired at our entrance into any ſervice for him. When the *Apoſtle* had made the Glory of God his end, in teſtifying the Goſpel of the Grace of God, then his *life* was not *counted dear* to him, that he might *finiſh* this *courſe with joy**. Where this end ſits uppermoſt in the heart, all allurements to the contrary, are mightily deſpiſed. What a ſcornful eye doth the *Apoſtle* caſt upon all other things? and ſets no higher value upon them, than he would upon droſs and dung, when they were not conducing to his main end, which was the knowledge of Chriſt*.

* Acts 20. 24.

* Phil. 3. 8, 10.

Well then: this is one of the moſt eſſential properties of the new creature, and that which is the cleareſt diſcovery of this ſtate. A *new creature* is as earneſt in ſecret, for the glory of God, and as induſtrious for God, as if the eyes of all the World were upon him; the bent of his heart alway ſtands this way; *he glorifies God in his ſpirit*, as well as *body**. When men will be zealous in things that concern God, before men, and negligent in their Spirits, and inward part of the Soul, then the glory of God was not their end, but themſelves. For what is a man's end, ſets an edg upon his Spirit in private, as well as publick. But a new creature is of another frame, when he finds that he hath miſſed of his full aim, and hath not had that ſingle reſpect as he ought, he is unſatisfied, and troubled, that God hath been no more glorified by him. But he that is not renewed, is well pleaſed, if any concerns of ſelf have been advanced, tho God be not glorified; and his ſoul is at reſt in that act, as it hath lived to himſelf, and brought in ſomething to increaſe the treaſure of his ſelf-ends.

* 1 Cor. 6. 20.

(3.) As it is an *inward change*, in reſpect of *Principle and End*; ſo Thirdly, *'tis a change of Thoughts.* Being new, he is new in the choiceſt Faculty: As when he was *after the fleſh*, he *minded the things of the fleſh*; ſo now being *after the ſpirit*, he *minds the things of the ſpirit**. As a child hath not the thoughts of a man, ſo neither hath a natural man the thoughts of a new creature. A Principle is placed in his Underſtanding, which doth emit other Beams different from that ſmoaky light, which was in it before. Tho a new creature cannot hinder the firſt motions; yet he endeavours to ſuppreſs their proceeding any further, and excites others in his heart, to make head againſt them; and would, as far as he could, hinder the riſing of any Wave, the leaſt bubbling againſt right Reaſon, and the Intereſt of God. When *David* had an inclination in his heart to God's Statutes, the immediate effect of it, is to *hate vain thoughts*, Pſal. 119. 112, 113. *I have inclined my heart to perform thy ſtatutes:* And it follows, *I hate vain thoughts.* The vanity of his heart was a burden to him, and he loathed all the inward excreſcencies, any buds from that bitter ſtump he ſtill bore within him. A new creature is as careful againſt wickedneſs in the Head or Heart, as in the Life. He would be purer in the ſight of God, than in the view of Men: He knows none but God can ſee the workings of his heart, or the thoughts of his head; yet he is as careful that they ſhould not riſe up, as that they ſhould not break out. The ſoul is ſo changed, that it is no longer a ſtranger, and ill-willer to the motions of the Spirit; it will welcome them upon their entrance, conduct them into the innermoſt room, converſe familiarly with them, and delight in their company: It invites their ſtay, purſues them when they ſeem to depart, holds them faſt, and will not let them go, as the Church doth to Chriſt. He turns much in upon himſelf, ſets his eye upon his own heart, keeps that with all diligence, to obſerve what iſſues of a ſpiritual life are there; as it is directed in *Prov.* 4. 23. *Keep thy heart with all dilligence, for out of it are the iſſues of life.* If he perceives any Weeds to ſpring up there, or *Muſhromes* (as they will in a night), he cuts them up, and throws them out. The underſtanding is more quick and ſenſible, to diſcern them in the firſt riſings, to receive good ones, or check bad ones, than it was before: The new creature is ſenſible of any touch contrary to its Intereſt. A corrupt Mind draws to it the vileſt things, and unproportionable to the true Nature of the Soul, as a corrupt Stomach doth unwholeſome food; till by a new Creation it be ſet higher, and by a ſanctified Reaſon becomes more choice about its Objects; and then, like *David*, the heart is *filled as with marrow and fatneſs*, when he *meditates* on God *in the night watches**. The thoughts of God are an inward ſpring of pleaſure to him, more than the thoughts of ſin can be to a deformed and depraved Soul.

* Rom. 8. 5.

* Pſal. 63. 5, 6.

4. Change of comforts follows upon this. Since there is a change of Nature, there is a change of his Complacency. The former Nature is his trouble; therefore all his delights which ariſe from it, are its diſcontents and burden. Every Nature hath a peculiar pleaſure belonging to it: The Nature of a Dove, will not acquieſce in that which pleaſes a Swine; nor the New Nature in that which pleaſed the Old. The comforts of Manhood are of another make than thoſe of a Child; and the comforts of a Prince more elevated than thoſe of a Peaſant, becauſe he hath another Spirit. That Spirit who is appointed to renew him, is appointed an Officer to comfort him: As therefore he gives him new Principles, ſo he gives him new Conſolations. He is, as a Comforter, to *glorifie Chriſt*, to *receive of his*, and *ſhew it* unto the new creature. They are Chriſt's own words, *He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you*, being deſcribed before under the Title of a Comforter. He ſhall receive of mine, Grace from me, ſuitable to the Grace in me, wherewith to beautifie; and comforts from me, ſuitable to thoſe comforts in me, wherewith to refreſh you. As they are brought to live the life of God in holineſs, ſo they are brought to live the life of God in joy and comfort. Righteouſneſs, Peace, Joy, are the Trinity which make up the Kingdom of God in the Heart, *Rom.* 14. 17. *The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.* As the Grace of God is their life, ſo the joy of the Lord is their ſtrength. Strangers to God intermeddle not with it, and have no ſhare in it. There is a joy put into the heart, together with this new creature; *Thou haſt put gladneſs into my heart**. A gladneſs not founded upon any worldly conſideration, as the joy of men, not a joy of their own putting in; but the new creatures joy, is a joy of God's putting in. Other mens comforts are in the Creature; the new Creatures comforts in the Creator. Others cannot joy, if wordly things be removed, becauſe the foundation of their joy is without them: But theſe by the loſs of worldly things, have their comforts rather increaſed than impaired, becauſe the foundation of their joy is within them. The comforts of a natural man, are ſuckt from the dry Breaſts of Creatures. The comforts of a new creature, are derived from the

John 16. 14.

* Pſal. 4. 7.

full Fountain of Life, which makes their very ſuffer-
* 1 Pet. 4. 13, 14. ings glorioufly comfortable to them *. The Prodigal by his change of mind, had a change of refreſhment, Robes for Rags, and a fatted Calf for Husks. 'Tis as much his comfort to loath himſelf, as derived from *Adam*, and to love the ſelf implanted by God, as it was before the contrary. He can never look upon the new creature in him, but with delightful views; and a pleaſure mingles it ſelf with every caſt of his eye upon it. For certainly from making God our end, and doing all things for his Glory, flows the higheſt delight; ſince God is the only happineſs of that ſoul that is in conjunction with him, as his main end, he muſt needs have a ſhare in the happineſs of God, as well as his Nature. Felicity and Conſolation follow it, as the ſhadow doth the body: and every act of the new Creature towards God, is edg'd with comfort in the very acting.

6. As it is an inward change, ſo *'tis alſo an outward change.* I call it outward, *in regard of Objects, in regard of Operations*; tho it is principally inward, in regard of the prime ſeat of it; in regard of the form, which cauſeth the outward. The power of ſeeing is in the ſoul, tho the Viſion it ſelf be in the eye. The change our Saviour made in thoſe he cured, was in the Organ, when he made the blind to ſee, the deaf to hear, and the lame to walk, which did neceſſarily infer a change of Objects, and a change of Actions. So a man by this new creation, ſees the things of God, hears the voice of God, walks in the ways of God. All outward changes argue not an inward; but an inward is alway attended with an outward.

1. *In regard of Objects.* The World and Sin was before the Object of his inquiries and endeavours: Now he ſeeks the face of God; *his ſoul follows hard after him.* The World and God are ſo contrary, that the love of the one is enmity to the other. From multitudes of Objects which diſtracted him, he is come to Unity, which quiets and ſettles him, *Pſal.* 27. 4. *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.* 'Tis no lower an Object than this, that the Soul is converſant about God himſelf, to embrace him; about what hath moſt of God in it, to value and cheriſh it; about the Word of God, to direct him in his ways, and to do his work. The Underſtanding is converſant about the things of God, in the apprehenſion of them; the Will in the election, the Affections in complacency in them. Spiritual Objects are ſet up by every Faculty, as the delightful things which it heartily embraceth. Before a man had no affection to God, you might as well have perſwaded a Swine to love the Muſick of a Lute, as a natural man ſupremely to love God: All his deſires were ſet upon the droſs of the World, the cuſtomes, courſe, corruptions, pleaſures of the World: But a truly regenerate man, can as little make the World his chief Object of deſire and affection, as a man uſed to choice Viands, can feed upon Chaff and Husks. The intendment of the Goſpel, is to ſet forth God in Chriſt, as an aimiable Object, as infinitely glorious. It declaims againſt the World, to draw men from the affectionate conſiderations of it. The renewed work then doth conſiſt in fixing upon God in Chriſt, as the main Object of Deſire and Affection: When the heart therefore complies with the Goſpel, there muſt be a compliance with the chief Subject of the Goſpel, and in ſuch a manner as may anſwer the intendment of the Goſpel. While *Paul* was in his Natural and Phariſaical ſtate, Chriſt and his Truth was accounted as dung, trampled upon as droſs, fit to be thrown out of the converſe of Mankind: But when his heart is changed, there is a change in the Object of his Valuation; Chriſt is then his Treaſure, his All; and other things but droſs, in compariſon of him *. * Phil. 3. 8.

2. *In regard of Operations. Old things are paſt away,* old Actions as well as old Affections. Operations are never conſtantly againſt Nature; the Heart and the Actions do not alway contradict one another. According to the *abundance of the heart, the mouth ſpeaks* *. According to the ſpring of Grace in the heart, will the hand of the life ſtand. It will vent it ſelf more or leſs, according to the quantity of it. 'Tis an inward Baptiſm with Fire, which will quickly break out, and ſhew it ſelf in the Members, *Mat.* 7. 20. *By their fruits you ſhall know them.* New Apprehenſions infer new Operations. An alteration of judgment cannot be without an alteration of acting. As he hath *received Chriſt Jeſus the Lord, ſo he walks in him* *. The very intendment of God in the new Creation, was this, *Eph.* 2. 10. *created to Chriſt in good works, which God hath before ordained, that we ſhould walk in them.* If there be not then new Workss, there is no new Creation: For the chief intention, and aim of God, cannot be fruſtrated. Chriſt formed in a man, is not a ſleepy and unactive being: Actions will ſcent of him. Fruits bear the Image of the Root whence they ſpring, and upon which they flouriſh. A new Root cannot bring forth old Fruits: If the Nature of a *Crab*-Tree, be changed into that of a Vine, it will bear no longer Crabs, but Grapes. Where holineſs is implanted in the Nature, holineſs will be imprinted in the Life. A man that hath Reaſon ſuperior to Senſe, doth uſe his Senſe rationally: A renewed man that hath Grace ſuperior to Reaſon, uſeth his Reaſon graciouſly. The Operations were rational, when bare Reaſon held the Scepter; but they are ſpiritual, when Grace aſcends the Throne. For it cannot be, that that perſon, who is acted by the Spirit, *lives in the ſpirit, walks in the ſpirit* *, ſhould do any thing without a ſpiritual tincture, in that wherein he is acted by it. For it is impoſſible, but every Action muſt be died of the ſame colour with the Principle whence it flows, and by which it is directed. Actions of ſenſitive Nature, are by reaſon of Grace, ordered by a new Rule, directed to a new end. He eat and drank *to the fleſh* before, now *to God* *. He degraded his ſoul, to invent ways to pamper his body. Now he puts his body in its due poſture, to ſerve the ſoul, and both to exalt God. Yea, his religious duties are changed, not as to the matter, but the manner. He knew them before, as he did Chriſt, after the fleſh; he now knows them, and performs them after the Spirit. There is zeal inſtead of coldneſs, livelineſs inſtead of deadneſs, brokeneſs inſtead of preſumption, a Spirit of Liberty inſtead of the Whip of Conſcience, confidence in God inſtead of confidence in Duty, melting pleading of Promiſes, inſtead of a Phariſaical pleading of works: In a word, Grace inſtead of Nature, Spirit inſtead of Fleſh. *Paul*, of a Phariſaical boaſter, becomes a Chriſtian ſupplicant; *behold he prays.* This change is outward as well as inward: In a man of an exact Morality, it is chiefly inward; he walks in his old outward ways with a new heart: In a looſe man renewed, 'tis apparently outward; he hath left both his old ways, and his old Nature: But a man only outwardly reformed, without any inward change, walks in new ways with an old Spirit. *He that lacks theſe things,* ſaith the *Apoſtle*, after an enumeration of ſeveral Graces, *hath forgotten that he was purged from his old ſins* *: for indeed he never was. * Mat. 12. 24. * Col. 2. 6. * Gal. 5. 18, 25. * 1 Cor. 10. 31. * 2 Per. 1. 9.

Thus

Thus have I considered this new Creation in the Nature of a Change.

2. Let us consider it *in the Nature of a vital Principle.* This new Creation is a Translation from Death to Life, 1 *John* 3. 14. *We know that we have passed from death to life.* And we have not a spiritual life, till we are in Christ; *He that hath not the Son, hath not life* *. When our Saviour called *Lazarus* out of the Grave, he gave him a principle of life and motion; the same he doth, when he calls Men from a Spiritual death in sin: whatsoever we had from the *first Adam*, is Mortal; whatsoever we have from the *second Adam*, is Vital; the one communicates a Spiritual Life, as the other propagated a Spiritual Death. The new Creature is a Vital powerful principle, naturally moving the Soul to the service and obedience of God, and doth animate the Faculties in their several motions, as the Soul doth quicken the Members of the Body. 'Tis called the hidden Man, the inward Man, implying that it hath life and motion. As the life of the Body is from the Soul, as the effect from the cause; so the life of the Soul is from Grace; Christ is the Meritorious cause of this life in his person; the efficient cause of it by his Spirit; but Grace is the formal cause of this life: As God is the cause of our Bodily life *efficiently*, and the Soul the cause of it *formally*. 'Tis not then a guilding, but a quickning; not a carving, but an enlivening. Whatsoever doth proceed from an external cause, is not life, or a living motion. A piece of Wood may be Carved in the shape of a Man, but remains Wood still, in such a Form and Figure. But a Christian hath a Spiritual Life breathed into him, as *Adam* had a Natural. When *Adam*'s Body was formed of the Earth, it was no more than Earth, till a Heavenly spark was breathed into him by God, to set him upon his Feet, and enable that piece of Earth to move. 'Tis distinguisht therefore from Hypocrisie, which is but the shadow of Christianity; this is a living principle, that a form, this a power; that a piece of art, this a nature. A *Picture* may have the lineaments of a Man, but not the life, understanding and affections of a Man.

* 1 John 5. 12.

3. Let us consider it *as a habit*, and then see what light the consideration of it, as a vital principle, and a habit, gives us into the Nature of this New Creation. By Habit we must not understand, as we do in common speech, a Clothing; as when we say, Such a one was in such a Habit; but by Habit we mean an inward frame, enabling a man to act readily and easily; as when an Artificer hath the habit of a Trade. Since this New Creation is not a destruction of the substance of the Soul; * but that there is the same Physical being, and the same faculties in all men, and nothing is changed in its substance, as far as respects the nature of man: 'tis necessary therefore that this New Creation consist in gracious qualities and habits, which beautifie and dispose the Soul to act Righteously and Holily. Corruption of Nature, is the Poyson, the sickness and deformity of our Nature; Grace is the Beauty, Health, Ornament of it, and that which gives it worth and value. When a debauched man is become Vertuous, we say, He is another Man, a New Man, tho he hath the same Soul and Body which he had before, but he hath quitted those Evil Habits wherewith he was possessed. 'Tis impossible to conceive a New Creature without New Habits: nothing can be changed from a state of Corruption to a state of Purity, without them. The making Darkness to become Light, in the very Nature of it, implies the introducing a New Quality *. This is meant by the *seed*, 1 *John* 3. 9. *his seed remains in him.* As Seed makes the Earth capable to bring forth good Fruit; which had a Nature before to bring forth, not Corn, but Weeds, till the Grain was put into it: and it is expresst by *a fountain of living Water springing up into Eternal Life* ||.

* *Blanc. Thes.*

* *Ephes.* 5. 8.

|| John 4. 14.

(1.) *There is such a Habit.* * God doth provide as much for those that he loves, in order to a Supernatural good, as for those Creatures that he loves in order to a Natural Good: but God hath put into all Creatures such forms and qualities, whereby they may be inclined of themselves to motions agreeable to their Nature, in an easie and natural way. Much more doth God infuse into those that he moves to the obtaining a Supernatural good, some Spiritual qualities, whereby they may be moved rationally, sweetly and readily to attain that good: he puts into the Soul a Spirit of Love, a Spirit of Grace, whereby as their understandings are possessed with a knowledg of the excellency of his ways, so their wills are so seasoned, by the power and sweetness of this Habit, that they cannot, because they will not, act contrary thereunto. And this habit of Grace, hath the same Spiritual force in a Gracious way, as those principles in other Creatures in a Natural way. As the habit of sin is called flesh, in regard of its Nature, and death in regard of its consequent; so the habit of Grace is called the New Creature, and Spirit *, in regard of its term and consequent life. This habitual Grace is the principle of all Supernatural acts, as the Soul concurs as an emmanent principle to all Works by this or that faculty. As Christ had a Body prepared him, to do the Work of a *Mediator*; so the Soul hath a habit prepared it, to do the Work of a *New Creature*. To this purpose there is a habit of truth or sincerity in the Will, and a *hidden wisdom* in the Understanding *. As the corrupt Nature is a habit of sin, so the New Nature is a habit of Grace; God doth not only call us to believe, love, and obey, but brings in the Grace of Faith, and Love, and Obedience, bound up together, and plants it in the Soyl of the Heart, to grow up there unto Eternal Life: he gives a willingness, and readiness to believe, love and obey.

* *Aquin.* 2æ. Q. 110. Art. 2.

* Gal. 5. 17.

* Psal. 51. 6.

(2.) *This habit is necessary.* The acts of a Christian are Supernatural, which cannot be done without a Supernatural principle; we can no more do a Gracious action without it, than the *Apostles* could do the works of their Office, unless endued with power from above, which our Saviour bids them *tarry at Jerusalem* for *. If there were not a Gracious habit in the Soul, no act could be Gracious; or supposing it could, it could not be Natural, it would be only a force. New Creation is not from the Spirit compelling, but inclining: not like the throwing a stone contrary to its nature, but changing the nature, and planting other habits, whereby the actions become natural. As sin was habitual in a man by Nature, so Grace must be habitual in a New Creature, otherwise a man is not brought into a contrary state (though the acts should be contrary) if there be not a contrary habit; for it is necessary the Soul should be inclined in the same manner towards God, as before it was towards sin; but the inclination to sin was habitual.

* Luke 24. 49.

(3.) *This habit is but one.* For it is an intire rectitude in all the faculties, and an universal principle of working Righteously. As the Corrupt Nature is called the *Old Adam*, and a *body of death*; the Gracious Nature is called the *New Man* *; (as a Man is but one Man, a Body one Body) tho consisting of divers members, and several parts, all formed by one Spirit, and making up but one habit; so that as all sins are parts of that Body of Death; so all Graces are but strings of this one Root: As from that Primigenial Light, kindled at the first Creation by God, were framed the Stars and Lights of Hea-

* Col. 3. 9, 10.

ven, which have their ſeveral appearances and motions, and are diſtinct from one another, tho all ariſing from the Womb of that firſt Light: ſo all particular Graces, tho they have their ſtated ſeaſons of action, and are diſtinct in themſelves; yet all flow from, and are contained in this habit as in a Root. They are as ſo many Grapes growing upon one ſtalk, cluſters proceeding from one Root of the New Nature. 'Tis from the participation of the Divine Nature, that all thoſe Graces ariſe, the exerciſe of which the *Apoſtle* exhorts them to, 2 *Pet.* 1. 4, *&c.* And indeed it being a Divine Nature, muſt needs include all the perfections due to it: As the Divine Eſſence of God is one, yet contains all perfections eminently; and if there were a deficiency of any, it could not be the Divine Eſſence: ſo the Grace infuſed into the heart, contains in it vertually all the perfections wherein it may agree with the Nature of Gods Holineſs, otherwiſe it were not a Divine Nature. If there were any defect in the nature of the habit, I ſay, in the nature of the habit. † And it cannot be otherwiſe: for tho the Spirit may give one Gift to one man, another Gift to another *; yet when he would make a New Creature, there muſt be a Nature or Habit containing all Graces. It could not elſe be a Divine Nature; for if the Spirit doth purpoſe to make a New Creature, he cannot but give all Grace, which belongs to the Eſſence and Conſtitution of that New Creature, otherwiſe he would either willfully or weakly croſs his own intention.

† *J. Goodwin.*

* 1 Cor. 12. 8, 9.

4. This *habit* receives *various Denominations*; Either,

(1.) *From the ſubject.* 'Tis ſubjectively in the Eſſence of the Soul; but as it ſhews it ſelf in the *Underſtanding*, 'tis called the knowledg of God; as it is the *Will*, 'tis a choice of God; as it is in the *Affections*, 'tis a motion to God: As the body of death is in the Underſtanding, ignorance; in the Will, enmity; in the Conſcience, deadneſs; in the Affections, diſorder and frowardneſs. As Diſeaſes receive ſeveral Names, as they are centred in ſeveral parts, yet are but the dyſcraſie or Diſtemper of the humours.

(2.) *From the Object* it is diverſified. As it cloſes with Chriſt dying, it is Faith; as it rejoiceth in Chriſt living, it is Love; as it lies at the Feet of Chriſt, 'tis Humility; as it obſerves the Will of Chriſt, it is Obedience; as it ſubmits to Chriſt afflicting, 'tis Patience; as it regards Chriſt offended, 'tis Grief; yet all ariſing from one Habit, and animated by Faith; ſo that it is the Love of Faith, the Joy of Faith, the Humility of Faith, the Patience of Faith: they all ſpring from one habit, ſeated in one Soul, converſant about one Object, God in Chriſt; ſuch a unity there is in all theſe diverſifications. As the *Holy Oyl* wherewith the Veſſels of the Tabernacle were Anointed, was but *one* Ointment, tho compoſed of many ingredients *; As all the perfections of Creatures are eminently in one God; all the evil diſpoſitions of the Creatures ſeminally in man by Nature; ſo all the beauties of Grace, are eminently included in this habit.

* Exod. 30. 25, 26.

Hence we may take a proſpect of the Nature of the *New Creature*. It being thus a vital *principle*, and a habit, therefore the motion to God, and for God, muſt be

1. *Ready, in reſpect of diſpoſition*, He ſtands ready and diſpoſed to every good Work, upon Gods Call. As the habit of ſin diſpoſeth the Soul to every evil work, ſo the habit of Grace prepares it for every good work, and makes it meet for its Maſters uſe, 2 *Tim.* 2. 21. *If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for his maſters uſe, and prepared unto every good work.* 'Tis juſt as it was with *Iſaiah*, Chap. 6. 5. at the firſt ſight of the Viſion he complains, *Wo is me, a man of unclean lips*; taken up with ſelf-reflection; no offers to act for God: But when a live Coal was taken up from the Altar, and laid upon his Mouth; there is a ready anſwer to Gods queſtion, *Verſe* 7, 8. *Whom ſhall I ſend? Here am I, ſend me.* No demurs; 'twas a live Coal from the Altar had quickned him into a New frame for God. *David* doth not ſay, he had performed the Statutes of God, but he had *enclined his heart* to perform them *.

* Pſal. 119. 112.

That I may not grate upon any troubled ſpirit; conſider,

(1.) *This readineſs is ſeminally in every renewed perſon, yet it does not always actually appear.* As the Old Nature contains in it ſeminally all ſins, yet every man is more prone to one than another, according to education, temper of body, or a ſet of temptations; So the heart of a renewed Man hath an habitual diſpoſition to the exerciſe of all Grace, becauſe it hath the Seeds of all Graces in it; yet it doth not act all alike, for want of vigorous occaſions. As the Attributes of God, tho in the higheſt perfection, yet in their exerciſe in the World, ſometimes one appears more triumphant than another, ſometimes more of Patience, ſometimes Mercy, ſometimes Juſtice, ſometimes Wiſdom, one is more eminently apparent than another: So the Divine Nature hath ſeminally in this habit all Grace, and an agreeableneſs to every Duty enjoyned; a principle to ſend forth the fruits of all, when an object is offered, and the Grace excited by the Spirit of God; yet ſometimes one is more viſible than another, according to the call it hath to ſtand forth and ſhew it ſelf. This habitual diſpoſition may be, when there is not a preſent actual fitneſs for ſome ſervice of a higher ſtrain, by reaſon of ſome particular commiſſion of ſin, which hath ſullied the Soul. As a Veſſel of honour in reſpect of its formation, may be fit for uſe; but in reſpect of ſome foulneſs contracted, may not be immediately fit for ſome noble ſervice, till a new ſcouring hath paſſed upon it. A grown Chriſtian, who hath his ſenſes exerciſed in the ways of God, doth not alway actually exerciſe this habit; yet he is ready upon the leaſt motion actually to do it: As a New Creature having a change of End, doth habitually mind the the glory of God, yet he doth not in every action actually think of it, or will it as his End: but he is ready to bring this habitual aim into exerciſe upon the leaſt motion, and reaches out his Arm to embrace and ſtand right to that point. *David* had an habitual repentance in him, while he lay aſleep in his ſin; and by vertue of this habit, he doth without any reſiſtance comply with the firſt touch God gave him by *Nathan*. His Repentance flowed, and never ceaſed, till it had done its perfect work. 'Twas a ſign of a heart of fleſh; a heart of ſtone could not have been ſo flexible. *Job* was eminent for Patience; but being a New Creature, he had a diſpoſition to all the reſt, and had acted them with as high a ſtrain, had he had the ſame occaſions.

(2.) *This readineſs to every ſervice doth not actually appear in perſons Newly Regenerate.* I think the loweſt degree of this habit in one Newly Regenerate, is a purpoſe of heart to cleave unto the Lord, *Acts* 11. 23. *When he came, and had ſeen the grace of God, he was glad, and exhorted them, that with purpoſe of heart they would cleave unto the Lord.* Certainly when there is ſuch a fixed and conſtant purpoſe, 'tis a token of the Grace of God: yet to this purpoſe there may not alway be connext an actual readineſs to every ſervice: For at the firſt beginning of the New Creature there is a ſtrong reſiſtance; 'tis in a ſtrange Soyl; the Armies of Hell are in Array againſt it;

'tis

'tis like a *Daniel* in a *Lyons Den*, or a *Lot* in *Sodom*, only God reſtrains the force of theſe Enemies. As it is in a Child derived from *Adam*, there is a principle in the natural Corruption to exert all kind of wickedneſs; yet it doth not preſently riſe to the utmoſt of its force, till ripened by time and other intervening cauſes: So tho the New Creature hath in it a readineſs vertually to the moſt raiſed action, to be as Believing and laborious as *Paul*, as Zealous as *Elijah*, as Patient as *Job*, yet it mounts not preſently to this ſtate; a time muſt be allowed for growth. There is an infancy in Grace, as well as in Manhood. And as a Child, tho his Soul be of the ſame nature with that of a Man, yet he cannot exerciſe thoſe acts of underſtanding and reaſon, becauſe of the predominancy of ſenſe, and the indiſpoſition of the Organs: ſo neither can a young Chriſtian: he may have a diſpoſition equal to the beſt Chriſtians, but not an equal ſtrength; the reluctancy of the Corrupt Habits is more vigorous, not being much mortified; he wants alſo that additional ſtrength gained by exerciſe. There may be a greater reſiſtance to one Grace more than to another, from the ſtrengh of ſome Corruption particularly oppoſite to that Grace; yet *to will is preſent with him*, tho he *cannot perform that which is good*, Rom. 7. 18. The poſture of the Soul to God, was as natural to him, as the poſture of the heart was before to ſin. As a young Boy firſt come to School may have as ſtrong a purpoſe to get Learning, as a Man that hath taken all his Degrees in the Univerſity. The firſt graces which appear in a renewed Soul, are *Repentance* and *Faith*; becauſe Regeneration being a rooting up from the Old Stock, and ſetting up a New, as it relates to the Old Stock, it doth neceſſarily produce Repentance upon the ſight of his miſery, and for being upon the Old Stock ſo long. And Faith, as a neceſſary Grace for cloſing with the Redeemer upon a ſight of him, and for ingrafting him upon a new Scock. And then Love, Admiration, and Thankfulneſs, walk the Stage, from a reflexion upon the greatneſs of the miſery eſcaped, and the great deliverance attained. Sprouts from a Root grow up ſome faſter ſome ſlower; yet all ariſing from the ſame Root. So ſome Graces appear at the very firſt ſetting this habit in the Soul, other Graces lie hid till new occaſions draw them out. This diſpoſition, inclination, will, readineſs, purpoſe, is the firſt Language of a habit.

2. A ſecond thing wherein you have a proſpect of the New Creature is this; As it is ready in reſpect of diſpoſition, ſo it is in *activity of motion*. Since it is a Life infuſed by infinite activity; ſince it is a Habit bearing the impreſſion of God, and maintained by a Union with him, 'tis impoſſible it can be ſleepy and dull in a conſtant way. All Life hath motion proper to the principle of it. Rational life is attended with rational actions. Senſitive life, with acts proper to ſenſe. 'Tis as impoſſible then that a Spiritual life ſhould be without acts conſonant to it, as that the Sun ſhould appear in the Firmament without darting forth its Beams. All life is accompanied with Natural heat, which is the band of it, whereby the Body is enabled to a vigorous motion. The New Creature is not a Marble Statue, or a tranſparent piece of Chryſtal, which hath purity, but not life. 'Tis a living Spirit, and therefore active; a pure Spirit, and therefore purely active, according to the degree of it. 'Tis the ſame habit in part renewed, which *Adam* had by Creation, which was not a ſluggiſh and unweildy principle; It muſt therefore have an activity, it could not elſe be a proper principle to conteſt with the contrary principle, which is active like the Sea, caſting out mire and dirt. Since the Old *Adam* conveyed ſuch a vigorous principle of Corruption, the New *Adam* is not wanting to endue the principle of his conveyance with a ſuitable activity. *Grace abounds* in its vigour, as well as *ſin hath abounded* in its kind *. Upon Chriſts call, *Matthew* left his Receipt of Cuſtom; the other *Apoſtles* their Nets; motion preſently follows an inlivening call of God. 'Tis firſt a *habit*, then an *act*: firſt a Spirit of Grace and Supplication, then a looking *upon him whom they have pierced*, by an act of their Underſtanding, and a *mourning* by an act of the Will ‖. Firſt a *Sanctification of the Spirit*, then a *belief of the truth* to the obtaining of Glory *. When any thing ceaſeth to act, there is either an oppreſſion, or the death of Nature.

* Rom. 5. 20.

‖ Zech. 12. 10, 11.

* 2 Theſſ. 2. 13.

(1.) This principle of the New Creature is *Naturally active*. All vital motions, are Natural; ſometimes in Men there are Natural actions without any actual exerciſe of reaſon; as when the Spirits flow out to any part for the defence of it upon the motion of any paſſion, as Blood ſtarts to the Face upon ſhame, *&c.* which all the reaſon of a Man cannot hinder. 'Tis as natural to this New Habit to produce New Actions, as for any thing to ingender according to its own likeneſs and ſpecies; as for a living Tree to ſpring out in Leaves and Fruits. A renewed Man, whoſe Seed is within himſelf, brings forth *Fruit* after its kind, as well as the *Herbs* and the *Trees* *. All living Creatures move agreeably to their Natures, with a ſpontaneity and freedom of Nature. The Bramble doth not more naturally bring forth thorns, than a habit of ſin doth ſteam out ſinful actions; nor a Fountain more freely bubble up its Water, than a habit of Grace ſprings up in Holy actions. For ſhall the Workmanſhip of God be more unapt to the proper *end* of it, than the workmanſhip of the Devil, ſince good Works are the End of Gods new creating us, that we ſhould walk in them? Walking is a natural motion; *Eph.* 2. 10. *We are his workmanſhip, created in Chriſt Jeſus to good works.* A well dreſt Vine doth not more naturally bring forth Grapes, than a Soul rooted in Chriſt doth the fruits of the Spirit; neither doth the Sun more naturally enlighten the World with its Beams, than the new Creature ſhoots forth its deſires and affections to God; for it is impoſſible but this habit ſhould tend to him, ſince it is planted by him. The new Creatures ſervices are his Meat and Drink, not his Work; 'tis as natural to him to do it, as for a Creature to deſire and take its proper Food; you need not hire a Child to ſuck, by the promiſes of fine things; it will naturally, without imitation, take the Breaſt. The new Creature having a Righteous and Juſt Nature, cannot but do Righteous things; nothing can act againſt its Nature, while Nature is orderly, and not diſturbed by ſome Diſeaſe or Frenzy. As God, whoſe Image a Regenerate Man bears, cannot but do good, becauſe his nature is goodneſs. *Rom.* 6. 2. *How can you that are dead to ſin, live any longer therein?* He can no more naturally do it, than a dead Man can walk. Not but that there are ſome miſtakes ſometimes, which proceed not from Nature, but from ſome obſtructing humour. Nature doth not err in its right courſe, unleſs hindred by ſome Adverſary: the errors renewed Men are ſubject to, proceed not from the regenerate principle in them, but from that remainder of Corruption, which by degrees is weakned by the other, and at laſt wholly put off.

* Gen. 1. 12.

(2.) *It is voluntarily active.* There is a kind of natural neceſſity of motion, from life and habit, yet alſo a voluntarily choice; 'tis a power which conſtrains and enclines the Will *. The *Apoſtle* tells us, there was a *neceſſity* laid upon him to preach the Goſpell ‖, yet it was not a compulſion, but a voluntary act, after his Will was changed. The New Crea-

* Pſal. 110. 3.

‖ 1 Cor. 9. 16.

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ture is not conſtrained from without, but flows freely, is not forced; the chief work is upon the Will; the proper effect of any work upon the Will, is voluntarineſs; the Spirit works to make it willing, its motion then is not by compulſion: there is a ſweet neceſſity of the New Nature, and a gracious choice of Will, which meet together and kiſs each other; a *natural*, not a *coactive* neceſſity. How freely doth the Soul, winged with Grace, move to and for God, as a bird in the Air? With what a free and ready Spirit doth the New Creature go to prayer, reading and hearing? How freely doth it breath in the Air of Heaven? Not ſpurred by outward intereſt, or dragged by the threatnings of the Law, nor chid to it by the clamours of Conſcience; but gently moved to it, and upheld in it, by a ſoft, and Dove-like, and free Spirit *. How great is the difference between the flowing of a Fountain, and the dropping of a Spunge? one is free, the other ſqeezed. Between a Statue drawn upon Wheels, and a living Motion? One moves, the other is moved. Our Saviour by waſhing us from our ſins in his own Blood, *hath made us kings and prieſts unto God*. Firſt Kings, putting into the New Creature a Royal and Magnanimous frame, as he did into *Saul*, when he advanced him to the Kingdom: and then *Prieſts* to offer Sacrifices to God with this Royal and Generous Spirit: So that it is as troubleſom to a Soul, having this Royal Spirit, to omit things proper to this frame, as it is for a Legaliſt to do them. Therefore where there are frequent omiſſions of Duty, or a conſtant dulneſs in it, it ſhews the want of this Kingly frame and conſequently that we are not waſhed from our ſins in the Blood of Chriſt. There is both ſuch a nature, and ſuch a choice, that as the *Apoſtle* ſaith, 2 *Cor.* 13. 8. *We can do nothing againſt the truth, but for the truth.* So the *New Creature* cannot but do the things which are Holy, Juſt and Good, ſo far as he is Regenerate, were there no rule without to guide him becauſe he hath a habit of Holineſs with him; a Will ſet to the Right point. His former ſtate made him have an averſion from Holy Services; this makes all Spiritual Duties connatural to him: So that it is as irkſom for him to live without God in the World, as before it was to live with him: he can as ſoon ſtrip himſelf of his own Soul, as act from a renewed principle, contrary to God and Righteouſneſs.

* Pſal 51. 12.

* Rev. 1. 6.

(3.) It is *fervently active.* The nobler the being of any thing is, the greater degree of activity it is attended with; the more Spiritual the quality, the more vigorous the effect. Both the Spirituality of the principle, Excellency of the Object, and Affection to the End, conſpire together to increaſe this activity. The principle is Spiritually vital; the operation therefore is vigorous: the Object is God, as aimable; the warmer therefore the Zeal: the acts are, loving God, truſting in God, depending on God, promoting his Kingdom in the heart, acts delightful in themſelves, delightful in their iſſue, the motion in them more quick: the end is the Glory of God, the happineſs of the Creature; the higher the end, the more elevated the Soul. There is an innate principle in every thing to preſerve its happineſs, 'tis as natural as life it ſelf. Inanimate Creatures are endued with this Nature: The Flame aſpires to Heaven, and waves on this and that ſide greedily, to catch what may ſupply a fuel: much more will other Creatures act vehemently for that which preſerves their beings; the Toad to its *Plantain*, the Swallow to its *Celendine*, the Babe to the *Breaſt* and the Chriſtian to the *Word*. There is in the New Creature an *impetus* and force, ſettled in the Soul to do good. 'Tis a Baptiſm of Fire following that with Water. The Spirit is firſt as Water, waſhing us from our filth; then as fire, quickning us with Grace, *Matth.* 3. 11. *I baptize you with water, he ſhall baptize you with the holy ghoſt and with fire.* In this reſpect it is likened to Creatures of the greateſt activity: Fire, Wind, a ſpring of living Water; what more active in the rank of corporeal beings, than Fire and Wind, either above or in the bowels of the Earth? Witneſs the many ſtately Buildings ſpeedily conſumed by the one, or overthrown by the other. The new principle in the Creature fills every part, diſſolves the hard, melts the lumpiſh Leaden heart, and makes it movable in the ways of God with a glowing heat. But above this, there is a higher denomination, the *New Creature* is called Spirit, *John* 3. 6. *That which is born of the ſpirit, is ſpirit*; that is a Spiritual Creature. The activity of a Spirit doth unconceivably ſurmount that of a Body; what vaſt ſtrides can a Spirit take in a moment, from Heaven to Earth? The habit of ſin in reſpect of its vehemency to evil, is called a Spirit, *a ſpirit of whoredom* *; as well as the habit of Grace, in reſpect of its vehemency to good, *a ſpirit of love,* 2 *Tim.* 1. 7. How active is the New Creature in its motion to God? It can fly in a thought from Earth to Heaven, enter the boſom of God, claſp about him, hold him faſt, even till Almightineſs bids him, let him alone. Where there are Rivers of living Waters in the Belly, they will flow *; where there is a Divine habit, the Soul will have a *paroxiſme* of Divine heat for the Glory God. *Acts* 17. 16. *Paul's* ſpirit was ſtirred in him upon the ſight of the *Athenians* Idolatry. If created to good works, then not to a dull and ſluggiſh motion in them; this was not the intendment of the Creator, and therefore not the diſpoſition of the Creature.

* Hoſ. 4. 12.

* John 7. 38.

(4.) It is *unboundedly active.* This New Creatures deſires are as large as his nature, he cannot be bound up in the narrow and contracted motions of his former diſpoſition. The Natural activity of the Soul overflows, like a ſwelled River, all natural bounds, ſince it is poſſeſſed by a Spiritual habit. A Man without a habit in an Art, doth but bungle at his work, is quickly tired, deſponds of attaining what he would; but he that hath a habit, ſuppoſe of Mathematical knowledge, finds one propoſition following upon another, one deduction riſing up from another, that he hath a largeneſs, he knows not where to end: So the New Creature finds one affection coming upon the neck of another many times in tranſports and out-goings to God, which know no limits. 'Tis unboundedly active.

(1.) *In affections to God.* The New Creature would be as unlimited in its affections to God, as God is in his affection to him. It will not fix lower than the Object it hath pitched upon in Heaven; all its Operations tend thither; nothing below can give them a ceſſation, tho they may ſuffer an interruption; It flies up, and is pulled back; it mounts again and again, follows hard on after the Lord. His affections are larger than his ability. *Whom have I in heaven but thee? and there is none in earth that I deſire beſides thee* *. He ſeems to ſcorn every thing elſe in compariſon of God, tho it were an Angel. Like a Man that makes haſte to ſome mark, turns the impediments on this ſide and that ſide: The New Creature puts by the temptations of the Fleſh and the World, to make its way into the boſom of God, the center of its reſt, and the boundleſs limit of its Soul. The Sun, ſo many thouſand Miles diſtant from us, ſends its Rays as far as the loweſt Valley of the Earth; and the New Creature, the dartings of his Soul to the higheſt Heavens. *Where the ſpirit of the Lord is, there is liberty* *, the Vail is taken away, it *beholds, as in a glaſs, the glory of the Lord*; like an Eagle, mounts up as near as it

* Pſal. 73. 25.

* 2 Cor. 3. 16, 17.

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can to the Sun, peers upon it till its Eyes be dazled with its brightneſs: he is never glutted with the views of him; his deſires for him are never bounded but by him; one breathing after another, that he may fill God (as it were) with his affections, as he is filled by him with his Spirit. In his obedience too, he would have his *heart enlarged*, that he may *run*, not creep, in the ways of Gods Commandments; 'tis his grief that he cannot keep pace with Gods Commandments: 'tis his joy that God flies upon the wings of the Wind to him; and his ſorrow that he cannot fly upon the wings of the wind to God. He groans under his dullneſs; and his pleaſure conſiſts much in a liberty in Gods Service.

Pſal. 119. 32.

(2.) *In diſaffection to ſin.* He hates that Body of Death which hinders the accompliſhment of the deſires of the Soul; and regards it at no other rate, than his Fetter, Diſeaſe and Torture. He is diſcompoſed when he meets with any check in his Religious courſe; 'tis a violence to his new Nature, and he cannot bear it without regret. His anger and impatience riſes with as much force againſt any obſtacle to a free converſe with God, as it did before againſt any impediment in the way of his Luſt. Nature is reſtleſs till it hath got the conqueſt of the Diſeaſe and corrupt Humours of the Body: Neither can a new Creature be at quiet, till all that is againſt the intereſt of the new Nature be purged out; and to that purpoſe he daily knocks at Heaven gates for new ſtrength, and recruits of power againſt Sin in the ſpiritual conflict. 'Tis a trouble to him, that he hath not as full a ſenſe of his own corruptions as he would, and therefore he goes frequently to God to beg new diſcoveries of Sin, that he may fetch his Enemy out of his holds and ſculks, and beat it to death: for by this habit the Underſtanding is more quick in diſcerning the firſt riſing of any ſinful motion, and ſenſible of the leaſt touch contrary to the new intereſt of it.

(5.) The new Nature is *powerfully active.* There is not only an unbounded Affection, but there is a Power inherent in this habit to enable the Soul to act; all habits add ſtrength to the faculty. 'Tis therefore called *might in the inner man* *; *and a ſpirit of Power*, 2 *Tim.* 1. 7. 'Tis put as a ſtock into the heart, to maintain the acts of Holineſs; as there is a ſtock of ſap in the Root to produce Branches and Fruit, a power of acting is alway united with a form, and rooted in it. In regard the new Nature is implanted by a higher cauſe than any moral Habits, even by the Spirit of God, it muſt be able to do more than any moral Nature can; and being more excellent than moral Nature, muſt produce more excellent Operations, otherwiſe it were not of a more excellent kind, if it had not a more excellent power. Jeſus Chriſt was appointed to be a quickning Spirit, to convey a powerful Life, to enable us to live to God. *The kingdom of God in the heart*, as well as that in the World, is *not in word, but in power* *. Move Steel as often as you will, you can never make it of it ſelf move towards the *North*; but by the impreſſion made on it by the *Loadſtone*, there is a power derived to turn, and ſtand that way of its own accord. By Nature we are *without ſtrength* *, becauſe *without life*, Eph. 2. 1. But in the renewing there is ſtrength conveyed together with life; an ability to walk in Gods Statutes, conveyed with the new heart: Out of weakneſs the Soul is made ſtrong; and the Grace within, in concurrence with the ſupplies of the Spirit, is ſufficient for it. 'Tis not only an outward ſtrength, as is from a ſtaff in a ſick mans hand; but an inward might. But beſides this inherent ſtrength, there is an adherent ability; for Chriſt, who is his *life*, Col. 3. 4. is alſo his *ſtrength*, Phil. 4. 13. *I can do all things through Chriſt which ſtrengthens me.* So that whatſoever active power is wanting in it ſelf, can be ſupplied by the Head. And therefore the new Creature hath a kind of Almighty Power of Activity, by the communication of another, which is called a *greatneſs of power*, and a mighty power which works towards them, or, εἰς ἡμᾶς, *in them* that *believe* *. This power doth reſide in the heart, and this adherent power is ready for it; but neither of them is alway perceptible, but upon ſome emergency; as a ſound man hath a greater power to act than he puts forth upon all occaſions.

* Eph. 3. 16.

* 2 Cor. 4. 20.

* Rom. 5. 6.

* Eph. 1. 19.

(6.) *It is eaſily active.* Since that Motion to God, and for God, is connatural and voluntary, and a power and ability alſo in the new Creature, it muſt follow, that the Motion is very eaſie. Habits are to ſtrengthen the Faculty, and facilitate the acting of it. Bubbling is no pain to a Fountain: Rivers of Water flow out of the belly eaſily, becauſe naturally. The Motion of this Habit is as eaſie as the Motion of the Lungs, or the Pulſe of the Artery; though conſtant, yet not troubleſome, or painful in it ſelf; but by reaſon of ſome impaired Humour ſettled in them. This ſtock of Grace is called the *Unction*, 1 John 2. 20. *But you have an unction from the holy one*; the inward oyling the Soul; as Oyl communicates agility to the Body. This Unction ſome underſtand of habitual Grace, conveyed from the Holy One by the Spirit. As this Unction upon our Saviour, was the cauſe of his Activity for God in doing good, *Acts* 10. 38. *God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good*; ſo it being the ſame in the new Creature, will have the like effect upon him. Supernatural Motions are as eaſie, by the ſtrength of a ſupernatural Habit, as natural Motions are by the ſtrength of natural Habits. A Bird doth with as much eaſe fly upward, as a Beaſt walks upon the ground; and the Seed doth with as much eaſe ſpring up, and put its Ear out of the ground, as a bitter Root doth its unwholſome Fruits and Flowers. So when the Soul is filled with this new Habit, the Walks in the ways of God are as eaſie by vertue of it, as a courſe of Sin and Folly was before. The *Yoke* of it ſelf is eaſie *, and the Motion under a light Yoke cannot be grievous: The very Yoke is not a ſhackle and burden, but a priviledge. There is indeed ſome reluctancy ſometimes, which ariſeth not from the Will, as renewed, but from ſome evil Habits reſident in the Soul, not yet fully conquered by renewing Grace. You know how the *Apoſtle Paul* doth diſtinguiſh between the poſture of his Will, and the interruptions by that Sin which dwelt in him *.

* Matt. 11. 29, 30.

* Rom. 18. 19, 20.

(7.) 'Tis *pleaſantly active.* Ἡδὺ μὲν τὸ κατὰ φύσιν, ſaith the Philoſopher. As all actions which flow from life, are pleaſant; ſo thoſe which flow from a divine life in the Soul. 'Tis a joy to a juſt man to *do judgment* *. That is, the entire Inclination of the Soul ſtands right to ſuch Actions: And as much a joy to him to do Judgment, when enabled thereunto by a gracious habit, as it is to a ſinful man under the bonds of Iniquity to commit it. His Soul leaps as much at an opportunity of pleaſing God, as *John Baptiſt* did in his Mothers Womb at the appearance of Chriſt; as much as his heart ſprang up before, at the propoſal of a ſinful Object. Never did the Sun naturally rejoyce ſo much *like a ſtrong man to run its race* in the Heavens *, as the new Man doth ſpiritually rejoice to run his race to Heaven. 'Tis a mighty pleaſure to have our ſpiritual enemies under our feet, to be eſtranged from them: 'Tis the pureſt delight to comply with God, and be emboſomed in him. He is ſwallowed up in theſe choicer Pleaſures, as a man that hath had his full draughts of Learning,

* Prov. 21. 15.

* Pſal. 19. 5.

is in his Sudies, whence his Diſeaſes cannot draw him, tho in his childiſh time, he counted them his task and burden*. The delights of an heart ſeaſoned with habitual Grace, are more raviſhing than all the pleaſures of ſenſe, becauſe they ariſe from an habit planted in the Soul by that Spirit, which is a Spirit of Joy as well as of Grace: The fatneſs of God's houſe, the Sacrifices preſented by him, are his delight; and he drinks of a River of pleaſure in his very acts of Worſhip, *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the rivers of thy pleaſures. In keeping thy commandments there is great reward.* He finds much ſweetneſs in the very acts of Worſhip. Ah! how can the motions of the habits of Sin, under the quarrels of Conſcience, yield as much delight, as the habits of Grace under the breathings of the Spirit? The very marks of Chriſt in his body, are his delight and triumph: He takes pleaſure in diſtreſſes for Chriſt's ſake, 2 *Cor.* 12. 10. ſaith the Apoſtle, *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake.* The motions of his ſoul to Chriſt, are his life and joy. He chides his ſoul, that her flights to Chriſt are not as ſtrong as Chriſt's flights to him. He would have a delight in doing the will of God's Precept, as Chriſt had in doing the will of the mediatory Command. He rejoyces in his breathings after God, though he wants him, and is glad his ſoul can have any flights towards him, though he cannot find him. The Tabernacles of God are amiable, when his *heart and his fleſh cries out for the living God,* Pſal. 84. 1, 2. *How amiable are thy tabernacles, oh Lord? my ſoul longs, yea, even faints for the courts of the Lord.* And when, by reaſon of ſome Diſtemper, he cannot move ſo readily, ſome Diſeaſe fetters him, ſome Corruption hath caſt a clog upon him; yet he delights in the thoughts of what he had; as a man in the former Converſes with his Friend, though now at a diſtance; and cheers up his ſoul with the thoughts that he will again return, *Pſal.* 42. 5, 11. *Why art thou caſt down, oh my ſoul! hope thou in God, for I ſhall yet praiſe him.* He grieves, becauſe he at preſent cannot do what he would; and hopes for another frame, and rejoyces in the Faith, that he ſhall repoſſeſs it: *He will turn again,* &c. *Micah* 7. 19. A natural man without an habit of Grace, may move in ſome ways outwardly good, but with ſome reluctance, and without any pleaſure in the goodneſs of the thing enjoin'd, or the goodneſs of that God who enjoins it. He may have a ſudden inclination to do a good action, but he is not pleaſed with that inclination it ſelf. *Ahab*'s Humiliation was good in it ſelf, no doubt but *Ahab* was pleaſed with it, but not as it was Humiliation, or had a likeneſs to a gracious action, or a tendency to the pleaſing God; but as it was a means of removing the Judgment threatned: ſo that his pleaſure was only in the iſſue of it: But a gracious ſoul is pleaſed with the habit it ſelf; for he conſiders it as the perfection of his Nature, regards it as an ancient Inmate, tho ſeparated from his Nature by *Adam*'s degeneracy; as friends long abſent rejoyce in one another. When this rectitude is in part reſtored, and underſtood to be of kin to it by Creation, but loſt, and now returned, there muſt needs be an high complacency in the ſoul, and a joyful compliance with it. And the ſtronger and more vigorous this inward rectitude is in habit, the more pleaſure a man hath in the exerciſe of it. As God, who is infinitely righteous in all his ways, and in all his works, has an infinite pleaſure in the exerciſe of this Righteouſneſs, and an infinite loathing of what is contrary to it, becauſe it is his infinite Nature; ſo the ſtronger the habit in a man, the more contentment there is in the exerciſe of it, becauſe his Nature is more elevated. And what is natural, is delightful; and the more natural, the more delightful. Mercy is natural to God, therefore he delights in it; and becauſe infinitely natural, therefore he doth infinitely delight in it.

* *Jacks.* Vol. 3. c. 27. p. 474, &c.

Pſal. 19.

Well then: ſince all the motions of Nature are pleaſant, the new Nature is not Inferior in the pleaſure of acting, to any other Nature whatſoever. It being the perfecteſt Nature, muſt beget the muſt delightful Operations. What a pleaſure is it to draw near to God, to melt before him, to pour out a Prayer to him, and diſſolve it ſelf into love and Affection in any Addreſs to him!

(8.) 'Tis a *permanent activity.* There is a ſpring of perpetual motion. The Fountain doth conſtantly bubble. The Sun doth conſtantly move, becauſe naturally. Whatſoever is natural, is conſtant in its poſture: Fire perpetually burns, and Water perpetually cools. What is the eſſential property of a thing, doth *competere ſemper:* A man is always rational, and ready to act Reaſon: If there be any indiſpoſition, it is not in the Soul, but in the Organ, or ill habit of the Body, which doth obſtruct the motions of the Soul, and is an unfit inſtrument for it to act by. This Habit is not a Paſſion, but a Principle; not a motion, but a ſpring of uniform motion: 'Tis wrought in the Nature, and like the heart, is continually beating. The Principle is permanent; 'tis an *abiding* anointing*: 'Tis ſettled by God, given to us in Chriſt, backt and aſſured by the earneſt of the Spirit in the heart, where this habit is ſeated. All is expreſt, 1 Cor. 1. 21, 22. *Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God, who hath alſo* (that is, beſides this) *ſealed us, and given the earneſt of the ſpirit in our hearts.* 'Tis a life and habit more fixed than that in *Adam*: His life depended upon the rectitude of his ſoul; but this depends principally upon the power of the Spirit and the everlaſting life of Chriſt. 'Tis a Water which quencheth all thriſt, and never leaves ſpringing, till it mount up to eternal life, *John* 4. 14. 'Tis perpetually active and ſpringing, till it be ſwallowed up in Glory, as Rivers in the Sea. Others may move by ſome Wires, and have ſome ſtrains of a natural Religion by ſome ſudden impulſes, which touch the ſtrings and faculties of the ſoul; but the Wires break, the touch ceaſeth, and the motion with it; it hath no living ſpring. Nay, ſometimes thoſe motions in natural men under the Goſpel, may be more quick, and warm, and violent for a time, than the natural motion of this habit; as the motion of a ſtone out of a ſling, is quicker than that of life, but faints by degrees, becauſe it is from a force impreſt, not implanted and inherent in the Nature. They are juſt like Water heated by the Fire, which hath a fit of warmth, and may heat other things; but tho you ſhould heat it a thouſand times, the quality not being natural, will vaniſh, and the Water return to its former coldneſs. But the new heart being in the new creature, cauſeth him to walk in the Statutes of God, not by fits and ſtarts, but with an uniform and harmonical motion, *Ezek.* 36 27. *Ye ſhall keep my judgments, and do them:* You ſhall treaſure them in your minds, and act them in your lives. Not but that there are in the new Creature, ſome faintings: 'Tis ſometimes more vigorous, ſometimes more weak in its motion: It hath its ſickneſſes; it meets with Wounds, but none of them to Death. Every one that is *born of the ſpirit, is like the wind**; it moves and bluſters, and when you think it is paſt away, it returns, reſumes its force, and you feel as ſtiff a motion as you did before. A man is never weary of that which is habitual to him. There may be a wearineſs *in* duty and ſervice, but not a wearineſs *of* it, ſo as to throw it off:

The Philoſopher ſaith of an Habit, ἕξις ἐυκίνητον ἢ ἐυμεταβολον, *Arist. Categ.* c. 5.

* 1 John 2. 27.

* John 3. 8.

off: but after he hath refresht and recruited himself, his habit will put him upon a delightful return to it. Where the ways of God are in the heart habitually, such shall go from strength to strength, till they appear in *Sion*, tho there may be some rests and intermissions by the way, *Psal.* 84. 5, 6. *in whose heart are the ways of them*: Some read, *the high ways of God in their hearts*, more consonant to the *Hebrew*.

(9.) *It is an orderly motion and activity.* Natural motions are orderly. As affirmative Precepts bind *semper*, but not *ad semper*; so this habit enables the soul *semper*, but not *ad semper*: I mean, not to this or that service at all times. Natural things have their stated times, places, and measures: As *trees bring forth* fruit in their season, so doth a new creature
* Phil. 1. 3. bring forth fruit *in his season**: In a season proper for that fruit. 'Tis alway producing some fruit or other according to the particular seasons, sometimes Love, sometimes Humility, sometimes Patience. This Habit is ready at hand, whence he draws out
* Dr. Goodwin Vanity of thoughts p. 14. fruits new and old: * As God doth all things in weight, and number, and measure; so doth this habit of his own implanting. As God gives every creature meat in due season, so the new creature renders God his fruit in due season. As a wicked man is always acting sin, sometimes one, sometimes another, according to the seasons of them. So doth this habit in the new Creature, act Grace, sometimes one, sometimes another.

From all these things put together, there follows.

1. *A predominancy of Grace in the New Creature.* As a state of Nature consists in the prevalency of the corrupt habit, which leavens the whole Man: So the state of Grace in a predominancy of the gracious habit, which spreads it self over the whole Soul, striving with the powerful opposite, which in part resides there still: 'tis a habit put in to mate and destroy that habit of sin which was there before; the Soul by it is made alive from the dead, *Rom.* 6. 13. *Yield your selves to God, as those that are alive from the dead.* Life Triumphs over Death; Grace over Nature; whereby the Members become instruments of Righteousness unto God, instead of being instruments of unrighteousness unto sin. 'Tis put in to guide Reason and Will, and therefore is invested with the Soveraign Power. As Sense was first in Man; but that vail'd when Reason stept into the Throne, as being a more excellent principle than Sense: so must Reason descend and give place to Grace when that comes in, as being a more excellent principle than Reason: 'tis reason it should have the Sovereignty, for it doth but regain its own right, and take possession, which by the Law of Creation it ought to have kept till violently ejected by Man. He that hath this habit, hath a Spirit of might, as well as of the fear of the Lord, the same Spirit which was in Christ, which is a *spirit of might*, Isa. 11. 2. *They that are Christs*
† Gal. 5. 24. *have crucified the flesh with the affections and lusts*†; *have*, not *shall*: as soon as ever they are Christs, which they are by this principle, a deadly wound is given to sin: such a one scorns to have any thing more to do
* Hos. 14. 8. with *Idols**; he overcomes the World, 1 *John* 5. 4. *Whatsoever is born of God overcomes the World*; He can do all things, enter the List with the strongest *Goliah*, repel the sharpest temptations, through Christ which *strengthens him*, Phil. 4. 13. so that Grace is predominant.

2. There follows from hence a *difficulty to sin.* No Creature can easily act against a rooted habit: how hard is it to make a Beast do that which is different from and contrary to his Nature? To act contrary to Nature is burthensom and intolerable. What Creature would willingly change its Element? Will a Bird sink of its own accord in the Water, or a Fish delight to leap upon the Land, whose only Element is the Water? What Creature would court the destruction of its life? What Man would willingly deform and gash his own Body? Men never do so by Nature, but when frenzy hath dispossessed them of their reason. Sin must dispossess a Christian of his Grace, before it can be easy for him to run into ways destructive to his nature and blessedness. That principle which is in all natures, must be more eminently in the highest nature, and proportionably in every nature that is of neerest approach to it. Righteousness and Holiness is the very constitution of the New Creature, *Eph.* 4. 24. *That new man which after God is created in righteousness and true holiness.* 'Tis as impossible for the New Creature to sin by the influence of habit, as for Fire to moisten by the quality of Heat, or Water to burn by the quality of Cold. 'Tis as impossible for that habit to bring forth the fruits of sin as for the Sun to be the cause of darkness; or a sweet Fig-tree to bring forth sower fruit. Yet as there is darkness in the Air, tho the Sun be up, by the interposition of thick Clouds; so is there darkness in the New Creature from the habit of sin in the Soul, which is not only a lodger, but an unwelcom *inhabitant*, *Rom.* 7. 20. *sin that dwells in me* still, and acts according to its Nature, tho much over-powered and weakened by degrees by the habit of Grace. Therefore it is a hard thing for him to sin, 1 *John* 7, 9. *he cannot sin.* 'Tis as hard for him to contradict the New Nature, as before to cross the Old. *I cannot do this wickedness*, saith *Joseph*, 'tis against the frame and disposition of my Soul.

(1.) It must be difficult to sin *against purpose of heart*, which is the lowest step of the New Nature *, * Acts 11. 23. tho it be not hard to sin against a flashy resolve.

(2.) 'Tis hard for a Man to sin, *who hath cordially chosen God for his portion*, which every New Nature doth, with a fixed resolution to keep his word, *Psal.* 119. 57. *Thou art my portion, O Lord: I have said, that I would keep thy word.* When it is carried out with a free motion to God, it cannot easily be diverted from that charming Object: he cannot but value any diversion at no better a rate than of punishment.

(3.) 'Tis difficult for him to contradict the New Habit, *wherewith he is so highly pleased*, and which he is assured hath nothing but happiness in the Womb of it.

(4.) It must be difficult for him to *act that, which by vertue of this habit he is daily in the mortification of.*

(5.) 'Tis difficult for *the habit of sin in him, to do the same acts, after it hath received a deadly wound*, as for a wounded man to do that which he could when he was sound.

(6.) This Nature cannot be in a Man *without an universal enmity to sin*, tho it may without an universal victory; this belongs to the perfection of it; but enmity to the very constitution of it, *Gen.* 3. 15. *I will put enmity between the seed of the woman, and the seed of the serpent.* He can at the best but half sin, and scarce that: he could not commit sin very freely before, because of the reluctancy of Natural Conscience; he can less freely do it now, since there is a habit of Grace in him, which doth more powerful fly in the face of sin when it appears; therefore there can be but a partial Will to it, or delight in it. The New Man in the heart can never do it, the Old Man remaining cannot fully do it, because of the contradiction it receives from the new habit. If he doth at any time sin, this New Nature can be no more pleased with it, than the nature of a Man is with the Poyson which he hath willfully taken, which will contest with it, and endeavour to expel it whether a Man will or no: so that if a New Creature be catched at a disadvantage, and be be-mired by the remaining habit of sin

in the heart, his spirit is wounded, his soul bleeds, his conscience upbraids him, he is displeased with himself, and with his sin, runs to God, searcheth into himself, calls Heaven and Earth to his assistance, sharpens his Spiritual weapons, and by vertue of this habit in him is dissatisfied, and in little ease till he hath overcome this Rebellion of Lust, dispossessed it, removed the guilt, and cast out the filth.

4. As we have considered this work as a change, a vital principle, a habit, so we will consider it *as a Law put into the heart.* Every Creature hath a Law belonging to its nature, so hath a New Creature. Man hath a Law of Reason; Beasts a Law of Sense and instinct; Plants a Law of Vegetation; Inanimate Creatures a Law of motion. A New Creature hath a Law put into his heart, *Jer.* 31. 23. *I will put my law in their inward parts, and write it in their hearts:* cited by the *Apostle, Heb.* 8. 10. 'Tis called, the *law of the mind,* Rom. 7. 23. it beginning first in the illumination of that faculty. As sin begun first in a false judgment made of the Precept of God, *You shall be as Gods, knowing good and evil.*

Now as to this *law put into the heart*, you may know what is meant by it, in some Propositions.

(1.) *This Law of the mind, or law written in the heart, is not wholly the same with the Law of Nature.*

* Taylor's *Exemp. Preface*, p. 39.

* Some indeed tell us, that it is nothing but the Law of right reason. But certainly they are mistaken it is a Law of Grace. The Law of Nature was the Law of a Covenant of Works; this Law of the Mind is the Law of the Covenant of Grace. The Law of Nature is in all men; this Law of Grace only in some: the Law of Nature was in *Paul* before his Conversion, this Law of the Mind was in him upon his Conversion. The Law of Nature consists not of Faith in a Mediator; but Faith is a main part of the Law of Grace. The Law of Nature acquaints not a Man with the knowledg of all sins, not with unbelief; this Law of Grace doth; for the conviction of this, is a Work of the Spirit, *John* 16. 8, 9. *Of sin, because they believe not in me.* The Law of Nature is the general Work of the Mediator in all Men, *who enlightens every man that comes into the world* *. This is the peculiar Work of the Mediator by his Spirit, in the hearts of those that believe: the Law of Nature doth not oppose sin as sin, this Law of Grace doth: the Law of Nature is no part of Sanctification, for this is in Men that are born of the flesh, are flesh still; but the Law of the Mind is a part of Sanctification, and wars against the Law of the Members: there is indeed a war and a contest from the Law of Nature against some gross sins, but not against the Law of sin in the Members. As sin wars against the Law of the Mind as a Law of direction; so the Law of the Mind, or the Law of Grace, wars against sin, as it is a Law which pretends to guide and order the ways of a Man:

* John 1.9.

(2.) *Yet it is the restoring of that Law, which was the Law of Nature Originally.* It is a renewing in the heart that Law, which was writ in the heart of *Adam*, *Eph.* 4. 24. *That new man which after God is created in righteousness and true holiness*; or after God *was* created, κτισθεντα, alluding to that Righteousness wherein *Adam* was created, lost by him, and restored by Christ: This Righteousness which *Adam* had, was the first Righteousness of the Law. Holiness towards God which includes the duties of the first Table. Righteousness, including the duties of the second Table. And Truth being added (as it may be referred both to Holiness and Righteousness) shews the sincerity of it in the manner and the end of being Holy to God, and Righteous to Man. This was the Law written in the heart Originally, which was defaced by the fall; and whatsoever relicks there were of this Law in man, were only upon the account of the Mediation of Christ; 'tis this Law which is new Engraven in the Soul by Regeneration. God doth not say, I will write another Law in their hearts, but *my Law* *; that which was my standing Law, my Law to *Adam* and to your Fathers. The Law written in the heart is not substantially distinct from that in the Nature of *Adam.* Man by his fall did blot this Law, lost his Righteousness, had an enmity in his heart to it, and to the very reliques of it. He *is not* naturally *subject to the Law*, nor can be, as it is the Law *of God*, because of his enmity to God *; the Law of sin had taken place instead of it. Regeneration is a taking down the Law of Sin, and fixing the Law of God in its due place and posture.

* Jer. 31. 33.

* Rom. 8. 7.

(3.) *This Law is written in the heart wholly.* The whole Law; every command which hath the print of God upon it, is written there. As God writ his whole Law in Tables of Stone, so he writes the whole Law in the *fleshly tables of the heart* *. 'Tis true Holiness and Righteousness; true, as to its essential and integral parts. God doth not write one part of the Law upon the heart, and leave out another; 'tis not a moiety of it, the impression of one command, and the defect of another. If it were not the whole Law, something belonging to the essence of a New Creature would be wanting; It would not be a New Creature, because it would be a Monster, wanting something necessarily requisite to the constitution of it; and would not be a New Creature according to the Original Copy. Where there is an agreeableness in one Nature to another, 'tis to the whole Nature, the Nature of the Soul to the Nature of the Law.

* 2 Cor. 3. 3.

(4.) *This Law written in the heart doth not make the outward Law useless: for that is still a Rule.* This inward Law written in the heart is a conformity to the outward Rule; and therefore is not a Rule it self. The Law in the heart is imprinted by the external word in the hand of the Spirit; and therefore to try the truth of the Law within, we must have recourse to the Law written. If a Man hath notions of any human Law, he must consult the Law written, to know whether his notions of it be right, and whether his actions be according to the Letter and Reason of the Law, or no: as the Law of sin within a man is not the rule of judging of sin, but the Law of God; so neither is the Law of Grace within the Rule of judging good, but the Word of God. The Law within, tho it be commensurate to the Law in its essential parts, yet it is imperfect as yet; but a Rule ought to be *perfect**, and so the written *Law is* ‖. 'Tis this Law written in the *word*, that we are to *take heed to*, for the *cleansing* of our *ways. Thy word have I hid in my heart, that I might not sin against thee.* When this writing of the Law in the heart was promised, *Verse* 11. there was also an inward teaching promised, *Jer.* 31 32. *And they shall teach no more every man his neighbour, saying, Know the Lord:* Which is spoken in regard of the abundance of the knowledg which should be in the time of Gospel Light, above what was in the twilight of *Jewish* Ceremonies: So that the weakest Christian under the Gospel knows more of God and his Attributes in Christ, than the greatest *Jewish* Doctor did before the coming of Christ. This was not so understood by Christ, as if teaching others were utterly useless: For then why should he institute *Apostles, Pastors, Teachers*, &c. and promise to be with them to the end of World, if this promise of inward teaching made outward teaching useless?

* Psal. 19. 7. ‖ Psa. 119. 9.

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In like manner, neither doth the writing the Law in the heart, make the outward written Law uſeleſs, but rather it doth eſtabliſh and advance it, and the eſteem of it. The outward Law is the rule; as the Model of a Houſe is the rule by which a Carpenter is to make a Building, and to which he is to conform that *Idea* he hath in his mind of it; but that *Idea* or Figure of it which he hath in his mind, is to be ſuted to that Rule which is preſcribed to him in the outward pattern; and therefore that pattern is to be conſulted with. The Law of God is of eternal duration; and as it is a Law of Holineſs and Love of God, doth oblige every reaſonable Creature, in what condition ſoever he be, whether of Nature, Grace, or Glory.

Queſt. *Whereon doth this Writing of the Law in the heart conſiſt?*

Anſw. (1.) *In an inward knowledge of the Law, and approbation of it in the Underſtanding.* The knowledge of Righteouſneſs, and the being of the Law in the heart, are put together as the proper Character of the People of God, *Iſa.* 51. 7. *Hearken to me ye that know righteouſneſs, the people in whoſe heart is my law.* Leſt they ſhould think a knowledge were enough, he adds, *in whoſe heart is my Law*; not in the head, but in the heart. There is in a renewed Underſtanding, a Principle teaching how to make uſe of the Law. 'Tis like the inward skill of a *Pilot*, who guides the Ship by the Compaſs and Rudder. The outward Law is the Compaſs by which we muſt ſteer; the inward Law is the practical knowledge of this; an inward skill to make application of it to particular occaſions. The Word of God being a Seed, doth, as every Seed, produce a Being like it ſelf, and like that Plant whoſe Seed it is; from the Seed of Corn ariſeth a Grain of the ſame nature. This *Seed* being ſown firſt in the Underſtanding, is there cheriſhed, and grows up in Principles and Thoughts agreeable to it ſelf, whereby the mind becomes the *Epiſtle of Chriſt* *, and an Ark to preſerve the Tables of the Law; whence *David* ſpeaks of his *ſoul keeping* God's Teſtimonies, and not *forgetting them* †. The new Creature by its new Light ſees an amiableneſs in the Law, a holineſs in the Precepts, and a filthineſs in himſelf thereby.

* 2 Cor. 3. 3.

† Pſal. 119. 167. Pſal. 119. 16.

(2.) It conſiſts *in an inward conformity of the heart to the Law.* The Soul hath a likeneſs to the Word and Doctrine of the Goſpel within it; 'tis delivered into that Mould, *Rom.* 6. 17. *You have obeyed from the heart that form of doctrine into which you were delivered.* He conſiders the Goſpel as a Mould, and the *Romans* as a Metal poured into it, and putting on the form of it. As melted Metal poured into a Mould, loſes its former form, and puts on a new ſhape, the ſame Figure with the Mould into which it is poured: The Soul which before was a Servant of Sin, and had the Image of the Law of Sin, being melted by the Spirit, is caſt into the Figure and Form of the Law. As when a Seal hath made its impreſſion upon Wax, the ſtamp in the one anſwers exactly to the ſtamp on the other, put the Seal on again, and they both will meet as cloſe as if they were one body, the Wax will fill every cavity in the Seal; but put this Seal to any impreſſion made by another Seal, there will be an inequality, the ſtamp on the Seal and that on the Wax will not cloſe. The Law of Sin and the Law of God being contrary impreſſions, cannot cloſe together; but the Law of Grace in the heart, and the Law of God, cloſe; they being but one and the ſame ſtamp. So that when any Command of God appears, a new Creature finds ſomething within it of kin to it; as a natural man finds ſomething ready to cloſe with Sin upon the appearance of it. The Heart anſwers to the Law as a Lock to a Key, ward for ward; ſometimes it may not anſwer, but reſiſt, as a Lock doth, becauſe of ſome ruſt or ſome filth got up into it; but then it needs not a new making, but a new cleanſing, to anſwer exactly to the Key of the Law: So that as the *Gentiles having not the law, are a law to themſelves* *, having it writ upon their minds in thoſe notions common to Mankind; ſo the new Creature, if he had not the written Law, would be a Law to himſelf. So natural is this Conformity, that were there no Law without, the renewed Soul would naturally be carried out in the ways of Holineſs *. The *Law*, ſaith the Apoſtle, *is not made for a righteous man*: 'tis not chiefly intended for the righteous, but for the unrighteous, who would not ſtir one ſtep in any good action without it, and will hardly ſtir with it. There would be no need of any written Law in a Commonwealth, if all men had an exact Juſtice and Righteouſneſs in their own minds; and did jointly conſpire to the good of the Community. But when Diſturbers of the Peace and common Welfare ſtart up, there is need then of publick Laws to reſtrain them. But there is no need of a publick enacting of a Law for them that are good, becauſe what the Law enjoins, they do by their own judgment and inclination. So that what a new Creature doth in obſervance of the Law, is from natural freedom, choice, and judgment, and not by the force of any threatnings annex'd to it.

* Rom. 2. 14.

* 1 Tim. 1. 9.

(3.) It conſiſts *in a ſtrong propenſion to the obedience of it.* As there was a ſtrong *impetus* in the old Nature, inclining it to ſin; ſo there is a ſtrong impulſe in the new Nature, biaſſing it to obſerve the Commands of the Law. In this reſpect it is chiefly called a *Law written in the heart*, in regard of the efficacious Vertue of this new Nature, ſweetly conſtraining, and directly conducting to the performance of it. The Law without us commands us; the Law within conſtrains us: That enjoins a thing to be done; this inclines us to the doing of it. The *firſt Law* is written in the *Scripture*, or in the Conſcience, whereby we judge thoſe Commands to be kept; the other conſiſts in the propenſion of Love, or Faith working by Love. As the impulſe of Concupiſcence is called *the law of ſin* *, ſo the impulſe of Grace is called the Law in the Heart; not as a thing diſtinct from the Law without, but only a counterpart of it; an Indenture anſwering to the other. They are but two parts united between themſelves, and compoſe one perfect Law: one as the direction, the other as the practiſe: That lays the injunction, this embraceth it; and as naturally from the diſpoſition of the new Nature, as he did embrace the Law of Sin from the diſpoſition of the old. 'Tis a powerful, operative Law of the Spirit of Life, which ſets us free from the *Law of ſin and death* *; not a dead Letter, but an active Principle, quickning the Heart to cloſe with the Law, and delivering it from that which was the great hindrance to it. As the Devil doth act in *mens hearts* *, not perſonally, but by a Principle in the heart, the Law of Sin; ſo doth the Spirit of Life, by the Law of Grace: for being writ by a living Spirit, it is a living Law. This is the chief intent of the whole new Creation, to cauſe us to walk in God's Statutes *. *Pſal.* 37. 31. *The law of God is in his heart, none of his ſteps ſhall ſlide.* The Soul being thus evangeliz'd and ſpiritualiz'd, may be ſaid to do by Nature the things contained in the Goſpel, as the *Gentiles* are ſaid to do by Nature the *things contained in the law*, Rom. 2. 14. becauſe there was a Law of Nature engraven in them.

Suarez *de legib.* l. 10. c. 3. p. 4.

* Rom. 7. 25.

* Rom. 8. 2.

* Eph. 2. 2.

* Ezek. 36. 26, 27.

(4.) It conſiſts *in a mighty affection to the Law.* What is in the Word a Law of Precept, is in the Heart a Law of Love: what is in the one a Law

of Command, is in the other a Law of Liberty.
* Gal. 5. 14. *Love is the fulfilling of the Law* *: The Law of Love in the Heart, is the fulfilling the Law of God in the Spirit. It may well be ſaid to be written in the heart, when a man doth love it. As we ſay, a beloved thing is in our hearts, not phyſically, but morally; as *Calais* was ſaid to be in Queen *Mary*'s heart: They might have look'd long enough, before they could have found there the Map of the Town; but grief for the loſs of it kill'd her. 'Tis a Love that is unexpreſſible. *David* delights to mention it in *Two Verſes* together, *Pſal.* 119. 47, 48. *I will delight my ſelf in thy commandments, which I have loved: My hands will I lift up to thy commandments, which I have loved:* and often in that *Pſalm* reſumes the Aſſertion. Before the new Creation, there was no affection to the Law: It was not only a dead letter, but a deviliſh letter in the eſteem of a man: He wiſh'd it ras'd out of the World, and another, more pleaſing to the fleſh, enacted: He would be a Law to himſelf. But when this is written within him, he is ſo pleaſed with the inſcription, that he would not for all the world be without that Law, and the love of it: whereas what obedience he paid to it before, was out of fear, now out of affection; not only becauſe of the Authority of the Lawgiver, but of the purity of the Law it ſelf. He would maintain it with all his might againſt the power of Sin within, and the powers of Darkneſs without him. He loves to view this Law; regards every lineament of it, and dwells upon every feature with delightful raviſhments. If his eye be off, or his foot go away, how doth he diſſolve in tears, mourn and groan, till his former Affection hath recovered breath, and ſtands upon its feet? If he finds not his heart anſwering the Law, he longs after the Precepts, as the Prophet ſaith, *Pſal.* 119. 40. *I have longed after thy precepts, quicken me in thy righteouſneſs.* He longs to join hands again with the holineſs of them. As his heart is inclined to obey it, ſo it is wounded upon any neglect of it, and never at eaſe, till he be reduced to his former delight in it. He hath no mind ever to part with it, becauſe of its intrinſick goodneſs, as well as conveniency for him. 'Tis his pleaſure, not his confinement; his ornament, not his fetter: He hates every thing that is contrary to it. How doth *Paul* grieve, and groan under *the body of death*, when he conſidered what oppoſition *the law in his*
* Rom. 7. 23, 24. *members* made againſt *the law of his mind* *? The law in his Members *brought* him *into captivity to the law of ſin:* Then, *Oh wretched man that I am*! though he knew he was in part delivered from it: How doth he long for a perfect redemption from his ſhackles, which hindered him from following the law of his delight! And he that never murmured at his ſufferings, but could glory in perſecutions and death for Chriſt, ſeems to be impatient till he could hear the laſt expiring groan of this Enemy: All which was the effect
* Ver. 22. of his *delight in the law of God after the inward man* *. And that this writing the Law doth principally conſiſt in this affection, thoſe two expreſſions, *Putting the law into the inward parts*, and *Writing it in the heart*, intimate. The Nature of man being enmity againſt the Law of God, the writing it argues not a change of the Law, but a change of the frame of the heart to the Law, that ſhould be ſo faſhioned, that the Law ſhould reign there, and all his Affections ſubſcribe to it. As the *writing the law* in the heart of Chriſt, was nothing elſe but the agreeableneſs of
* Pſal. 40. 8. the Mediatory Law to him, and his *delight in it* *; ſo it is with a new creature.

(5.) It conſiſts *in an actual ability to obey.* Writing the Law in the heart, implies a putting a power and ſtrength into the ſoul, enabling it to run the ways of God's Commandments, as well as to incline the heart and affections to them; the promiſe is made to the latter times: Not but that the ancient *Patriarchs* were regenerate; but not by the Law; not by any Covenant of Works: This Ability did not reſide in the Law, but was transferred to them from the Goſpel. In this reſpect it is called *a Letter* *, becauſe it * 2 Cor. 3. 6. did only inſtruct the eye, or ear, when read, or heard; this teaches the heart; *that* a killing Letter, *this* a quickning Spirit; that exacted the obſervance of its Precepts, but writ nothing in the heart to anſwer it, but condemned upon neglect; *This* commands the obſervance of the Law, and gives an ability evangelically to perform it. *That* was a miniſtration of *Condemnation*, this of *Righteouſneſs* *: *That* * 2 Cor. 3. 9. could do no other but condemn, becauſe it gave no intrinſick power to obſerve it. 'Tis through Jeſus Chriſt that we are enabled by vertue of this inward Writing, to ſerve with our minds the Law of God, though in our fleſh we be captivated by the law of Sin. As an unregenerate man is dragged to any good, but willingly obedient to the motions of Sin; ſo a regenerate man is ſometimes under the rape of Sin, but is willingly obedient to the motions of Grace. So that the Law is written in the heart, in reſpect of the *aſſent* of the Underſtanding, *conſent* of the Will, *pleaſure* of the Affections: In the Underſtanding, by the clearneſs of the light of Faith; in the Will, by the heat of the fire of Love. In the Underſtanding there is a judicious approbation of it; in the Will, a motion to it, cloſing with it, and an affection to keep it; and according to its ability, an endeavour to keep pace with it.

5. The *Fifth* thing. As there is a vital Principle, an Habit, a Law written in the heart; ſo *there is a likeneſs to God in the new creature.* Every Creature hath a likeneſs to ſomething or other in the rank of Beings: The new Creature is framed according to the moſt exact Pattern, even God himſelf. In this the form of Regeneration doth conſiſt. The new Creature is begotten; begotten then in the likeneſs of the Begetter, which is God. As Sin is the impreſſion of *Satan*'s Image, which was drawn over all by the Fall; ſo renewing Grace is the impreſſion of the Image of God; for it is a quite contrary thing to Corruption. This likeneſs to God was man's original happineſs in Creation, and is his reſtored happineſs in Redemption. *Col.* 2. 10. *renewed in knowledge after the image of him that created him.* His miſery conſiſted in loſing it; our felicity therefore doth conſiſt in recovering it. Hence it is called a *divine Nature* *. Every thing receives its denomination * 2 Pet. 1. 4. from the better part. A man is denominated rational, though he hath both a ſenſitive Principle common with Beaſts, and a vegetative or growing Principle, common with Plants; ſo a new Creature is denominated divine, becauſe Grace, a divine Principle, is ſuperior in the Soul. Every perfection in the Creature is ſuppoſed to be eſſentially ſomewhere. Every impreſſion ſuppoſeth a Seal that ſtampt it; every ſtream a Fountain from whence it ſprang; every beam a Sun from whence it is ſhot. Grace being the higheſt perfection of the Creature, muſt be ſomewhere eſſentially: Where can that be but in God? His Womb and Power is the Womb that bare it, and the Breaſts which gave it ſuck: It muſt then have a reſemblance to him, as a Child to the Father, the Copy to the Original. We are ſaid to be *born of God* *. Now to be born of any thing, is to * 1 Joh. 3. 9. receive a form like that, which the generating perſon hath. But,

(1.) *'Tis not a likeneſs to God in eſſence:* 'Tis *no participation of the eſſence of God.* 'Tis a Nature, not the Eſſence; a likeneſs in an inward diſpoſition, not in the infinite Subſtance, which is communicated by Generation, only to the Son, and by Proceſſion to *Naturale eſſe Dei*, is not communicated.

the

the Holy Ghoſt. The Divine Eſſence is incommunicable to any creature. Infiniteneſs cannot be repreſented, much leſs communicated. Man is no more renewed according to God's Image, than he was at firſt *created according to it* *; which was not a communication of the Divine Eſſence, but of a righteouſneſs reſembling the righteouſneſs of God, according to the capacity of *Adam*'s Nature; which Image of God in *Adam*, is by the *Apoſtle* reſtrained to that of *righteouſneſs and true holineſs* *. The likeneſs in a ſtate of Glory, is founded upon a *ſight of God as he is* †; which may more properly be meant of the ſeeing of Chriſt, as he is in Glory: for the *Apoſtle* goes on in the Diſcourſe, without naming of Chriſt; but without queſtion, means him, *ver.* 5. when he ſaith, that *he was manifeſted to take away our ſins.* We ſhall be like him, as we ſhall ſee him; Therefore not in Eſſence. His Eſſence is concluded by moſt, to be inviſible, even in Glory. How can finite Creatures behold an infinite Being? He muſt be God that knows God's Eſſence. We ſhall underſtand him in his Bowels, as a Father; in his wiſe Acts, as a Governour; in his judicial Acts, as a Juſtifier; in his merciful Acts, as a Reconciler: We ſhall ſee him in all his Relations to us. Such a Viſion we ſhall have, whatſoever it is, which ſhall transform us into as high a likeneſs to him, as a finite creature is capable of. There can be no participation of the ſubſtantial perfections of God, which are incommunicable: for then it would not be a participation, but an Idenity, Oneneſs, or Equality. God put in one Letter, and the chiefeſt of his Name *Jehovah*, ה, which is Twice repeated in it, into the Names of *Abraham* and *Sarai*, reckoned *Nehem.* 9. 7. as one of his favours to *Abraham*; but not the whole Name; that is incommunicable; and *Jacob*'s Name is changed to that of *Iſrael*, putting in a communicable Name of God.

* Gen. 1. 27.

* Eph. 4. 24.

† 1 John 3. 2

2. *Yet it is a real participation.* 'Tis not a Picture, but a Nature: 'Tis Divine. God doth not buſie himſelf about Apparitions. 'Tis a likeneſs, not only in Actions, but in Nature. * If God communicates to the Creature, a ſingular participation of the divine Viſion, and divine Love, why may he not alſo give ſome excellent participation of his Nature? There is a Nature; for there is ſomething whereby we are conſtituted the children of God: A bare Affection to God doth not ſeem to do this. Love conſtitutes a man a Friend, not a Son, and Heir by Generation. The *Apoſtle* argues, *If children, then heirs* *. He could not argue in a natural way, If Friends, then Heirs. And the Scripture ſpeaks of Believers being the children of God, by a ſpiritual Generation, as well as by Adoption. So that Grace, which doth conſtitute one a child of God, is another form whereby a Divine Nature is communicated. Generation is the production of one living thing by another, in the likeneſs of its Nature; not only in the likeneſs of Love; ſo is Regeneration. Were not a real likeneſs attainable, why ſhould thoſe Exhortations be, of being *holy as God is holy, pure as he is pure* *? The *new creature* receives the Image of God; not as a Glaſs receives the Image of a Man, which is only in appearance, no real exiſtence; and tho it be like the perſon, yet hath no communion with its Nature: but as Wax receives the Image of the Seal; which tho it receives nothing of its ſubſtance, yet receives exactly the ſtamp, and anſwers it in every part: So the Scripture repreſents it, *Eph.* 1. 13. *You were ſealed with that holy ſpirit of promiſe.* Something of God's Perfections are in the New Creature by way of Quality, which are in God by way of Eſſence. In a word: 'Tis as real a likeneſs to God, as the Creature is capable of, laid in the firſt draughts of it in Regeneration, and compleated in the higheſt meaſures in Glory.

* Suarez *de gra. lib. 6. cap. 12. numb* 3. 10.

* Rom. 8. 17.

* 1 Pet. 1. 15.

1 John 3. 3.

(3.) *'Tis the whole image of God, which is drawn in the New Creature. 'Tis the image of God* *; not a part: A Foot, or a Finger, is but the Image of thoſe parts, not of a man. The Members in a child anſwer to thoſe in a Parent, that is but a chip from the body of his Father, tho not in ſo great a proportion. The Image of a Man hath not only the Face, or Eyes, but the other Members. Tho a Chriſtian may have One or Two parts of this Image, more beautiful than the reſt; as a man may have a ſparkling Eye, that hath not a proportionable Lip; yet he hath all the Members of a Man. The *Painter*'s skill appears in ſome lineaments more than in others. So the Spirit's wiſdom appears in making ſome eminent in one Grace, ſome in another, according to his good pleaſure; yet the whole Image of God is imprinted there; it would be elſe not a likeneſs, but a monſtrous birth in defect. *The fruit of the ſpirit is in all goodneſs, righteouſneſs, and truth* *: And therefore the immediate effect of the Spirit in the Soul, is the engraving all goodneſs, righteouſneſs and truth in the eſſential parts of it. As God's Nature is holy, his perfections holy, his actions holy; ſo holineſs beautifies the Nature, ſpirits the Actions, and is writ upon all the Endowments of a renewed man. There is an impreſſion of the Wiſdom of God in the Underſtanding, and of the Holineſs of God in the Will.

* Col. 3. 10.

* Eph. 5. 9.

(4.) 'Tis *more peculiarly a likeneſs to Chriſt, wherein we partake of his Nature. He that doth righteouſneſs is righteous, as Chriſt is righteous* *. There is a real likeneſs to Chriſt in righteouſneſs, tho not an equal perfection. The New Nature is a draught of Chriſt; ſomething of Chriſt put into the ſoul; ſuch a likeneſs to Chriſt, that it ſeems to be (as it were) another Chriſt; as the Image of the Sun, ſeems to be another Sun, in a Pail of Water; therefore called a *forming of Chriſt in us* *. Not by any communication of his ſubſtance, either of the Divine, or Humane Nature; but by conveying ſuch Affections into us, which bear a likeneſs to the Affections of Chriſt. Hence we are exhorted to have *the ſame mind which Chriſt had* *; and *to arm our ſelves with the ſame mind* ‖; which ſuppoſeth ſuch a mind put into the New Creature, which he is to excite, and put into actual exerciſe. And the *Apoſtle* ſpeaks of a conformity to Chriſt in his Death and Reſurrection *. And God did *predeſtinate* all his own *to be conformed to the image of his Son* ‖. Jeſus Chriſt conformed himſelf to us, by aſſuming the Humane Nature; and God conforms us to Chriſt, by beſtowing upon us a Divine. Hence we are ſaid to be the *ſeed of Chriſt*, Iſa. 53. 10. Not a carnal ſeed, as the *Jews* ſay; and therefore deny Chriſt to be the *Meſſiah*, becauſe he left no Poſterity. Whereas ſeed is ſpiritually underſtood: As in the Firſt Promiſe, the ſeed of the Serpent, or the *Devil*. *Devils* do not beget, but Metaphorically, as they inſtill their curſed Principles into men. So Chriſt ſows his Principles in us, whereby we become his ſeed. Hence alſo renewed men are called *his fellows* *. If Fellows with him in the Covenant, and Fellows with him in Glory, Fellows alſo with him in his Diſpoſition of loving Righteouſneſs, and hating Iniquity. This Diſpoſition was the inward motive of his Death, and the foundation of his Advancement. Without this diſpoſition we cannot be conformable to him in his Death, and conſequently not his Fellows in his Advancement. The New Creature is a likeneſs to Chriſt; therefore called the *New Man*; as the Natural Man is like to *Adam*, therefore called the *Old Man*. The New Man and Old Man are titles of *Chriſt* and *Adam*, and tranſferred upon others by a *Figure* *. Theſe are the heads and Roots of the two diſtinct Bodies of Men in the World. All are in the *Old Adam* by Nature, and

* Phil. 2. 5.

‖ 1 Pet. 4. 1.

* Phil. 3. 10.

‖ Rom. 8. 29. συμμόρφους, *of the ſame form and ſhape.*

* Heb. 1. 9.

* *Metonymia cauſæ pro effectu.*

and ſo partake of the Old Man. All believers are in the *New Adam* by Faith, and ſo partake of the nature of the New Man: as we did partake of *Adam*'s nature by our natural birth, ſo we partake of the nature of Chriſt by our Spiritual; by the one we have the *Image of the Earthly*, by the other the New Creature hath the *Image of the Heavenly* *; the one derives Sin, the other Righteouſneſs: they both imprint their Image according to the quality of their extraction. Chriſt is full of Purity, Righteouſneſs, Charity, Patience, Humility, Truth, and in a word, all the parts of Holineſs; then the Form and Image of Chriſt in the New Creature, can be no other, than a lively repreſentation of thoſe Divine qualities: a Soul glittering with Goodneſs, Humility, *&c.* which the *Apoſtle* comprehends in two words, *Righteouſneſs and true Holineſs*. Therefore if there be not a likeneſs to Chriſt in the frame and qualities of our Souls, we are not born of him. No Man will ſay an Ox, or a Sheep, or a Dog deſcends from *Adam*, becauſe they have not the likeneſs, ſhape and qualities of *Adam*; neither can any man without ſuch a likeneſs to Chriſt in Faith, Humility, Patience, Love, Obedience, and minding the Glory of God, number himſelf in the Spiritual ſeed of Chriſt. He retains the nature poyſoned by the Serpent, creeping upon the earth, feeding upon the duſt; not the nature formed by the Eternal Spirit.

* 1 Cor. 15. 48, 49.

(5.) *'Tis a likeneſs to the Spirit, which is the immediate cauſe of it.* Therefore the New Creature is called *Spirit* in the abſtract, as a Natural Man is called Fleſh in the abſtract, *John* 3. 6. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit:* As that which is born of the Fleſh, is like to Fleſh in its Nature; ſo that which is born of the Spirit, is like to the Spirit in its Nature; As Light in the Air being the Natural effect flowing from the Sun, is like to that Light which is in the Sun: Its reliſhes, delights, breathings, are according to its Spiritual Original. Its motions, purpoſes, diſpoſitions, are like thoſe of the Holy Ghoſt, of whom it is born. The principles and impreſſions in the Nature muſt be agreeable to thoſe the Spirit hath. The Spirit is a Spirit of Holineſs, Grace, Love and Zeal to the Glory of God; his office is to exalt and glorify Chriſt. If we are renewed, then we ſhall have the ſame draught in our hearts, the ſame deſign, the Fleſhly principle will be changed into Spiritual. They will be habitual too, as the frame of the Holy Spirit is; a Natural Man may do ſome acts that look like Spiritual, by fits and ſtarts, but there is no ſettled principle. Whereas the Spirit in a New Creature is a Spirit of Meekneſs, and curbs the Paſſions; a Spirit of Humility, and overthrows Pride; a Spirit of Zeal, and fires the heart; a Spirit of Power, and arms the Soul againſt ſin; a Holy Spirit, and therefore cleanſeth it; an Heavenly Spirit, and therefore elevates it.

Queſt. *Wherein doth this likeneſs to God chiefly conſiſt?*

Anſw. 1. *In a likeneſs of affections.* God is no Bodily ſhape; we cannot be like him in our Bodies, but in our Souls, as they are Spirits: but if there be a diſſimilitude of affection and diſpoſition, the unlikeneſs to God is greater than a likeneſs to him in point of the Natural Being. There is no draught of this Image in us, unleſs we have a conformity of affections to God; 'tis then chiefly evidenced by a delighting in him, by *Faith* and *Love*, wherein we bear a reſemblance to him in his affection to himſelf; by delighting in his Image in others, wherein we imitate his affection to his Creatures. He that loves not that Image of God which in viſible, cannot love the inviſible Original, 1 *John* 4. 12, 20. and ſo having no likeneſs to God in his Affection, can have no likeneſs to him in his Nature. And the *Apoſtle* poſitively affirms, That *he that loves, is born of God*, 1 *John* 4. 7. The New Creature extends its Arms to every thing which hath a reſemblance of that whoſe Image it bears. The Divine Nature is chiefly ſeen in the Objects of the Affections: when they are ſet upon the ſame Objects, and in a like manner as Gods and Chriſts are. When we grieve moſt for ſin, for this grieves the Spirit; when we deſire moſt an inward Holineſs, this God moſt longs for; *Oh that there were ſuch an heart in them!* When we hate ſin as God hates it, becauſe of the inward filthineſs; when we love Grace as God loves it, becauſe of its native beauty; when we can love God and Chriſt above all the World, and other things in order to him and his Glory; when we can truſt Chriſt with all our concerns, as God doth truſt him with his Glory; then, and not till then, there is an Image of God in us, which God values above all the World. When the Soul is thus touched and quickned by Grace, ſhe can no more ſtrip her ſelf of the Object and manner of her Affections, than ſhe can of the Affections themſelves. And when ſhe doth reach out her ſelf to all that is good, and hath a complacency in it, 'tis her happineſs, becauſe it is the great likeneſs to the ſpring of happineſs. When we have the like Affections with God, we have in our meaſure a like happineſs and bleſſedneſs with God.

2. *In a likeneſs of Actions.* Men by ſin are *alienated from the life of God* *, by reſtoring Grace then they are brought to have Communion with God in his life, to live as God lives; by Nature Men live the life of Beaſts and Devils; by Grace they come to live the life of Chriſt. If he lives then the life of God, he muſt be conformable in his actions to the acts of God. No Nature is ſtript of Affections and Actions proper to it; it would be elſe a *Picture* without breath, a Body without motion, a liveleſs colour. The Divine Image is not a painted Statue, but an active Being. The nearer any thing approacheth in its Nature to the Fountain of Life, the more of livelineſs and activity it muſt needs partake of. The communicable perfections of God are inſtampt upon the Soul as a pattern to imitate, and as a principle to quicken. A New Creature acts like God; as melted and enflamed Gold will act after the nature of Fire, by the aſſiſtance of that quality communicated by the Fire to it; ſo doth the Soul by that Divine quality it partakes of. 'Tis as impoſſible that this Image of God can produce any thing but Divine acts, as that the Image of the Sun in a burning-glaſs ſhould produce a darkneſs and coldneſs in the Air. There will be the manifeſtation of the Life of Chriſt in the motions of our Soul, as the *Apoſtle* ſpeaks in caſe of *ſufferings* for him there will be in our Bodies *. Natural Men are called the Devils Children, becauſe they reſemble him in Nature and Works, egging on to ſin, delighting themſelves in their *own and others iniquities* ‖: ſo renewed Men are Gods Children, becauſe they live the Life of God, and abound in the *Works of God* *. As there is the ſame Nature, and the ſame Spirit which Chriſt had, there will be a following of him in his Works: all Creatures of the ſame *Species* have the ſame inſtinct, the ſame nature, the ſame acts that the firſt Creature of that kind had Originally in its creation. Grace being a new excellency advancing the Soul to a higher ſtate, endues it with a more noble kind of Operation. Nothing is lifted up to a more perfect ſtate of Being, but in order to a more perfect manner of Acting; If a Beaſt ſhould be elevated to the nature of Man, would you then expect from him the actions of a Beaſt ſtill? And can any have the implantation of the Divine Nature, who hath only

* Eph. 4. 17.

Intellectus reformatus in Deum agit tanquam Deus, ſay the Platoniſts.

* 2 Cor. 4. 10.

‖ John 8. 44.

* 1 Cor. 15. 58.

only the actions of a man, which bear no reſemblance to God?

3. This *likeneſs to God conſiſts principally in a likeneſs to him in Holineſs.* 'Tis only *he that doth righteouſneſs, is born of him.* 1 John 2. 29. *If you know that he is righteous, you know that every one that doth righteouſneſs, is born of him.* 'Tis by this the Children of God are manifeſt from the Children of the Devil, 1 *John* 3. 10. in doing Righteouſneſs. If we are unlike to God in this, we are like him in nothing; God hath not a pretence of Holineſs, but a real Purity. He that hath not *eſcaped the corruption that is in the world through luſt*, is no *partaker of the divine nature*; the *Apoſtle* puts that as a neceſſary qualification, 2 *Pet.* 1. 4. If by afflictions good men are partakers of Gods Holineſs, much more by Regeneration. *Heb.* 12. 10. *He chaſtened us for our profit, that we might be partakers of his holineſs.* If God aim in his corrections at the bringing his People to partake with him in Holineſs, as a Father doth at the reformation of his Child, that he may be a follower of his vertues; much more doth God aim at it in Regeneration, when a Spirit of Holineſs is infuſed into the Soul. The New Creation is a drawing this excellency of God in the Soul: If any Attribute lift up his head above another, 'tis this; In this we chiefly are to imitate him; this is the greateſt evidence of the *Divine Nature.* By ſin we *come ſhort of that which is the glory of God**; by the renewing of the Soul we attain the Glory of God; that is, attain a ſtate of Holineſs, and at laſt a perfection of it, a communion with him in Holineſs here, and a full enjoyment of it hereafter. Whatſoever our fancies, our hopes, our preſumptions are, if this be not drawn in our Soul, if we have not an internal Holineſs, we are not New Creatures, and therefore not in Chriſt.

* Rom. 10. 1.

USE 1. It ſerves for *Information.* If Regeneration be ſuch an inward change, a vital principle, a Law put into the heart, the Image of God and Chriſt in the Soul: Then,

1. *How few in the World are truly New Creatures?* Is the Law tranſcribed in many mens lives? Nay, can we all read it Copied in our own hearts? Cannot many ſee the Image of the Devil ſooner than the Image of God in their own Souls? Is not the Law of Sin writ in Text Letters, and with many flouriſhes; when the Law of God is writ in Characters hardly legible, and crouded into a narrow room? How many are changed from Childhood to Youth, from Youth to Manhood, from Manhood to Age, and the Old Nature ſtill remaining in its full ſtrength, and the body of death more vigorous than twenty or thirty years ago? *Changed years, and unchanged hearts,* are a very ſad ſpectacle.

(1.) *Prophane men are numerous.* None will offer to rank theſe in the number of New Creatures. Such naſty Souls are no branches of Chriſt, nor habitations for him; we read of the Devil in Swine, but never of our Saviour in Swiniſh Souls. Are ſuch Regenerate? Can Brambles be ever accounted Vines, or Thiſtles, Fig-trees? Theſe rather look like Helliſh than Divine Creatures; Diabolical, not God-like natures. A devotedneſs to the ſins of the fleſh is inconſiſtent with the Circumciſion made by Chriſt, *Coloſ.* 2. 11. *putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt:* that is, the body of ſins which exert themſelves in the fleſh or natural Body; whereas ſuch have the body of ſin, with an activity in every Member of it. * Is the Image of Chriſt in ſuch men? Is not he meek as a *Lamb?* are not they fierce as *Lyons?* Is not he Holy, and they defiled with intemperance? Did not he labour for nothing but the Glory of his Father, and the Salvation of Souls? and they mind nothing but the diſhonour of God, and the deſtruction of themſelves and others. Did not he do good to his Enemies, and they ſcarcely ſpare their Friends? Alas, with this contrariety, how can they pretend the Image of Chriſt, when they have nothing but what looks like the Image of his Enemy the Devil? Is not the Goſpel counted as great a fooliſhneſs by ſuch, as at the firſt times of its publiſhing? Are not the great Myſteries of God, and the contrivances of Eternity, entertained with coldneſs, and ſometimes with ſcoffs, and the Word, the great inſtrument of this change, unregarded? Are ſuch New Creatures, that contemn the very means to attain it? Surely they are ſo far from being near the Kingdom of God, that they are in the very Suburbs of Hell. Is a hugging baſe Luſts againſt the Light of Nature, a contempt of Gods Law and Authority, the Nature of Chriſt? Were any ſuch ſpots upon our Saviours Garment? Is this to be like him who was Holy, harmleſs, ſeparated from ſin and ſinners?

* *Daille.*

(2.) *Among profeſſors, is there much evidence of a New Creation?* When men ſhall ſay, All that the Lord ſpeaks to us we will do, has not God as great occaſion to ſay as he did of old, *Deut.* 5. 24. *O that there were ſuch a heart in them, that they would fear me, and keep my commandments**! We may find a change of Language in ſome, a change of outward Actions in others; but how few are there among many, who ſtand up before God with the breath of Life? Here and there a Man or Woman, wherein God may ſee the Image of his own Nature. How few are they with whom Chriſt can ſhake hands, and juſtly call them his fellows! Chriſt may be in the mouth, and the Devil formed in the heart; the Name of Chriſt may be upon them, and the Nature of Chriſt not in them. They may be born of the will of Man in a Religious Education, but not born of the Will of God in a Spiritual Regeneration. Is it not a graceleſs Chriſtianity in many Men, a Faith without Holineſs, a Chriſtianity without Chriſt? Regeneration is never without Faith, Love and Righteouſneſs; they depend upon Grace as the property upon the form; wherever the New Creation is, theſe are, for they are the qualities created; wherever they are not, there is nothing of a New Creature, let the pretences be never ſo ſplendid. There may be a *nearneſs* to the Kingdom of God by profeſſion, when there is no right to it for want of Regeneration. Inſtead of Humility, according to our Saviours pattern, doth not *pride compaſs men as a chain**? Counting that their Ornament, which is the ſtrength of their Old Nature. Inſtead of Patience, roaring Paſſions; inſtead of Meekneſs, boiling Anger; inſtead of Love, a glowing Hatred. How few then are renewed; But few ſhall be ſaved, and therefore few Regenerate. How little is the report of a likeneſs to God believed by the incredulous World? How few are the ſtrivings of any towards Heaven? Moſt lie quiet without any ſuch motions, like the duſt on the ground, unleſs ſome ſtormy affliction raiſe them a little towards Heaven, whence they quickly fall back to their old place.

* Deut. 5. 24.

* Pſal. 73. 6.

2. It informs us, *That a Dogmatical change, or change of Opinion is not this New Creature.* It is not, if any man change his opinion from *Gentiliſm* to Chriſtianity, he is a New Creature; but if any man be in Chriſt, by a vital participation from Union with him. As men generally place ſaving-Faith in Dogmatical aſſents, ſo they place the New Creation in a change of Opinion, as well from Truth to Error, as from Error to Truth, though there be no Spiritual knowledg of God, nor Internal Cordial cloſing with the Goſpel, nor practice of it. Such a change may endue the head with a knowledg which never gently ſlides down to the affections. It may indeed

deed have ſome influence upon the life, as this or that principle comes neareſt to, or is Divine Truth, and is ſettled as an Opinion in the Soul; yet this great change may not be wrought. That is but a change in the head, this in the heart; that of opinion, this of affection; that perfects the underſtanding, this both the underſtanding, and will, and the whole Soul. There is a natural deſire of knowledg, but a natural averſion from Grace; whence this change becomes eaſy, the New Creature-change difficult. A hot contriving head may have a cold and ſapleſs heart. A head informed by the knowledg of truth, may be without a heart enlivened by the Spirit of Truth. A head changed in opinion only, will deſcend into the bottomleſs pit, when the leaſt grain of renewing Grace ſhall not receive ſo much as a ſinge from thoſe flames. A change from Error to Truth, without a heart framed to the Truth, doth but more ſettle a man upon his lees, and makes him not only more regardleſs, but oppoſite to a true change to God: It ſtores up wrath for him, and his very judgment will be a witneſs for the condemnation of his practice. The knowledg of God will not juſtify, but condemn a practical denial of him; but for all that, they are *abominable*, Tit. 1. 16. This New Creature-change is not from one Doctrine to another, barely conſidered as Doctrine; but a change to the Goſpel in the main intendment of it, as it is *a doctrine according to Godlineſs*, 1 *Tim.* 6. 3. as it may affect, purify and direct the Soul in its motion. And by the way, *obſerve* this: when ever you are ſollicited to a change of Opinion, conſider the truth of it by this Rule, whether it have a tendency to encourage and promote internal Godlineſs; Since this Doctrine of Regeneration was the firſt Goſpel-Leſſon taught, to which all ſucceeding Truths refer, as to their end and center. The *Apoſtle* tells us what the iſſue of all ſuch Doctrines are, that refer not to this, *pride, doting about queſtions, envy, ſtrife, railings, and evil ſurmiſings*, Verſe 4. A heap of notions may conſiſt with a body of death in its full ſtrength, but a Spirit of Grace cannot; a Notionaliſt may ſpeak great things, but a New Creature acts them. Great ſpeculations only are but Leaves without Fruit, like Cedars that by their ſhadows may give a refreſhment, but have no Fruit to fill the Soul hungring after Righteouſneſs.

3. *Morality is not this New-Creature change.* That is, Moral honeſty, freedom from groſs Vices, *&c.* I have before ſpoken ſomething about it, ſhewing it inſufficient, when I handled the neceſſity of Regeneration; we cannot ſpeak too much againſt it, it being a ſoft pillow, from whence many ſlide inſenſibly into deſtruction. How many upon this account think themſelves New Creatures, who are yet deeply under the Image of *Satan*; and tho they have blown off ſome duſt from the Law of Nature, yet never had a ſyllable of the Law of Grace writ in their hearts? Nay, the Image of the Devil may be more deeply engraven in a Soul, whoſe life is free from an outward taint. Prophane Men expreſs more of the Beaſt; a civil and moral converſation may have more of the Devil and Serpent within, in ſpiritualized wickedneſs.

(1.) Yet *Morality is to be valued.* 'Tis a comely thing among Men, a beauty to humane Societies, ſatisfaction to natural conſcience, ſecurity to the body, example to others; men are to be applauded for it, and encouraged in it. 'Tis a fruit of Chriſts Mediation, left for the preſervation of human Societies, without which the World would be a meer *Bedlam* and Shambles: the works of Kindneſs, Juſtice, Mercy, Love, Pity, *&c.* are uſeful and commendable. 'Tis a thing which our *Saviour* loved, yet not with ſuch a Love as eternally to reward it; he looked upon the young man with *ſome affection*, *Mark* 10. 21. but ſcarce upon the *Phariſees* without anger and diſdain.

(2.) *Yet we muſt not ſet the crown belonging to Grace, upon the head of it, and place it in a throne equal to that of the New Creation.* 'Tis too amiable for men to be beaten off from it; yet with juſt reaſon we may perſwade them to ariſe to a higher elevation. 'Tis a curious Paint, a delightful Picture, an uſeful Artifice, but not a vital principle: a glow-worm is a lovely Light, yet it is not a Star. We preſs not men to throw off Morality, but to advance it, to exchange it for Chriſt, that their Moral vertues may commence Chriſtian Graces. 'Tis an relevation near the Kingdom of God, not a tranſlation into the Kingdom of God; 'tis Nature improved, not Nature renewed; 'tis a well-coloured Picture without a principle of life; an outward reſemblance, not an *inward power*, 2 Tim. 3. 5. a form of Godlineſs; As a change that is made upon Cloth in the draught of a Picture, but no change in it by the conveyance of life. For,

(1.) *It removes not the Body of Death.* 'Tis a cutting away the outward Luxuriances, not the inward Root. It removes the ſtench and putrefaction, not the death; an Embalmed Carcaſs is as much dead as a putrified one, tho not ſo loathſom, It removes not that wherein the ſtrength of ſin lies, tho it doth ſomewhat of the ſtench of ſin. It may check thoſe degenerate Luſts inconſiſtent with the peace of Natural Conſcience, but not heal the Corrupt Nature. It may be a change from ſcandalous to Spiritual ſins; from vanity in the outward life, to vanity in the mind; from debauched practices, to a vain glorious and envious ſpirit, *Eph.* 4. 17, 18. *Henceforth walk not as other Gentiles walk, in the vanity of their minds. Having the underſtanding darkned, being alienated from the life of God.* By the *Gentiles* from whom the *Apoſtle* would have the *Epheſians* differenced, he means not the lower ſort, but the whole rank, *Verſe* 21. there was a *truth in Jeſus* which they had been *taught*; he makes no diſtinction between the looſer rabble, and the profeſſors of Wiſdom, whom he calls *fools*, Rom. 1. 22. the followers of the divine (as they called them) *Philoſophers*, were alienated from the life of God, and walked in the vanity of their minds. The New Man he exhorts them to put on, was another kind of thing than what the greateſt Moraliſt among the Heathen were acquainted with. It was at beſt human, not divine; an Old nature purified, not a New implanted; or as the *Apoſtle* phraſeth it, a *walking in the vanity of their mind*, in the *darkneſs* of their *underſtandings*, tho not in a vanity of groſs actions. It can never remove that body of death which was introduced into the World, while this outward Morality ſtood. What Immorality againſt the Light of Nature do you find in *Adam*? He did break a poſitive command in eating the forbidden fruit; you find nothing of Drunkenneſs, Lying, Swearing; his great ſin was inward pride and unbelief; nothing of thoſe ſins, the freedom from which you boaſt of, and reſt on. Some would make *Adam* guilty of the breach of every command in the Moral Law; virtually I confeſs they may; expreſly I do not ſee how they can; and alſo virtually the higheſt meer Moraliſt is guilty of the breach of the whole; yet all his Morality after the breach of this one command, could not preſerve him in *Paradiſe*; nor all the Morality without a New Nature, reſtore you to it. You may have *Adam*'s Morality with *Adam*'s Corruption; a freedom from thoſe groſs vices, with a heap of ſpiritual ſins in your hearts, as *Adam* had; but not a true Righteouſneſs without the *New Adam*, the quickning Spirit.

(2.) *Therefore*

(2.) *Therefore the higheſt Morality without a New Creation, is but fleſh:* all men out of Chriſt agree in a fleſhly Nature. 'Tis the higheſt thing in the rank of fleſh, but it is not yet mounted to Spirit. Water heated to the higheſt pitch, is but Water ſtill; and Morality in the greateſt elevation of it, but refined Fleſh; an Old Nature in an higher form. A prophane man reduced to a Philoſophical Morality, is putrified Fleſh reduced to ſome ſweetneſs, endued with a freſh colour, but wanting life as much as before: It is an Old Nature new mended. But a New Creature is Chriſt formed in the Soul. Moral Vertue colours the skin, renewing Grace enlivens the heart; *that* changeth the outward actions, *this* the inward affections; *that* paints the man, *this* quickens him; *that* is a change indeed *in* the Fleſh, not of the Fleſh into Spirit; 'tis a new action, not a new creation. There is a difference indeed among men in this reſpect; as there is of cleanly Lambs from a filthy Swine, or a ravenous Wolf, yet both are in the rank of Beaſts. There ſeems to be a difference in the wickedneſs and malice of Devils: Our Saviour tells us of a kind that are *not caſt out but by faſting and prayer*, Mat. 17. 21. intimating, that there are other kinds of them, not altogether ſo bad, or ſo ſtrong; yet all agreeing in one common Diabolical Nature: As there is a difference in gracious men, one ſhining like a Star, another of a leſſer light; yet all agree in the Nature of light, and light in the Lord. So tho there be a difference among men, in point of Moral Vertue, yet all agree in the Nature of Fleſh; *That which is born of the fleſh, is fleſh*, Joh. 3. 6. Let it be what it will, a *Nicodemus* as well as *Judas*, 'tis Fleſh, a more refined ſenſuality, an animal life.

(3.) It muſt needs be differenced from the New Creature, *becauſe its birth is different.* Moral Vertue is gained by humane induſtry, natural ſtrength, frequent exerciſes: 'Tis made up of habits, engendred by frequent acts. But Regeneration is an habit infus'd, which grows not upon the ſtock of Nature, nor is it brought forth by the ſtrength of Nature: for man being fleſh, cannot prepare himſelf to it. *That* may be the fruit of Education, Example, *Philoſophy*; *this* of the Spirit: *that* is a fruit of God's common Grace, *this* of his ſpecial Grace: *that* grows upon the ſtock of ſelf-love, not from the Root of Faith, and a Divine Affection: *that* is like a wild flower in the field, brought forth by the ſtrength of Nature; *this* like a flower in the garden, tranſplanted from Heaven, derived from Chriſt, ſet and watered by the Spirit. And therefore the other being but the Work of Nature, cannot bear the Characters of that Excellency, which the Affections planted by the Spirit do. *That* is the product of Reaſon, *this* of the Spirit; *that* is the awakening of natural light, *this* the breaking out of ſpiritual light and love upon it: *that* is the excitation of an old Principle, *this* the infuſion of a new; *that* a riſing from ſleep by the jog of Conſcience, *this* a riſing from death by the breath of the Spirit, working a deep contrition, and making all new.

(4.) It differs from the New Creature, *in regard of the contractedneſs of the one, and the extenſiveneſs of the other. That* is in part a purifying of the fleſh, *this* a purging both of *fleſh and ſpirit*, 2 Cor. 7. 1. *that* binds the hands, *this* clears the heart; *that* purgeth the body, *this* every part of the ſoul; *that*, at the beſt, is but Oyl in the Lamp of Life, *this* Oyl both in Lamp and Veſſel: *that* is a change of outward poſtures, modes, and faſhion of walking, *this* of Nature, Heart and Spirit; *that* ſeems to be a diſlike of ſome ſins, *this* of all. If any thing in moral honeſty be given to God, 'tis but a certain part; the greateſt and beſt is kept back from him. That may be a caſting away ſome Iniquity, but not making a new heart, when both are commanded together, *Ezek.* 18. 31. *Caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit. That* is a caſting away the loathſome Works of the Fleſh, *this* a new Root to bring forth the Fruits of the Spirit.

(5.) It differs from the New Creature *in the immediate principle of it, and its tendency. That* is a cleanſing the outward fleſh in the fear of man, out of Reverence to Superiors (as 'tis ſaid of *Jehoaſh*, he did that which was right, while he was under the awful inſtructions of *Jehojada*, 2 Kings 12. 2.) *This* is a *perfecting holineſs in the fear of God*, 2 Cor. 7. 1. *That* is an outward reformation from the hearing of the Word; ſome acts materially performed from the newneſs of the thing, *John* 5. 35. *this* from a judicious and hearty approbation of the Law and Will of God: *That* ariſeth from a natural love to Reaſon, Juſtice, Equity; *this* conſiſts of love to God: *that* avoids ſome ſins becauſe they are loathſome, *this* becauſe they are ſinful: *That* tends not to God for himſelf, but for ſomething extraneous to him: 'Tis an acting for ſelf, not for the praiſe of God. The actions of unregenerate morality, as well as loathſome prophaneſs, are to gratifie the Fleſh in ſome part of it: They all meet in that point, as the cleareſt Brooks, as well the moſt rapid and muddy Streams, runs to feed the Sea.

Well then: deceive not your ſelves; conclude not your ſelves New Creatures by your Moral Honeſty: It will not follow, that becauſe you have ſome Vertues, you have therefore true Grace; but it will follow, that if you are New Creatures, and have Faith and Love, you have all Graces in the Root; and they will appear in time, tho they may lye hid a while in that ſeminal Principle: The greater Vertues contain the leſs, but the leſs do not infer the greater.

4. It will certainly follow from hence, That *reſtraints are not this New Creature.* Reſtraining Grace, and renewing Grace, are two different things; the one is a *withholding*, Gen. 20. 6. *I witheld thee from ſinning againſt me:* the other an enlivening with a free Spirit againſt it, Reſtraint may be from a chaſtiſement, attended alſo with ſomething of natural Conſcience. *Abimelech* had ſome natural integrity in his Conſcience, not to meddle with another man's Wife, which God acknowledges; *I know that thou didſt this in the integrity of thy heart; for I alſo witheld thee*: Yet without this reſtraint by a puniſhment, this natural integrity might have been baffled by the temptation. Reſtraints may ſpring from the Law in the hand of the Magiſtrate, when it doth not ſpring from the Law of God in the heart. Men may love that which they do not act; at leaſt, they may love it in others, tho not in themſelves, for ſome extrinſick conſiderations; and wiſh they had as fair a way to commit it, as others have. They may hate what they practice. Do all that hear the Word, love the Word, hide it in their hearts, and let it ſink down into the bottom of their ſouls? Do all that abſtain from ſin, loath what they abſtain from? The reſtraints of many being barely outward reſtraints, are no more arguments of Regeneration, than God's witholding the Devils by the Chain of his powerful Providence, is a ſign of the New Creation of them. The damned are hindered from committing many of thoſe ſins, which were their pleaſure upon the Earth: 'Tis not a change of their Diſpoſition, but of their Condition: Neither puniſhments in Hell, nor puniſhments upon the Earth, alter the Nature; tho after lying a thouſand years in Hell, they ſhould have leave to dwell

upon the Earth again, they would have the ſame inclinations, without an inward change. Do we not ſee it daily in mens afflictions, tho the ſenſe of the ſmart nips a little thoſe inclinations, yet when that ſenſe is extinguiſht, thoſe inclinations bud forth afreſh? The bare pruning a tree, makes it bear more fruit of the ſame kind, as long as the root remains, rather than diminiſheth it, *Iſa.* 1. 5. *Why ſhould you be ſtricken any more? you will revolt more and more: the whole head is ſick, and the whole heart is faint.* While the Head is ſick, and the Heart faint, tho there may be a weakneſs to act ſome ſins under the ſtroak, yet afterwards the revoltings are more violent many times than they were before. The beſt that Reſtraints work of themſelves, is but a cautiouſneſs to ſin more warily. The act may be repreſt, while the habit remains.

5. *A ſerious fit of melancholly*, or *a ſudden ſtart of affections, is not this work of the New Creature.* 'Tis an habit, a Law writ in the heart; not a tranſient pang, or a ſudden affection; not a skipping of fancy, or a quick ſparkling of paſſion; but a New Nature, a Divine Frame ſpreading it ſelf over every Faculty; Knowing God in our Underſtandings, complying with him by our Wills, aſpiring to him by a ſettled and perpetual flame of our Affections, riſing Heavenwards, like the fire upon the Altar, conforming our ſelves to him in the whole man, a denial of whole ſelf for God. 'Tis not a working of the imagination, or a melancholly Vapour, which may quickly be removed, or a flaſh of joy and love; but a ſerious humility, a conſtant grief under the remainder of corruption yet unextirpated; a perpetual recourſe to God, and delight in him through Jeſus Chriſt. Are your affections raiſed ſometimes to God? and are they not oftentimes raiſed higher to Objects extrinſical to God? Such affections may ariſe rather from the conſtitution of the body, than alteration of the Soul. They are but *a taſte of the heavenly gift, and the good word of God*, Heb. 6. 4, 5. A taſte, and no more; and is but a tranſient work. The Object about which our affections are ſtirred, may be divine; yet the Operation but meerly natural. May not ſometimes affections be ſtirred much at the hearing the ſufferings of our Saviour pathetically expreſt, yet only out of a natural compaſſion, from an agreeable impreſſion upon the fancy? The ſtory of *Joſeph* in the Pit, and *Chriſt* upon the Croſs, may be heard with the ſame workings of paſſion. And may not the ſame be done at a well-humored Play, or at the hearing a report of the lamentable Death of a *Turk* or *Heathen*, pathetically expreſt? Theſe are but the workings of natural Spirits. Some affections are as moveable as Quickſilver, upon the leaſt touch; they ſweat like Marble in moiſt Weather, but reſemble it alſo in hardneſs. You do not find the affections to be the chief ſeat of the Law. This would be as to write Letters upon melted Wax, or running Water: but the Tenor of the Covenant runs upon the mind; *I will put my law into their minds*, Heb. 8. 8, 10. And when God works upon the mind, the affections will attend the dictates of that, and the motions of the Will. But a work upon the Affections only, is like Water in a Spunge, eaſily ſuckt up, and upon the leaſt compreſſion, ſqueezed out. Theſe may be where there is no root of Grace; they ſuddenly riſe, and ſuddenly vaniſh. When unrooted Notions are received only into the fancy, without any illumination of the Underſtanding, or determination of the Will, the Affections to them will be as volatile as the Fancy which entertained them. Thoſe in *Mat.* 13. 20, 21. *that received the word with* a ſudden *joy*, were as ſuddenly offended for want of a *root: anon with joy receives it, by and by he is offended.* The word tranſlated *anon*, and *by and by*, εὐθὺς, is the ſame, a lightning of affection, and a ſudden vaniſhing. Therefore this is not the New Creature, ſudden affections, or a melancholly fit. The Law of God ſeated in the heart, mind and will; tho a conſtant courſe of affection, is a very good character to judg of the New Creature.

6. It informs us of *the excellency of the New Creature.* How excellent is this New Creature? 'Tis a Change, a divine Nature, a likeneſs to God, an excellency above that of the greateſt Moraliſt under Heaven. The *Apoſtle* calls it a change *from glory to glory*, 2 Cor. 3. 18. implying, that the firſt change wrought upon the ſoul, is glorious, and a New Creature excellent in its firſt make, more glorious in its progreſs, unconceivably glorious when God ſhall put his laſt hand to the compleating of it. Regeneration is more excellent than Creation. 'Tis more noble to be formed a Son of God by Grace, than made a man by Nature: Nature deforms, Grace beautifies. By Nature we are the Sons of *Adam*; by the New Nature the Members of Chriſt. As Grace excels Nature, and *Chriſt* ſurmounts *Adam*; ſo much more excellent is the ſtate of a Chriſtian, a real Chriſtian, above that of a man. Can there be a greater excellency, than to have a divine beauty, a formation of Chriſt, a proportion of all Graces, ſuited to the imitable perfections of God? Man is an higher Creature than others, becauſe he hath an higher Principle: A life of Reaſon is more noble than that of Senſe. To live by Senſe, is to play the part, and live the life of brutes: To live by Reaſon, is to live the life of a man: But he that lives by the Spirit, lives the life of God, anſwers the end of his Creation, uſeth his Reaſon, Underſtanding, Will, Affection for God, by whom they were firſt beſtowed; acts more nobly, lives more pleaſantly, than the greateſt Angel could do without ſuch a Principle. A New Creature doth exceed a rational Creature, conſidered only as rational, more than a rational doth a brute. The *Apoſtle* makes a manifeſt diſtinction between the *natural*, or the ψυχικὸς, the *rational*, and the *ſpiritual man*, 1 Cor. 2. 14, 15. A man with the richeſt endowments, is no more to be compared in excellency, with a regenerate man, than the top of a craggy Mountain is with a well dreſt Garden. That muſt needs be excellent, the forming of which is the end of all God's Ordinances in the World, the end of the Spirit's being among the Sons of men, the end of keeping up of Mankind, the end of his patience in forbearing his puniſhment upon contempt of the Goſpel. The end of his preſerving the World, is to form Chriſt in the heart: and when the laſt New Creature is formed, God hath no more to do in the World. When all that are given to him, ſhall come to believe, Chriſt ſhall then come *to be admired in them*, 2 Theſ. 1. 10. He doth not come therefore, till all his choſen ones are brought in, to believe in him; for then he would not be admired by all thoſe that are Saints in his purpoſe. This therefore muſt needs be excellent. One New Creature is more excellent than the whole unrenewed World, with their choiceſt Ornaments. It was never pronounced of them, that they were *partakers of the Divine Nature.*

7. *How much therefore ſhould New Creatures be eſteemed and valued?* Is any thing, next to God, more worthy our eſteem than that which bears his Image? Is any thing, next to a crucified Chriſt, glorified

glorified in Heaven, more worthy our valuation, than Chriſt formed in the heart of a Believer? What eſteem have men had for thoſe who have had Tempers like to ſome *Heroes*, ſome generous and uſeful men in the World? How much more reſpect ſhould be given to them that bear the characters of God upon them, and have communion with God, and Chriſt, and the Spirit, in their Nature? If the dead Image of God in a natural man, ought to be reſpected, much more the living image of God in a renewed man. If a *Picture* is to have reſpect, much more the Life. To ſlight them therefore, redounds to the ſlighting that infinite perfection, whoſe Image it is. They are his living Images, ſent into the World to repreſent him. He then that diſeſteems them for that work, diſeſteems him that wrought and engraved them, by the ſame Rule, That he that deſpiſed the Diſciples, deſpiſed Chriſt, and the Father that ſent him, *Luke* 10. 16. 1 Theſ. 4. 8. *He therefore that deſpiſeth you, deſpiſeth not man, but God, who hath alſo given us his holy ſpirit.* Yet no better muſt be expected here: for the contracted Spirit of the World, can love no other birth but its own, no other ſimilitude but what draws near unto it: *If you were of the world, the world would love his own: but becauſe you are not of the world, therefore the world hates you*, Joh. 15. 19. The Copy can expect no better uſage than the Original. The nearer any approach in likeneſs to Chriſt, the more they will be expoſed to contempt and ſcorn in the World.

8. If the New Creature be ſuch a thing as you have heard, then *the ſin of a regenerate man, hath a greater aggravation than the ſins of any in the World.* If you ſlip into ſin, the ſins of the whole unregenerate World have not ſo great a blackneſs. 'Tis true, a New Creature may, and doth ſin: For tho a new Man is created in him with all his Members, and eſſential and integral parts, yet the body of Death doth remain ſtill with all its Members, and a ſeed-plot ſtill, tho not in the ſame ſtrength and fruitfulneſs as before: For the *Apoſtle Paul* doth not complain of a Member of Death, or a piece of ſin, but the whole *body of it*, and the *law of ſin in his members*, Rom. 7. It ſeems it did reſide there ſtill; and ſo it doth in all the renewed, tho but faint and feeble, an Old Man indeed, growing older every day, loſing its teeth and ſtrength, leſs able to bite, leſs able to aſſault. Yet ſometimes a New Creature may fall into ſin, but not without great aggravation. For other men ſin againſt natural, you againſt ſpiritual Principles; others ſin againſt an habit of common notion, you againſt an habit of Divine Grace. A natural man ſins againſt the *light* of God in his Conſcience, a renewed man againſt the *life* of God in his heart*. Others ſin againſt a Chriſt crucified, and riſen from the Grave; he ſins againſt a Chriſt new-formed, and riſen in his heart. Others ſin againſt the Law of God in the Word, he againſt the Law written in his Mind and Word too. Such caſt dirt upon the Spirits work, croſs the end of ſo noble a piece, bring a Thief into the Spirits Temple, and grieve the holy Spirit, who inſtructed him better. Whenever you ſin, it muſt coſt you more grief, becauſe your ſins are more grievous; and you muſt grieve the more for them, becauſe the Spirit is grieved by them: Grief for ſin is a ſtanding Grace in the New Creature, and part of a likeneſs to the Spirit of God, whatſoever ſome men dream to the contrary.

* Gurnal, *part* 2. *p.* 218, 219.

USE 2. Is of *comfort*. There is ground of joy unſpeakable and full of Glory that reſults from this. Are you of this New Creation that I have been diſcourſing of? Then take your portion of comfort. The Jewel of comfort belongs only to the Cabinet of Grace. 'Tis fit you ſhould have the comforts of Heaven in your hearts, who have a fitneſs for Heaven in your Nature. The day of the New Birth was a happy day, to be brought from under the rule of ſin and death in it, to the rule of the Spirit of God and Life in it; from bearing fruit to death, to bringing forth fruit to God and Everlaſting Life: If ſin be a torment to the Womb that bare it, no joy can reſide in an unregenerate Spirit; if ſin be the Souls rack in its own Nature, Grace muſt be its pleaſure; for it carries as much contentment and ſatisfaction in its Bowels, as ſin doth diſquietneſs and ſorrow.

1. *You have by the New Creation, a relation to the Bleſſed Trinity.* Such are the *ſons of God*, the *ſeed of Chriſt*, the *temple of the Spirit*; what a connexion is there between you and the *three Perſons*? God in Chriſt, and Chriſt in you, that you may be made *perfect in one*, John 17. 23. God in Chriſt reconciling the World; you in Chriſt reconciled to God. God in Chriſt, as a Father in a Son; you in Chriſt as members in the Body; Chriſt in you, as a head in the body; the Spirit in you, as an informing and enlivening principle. It makes you related to the Father as his Friends, by the ceaſing of your enmity: to the Son, as his propriety, for then *you are his*; to the Spirit, as the tutor of you, and inhabitant in you; all implied, *Rom.* 8. 8, 9, 10. By your former birth you were Children of wrath; by this, Children of God; by that, partakers of the Serpentine Nature of the deſtroyer; by this, partakers of the Divine Nature of your Creator and Redeemer; by Nature you deſcended from the loins of *Adam*, and thereby were related to all the Corruption of the World: by the New Birth you are deſcended from the *Son of God*, and counted to the Lord for a *Generation*, Pſal. 22. 30. and thereby related to all the perfection of Heaven: as really deſcended from Chriſt by a Spiritual, as from *Adam* by a Natural Generation. What an overflowing comfort is this? To be a Kings Son is a higher privilege than meerly to be his ſubject; ſubjects have protection, Sons affection; ſubjects partake of the kindneſs of the Prince, Sons of his Nature; As a Son he hath a right to the Inheritance of the Father, as a ſubject not. Men are ſubjects by covenant, tho born of others; Sons by Generation. By being a New Creature, the Regenerate man acquires a more noble relation, than by being a Creature. That relation that he loſt by a prodigal corruption, is reſtored to him in a more excellent way by his Spiritual Regeneration.

2. If you be New Creatures, *you are the delight of God.* 'Tis impoſſible but God ſhould have the tendereſt reſpect to his own likeneſs; he muſt needs take a pleaſure in a reſemblance to his own Nature, in a habit of his Spirits infuſing. Can God deſpiſe the Work of his own hand? Can he then deſpiſe the Work of his heart, a likeneſs to Himſelf, to his Son, to his Spirit? His delight is ſtrengthned by a *threefold cord*: he delights not in *the ſtrength of a horſe*, nor *takes pleaſure in the legs of a man*, but *in them that fear him, in them that hope in his mercy*, Pſal. 147. 10, 11. You are the firſt fruits of his Creatures, peculiarly dedicated to him as his portion by the New Birth. *James* 1. 18. *Of his own will begat he us, with the word of truth, that we ſhould be a kind of firſt fruits of his creatures*: taken out of the maſs of the World for a Holy-Offering to himſelf; the more refined part of his Creation; not barely Creatures, but firſt fruits, peculiarly belonging to him, upon whom he looks with a delightful eye, and under another relation. God cannot but love himſelf, and therefore that which approacheth moſt near to himſelf; for nothing in the Creature is a fit object for Gods Love, but his own living Image in him: as he Loves himſelf in himſelf, ſo he Loves himſelf in his Creature. To deny his truth,

truth, is to deny himſelf; to deny his Love to his Image, would be to deny his Love to himſelf: He can as ſoon hate his Chriſt Glorified at his hand, as hate Chriſt formed in the Soul. If ſin makes men the objects of his hatred, as being contrary to his Nature; Grace then makes them the objects of his Love, as being agreeable to his Nature: he cannot but delight in his own Birth, and delight in the Seals of his own Spirit. You could not but diſpleaſe him by being in the Fleſh: *thoſe that are in the fleſh, cannot pleaſe God*, Rom. 8. 8. you then pleaſe him by being in the Spirit. Shall the pleaſure of the Father of Spirits, in his own Image, be of a lower degree than that of a natural Father in his Son, which bears the lineaments of his Body? He hath nō pleaſure in any thing in the World, if not in you. Sin ſoon deformed all, after he had pronounced them good, and ſtopt the joy God had in his Works; 'tis by your Redemption by his Son, and your Regeneration by his Spirit, that the joy in his Works is reſtored to him: if he ſhould not delight in you, what hath he in the World to pleaſe himſelf with? Your ſervices pleaſe him; a new Spirit, a new Beauty is added to all your Addreſſes: a New Creature prays not as before, hears not as before, he refers all to God; there is a brokenneſs inſtead of pride, every Sacrifice is waſhed in contrition, a zeal of Spirit, a Heavenly warmth, a ſweet and delightful ſavour aſcends up to him. 'Tis you only that with Grace *ſerve him acceptably*, Heb. 12. 28. with ſuch a Godly fear and frame wherein he takes a pleaſure.

Well then: the New Creature is the delight of God, tho the ſcoff of men; the pleaſure of him that commands the World, tho reproached by them that ſhall fill Hell with their Souls.

Comf. 3. *How great a foundation then is laid in this for your happineſs?* New Creatures, Divine Nature, a relation to God, the delight of Heaven. *If any man be in Chriſt, he is a New Creature; old things are paſt away, behold, all things are become new.* New *for them*, as well as new *in them*. Diſtance and diſſimilitude from God, is the foundation of all miſery; a likeneſs then to him, is the *baſis* of all bleſſedneſs. Divine Happineſs is connatural to the Divine Nature, and due to it, as it were *jure intrinſeco*; as New Creatures you are Heirs, as Sanctified Creatures you are made meet for the Inheritance; you have an hereditary right, and an aptitudinary right. Can any comfort be greater, than to have right to an Inheritance, and a fitneſs to enjoy it? *Now are we the ſons of God*, 1 John 3. 2. we have this real relation; not only named ſo, but are ſo, which is a certain foundation of a happineſs, which doth not yet fully appear to us. But ſuch a knowledg we have, that when the Original of this New Nature ſhall appear, our imperfect likeneſs ſhall ariſe to a full perfection: *we ſhall be like him, for we ſhall ſee him as he is.* Upon the account of this relation we know there will be an exact likeneſs between him and us. I ſuppoſe it is properly meant of a likeneſs to Chriſt, we ſhall ſee *him* as he is; for the *Apoſtle*, Verſe 5. refers it to Chriſt, without altering the perſon he had ſpoke of before; ſo that it is not meant of a ſeeing the Eſſence of God, but the ſight of Chriſt. Where Luſt reigns, the natural conſequence is ſtorms and diſſatisfaction; he that hath the Image of the Devil, hath a model of Hell: the New Creature having the Image of God, hath a model of Heaven. A drop of Grace, is a drop of Glory; ſo much as there is of the new creation, ſo much of Heaven is put into the Soul. 'Tis a *lively hope* of Heaven here, and a full enjoyment of Heaven hereafter, that the Soul is *begotten unto*, 1 *Pet.* 1. 3, 4. The greater the progreſs in this ſtate, the more lively are the hopes of it, and the nearer approaches of Heaven to the Soul; ſuch a foundation of happineſs, with the hopes and foreſight of it, cannot but be attended with unconceivable pleaſure.

4. *How highly comfortable is it to view your ſelves, and conſider the draught of this Image, and the progreſs of the New Creation in your Souls?* How comfortable is the Work of ſelf-examination to ſuch a Soul! With what pleaſure may you look upon your preſent ſtate, and be filled with raviſhments at every view? When you look back upon your former condition, and think of your ſtate of death, the noiſomneſs of your hearts to God, the ſtiffneſs of your Souls againſt him, when you conſider how Spiritual death reigned over every part; and now ſee your nature changed, your Souls upon a lively and quick motion to God, your reliſhes of the ſweetneſs of Spiritual pleaſures to be greater than thoſe of ſenſual; how comfortable is it to behold thoſe diffuſions of God in your Souls, and to feel them full of Love to him, and full of Love from him? How comfortable to view the Original, and Copy from it, and to ſee how near the one doth reſemble the other? To caſt your eye upon the ſtate of Wrath you were in by your firſt birth, and upon the ſtate of Grace you are in by the latter; to conſider your former drudgery under Sin, and your preſent freedom in the ſervice of Righteouſneſs: It would make you perform thoſe commands ſo often repeated, of *rejoycing in the Lord alway, and ſhouting for joy, ſince mercy doth ſo compaſs you about*, Pſal. 32. 11. Phil. 4. 4. As upon the awakenings of Conſcience, and the exerciſe of its reflexive office, there muſt needs ariſe an anguiſh and torment in an unrenewed Soul: ſo upon the reflections of the ſame faculty in a New Creature, there muſt ſpring a ſparkling delight. As God by the reviews of himſelf, and contemplation of his own excellency, hath an infinite joy: ſo the New Creature by the views of it ſelf, hath a joy in its meaſure proportionable to that of God himſelf. As it is in it ſelf the Image of God, ſo it is a lower fruition of him. I enjoy my Friend ſomewhat in his *Picture*, when the Original is abſent. And this joy is greater, when a beam from Heaven doth ſhine upon this Image, and both illuſtrate and diſcover the beauty of it, which in the darkneſs of ignorance and miſtakes cannot be ſeen. But take heed that in theſe reviews you impair not your comfort by any proud and God-neglecting reflections: but with humble and debaſing thoughts of your ſelves, and thankful admirations of the Grace of God, and praiſes of him, for ſo excellent a draught in your hearts. 'Tis wonderful to perceive how by ſuch a carriage the comforts of Heaven flow in upon the Soul, when thus humbly and thankfully it opens it ſelf before God in this review. And let this add to your comfort, That if the reviews of ſo imperfect an Image in you, and the dark ſight of God, whoſe Image it is, be ſo delightful: how much more pleaſant will it be, when your Souls ſhall be elevated to the higheſt perfection, and the moſt ſatisfying fruition?

5. And how great a comfort is it to conſider, *that this imperfect Image, which is the foundation of happineſs, will in time be perfect*, and as fully reſemble him whoſe Image it is, as the Creature is capable of? There is a day of perfect and glorious Regeneration coming, wherein you will appear in all your Royalty, as Heirs of God. The Divine Nature ſhall glitter without any filth of ſin to ſully it; Holineſs ſhall hold the Scepter without any Luſt to ſhake it. There is a day wherein Chriſt ſhall make all things new in the Church, and in the Soul; he ſits upon his Throne, and ſaith it, *Revel.* 21. 5. *behold, I make all things new.* It will be ſo new and admirable,

rable, that when you look back upon that mean draught of it, while you were in the World, you would think you never had a grain of the Divine Nature before in you. As the vision of God will be perfect, so will your *likeness to him*, 1 John 3. 2. as it will be a Vision without any Clouds, so it will be a likeness without any dissimilitude, according to the creatures capacity. The Vision of Christ here transforms us into a likeness to him in his Death and Resurrection; the Vision hereafter transforms us into a likeness to him in Glory. The close look of the Soul upon God shall divest it of all carnal conceptions: The Understanding shall perfectly behold the Original; the Will closely embrace it; the Affections center in it without distraction; the whole Soul shall be changed from a less degree of Glory, to an unconceiveable perfection in it; changed *from glory to glory*, 2 Cor. 3. 18. when the Well of living Water springing up in thee to Eternal Life, shall spring into it. This Fire-Baptism will not leave, till it hath fully consumed your dross, and refined your Souls. That Spirit that begun the Work, will fill the heart with the Knowledg and Love of God, as his promise is to *fill the earth*, Isa. 11. 9. He will not leave despoiling you of the oldness of the flesh, till there be not a mite left; and clothing you with a newness of Spirit, till there be not a grain of the Soul free from this new enlivening. As he begun, so he will finish, in abolishing that which remains of Vanity, and in filling this Holy Temple with the Glory of the Lord: There is ceriainly as much power in the *second Adam* to perfect, as well as to begin this New Creation; as there was in the first, to convey his foul and defiled Image to his Posterity. The honour of Christ, and the good of the New Creature are concerned in it; the honour of Christ in point of Power and Affection; the good of the New Creature, in point of happiness; his honour would suffer, if he did not perfect what he had begun: As *Moses* pleads with God for the perfecting the *Israelites* deliverance in bringing them into *Canaan*, that the Nations might not say, God was *not able to deliver them*, Numb. 14. 16. In point of Affection, he loves his Father, therefore the Image of his Father; he loves himself, therefore the Picture of himself; he loves his Spirit which glorifies him, therefore will perfect the draught he hath made. It will then in time be perfect, not a lineament of God but will be illustriously drawn; there shall be no more complaints of a body of death, nor any snarlings of Sin and Lust.

Upon these considerations you may apply the comfort this New Creation affords you:

(1.) *Against troubles in the World.* Old things are past away, even the old events and issues of your afflictions, they are no longer used meerly to trouble you or punish you, but to perfect this new creation, to engrave more deeply, or exercise this Divine Image: All things are but fellow-labourers to throw out the rubbish, and blow up this Divine Spark. *Rom.* 8. 28. *They all work together for good to them who are called according to his purpose.* As regenerating Grace gives us a relation to God, so it should expel fear, *Isa.* 43. 1. *Fear not: for I have redeemed thee, I have called thee by name, thou art mine.* What reason is there to fear when he hath called you by name, in a special manner, not in a general way? What reason to fear when thou hast the badg of God upon thee, who hath new created thee? The *Grace wherein you stand*, or the state of Grace, should make you not only to *rejoyce in the hope of the glory of God*, but to *glory in tribulations also*, as well as the *Apostle*, Rom. 5. 2, 3. because *it works patience*, &c. It dresseth up the New Creature, and draws the several parts of the gracious habit into exercise. Tho it seem strange, yet the glorying in tribulation is as proper an effect of this new creation as rejoycing in hope of the glory of God. Grace being the foundation of your Glory in Heaven, cannot but be the foundation of glorying in every thing else which heightens it, and pusheth it nearer to its center. Let not affliction, crosses, reproaches, molest your New Nature; be New Creatures as to your respect to them, as well as relation to God. Our Saviours Sonship, and the Meat the World knew not of, supported him under greater injuries than we can ever be subject to. What clouds of trouble should ever sadden that heart, which hath the living Image of God in his Soul? This alone should turn the Wormwood of Affliction into Honey, and bitterness into sweetness.

(2.) You may apply the comfort of your New Creation *against temptations.* Will not the power of God be employed in the defence of that, which is his only Image in the World, since he knows that *Satan* is most active against it, because it is his Image? And upon the same account will not God be active for it? Surely that Spirit which begat it, broods upon its own birth, and watches for the Defence of it against its mighty adversaries. *Satan* watches to cast dirt upon the Divine Nature; the Spirit watches to hinder it, and if cast on, to wipe it off, and restore it to its beauty. Can it enter into the heart of an infinite Affection, nakedly to expose his own work, his affectionate New Creature, made up of Faith in him and Love to him, that which maintains his honour in the World, designs all for his Glory, values his honour above his own credit, yea his life; opposeth every thing that opposeth him; hates every thing that is loathsom to him, would endure any misery rather than displease him; I say, Shall a God of infinite tenderness expose this Creature to the violences and furies of Hell without any defence? What should we make of God, by entertaining such thoughts of him, but a hard Master, a cruel Tyrant, one that would make his own Work the sport of Devils, to stand by carelesly and see his Image trampled upon, and leave the best subjects he hath in the World to the mercy of his mortal enemy? Let not such a thought enter into any New Creature; nor let us believe, that the love in the heart of the New Creature is less than the power in his hand. It was the Sonship and Resurrection of our Saviour secured him against the counsels of Enemies, *Psal.* 2. 2, and 7. compared: *thou art my son, this day have I begotten thee*: So our communion with him in his Resurrection secures us against the malicious designs of *Satan.* Thou art my Son, this day have I Regenerated thee, is the voice of God to a New Creature; and by this relation his happiness is secured under the greatest assaults, if he keep up Faith, which will fetch vigour from the head. The Devil by his whole Legions of temptations, cannot more preyail against the seed of God, than *Haman* could against *Mordecai*, because he was *of the seed of the Jews*, as his Wife prudently advised him, *Esth.* 6. 13.

(3.) This comfort of the New Creation, *is applicable against fears of falling away.* Were Grace like a moral habit, acquired by moral acts, it might sink under a force, it might be lost: but it is a Divine Work, a New Creation in Christ, not any thing gained by moral Philosophy, and a road of vertuous actions. Men may seem to begin in the Spirit, and end in the Flesh. But doth the Spirit begin this Regeneration-work, to suffer it to end in the Flesh? When the *Apostle* speaks of mens works, he fears the consequence; but when he speaks of God's working in a man, he is confident of a good issue, *Phil.* 1. 6. God never begins, but he resolves

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to perform and finiſh. As it is impoſſible for one united to *Adam* in a natural way, not to partake of his ſinful life; ſo it is impoſſible for one united to Chriſt in a gracious way, not to partake of his Spiritual life. And as every man is really in the Loins of *Adam*, ſo every Believer is, in a ſort, ſpiritually in the Loins of Chriſt, and is as truly denominated his ſeed; and as no Man can be cut off from the ſtock of *Adam*, but by the Grace of God; ſo no man can be taken off from the ſtock of Chriſt, when once implanted but by the retraction of that Grace, againſt which there is ſufficient ſecurity in the Covenant of Grace and ſeveral promiſes in Scripture, like Stars in the Heavens, ſet to give light to this Truth. The New Creature under the Goſpel ſhall *grow* in beauty as the *Lilie*; in ſtrength like a *Cedar*; his *beauty* ſhall be as freſh as that of the *Roſe* or *Lilie*; his *root* as firm as that of a *Cedar*; and this from God, who will be as the *dew* unto it, *Hoſ.* 14. 5. *I will be as the dew to Iſrael: he ſhall grow up as the Lilie, and caſt forth his roots as Lebanon.* As dew quickens the Plant, ſo will God enliven *Iſrael*; what withring can there be under ſuch an influence? If you have been made New Creatures in Chriſt, you are made ſtable creatures, his charge is as great to preſerve you, as it was to renew you. Beſides the Divine Nature is ſo delightful a thing, that he that once is a poſſeſſor, hath no mind to be a loſer of it. He that hath once put off the Old Man, and put on the New, will have little heart to make another exchange, and diveſt himſelf of his beautiful Robe, to be clothed again with the old tattered rags which he hath flung upon the dunghil. The New Creation is a fellowſhip with Chriſt *in his reſurrection*, Phil. 3. 10. and therefore in the conſequents of it; as Chriſt did not riſe to die again, ſo the Soul is not made new to become old again; Chriſt formed in the Soul is like Chriſt incarnate in the World; the Divine Nature may be obſcured, it may and will have its humiliations; it cannot indeed die; but tho it ſeem to die, it will have its Reſurrection, and afterwards its Aſcenſion into Glory.

4. 'Tis comfort *againſt weakneſs of Grace, and ſtrength of corruptions.* The whole frame of the New Creature is wrought at once: the Soul is infuſed at once; but not as *Adam* was, created in his full ſtature, and perfect ſtrength, and exerciſe of all his faculties: But as *Adam*'s poſterity were generated, firſt infants, then men; others may be more honourable Creatures, but the weakeſt Grace is a New Creature; others may be more noble members, but every New Creature is a member of the Body: others may have more Grace, but not a better title; the weakeſt is a Heaven born Heir, and hath the ſame title by the purchaſe of the Redeemer, the reality of the New Creation, and the Spirit of Adoption. I do not mean by the weakeſt Grace, a ſuperficial deſire, or a velleity not to ſin, and yet a daily running into it; but a Grace mating and maſtering corruption, tho reſiding with it; a Grace that is daily eating into bowels of Luſt, and growing up to a ſharper animoſity and ſtrength againſt what is contrary to it. For the leaſt degree of Grace is prevalent againſt ſin, and is not over-powered by it, tho it be mightily oppoſed: The eſſence of Grace is the ſame in every New Creature, tho the degrees be different: 'tis one thing to have the nature of fire, another thing to have the ſtrength of it; a ſpark is eſſentially fire, and will burn, tho not ſo much as a flame. If the frame be new, tho the draughts be not ſo clear, nor the lineaments drawn with ſuch lively colours, yet there is a repreſentation; the firſt draught of a *Picture* bears a likeneſs to the perſon, but it will be more lively after the ſecond or third ſitting, when the Limner hath laid on his freſher colours.

(1.) *If your complaints of the weakneſs of Grace and ſtrength of Corruption, be ſincere, tis a comfortable ſign you will hold out.* Hafty pretenders, and proud boaſters are not durable; the ſeed ſown in the ſtony ground *preſently ſprung up*, Matth. 13. 5. grew faſter, as if it would outſtrip the common harveſt; but as ſoon withered; whereas that which was ſown in the good ground, ſprung up leiſurely to perfection, and endured the ſtorm.

(2.) *You cannot reaſonably think you ſhould preſently be rid of your Corruptions.* Some ſpice of a cured Diſeaſe will remain in the Soul as well as the Body; and a certain Spiritual weakneſs after the raiſing of the New Creature. The Law in the mind doth not preſently raze out the Law of ſin in the members. There is a Diabolical Nature as well as Divine*. The *Platoniſt* could ſay, *The vertuous man who doth ſomething ἀπροαιρετως, is both a God and a Dæmon.* Chriſt formed in the heart, doth not preſently diſpoſſeſs the Serpentine nature, but maſter it. A man reſtored to health from a ſharp Diſeaſe, may do the actions of a ſound man, yet not in that manner and ſoundneſs, for all his motions are infected with the relicks of that Diſeaſe which lately maſtered his Body. * Original Corruption is not as a Ciſtern, then it may be emptied, but a Spring; pump out all you can at one duty. it will riſe again, you will ſee it before the next ſervice; 'tis true, that he *that is born of God commits not ſin*: he ſins not with ſuch a frame as he did before; but it is as true, that *If we ſay we have no ſin, we deceive our ſelves, and there is no truth* of grace *in us*, 1 John 1. 8. There will be a running iſſue, that you may frequently touch the hem of Chriſts Garment for a cure. The Soul of the beſt is never like to be without ſpot or wrinkle, till it be glorious, *Eph.* 5. 26.

* *Photin.* Enead. 1. lib. 2 cap. 6.

* *Rogers*, on *Per.* p. 181.

(3.) *All Gods communications of Grace are gradual.* Doth the Muſtard ſeed ſpring up in an inſtant to the tallneſs of a tree? Grace is ſown in an inſtant, but grows not up ſo ſuddenly. Chriſt formed in the heart, is like Chriſt in the fleſh; firſt in his Cradle, before he be upon his Legs. The New Creation is not a ſudden leap from Corruption to perfect Purity. The Day dawns in the heart, but the Light takes a time to expel the darkneſs. *Prov.* 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* The firſt appearance at the dawning, is an earneſt, that the victory will be compleat at laſt. God did not make a full diſcovery of Chriſt to *Adam*, his revelations of him grew brighter with every Age; the nearer his coming the clearer was the foreſight of him. The Divine Nature hath its time of diſcovery in the creature, as it had in Chriſt the Original: there were *Forty days* between his Reſurrection and Aſcenſion, wherein he was but in the firſt degree of his exaltation. Chriſt riſen in the heart, will take ſome time before he aſcends and carries up the Soul to Spiritual heights with him.

4. *Conſider well how it is with thy will.* 'Tis not the having of Luſts, but the fulfilling of them, wherein our danger lies. *Rom.* 13. 14. *We have* then *put on the Lord Jeſus Chriſt*, when *we make no proviſion for the fleſh, to fulfil it in the luſts thereof*, but endeavour to walk Holily. The Author of the Epiſtle to the *Hebrews* could pretend to little more than Will, *Heb.* 13. 18. *willing to live honeſtly*, καλῶς, comely, beautifully: and herein *Paul excerciſed himſelf*, Acts 24. 16. He manifeſted this Will by compliance with all ſeaſonable occaſions to that purpoſe. Is there Grace in thy whole Soul? Is there an enlightened judgment to ſee the foulneſs of ſin, and the lovelineſs of Chriſt? Is there a renewed Will to incline to God, and to cloſe with the Redeemer; Is there a rectified Affection, conſiſting of love, deſire, delight, tho yet

yet but weak in all the faculties? Are there diſſatisfactions in you upon Internal reviews? Have you not ſtrong bewailings and laments for the ſtrength of ſin, and weakneſs of Grace, and breathings after a more vigorous and active Grace? Let not then your complaints of the body of death ſtifle your praiſes of God for what he hath wrought in Chriſt in order to your full deliverance; they did not ſo in *Paul*, Rom. 7. 24, 25. let them not do ſo in you; take comfort in what God hath wrought, bleſs him for it, and ſollicite him to confirm that which he hath wrought *in you*, Pſal. 68. 24. He that provides food for the Ravens that cry, will not ſtop his ears at the voice of his own Image.

(5.) It is comfort *againſt the fear of death.* If you were born only of the Old *Adam*, you were ſpiritually dead, and you muſt eternally die; it were unavoidable, if not changed. But if born of an incorruptible ſeed, the diſſolution of your body ſhall be the conſummation of your glory. Death ſtrikes the outward man, and the New Creature elevates the ſoul. The New Nature will as naturally aſcend to Heaven, when it is unclothed of Fleſh, and hath left all the reliques of corruption behind it, as the pure flame aſpires into the air, and ſeems to long to embody it ſelf with the Sun, the firſt fountain of light: How joyfully will the Original and Copy meet? *Phil.* 1. 23. *to depart* from hence, is to *be with Chriſt.* The truth of Grace in the Creature, and the infinite righteouſneſs in the Creator, kiſs each other. How affectionately will God entertain that image of himſelf? How delightfully will Chriſt view himſelf in the ſoul, and the ſoul view it ſelf in the heart of Chriſt? The ſoul ſhall ſee Chriſt in glory, and Chriſt ſhall behold the ſoul in perfection, where there will be nothing but life and love, love and life for ever. Is death then to be feared, that brings the New Creature to this happineſs?

USE 3. Is for *Examination.* Of all things, this deſerves the ſtricteſt Enquiry, in regard of its abſolute Neceſſity, and in regard of its ſuperlative Excellency.

1. *'Tis poſſible to know it, and not very difficult to know it.* You may know the acts of your own heart: Can you not view your own thoughts? Can you deſire, or love, or hate, or grieve, but you muſt know that you do ſo? Can you not tell what is the Object of your inclinations? What your affections run moſt greedily after? No man can be ſuch a ſtranger to his own Soul, if he look into it. Can you not tell whether you are the ſame men as before; whether you love what before you hated, and hate that which before you loved? A Soul may know whether it loves God ſupreamly or no, ſo as to appeal to God for the truth of it, as *Peter* to our Saviour, *John* 21. 17. *Lord, thou knoweſt that I love thee.* 'Tis in this reflexive power, that a man excels a brute.

2. *You muſt enquire into the effects and operations of it.* Where there is this ſpiritual change, there is life: where there is a ſpiritual life, there will be ſpiritual Operations. You muſt enquire then, what ſenſe and motion you have, that is ſuperior to a life of Nature. This New Creation is not only the taking down the old frame, but ſetting up a new. The Old-Creature-frame will grow more unactive, the New-Creature form more ſprightly. Regeneration is never without ſome effect; if we have not the Properties, we have not the Nature. If the Air be dark and pitchy, that a man cannot ſee his way, it is a ſign the Sun is not up, to enlighten that Hemiſphere. A thick darkneſs cannot remain with the Suns riſing. The works of darkneſs, with their power, cannot remain with a New-Creature ſtate. The old Rubbiſh cannot wholly remain with a new Building. Look well therefore, whether old Principles, Aims, Cuſtoms, Company, Affections, are paſſed away, and whether new Affections, Principles, Ends, be ſettled in the room. Be ſure to diſtinguiſh well between the form and the power, between a paint and life, and regard well your inward acts. The acts of the New Creature are principally in the proper ſeats of it, the *Mind*, the *Heart*, the *Will*, the *Conſcience*, the *Affections.* Outward acts are no ſign at all; no man can pefectly judg of another by them; nor any man judg of himſelf. As the ſtrength of Sin, ſo the ſtrength of Grace, the New Creature lies in the heart. Thoſe Waters which are bitter, are bittereſt, and thoſe which are ſweet, are ſweeteſt, at the Fountain; they loſe ſomewhat of their qualities in the ſtreams, by the mixture of other things with them.

3. In general obſerve, *what contrariety there is to what you were before, and the very point wherein this contrariety doth conſiſt.* 'Tis a ſpiritual Habit, a divine Nature, the Law of God in the Heart. It muſt principally be diſcerned in its motion to God, in its reſpect to God, whoſe Law, Nature, Habit it is, directly contrary to the ſinful Habit, the Law of ſin in the heart, the old ſerpentine Nature which moved to ſin. Let us ſee in general, how it was with *Paul*, who ſpeaks ſo much of the New Creature: He was quite another man after his being in Chriſt, than he was before: He was before an admirer of his own righteouſneſs, a contemner of Grace, a perſecutor of Chriſt and his Members. After the New Creation, his *Phariſaical* Plumes fall, his own righteouſneſs is as droſs, he lays it down at the feet of Chriſt; Grace is highly admired by him, and his whole labour is ſpent in glorifying Chriſt, and edifying his Church: He abhors that which before he delighted in: He did before his own will, and the will of his Sect; now, *Lord, what wilt thou have me to do?* He is now an admirer, where he was a deſpiſer: His induſtry, paſſions, heart, are for Chriſt, as before they were againſt him: The Doctrine of the Croſs is no longer folly, but wiſdom: He glories as much in being perſecuted for Chriſt, as in being a perſecutor of him and his people: His ravaging Wolviſh Nature is gone, and a Lamblike Nature in the place of it: He hath as much ſweetneſs toward the people of Chriſt, as he had ſowrneſs againſt them: Of an Executioner, he becomes a Martyr; and would not only loſe his life, but be an *Anathama* to do them good, whom before he hated. Chriſt was his Life, Chriſt was his Joy, Chriſt was his All, and nothing but Chriſt dear to him. A quite contrary ſtrain. And this is a New Creature: And therefore examine your ſelves. Is there Faith inſtead of Unbelief, the Knowledg of God inſtead of Ignorance, a conſtant glowing Affection to him, inſtead of Enmity, or a coldneſs of Love? the Love of the Creator inſtead of that of the Creature? This is to have the Image of God inſtead of that of the Devil.

But in *particular,*

1. *What fervent longings have you after a likeneſs to God?* The firſt draught of this Image begets ſtrong deſires for a farther perfection. The ſighs and groans for a likeneſs to God, are the firſt lineaments of God in the ſoul; and ariſe from ſome degree of affection to him, and delight in him. The breathings of the ſoul are *for the living God*, as *David*, *Pſal.* 42. 2. *Pſal.* 84. 2. for God, as a principle of Life and Spirit in him. This hungring and thirſting after righteouſneſs, is a ſign of righteouſneſs already in the ſoul, and an earneſt of a further fulneſs, *Matth.* 5. None can fervently, and unweariedly long for a Divine Nature, but ſuch as have had ſome taſte of it. The Divine Nature in the ſoul will be return-

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ing to that Nature, whence it derives its eſſential purity. The Principle coming from God, will be aſpiring to that Nature which it is a part of, as Rivers to the Sea, and ſwell if they be hindered: He muſt needs long after a full draught, and can no more ſatisfie himſelf with imperfect lineaments, than a ſick man can with an imperfect Cure. 'Tis to this end he breaths after Heaven, becauſe it is a ſtate of perfection; not from any carnal notion of it. He knows he is not already perfect, and therefore preſſes forward with eager deſire and endeavour, if by *any means he may attain the reſurrection from the dead*, Phil. 3. 11, 12, 13, *&c.* He doth not only deſire a freedom from ſin, but to be as pure and elevated in Affection to God, as an Angel. God is not only free from unrighteouſneſs, but full of righteouſneſs; And therefore thoſe deſires of a Divine Nature, are not limited to, and centered in a negative holineſs. He would ſet himſelf no other pattern but God. 'Tis an excellent ſpeech of an *Heathen* *, exhorting not only to live the *life of a good man*, which civil Vertue, and the vogue of men approved of, but to look above that, to the choiceſt deſire of a *divine life*: For, ſaith he, our endeavours ſhould be for a *likeneſs to God*, not to *good men*. To endeavour to be like to man, is to make one Image like another: But a New Creature aims at the higheſt Examplar; it aſpires after no lower a Pattern than God himſelf, his Will, his Rule, his Glory, his Pleaſure. Do the breathings of your Spirits riſe as much for it, as the ſteams of your Luſts did before againſt it?

* Photin. *Enead.* 1. lib. 2. cap. 7. Πρὸς γὰρ τοῦτες: i. e. Θεὸς πρὸς ἀνθρώπους ἀγαθὸς ἡ ὁμοίωσις.

2. Put this Queſtion to your ſelves; *What inward authority hath God over your hearts?* Is the government of God ſet up in your ſouls? Can you with joy, ſay, The Lord reigns, and none but he ſhall reign over me? The New Creature coming under another Government, hath frames ſuitable to it, and delightfully owns that ſupreme authority, and pleaſes himſelf more in a ſubjection to God, than the wicked can in their ſlavery to ſin. Do you *yeild your ſelves to God, and your members, as inſtruments of righteouſneſs unto God?* Are the motions of your ſouls guided by him? You are then *alive from the dead*; 'tis the *Apoſtles* Aſſertion, *Rom.* 6. 4. Sin doth reſide; but which reigns, God or Luſt? An Uſurpation may be on ſin's part, when no voluntary ſubjection on ours. Is it an abſolute, or only a partial reſignation of your ſelves to him? Do you give him a moiety, or do you give him the whole? Has he the ſole Soveraignty? Or would you give him an Aſſociate? Are any evil ways hated, out of a reſpect to his Word, to his Authority, Wiſdom, Goodneſs, or a reſpect to your ſelves? *Pſal.* 119. 128. *I eſteem thy precepts concerning all things to be right, and I hate every falſe way.* Ver. 133. *Order my ſteps in thy word, and let not any iniquity have dominion over me.* Are Gods Dictates readily obeyed? Doth a free ſubmiſſion to his Authority, govern, and act thee in his ways? Do you count his Yoke eaſie, and his Burden light? Do you glory in the Chain of Grace, and count the ſervice of ſin as Iron Fetters? Is the Will of God above your own Wills: Do you deſie the one to obſerve the other? Is God's Will ſacred with you, when it thwarts your own, or only when it ſuits your intereſt? 'Tis not then the Authority of God which prevails with you, but the Authority of ſome extraneous thing, which hath the chief moving force. If ſo, there is no ſign of the New Creature in ſuch a frame.

3. *How are your Affections to God?* It is a New Creature we are ſpeaking of, and that is inward chiefly. Sin may be left in the practice, and not hated: Goodneſs may be practiſed, when it is not affected. Where then is the New Creature? 'Tis not only a change of Profeſſions. *Simon Magus* had changed that before his Baptiſm, but not his *heart* either before or after, *Acts* 8. 21. The ſtrength of ſin lies in the Underſtanding, Will, and Affections. And 'tis there that the ſtrength of Grace muſt appear, and ſet up its Banners. Are your *affections and luſts* of your fleſh *crucified?* They muſt be ſo, if you *are Chriſt's* New Creatures, *Gal.* 5. 24. The ſtrong ſtirring of natural Conſcience, may weaken a preſent reſolution to an act of ſin, but not an Affection to it, and to the habit of ſin. It may reſtrain from outward exerciſes, not from inward diſpoſitions. Natural Conſcience informs of the evil, but doth not confer upon us a diſaffection to that evil. What are the inclinations of your Affections; are they pitched upon God? What are they for duration; are they conſtantly in motion to him? Is it your pleaſure to think of him, to live to him? Are the remainders of unlikeneſs to him, your grief, your yet imperfect Image your delight, not becauſe it is imperfect, but becauſe it is his Image? Every ſigh, or a ſlight affection, is not a New Creature. It is a deep Engravement, a conſtant inclination, contrary to what it was before, as White to Black. Do your Affections correſpond with the Affections of God? Do you hate every thing that he hates? Or is there any one luſt thou wouldeſt careſs, and hide among the ſtuff? Such a frame is not the New Creature-frame: God loves not one ſin, neither muſt we, if we be like him. Is the love to God and Chriſt, more ſettled, than love to *Father or Mother*, which is an inbred Affection, born with our Natures? *Matth.* 10. 37. It muſt be ſo ſupreme. What deſires have you to magnifie his Name? Do you love him ſo intenſly as to part with your lives to glorifie and enjoy him? If you be New Creatures, God and his Glory will be dearer to you, than Friends, Credit, Life. He ſaid not amiſs, That no man is a true Chriſtian, who is not an *habitual Martyr*; that is, that hath not a diſpoſition to lay down his life for the honour of God. And that *Apoſtle*, who hath ſpoke ſo much of the New Creature, had ſuch a raiſed Affection, *Acts* 20. 24. he would *not count* his *life dear*, ſo he might *finiſh* his *courſe with joy*; which was *to teſtifie the Goſpel of the Grace of God.* He could lay down his Head more willingly upon a Block, than upon a Pillow, if he might finiſh his courſe to his Maſters honour, and publiſh his Grace. Where there is no concern for the honour of God, there is little ſign of a likeneſs to him: for this is an eſſential part of true Chriſtianity. If we have a New Nature, we cannot but love that Nature, wherever we find it. And where we find it in a greater degree, and infinitely perfect, as in God, we cannot but love it there above all. Elſe we offer violence to the Divine Nature; and in not loving it in God, we love it not in our ſelves. 'Tis impoſſible there can be this Divine Nature, without ſpiritual Affections; and that the Image of God can be in us, without having an intenſe love to him whoſe Image it is. If any thing then lie nearer the heart of any man than God, the Image of God is not in him: therefore look into your hearts; How doth your hatred break out againſt ſin? How is your ſorrow poured out for ſin?

4. *How ſtand your Souls to inward and ſpiritual duties?* How vile are you in your own eyes becauſe of ſin? What grief is there even for your leaſt imperfections? Are you every day defacing your Pride, and ſtrengthning your Humility? Pride is the great Fort of the Old Man; Humility the great ſecurity of the New. How are you in prayer? Are you conſtant, are you fervent, have you daily converſes with God? I mean ſecret Prayer and Meditation; there are the moſt intimate converſes with God. I appeal to you that neglect thoſe duties; can you pretend to this New Creation? Do you think that

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the Image of God in the heart would not often move to its Original; Can a likeneſs to God conſiſt with an eſtrangedneſs from him? Can any Man live the life of God, that doth not care for the preſence of God, either ſpeaking to him, or thinking of him? Can that Law in the heart, which is put in, that we may not depart from him, conſiſt with this which is the prime departure, never to ſeek him, or to ſeek him coldly? All the affections of the New Creatures bend to him, and center in him: can this be without a drawing near to him? The Spirit of Grace is followed with a *ſpirit of ſupplication*, Zech. 12. 10. *the ſpirit of grace and of ſupplication* The Spirit is not a dumb Spirit in the New Creature. The firſt work in the heart, is to cry *Abba, Father*; Gal. 4. 6. *God hath ſent forth the ſpirit of his ſon into your hearts, crying Abba, Father.* The firſt impreſſion made by the Spirit, is upon the eye of the Soul to look to God, and the voice of the Soul to cry to him. 'Tis the firſt work of a Regenerate man, as Regenerate. 'Tis the Argument our Saviour uſes to *Ananias*, to have confidence, that *Paul* was not the ſame man as before, *Acts* 9. 11. *Behold, he prays.* Our Old Nature being made up of averſion from God, the proper language of that is, *depart from us.* The New Nature being made up of an inclination to God, the proper language of that is, *'tis good for me to draw near to God*; for upon this renewing Grace, God is the proper center of the Soul; and the ſame principle which moves other things to the center, will move the Soul to God. 'Tis made the effect of a pure heart, 2 *Tim.* 2. 22. *Peace with them that call on the Lord out of a pure heart*; and the Characteriſtical note of a Saint, 1 *Cor.* 1. 2. *Saints, with all that in every place call upon the Name of Jeſus Chriſt our Lord.*

5. *What valuations and reliſhes have you of the word, and inſtitutions of Chriſt?* As the life is, ſo is the food; a Spiritual appetite for Spiritual food, is a comfortable ſign of a renewed Nature. In every Nature, there is an averſion to what is deſtructive, an inclination to what is preſervative: every Creature doth as much deſire its proper food, as it abhors that Poyſon that would blaſt it. The New Nature hath a new taſte, his Palate is embittered to his former pleaſure, and refined and prepared for his new delight; he reliſheth what before he loathed; eſteems that ſweeteſt that before was unpleaſanteſt. The Law in the heart, being an impreſſion of the word will anſwer it with a choice affection: the firſt cleanſing of the heart, and the progreſſive ſanctification of it is wrought by the Word, *Eph.* 5. 26. *That he might ſanctify and cleanſe it with the waſhing of water, by the word.* The Image of God in the heart cannot but value the Image of God in his Law: ſince the Soul is brought to a love of God, it will love his operations, and all the methods of them, and therefore his Word. A rectified Judgment will have a rectified Affection: There will be a ſpiritual Palate, whereby it proves and approves what is the *good, acceptable, and perfect will of God*, Rom. 12. 2. What is pleaſing to God, is good and pleaſing to him. And the ſame *Apoſtle* ſets it as a ſign of a perfect Man, or a ſincere New Creature, to eſteem that the Wiſdom of God, which the World counts fooliſhneſs, 1 *Cor.* 2. 6. *We ſpeak wiſdom among them that are perfect.* The Spirit of Truth in the New Creature, will fill it with a ſtrong Affection to thoſe truths in the word. Truth in the heart, and truth in the word, being ſo near of kin, cannot be ſtrangers or unwelcome to one another. What ſympathy then is there, between the word and your hearts? What exerciſe of Grace in it? what improvement of Grace by it? Do you deſire it to ſatisfy your curioſity, or to further your growth? 1 *Pet.* 2. 2. *As new born babes deſire the ſincere milk of the word, that you may grow thereby.* Are you like the Plants, both cleanſed and quickned by the ſhowers, and diſcovering themſelves in a freſh verdure? How do you dilate your Souls for it? How do you work it upon your hearts? Do you deſire it ſhould be ſtampt upon you? Do you long for a more perfect intimacy with it? Do you prize it above the ſatisfactions of wealth, and the pleaſures of ſenſe? Is it *more excellent than gold*, Pſal. 19. 10. *and ſweeter than honey*, Pſal. 119. 103? Do you ſpiritually concoct it, and turn ſpiritual Meat into a ſpiritual Juice as the Stomach doth Meat into Chyle, and other parts of the Body into blood? Life can only do this. Do you love to have it dwell richly in you, and bring down the higheſt imaginations to the foot of it? Do you cut the throat of your deareſt *Iſaacs*, when the word commands you? Is it a pleaſure to you to ſee the face of God in his Ordinances? Is your pleaſure raiſed moſt by the ſpirituality of truth? The more ſpiritual any truth is, the more ſatisfactory it is to a ſpiritual taſte. Do your hearts burn within you at the warm breath of Chriſt? Are they not only warmed, but raiſed into a flame, and that laſting? Not like the Straw which doth blaze and vaniſh.

6. *What holineſs is there in your hearts and lives*; God cannot he otherwiſe than Holy, therefore holineſs is the perpetual concomitant of the Divine Nature; and ſo the *Apoſtle* makes it to conſiſt *in eſcaping the pollutions that are in the World through luſt*, 2 Pet. 1. 4. There is a prinicple which ſprings up in holy motions and thoughts. It is in the Soul the Image of God is ſtampt, and it is there that the New Creature doth chiefly exerciſe and preſerve it. Holineſs muſt be the proper effect of that which is planted by the Spirit of Holineſs. He that pretends to a likeneſs to God without it, fathers an irregularity upon him, and makes him a monſtrous begetter. 'Tis not born of the will of the fleſh, to follow ſenſual pleaſures, nor of the will of man to follow only rational delights; but of the *will of God*, and therefore follows that *will* it was born of, *John* 1. 13. Let *thy kingdom come thy will be done*, is the Natural Language of the New Creature, and glad he is to have the Spirit point him to thoſe ways that are moſt conformable to the Divine Will: for it is not a ſtrained Holineſs, but Natural, ſuch a one as ariſeth from the *fear of God in the heart*, Jer. 32. 40. and a care to pleaſe God in his *walk*, 2 Cor. 7. 11. *yea, what care?* 'Tis Holy, as God is Holy, in ſome meaſure, and therefore like him whoſe infinite purity cannot endure pollution. And it can no more diveſt it ſelf of its inclinations to Righteouſneſs, than the Soul can ſtrip it ſelf of its Natural activity. There is a certain connexion between a *heart of fleſh and walking in Gods ſtatutes*, Ezek. 16. 27. To what purpoſe doth God give it? either for his own work, or for the Devils? There is no need of it for the latter; the heart of ſtone would have done his work effectually; therefore for the ſervice of the former, and that conſtantly, for the new creature is *created to good works*, not to do them by fits and ſtarts, but *to walk in them*, Eph. 2. 10. and he is deſcribed by the *Apoſtle*, to be one that *walks after the ſpirit*, Rom. 8. 1. the ordinary courſe of his heart is Spiritual. How is it with you then; Is Holineſs your proper Element? Is it a death to you when any thing contrary to it buds up in your hearts; Is there a *purity* of heart joyned with a *zeal* for goodneſs, *Tit.* 2. 14? They go hand in hand, as being both the ends of our Saviours Death and both the Works of the Spirit. Is there an angry deteſtation of the loathſomneſs of Sin, and a kindly Affection to the purity of Grace? It will be thus if the New Creation be wrought; for as in Original ſin there was the root of all evil, therefore

all Holineſs may be oppoſed, and all ſin Practiced; ſo in the habit of Grace, there is the root of all Grace, therefore all ſin will be loathed, and every part of Holineſs will be loved. But on the contrary, if your old Luſts be rather improved than impaired: if you are more charmed by Swiniſh pleaſures, and enamoured of them: if the enmity in your hearts, or the loathſomneſs in your lives remain, is there any thing of a New Creature in you? Judg your ſelves. Do you make as rich a proviſion for the fleſh as before? Is your heart and life ſet upon it with as much Affection? are you joyful when employed in its drudgery? Is this to be a New Creature? Can there be ſuch darkneſs, if the Sun of Grace were riſen upon you? Such fruits evidence the ſtanding of the Old Root. He that hath the black mark of the Devil in his life, hath no reaſon to think he hath the Spiritual Badg of Chriſt in his heart, and if he do, he doth deceive himſelf.

7. *How is your diſpoſition againſt thoſe things which are contrary to a Divine Nature?* No creature hath a greater *Antipathy* to that which is contrary to its Nature, than a Regenerate Man hath againſt that which is contrary to the Divine: 'tis as impoſſible there can be a friendly neighbourhood between the New Man and the Old, as between the *Ark* and *Dagon*, between heat and cold, which are alway quarrelling, yea, between *Chriſt* and *Belial*, 2. Cor. 5. 16.

(1.) *Againſt the motions of ſin.* An irreconcilable War is commenced between Grace and Corruption; at the firſt inlet *fleſh* is in Arms to hinder, the *ſpirit* in Arms to maintain its ſtanding, *Gal.* 5. 17. the conteſt is in the whole Man: Grace being ſeated in the heart, ſends out its commands, and diſpatches Forces to every part, to meet with its Enemy *. as motion beginning at the center diffuſeth it ſelf through the whole ſphear, ſhaking every part to the circumference: Light will oppoſe Darkneſs in every part of the Air, they cannot ſhake hands together; the increaſe of one is the decreaſe of the other. Senſibility is a ſign of life, a dead man complains not of wounds and cutting; you may take out his Bowels, cut Limb from Limb; but a living man will complain of the leaſt prick of a pin, or a pinch. Natural Men cannot complain of that which they do not feel; there is a mighty friendſhip betwen a dead carcaſs and rottenneſs; nothing is noyſom to it. Loads of ſin may lie upon him, like Mountains upon a dead body and no complaint; *The motions of ſin work in his Members* without reſiſtance, and *bring forth their fruit unto death*, Rom. 7. 5. But the New Creature counts the leaſt ſin that hath ſtollen in upon him, his torture, *like* the ſtone in the bladder a worm in the root, and can find no reſt, till he routs the beginnings of the Diſeaſe. If there be no *Antipathy* then to that which is contrary to the life and being of a Chriſtian, 'tis a true ſign that there is nothing of a Divine life; for as a renewed man *eſteems* all the *precepts* of God *to be right and hates every falſe way*, Pſal. 119. 128. ſo he muſt abhor every motion which would divert him from what he values, and entice him to what he hates. How are your underſtandings ſenſible of the firſt riſings contrary to the intereſt of the New Creature? Are they more ready to diſſent from them; your wills more ready to check them than before? What counterworkings againſt the fleſh with its Affections and Luſts? Are you ready with Weapons in your hand to ſtay the firſt ſtirrings of corruption? Are you ready to pluck thoſe buds, and fling them away with diſdain? Doth both your courage and ſtrength increaſe? Can you more readily be in Arms againſt the riſing of a Luſt, than formerly you were; and cannot without horror bear the approaches of them? Doth a little duſt of ſin got into your eye, ſet you a weeping before God?

(2.) *How ſtand you affected to Spiritual ſins?* Here you ſhould lay the great ſtreſs in your examination of the New Creation; for your lives may be the lives of Saints, while your hearts are the hearts of Devils; we may have no ſpots of the fleſh upon our Garments, and a world of them upon our Souls; ſpiritual ſins may revel, where the more fleſhly and ſenſual iniquities are excluded. There is a War in the heart of the New Creature, againſt ſpiritual wickedneſs, *Eph.* 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt the rulers of the darkeneſs of this world, againſt ſpiritual wickedneſs in high plcaes.* Or, wickedneſs ſpiritualized in the high places *, the choiceſt faculties of the Soul: Satan doth moſt excite thoſe ſins in the heart, and natural conſcience makes no reſiſtance againſt them. 'Tis only an enlightned conſcience that underſtands and abhors this darkneſs, and loaths thoſe ſteams which others cheriſh. Do you wreſtle againſt theſe which partake moſt of the Devils nature? Do you dandle them in your minds, or do you groan at the appearance of them? Do you fly from them, as you would do from a viſible apparition of the Devil? Theſe are moſt contrary to the Divine Nature and Life of God. And a renewed man can no more avoid conteſting with them, than the nature of a living Creature can with Poyſon. But if you can without any reluctancy play the wantons with theſe in your hearts if you think pride, vain-glory, ambition, ſpeculative wickedneſs, *&c.* no evils; if your hearts never ſtart at the appearance of them; if you entertain them as welcome gueſts, tho you be never ſo free from the filthineſs of the fleſh, you have yet the ſtrength of Satan's image in you, nothing of a Chriſtian formed. A natural Man may quarrel with ſome ſins, not with all, renewed Men with all, becauſe all are Enemies to God, and to the life of Grace in the heart; he is always with Arms in his hand to extirpate ſin, and *drive the Canaanite* from his Forts, as well as the open field.

(3.) *Are you in the like manner affected againſt temptations and occaſions of ſin?* The ſtate of Regeneration makes the Soul more ſubject to the aſſaults of temptations than before, from the envy of Satan, who *ſtomachs* the happineſs of the New Creature: Do your Souls ſtart at the appearonce of a temptation? Do you regard any enticement to a departure from God, as your torment? Do you diſcountenance it at the firſt approach, and give it no civiller entertainment, than *get you behind me Satan?* Chriſt in the fleſh did ſo, and Chriſt formed in the heart will do no leſs; if he happen to come near the way of evil men, he will obſerve the wiſe man's counſel, *Prov.* 4. 14, 15. *He will avoid it, paſs not by it, turn from it, and paſs away.* His Spirit will riſe againſt any thing that would intrude upon him, which looks unfriendly towards God. The nobleneſs of the new Nature will make him diſdain a ſordid temptation, and inſpire him with a Holy generoſity; and the ſtronger the Nature, the more vigorouſly will it oppoſe that which would deform it. And if any temptation break in upon it at any time, and maſter it, how reſtleſs is it to be delivered from it? Applies it ſelf with all its force to Heaven, complains againſt it, engageth Gods Power on its ſide, makes up the gap where ſin hath broken in, and fortifies the place to prevent a future aſſault. In ſhort, natural man nouriſhes inward Luſts, meets motions to ſin half way, ſmiles upon an approaching temptation: A New Creature ſtarts at the firſt appearance for the moſt part, frowns upon Satanical ſuggeſtions, turns away his eyes from beholding vanity. One makes proviſion to maintain them, the other to deſtroy them; one ſubmits to the tempter

* *Jackſon*, Vol. 3. 4to. p. 495.

* Περὶ τὰ πνευματικὰ τῆ πονηρείας ἐν τοῖς ἐπερχρίοις.

tempter, the other arms himſelf againſt him.

(8.) Put this queſtion to your ſelves, *what delight do you find in God and his ways?* This indeed is an evident ſign of the New Nature; by this men may judg of themſelves, if they will not deceive and and flatter themſelves in their ſearch. This is the greateſt evidence of ſincerity in all the ways of God. For the Law cannot be in any mans heart, unleſs he delight to do the will of God. *Pſal.* 40. 8. *Thy Law is within my heart, I delight to do thy will, O my God.* He will be carried out with a ſpiritual joy and triumph to the acting what is ſpiritually good with a mighty pleaſure, as great as the Body takes in eating when it is hungry, or drinking when it is thirſty. It was thus with our Saviour in the fleſh, 'tis thus with Chriſt formed in the heart, 'tis his Meat and Drink to do the will of God; not ſo much in the New Creature as it was in Chriſt, becauſe in that there is a remaining principle of reſiſtance, in Chriſt none. 'Tis then, he can *delight himſelf in the Lord*, Iſa. 58. 14, and account him *his exceeding joy*, Pſal. 43. 4. As it is an argument that *Seneca* gives of the Divine Original of the Soul, that it is moſt pleaſed with Divine ſpeculations: 'Tis no leſs an argument of the New Creation, when it is delighted not only with the ſpeculative, but with the practical contemplation of God, when the Soul that triumphed before in the pleaſures of ſin, can burn with an ardent love to God, and ſolace it ſelf in communion with him: and unleſs Holy ſervices be our delightful Element, we have not a likeneſs to that God, who is not only Righteous, but *delights in righteouſneſs, loving-kindneſs and judgment*, Jer. 9. 24. Every being owes ſo much reſpect to its own wellfare, as not to act ſluggiſhly and drowſily in its main concern: For the ſame Love which excites it to perform thoſe things which are eſſential to its preſervation, will oblige it to act with the higheſt complacency: and the more conducing they are to the well being of the Creature, the more powerful is the joy which ſpreads its ſelf through the whole eſſence of the Creature; therefore Holy ſervices, being as intrinſical to a Holy principle, as the moſt inward Operation of any Creature can be to its Nature, will be done with a vigorous frame, and an edged intenſneſs of ſpirit. Without this, in ſome degree, nothing requiſite to the Operations of a New Creature can be performed; without it we have no averſion to that which is contrary to the Law, nor an inclination to what is conformable to it. 'Tis a *conſent of the will* to the whole *law*, Rom. 7. 16: a delight of the affections in it; a conſent to it in reſpect of the goodneſs; a *delight in it*, (Verſe 22.) in reſpect of the Authority enjoyning it, as it is the Law of God: Not principally as it is in ſome parts conformable to human reaſon, but as it is the Divine Will, whereby both the Soveraignity, Holineſs and Righteouſneſs of God is owned by the whole inward man; the Underſtanding, Will and Affections, conſpiring together with a ſtrong delight in God and his Law; hence you find *David* ſo often expreſſing his *delight* in it, Pſal. 119. 14, 35, 47, 70, 77, *&c.* And indeed ſo much of wearineſs as we have in any ſervice, ſo much of an Old Nature and legal frame: ſo much as we have of Love and Delight, ſo much we have of a New Creature, and New Covenant-Grace. A natural man cannot have any of this choice joy in any ſpiritual ſervice, becauſe it is againſt his nature: no more than a Fiſh can delight to be upon the Land out of its proper Element; but a New Creature hath little delight in any thing but as it regards God, and tends to him: other mens delights are terminated in the fleſh; but the Elevation of a renewed Soul are highly ſpiritual. How then is it, with you? Are the duties of Religion, communion with God in them, your delightful Element? Is a flight of your love to him, the acting for his Glory, as pleaſant as flattery to a proud nature, or gain to a covetous diſpoſition? have you little ſatisfaction in what you do, but ſtill breath and ſtrive after a higher frame, and cannot reſt, till with your choiceſt embraces of your Souls, you claſp about God himſelf? Oh, happy man! None but a Divine Nature could fill thee with ſuch pleaſing tranſports.

USE 4. *Is of exhortation*

1. *To thoſe who are New Creatures*, that have ſome comfortable evidence in their Souls, that there is the image of God renewed in them.

(1.) *How ſhould you admire and glorify God?* is it poſſible that ſo noble a Work can be unattended with a ſpirit of gratitude? How ſhould you be filled with a ſenſe of Divine Goodneſs, and formed to ſet forth his Praiſe? Surely, this of thankfulneſs is not one of the leaſt good Works you are Created unto. Before, when you were alienated from the life of God, you were eſtranged from his Love and his Praiſe; you would never glorify him whom you did not effect; but ſince a Heavenly Nature is introduced, a Heavenly Work ſhould become the very life of your Souls; Tongues and Hearts ſhould be ſet on fire by Grace.

[1.] *Has not God made you differ from the whole maſs of the corrupted World?* There is as great a difference between a New and an Old Creature, as between the cleareſt Day and darkeſt Night; as between Chriſt who is Glorified in Heaven, the Head of his own flock, and the Devil who is damned in Hell, the head of the unbelieving world; ſo they are oppoſed by the *Apoſtle*, 2 Cor. 6. 14, 15. Might you not have run down the ſtream with others, lived only a Natural Life with others, and at laſt died an Eternal Death, and deſcended with all your Intellectual and Moral Endowments to the place only due to Corrupt Nature? But God, the God that is Bleſſed for ever, hath breathed into you the breath of Life, cauſed you to ſtand up before him with a reſemblance of his Nature, ſet you apart for himſelf, wrought you for Glory: and made you live another Life, a Life by the Faith of the Son of God. And is it not reaſon you ſhould differ from all the World in your praiſes of him, who hath made you differ ſo vaſtly in your ſtate and condition.

[2.] *Hath not God in this beſtowed upon you a higher perfection than all Natural perfection in the World.?* The loweſt degree of ſence is more excellent than the higheſt inanimate perfection; therefore a *Fly*, in regard of Life, is more excellent than a *Diamond*, or the *Sun* it ſelf. The loweſt degree of Reaſon, is above the higheſt degree of Senſe: And the loweſt degree of renewing Grace, tranſcends the higheſt degree of Reaſon; becauſe this in the higheſt degree is but Human and Natural; that in the loweſt degree, Spiritual and Divine. Therefore you owe more to God, for your Regeneration, than all Creatures of the World do for their Natural Exiſtence. He hath done more for you, in communicating to you his own Nature, than if he had made you *Viceroys* over Men and Angels, and put the whole created World under your feet, without inveſting you with this New Creation.

(3.) *And this God hath done for you, when you were in the common lump, and had no more worth in your ſelves to move him to it, than the reſt of the World.* No other motive on your part but miſery. All the World had the ſame; for it lay in the like condition. All that you had, all that you were, was proper to move him to a contempt of you, and a loathing you for ever. It was the *invention* of his own overflowing love, not any perſwaſion of your worth. What

were you, and what was your Fathers house, that he should thus translate you from the drudgery of sin to the liberty of Grace, from a spiritual death to a divine life? Had God called you out of the Womb of nothing, unshap'd, as the great *Chaos*, and asked you what degree of Creatures you were willing to be raised unto, would you have presumed to desire God to make you like himself? Yet God in Regeneration, raised you to a state you durst not ask, above a rational Creature, even to a divine, when he had no motive to any thing, but to turn you with *Nebuchadnezzar*, to graze among the Beasts, and partake with Devils in the eternal misery of that Image you had contracted.

(4.) *'Tis therefore a wonderful and miraculous change.* If the framing the body of man be so *wonderful* a work, *Psal.* 139. 14. and a curious peice of Embroidery, how much more admirable is this new formation of the soul into the likeness of God. If we should see a silly Fly, or a poysonous Spider, a clod of Earth, or a Glow-worm, transformed into a glittering Star, it would not be so great a miracle: It would be a change from one natural Image to another: But this is a change from Hell to Heaven, from being a limb of the Devil, to become a Member of Christ, from a worse than *Egyptian* darkness, into a marvellous light. *That* is but a change of one innocent Nature into another; *this* a change of a Nature hateful to God, into a Nature delightful to him, a corrupt Creature into an holy one, a change of something worse than a bare Creature, into something like the great Creator and Redeemer. This is your change; therefore the highest Obligation in the World, lies upon you to praise and glorify God. 'Tis in the day of your Regeneration, that God hath rolled away the reproach of your corruption and death, as he said of the *Israelites* when they were circumcised in *Canaan*, Josh. 5. 9.

To quicken you to praise,

[1] *Often reflect upon your former state.* Cast your eyes back upon what you were, that you may be thankful for what you are. Ah! what was I once? An hater of God and hated by him; one bearing the Image of Satan, and delighting in it; a noisome heap of lusts, estranged from God, sold under sin, dead to goodness, an enemy to the Law; What a condition was I in then? Good Lord! How astonishing was thy mercy, how wonderful thy love, how great was thy power, to draw me out of this state!

[2.] *Review what you are.* What am I now? Here is a new light in my Understanding, new inclinations in my Will: I can now look upon God with pleasure, and run his ways with delight. Christ is my only joy, and Christ is my only gain: My Old Nature is wearing away, my New Nature is rising higher and clearer: Now am I freed by the Blood of Christ, from my guilt, and by the Spirit of Christ, from my filth. What shall I render to the Lord for these inestimable benefits towards me? Oh blessed God! Oh dear Redeemer! Oh infinite condescending Spirit, to work these things for me, in me; to clear such a nasty soul, Imprint such an heavenly Image, conform me to so excellent a Pattern, and by Grace to fit me for a glorious Eternity! Let then the love of the Author, the excellency of the Work, the misery of your former state, the happiness of your new, be joyned together in your considerations, to enhance your praise: and since you live the life of God, besure to live the life of thankfulness.

(2.) As it is your duty to admire, and glorifie God, for making you New Creatures; so it is your duty, and advantage too, *to preserve in its vigour this New Nature in you.* When *Adam*'s life was infused, he was to preserve it by feeding upon the Fruits of Paradise, *Gen.* 2. 29. And you must preserve your spiritual lives, by the Fruits of divine Institutions placed in the Church. The inner man is to be strengthened: *Paul* prays to this purpose for the *Ephesians*, Eph. 3. 16. *that he would grant you to be strengthened with might by his spirit, in the inner man*: Which is not as some understand it, a strengthening of Reason, Mind and Understanding. The Scripture, by *Heart*, understands the Mind, Will, and Judgment: But the *Apostle* joyns this inner man so with the heart (*ver.* 17. *That Christ may dwell in your hearts by faith*), that he doth manifestly put a difference between this *inner man* and the *heart*, making one the seat, the other rooted in it. The *Apostle* wishes them not a strength of the soul, but a strength of the New Man, and Image of Christ in the soul. The Devil is a mighty Enemy to it: He hath lost a Servant: He will leave no stone unturned to recover him: His Servant will be his Judg; he will therefore endeavour to overthrow him. Go to God therefore for new supplies, in the case of *Satans* assaults; desire him to put a vigor into your Grace, water the seeds, and blow up the divine spark. Our *Saviour* desired assisting and strengthening Grace for *Peter*, when he foresaw the *Devil*'s preparations to worry him, *Luke* 22. 31, 32. So should we for our selves, and Christ will not be backward to second us in its yea, he will prevent us, and send in an *Auxiliary* force over and above the standing habit, which makes up the New Creature. We need the Gales of Heaven to blow us forward, the concourse of God to his gracious Creature, as well as his common concourse to his natural. Is it not the highest Reason to engage all in the defence, and strengthning that which is the delight of God, the happiness of the soul, and the envy of the Devil? What is worth our care, if this be thought worthy of our neglect? Sloth in preserving and strengthning, argues a lesser value of a thing. Would you lose beauty for deformity, health for sickness? Would you lose the pleasure of Heaven for the anguish of Hell? Preserve this Image then from being defaced, and look that Satan draw no more black lines in your hearts. *Skin for skin, and all a man hath, will he give for his life*: Eat his own flesh to preserve his life, as long as he can. Oh then! if I may so say, soul for soul, and all that you have you should give and employ, for maintaining this spiritual life, which is as much above a natural life, as the Sun above a Dunghil. Blow it up every day, dress the Lamps as the Priests in the Temple. 'Tis for want of this strenghning it, that we have so little liveliness in Duty. 'Tis for want of this excitation, that we walk so often in darkness. What have we else to do but this? Preservation, and strengthning of life, is the chief design of men in the World. Is not a divine life of more worth? Let not then the cares of our bodies surpass those for our souls, and our fondness to natural life, exceed our Affection to spiritual life. We know but in part, we see but as in a glass darkly. The inclinations of our hearts to righteousness, are not in their full strength.

(3.) *Grow up to a taller stature.* There must be a daily putting off the Old Man, and putting on the New, a *renewing the inward man day by day*, 2 Cor. 4. 16. And tho at the first Regeneration, there is the forming all essential parts of Grace, yet afterwards there is a daily augmentation. (The *Galatians* were both *knowing* God, and *known of him*, Gal. 4. 9. yet of these did the *Apostle* travel, till Christ was formed again, *ver.* 19.) till the design of Christ be fully complied with, and the soul grown up to the measure of the stature of the fulness of Christ, by the participation of his Nature. As Providence

vidence is a continued Creation, ſo growth is a continued Regeneration. As a man grows in Reaſon by new improvements, ſo ought a Chriſtian in Grace, by new additions. Things are not ripened at once. The Spirits in raw and immature bodies are depreſt by groſs and earthly mixtures with them, till they are encouraged by the Sun and Showers, and thereby able to digeſt the crude parts, and arrive at perfection.

(1.) *This muſt be.* Job. 17. 9. *The righteous ſhall hold on his way, and he that hath clean hands, ſhall be ſtronger and ſtronger.* The New Nature can no more ſtand at a ſtay, than a living Tree can, till it come up to the meaſures of its Nature. 'Tis the Nature of Seed to propagate it ſelf, and ſpread its Vertue into Branches and Fruit: it will be aſpiring to that perfection which Nature hath allotted to it. If you do not grow, 'tis a ſign there is no life in you: 'Tis but a common gift, or a common Grace, at beſt; the counterfeit, not the reality of the New Creature: Living Natures do thrive; peices of Art ſtand at a ſtay: He is no Member of Chriſt, but as a Wooden Leg or Arm, not knit by any vital hand, but ſome extrinſick ligaments, not fed with the increaſe of God, becauſe he doth not grow. To content our ſelves with a low degree of Grace, makes us unworthy of the benefit of Regeneration, and below thoſe that pretend to a likeneſs to God.

(2.) *It muſt be uniform.* As it is one habit which is infuſed, ſo it equally thrives in all the parts of it: An unequal growth is the effect of a Diſeaſe, not of Nature. As Nature cauſes a proportion of parts in the make, ſo likewiſe a proportion of parts in the growth. 'Tis not a growth in faith, and decay in love; or a growth in love, and a decay in faith. To pretend to the one without the other, is to have an head without an heart, a life without Blood or Spirits. A natural man may grow in ſome Moral Ornaments, as a dead man in Hair and Nails: But a ſpiritual vitality ſhews it ſelf in an equal increaſe of all the Members in the New Creature. And it is beſt diſcerned by the thriving of thoſe Graces which are moſt contrary to your natural diſpoſition, which cannot ſo well be diſcerned in thoſe which have ſome foundations in moral Nature; as humility hath in a mild diſpoſition, which by the addition of Grace, advanceth to an eminent Humility: But a New Creature thrives in thoſe Graces, which were moſt contrary to his corrupt Nature, now overmaſtered. The ſecond draught of a Picture, defaceth not one line or two of the former, but the whole frame, to make it more near the Original. And thus a New Greature ought to grow as the *Vine*, and revive as the *Corn*, in all the branches and fruits proper to its Nature, *Hoſ.* 14. 7.

(3.) *By this we pleaſe God, and pleaſure our ſelves.* The more illuſtrious any work is, the more glory redounds to the Artiſt. If the beginnings of the New Creation be ſo amiable, as to make Heaven it ſelf in love with it, how infinitely will God be pleaſed to ſee it grow to maturity, among the Whirlwinds and Storms of temptations; every increaſe adding new colours and luſtre to this beauty, will renew the *Jubilee* in Heaven. Thus will God pronounce it good at firſt, and very good the nearer it comes to perfection, as he did in the Creation of the World. By this growth you will have a greater capacity for Heaven: For if the firſt New Creation capacitates a man for glory; the higher it ſprings, the more beautiful the Divine Nature grows; the nearer it is to glory, and the fitter to be planted in an eternal Paradice; the more a right to Heaven will appear to your ſelves.

(4.) A Fourth Exhortation: *Behave your ſelves in your ordinary walk, as New Creatures of another rank from the World.* 'Tis the inference the *Apoſtle* makes from the new ſtate wherein the *Epheſians* were; *For you were ſometimes darkneſs, but now light in the Lord: Walk as children of the light,* Epheſ. 5. 8. You muſt bring forth fruits meet for Regeneration, meet for him by whom you are renewed, as the ground doth herbs, meet for him by whom it is dreſt, *Heb.* 6. 7.

[1.] *Adorn the Goſpel, whereby the divine impreſſion is made upon you.* The *Apoſtle* argues againſt lying, and by the ſame Reaſon, againſt all ſin from this head, *Col.* 3. 9, 10. The Goſpel adorns the ſoul by its impreſſion; the ſoul ſhould *adorn the Goſpel* by its *converſation*, Tit. 2. 2. *Adorn the doctrine of God our Saviour in all things.* Let the writing of the Law in the heart, appear on the other ſide of the life; and the divine light in your hearts, ſhine in your outward man, as a Candle through a Lanthorn, that *God may be glorified*, Mat. 5. 16. Let not luſt and ſin, extraneous to the New Nature, bear any Rule in any action: Let no unworthy action reproach your profeſſion. Do nothing unbecoming one who is like him that rules the World, unbecoming that Word and Goſpel which God hath magnified above all his Name. Defile not your *Garments*; we can never walk with God but in *white*, Rev. 3. 4. in the whiteneſs of purity, not in the blackneſs of ſin. Do not any works of Satan, with the Nature of God upon you. Indeed we may be aſhamed, that when there is ſo much of the Image of Chriſt in the Goſpel, there ſhould be ſo little of the Image of Chriſt in our lives. Walk as thoſe that are enrolled among the ſpirits of juſt men made perfect, as thoſe who have the honour to be of the Aſſembly of the Firſt-born; live to God, not to your ſelves. The more wicked the Generation is you live in, the more it is your duty to *ſhine*, as the Lights of Heaven in the Darkneſs of the Earth, *Phil.* 2. 15. and the more it will be your commendation; as it was the praiſe of *Job*, that he was upright in the Land of *Uz*, among the race of prophane *Eſau*, not among the offspring of praying *Jacob*, Job 1. 1. *that man was perfect, and feared God.*

[2.] *Live above Affections to a droſſy World*, if you would honour your New Nature. An Earthly Spirit cannot be the effect of a Heavenly Birth: let not the rattles of your Childhood be your preſent pleaſure, or the bewitching World have any influence upon you. The World is no fit boundary for the Soul in its natural capacity, much leſs in its Spiritual; 'tis too empty for an Immortal Soul, much more for a Divine Nature. Let not any thing on this ſide God be your darling, but your footſtool, to mount you nearer Heaven. Value them only as they enable you to do the higher duties of Religion without diſtracting cares, and are ſubſervient to the honouring God in the World. As the New Creature was not Redeemed with a vile price, ſo it is not endued with ſo ſordid a Nature, as to be much in love with theſe things. The conqueſt of this is one of the firſt fruits of the New Birth. 1 *John* 5. 4. *Whatſoever is born of God, overcomes the world:* there's a mighty antipathy between the World, and any thing that is the offspring of God. There cannot be ſo much ignorance of the things of another World, as to prize ſo vile a piece, as a Houſe with Walls and Furniture, infected with a ſinful Leproſie. Let the inward contempt of the blandiſhments of it grow up in you; diſtract not your ſelves with cares for it, but truſt in Gods Promiſe, and leave things to the conduct of his Wiſe Providence. 'Tis inconſiſtent with a New Nature to lie at the bottom of this great Sea, ſucking up Weeds and Sand, and never peep its head above Water, towards Heaven.

[3.] *Be much in the thoughts and views of the Divine*

vine Original of your Nature. Shall the New Nature ſeldom look up to that place whence it deſcended, or caſt its eye upon that beautiful hand that framed it? Surely the New Creature cannot be ſo unnatural. Employ your Souls in exerciſes of an unbounded Love to God, a ſettled delight in him, a high eſteem of the Righteouſneſs of his Nature, and an habitual walking with him; let the eſteem of him, and vilifying your ſelves, be your daily employment. The looking upon him will transform you more into his Image: by this Spiritual converſe you will partake of a new brightneſs, and clearer lineaments. Every view will leave a greater perfection upon his Image in you, by a reflection of a *glory*, 2 Cor. 3. 18. By this your hearts will be more ſutable to thoſe regions of bleſſedneſs to which the Divine Image is haſtening: It will make you ſweat out ſome corruption every day, and advance you ſome ſteps toward the ſtate of Bliſs.

[4.] *Fix your aims on a ſtate of perfection.* You are to walk, not to ſtand ſtill. Never reſt, till all that Righteouſneſs which of right belongs to that Divine Nature in you, be conferred upon you; breath after a more cloſe conjunction with the Original. Keep up in a due ſprightlineſs your deteſtations of ſin, which you had when you were firſt enlivened; with what a holy indignation you flung away your Luſts, with a *Get you hence:* and, *what have I to do any more with Idols?* Set an edg upon this hatred every day, ſharpen your indignation more and more: Preſerve in your Souls thoſe Affections which did riſe up in you, when the irreſiſtible charms of Divine Love did firſt allure you, when you firſt caſt your eyes upon this New Likeneſs and Image of God; quicken them daily, and *preſs forward towards the mark for the prize of the high calling of God in Chriſt.*

[5.] *Let your Affection be carried to every thing which partakes of the ſame Image.* There is in all Creatures a kindneſs to thoſe of their own Nature: the moſt ravenous do not prey upon their own ſpecies: all men, deſcending from *Adam*, having the ſame nature, have ſome kindneſs to thoſe of their own kind: and all deſcending from Chriſt, have the ſame Nature, the ſame Affections and Inſtincts. 'Tis in Love and Holineſs wherein God doth decipher himſelf in the Soul; he would not be drawn in any other attributes in the heart of man: and thus in the Scripture he publiſheth himſelf in the abſtract, as Holineſs and Love, delighting to be imitated by his Creature in thoſe two perfections; *God is love, and he that dwells in God, dwells in love,* 1 Joh. 4. 16. Love is therefore the nature of the New Creature; and Love to the ſame Objects whereon Gods Love is pitcht, firſt himſelf, then his Image in his Creature. So the Love of God, and that of a New Creature, go hand in hand together: firſt, the Affections of the New Nature ſtreams out to God, as the prime and Original beauty; then to all New Creatures, as they partake more or leſs of this Divine Image. This univerſal Charity to God, Grace, and good Men, is the inſeparably property of the New Creature, the higheſt perfection of it, and the beginning of a ſtate of Glory. Love all thoſe that partake of this Divine Nature.

[6.] *Endeavour to propagate your New Nature to others.* 'Tis the property of goodneſs to be diffuſive of it ſelf; and God, the higheſt goodneſs, is the moſt communicative; the Divine Nature ſhould intimate him in this. No Nature but delights to propagate it ſelf. The New Nature ought not to be ſluggiſh in it; ſince the great change lies in the end, ſince the Glory of God is ſet up as its main intendment, it will oblige it to propagate Holineſs and Righteouſneſs, whereby God is moſt glorified; for thereby the number is increaſed, to repreſent him on Earth, and praiſe him in Heaven. No ſooner was *Paul* renewed, but he endeavours to bring all the World into the ſame frame. The Apoſtate Angels, being revolted from God, labour to ſink all the World into the ſame diſpoſition. Fire communicates, by a touch, its own nature to all matter that comes near it; and turns the hardeſt Metals into its own likeneſs. So ought that Holy fire in a New Creature, to labour to convert every thing into its own flames. This is a peculiar mark ſet upon the Evangelical times, and the ſpecial fruit of a Goſpel-impreſſion. *Iſa.* 2. 3. *Many people ſhall ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob.* It ſhould be your endeavour, that all about you may be the better for you. Strive to affect your Children and Servants with a ſenſe of the corruption of Nature derived from *Adam*, and the neceſſity of being implanted in the New Head of the World, and partaking of another Nature from him: thus to be a fellow-worker with God, is the moſt abſolute work of Grace; as to beget in its own likeneſs, is the moſt perfect work of Nature.

And to perſwade you to walk and act as New Creatures: conſider,

[1.] *The excellency of your Birth.* 'Tis a Birth of Heaven, a reſemblance to God; do nothing below it, or unworthy of it. Is it fit for you to lie among the Pots, and ſmut your ſelves? The conſideration of the relation you bear to God, ſhould inſpire you with *Heroick* reſolutions for his Glory. You are the only perſons, that keep up Gods honour in the World, and his final anger from it: Whenever you are tempted, reflect upon your ſelves, as *Nehemiah, Should ſuch a man as I* do this, *Nehem.* 6. 11? Or as *Joſeph* to his Miſtriſs, *Behold, my maſter hath committed all that he hath to my hand*; behold, God hath put his Divine Nature in my heart, and ſhall *I do* this wickedneſs? Conſider in every action, what that God you call Father by Regenerating Grace, that Chriſt who is the great Exemplar and Copy of the Image in you, would do in ſuch caſes and circumſtances. How unworthy is it for a living man to do dead works? As your life ſprings from the higheſt principle, let it be employed for the higheſt ends. Was ever any Prince aſhamed of his honour? And ſhall any New Creature be aſhamed of the particular Badg of Heaven upon it: of that Righteouſneſs, which is the true Nobility of his Nature? Holineſs is the beauty of an intellectual and rational Creature; it muſt then be your higheſt honour to live conformably to the dignity of your Nature.

[2.] *It was the intendment of God you ſhould walk in a nobler manner than the reſt of the World.* Did God infuſe into *Adam* a Soul of a higher Nature than that of Beaſts, to enable him to live only the the life of Beaſts? God intended by the infuſion of this New Principle, that you ſhould live above the ſphere of humanity, and the rate of Man. How doth the *Apoſtle* chide the *Corinthians*, becauſe they did not advance above the life of meer man? And therefore gives them a title chiefly belonging to the unregenerate World, 1 *Cor.* 3. 3. *Are you not carnal, and walk as men?* Our *Saviour* expects a more worthy carriage from his Children, than what barely Nature can teach them; He would have them as God, and *imitators* of him, *Matth.* 5. 44, 45, 46, 47. and do ſomething peculiar to this New ſtate, which cannot be done by any unregenerate man in the World. Your Holineſs is not to be of the common level with the Morality of the World, but ſuch as may ſet forth the *praiſe of God*, 1 Pet. 2. 9. they are a *choſen generation*, therefore ſhould have choice converſations; a *royal Prieſthood*, therefore Princes deportments; a *Holy Nation* and *peculiar people*, therefore ſhould have Holy and peculiar behaviours: they ἐξαγγείλητε.

they ſhould thus be publick Evangeliſts, to ſet forth the Graciouſneſs and Righteouſneſs of God. There is alſo the higheſt Obligation, becauſe *he hath called them out of darkneſs into his marvellous light.* God intended that their Converſations ſhould be ſuch as ſhould amaze the World into a love of Holineſs, and admiration of that Light which gives them ſuch excellent directions, and that Nature which enables them to ſo exact a Walk. Gods Temples were not intended to be made dunghills.

[3.] *Not to walk as New Creatures, is a diſhonour to God.* You that do not walk anſwerable to your high Calling, do more highly diſhonour him than all other perſons; you are quite contrary to his Image, and repreſent God to the World as they would have him, not what he is in his own Nature; for by a careleſs walk, the World will judg God to be like you, or you very unlike to God. Is God Holy, and you impure; God Merciful, and you revengeful; God, a God of Peace, and you fomenters of Malice and Contention? To pretend to his Image with ſuch qualities, is to diſparage his Nature, and rather degrade God to a likeneſs to the Fleſh, than to mount up to a true reſemblance of him, *Pſal.* 50. 21. *Thou thoughteſt I was altogether ſuch a one as thy ſelf.* 'Tis a diſgrace to a Noble Father, to have a ſwiniſh, clowniſh, ill-bred perſon pretend to be his Son. But how much is the contrary a Glory to Chriſt, As delicious Fruit and choice Flowers credit the beams of the Sun? What a mighty pleaſure is it to God to behold a ſutable walk of his New Creatures? He *loves* them; and *his countenance doth behold the upright*, Pſal. 11. 7. How much muſt he, who is Holineſs it ſelf, take complacency in the Holineſs of it? If he loves it while in a low degree, no queſtion but he loves it more in a higher exaltation: How does the Holy Ghoſt repeat *Enoch's walking* with God twice in *Gen.* 5. 22. 24. to witneſs his pleaſure in it?

[4.] *Not to walk ſuitable to your New Creation, is a mighty diſadvantage to your ſelves.* Tho a New Creature doth not totally loſe his Grace, if a temptation deflower his Purity, yet his Grace ſuffers an impair, and perhaps he may never recover the ſame degree of Grace and Comfort he had before. 'Tis a queſtion whether *David* ever had his Sails filled with ſuch ſtrong Gales of the Spirit, after his fall, as he had before. The marks of a Diſeaſe will hang about us after the Diſeaſe is cured; and the ſame ſtock of health may never be reſtored again. If you do let your hearts run out at any time to any ſinful pleaſure, tho it may not raze out the Image, yet it will make you more unfit for thoſe views of God which can only maintain it. When you come before him, after ſuch a departure, how will your hearts recoil upon you? With what pleaſure can you look upon him whom you have ſo abuſed in his Image in your Souls, and in his Image in his Law? Beſides, every unworthy walk, detracts ſomewhat from the weight of that Crown, you might otherwiſe expect to be reſerved in Heaven for you, and makes it of a greater allay: But if you keep cloſe to the Law in the word, and the Law in your hearts, what communications will you have from God? What inward touches and feelings of him? How haſtily will he run to meet you half way, and kiſs you with the kiſſes of his mouth? *Thou meeteſt him that rejoices and worketh righteouſneſs*, Iſa. 64. 5. How intimately will he wind himſelf into the ſecret corners of your hearts, as *John* 14. 23. *and make his abode with you*; and like Fire in every part of Iron, fill every part of the New Man with a glowing and and Divine heat?

[5.] *Such an exact walk will mightily ſtop the current of ſin.* It may juſtly be feared, the ſins of many have taken too much heart from the unſuitable carriages of Profeſſors. But a walk according to the rule of the New Creation, might enflame others to Godlineſs, at leaſt ſtifle ſome corrupt motions, ſuſpend ſome inclinations to ſin, and for a time bind up the Devil in them. This is the greateſt Charity to the World; by other benefits we advantage particular perſons; by a Holy example, all that behold us. It ſtrikes an awful reverence into the hearts of men, as being a Ray of God; what the Goſpel enjoins, are things comely, and of good report, many of them lovely and illuſtrious, even in a carnal eye; therefore ſuch expreſſions of a Goſpel-impreſſion would engender admirations of it, caſt a luſtre upon the truth of God; men will look upon ſuch works with Reverence *, and *glorifie God in the day of* their *Viſitation* or *Converſion*, as *Calvin* underſtands it. To be a Holy People, is to be *ſought out*, they are both joined, *Iſa.* 62. 12. Many by ſeeing the Holineſs of the Church in Goſpel-times, ſhall be induced to give up their names to the Lord: It will tend more to the Regeneration of others, than a Thouſand Sermons; It will raiſe the reputation of Chriſtianity, and cauſe them to believe it to be of a divine extract; It would ſtir men up to a Holy emulation to be like them. And beholding the Law of God tranſcribed in the life, it would convincingly anſwer the cavils of the World, and demonſtrate the commands they count grievous, to be in themſelves practicable. But whither is this Goſpel-Ornament we have been ſpeaking of, fled? Where is it to be found? How few walk as New Creatures, as *becomes the Goſpel*, how ever they profeſs it, and pretend a zeal for it?

* As the word ἐποπτεύσαντες ſignifies, 1 Pet. 2. 12.

Exhort. 2. *To thoſe who lie ſtill buried in the ruines of the Old Adam:* Who carry the Image of Beaſts in their lives, or of Devils in their hearts, or both. Such I would adviſe, earneſtly to ſeek this New-Creature-ſtate. Let not your hearts be beſotted to a neglect of it, and ſtupified into endleſs torments, which will, as ſurely as you live, be the dreadful iſſue, if this be not attained: to be ſo long under the Goſpel, and retain the obſtinancy of an Old Nature to God, is a high aggravation. Talk not of ſparing the Old Man; 'tis your Enemy, wound it to death, uſe the utmoſt ſeverity towards it; put it off, leave not a rag, if poſſible, behind; ſend it away, as *Abraham* did *Hagar*, and without ſo much as a Bottle of Water, to deſpoil it of any hopes of return. But, alas, how do you cheriſh and hug this Enemy! How do you value it, as if it were a part of your ſelves; as if you could not live without Poyſon, or be happy without miſery! How do you bid the New Man ſtand far from you, as if it were a real torment to be in the arms of Chriſt, and the New Creation your Diſeaſe, not your Felicity! Tho you were the moſt unblameable in your lives, free from any pretence of an accuſation there, what were you without this change, but Devils in the garb of Angels of Light; Poyſon in fair Cabinets, and the natures of Serpents in the Bodies of Men? What is become of your Souls? Are they ſo immers'd in Fleſh, that nothing of Spirit can make impreſſions upon them? Have men quite forſworn the attaining any other excellency, than what meer Nature beſtowed upon them? What deformity do you find in God, that you ſlight his Image, which ſhould be imprinted on you? What frightful thoughts have you of the Spirit that ſollicites you? How come your Souls ſo ſenſleſs of their real happineſs? Oh, what a happy thing were it, if this day Chriſt were formed in all your hearts, that tho we are naſty dunghills, worſe than the Stable wherein our Saviour was born in the fleſh, we might become the Sanctuary of our great Lord and his Spirit; 'tis then, the

Angels

Angels would renew their Song at the Birth of Christ in the heart, as well as that in the World, *Glory to God in the highest, Peace* and Eternal *good will* to such a Soul. If you have any struglings in your Hearts, any convictions upon your Consciences, and make not a further progress, these will be so far from being your advantage, that they will add an *Emphasis* to your damnation.

Let me use some motives to press you:

(1.) *Shall not the loathsomness and misery of your present state startle you?* 'Tis a Nature that makes you the *children of wrath*, Eph. 2. 3. Were your Old Natures acceptable to God, what need any change? But the requiring this change, demonstrates the Old Nature to be abhorred by God. This Nature is the Devils filth, the Serpents Poyson, a deformed Leprosie; 'tis the pain, anguish, torment, rack of every man that dies in it; it smells rank of Hell. Is not another Nature then desirable? When you commit some grievous sin, to which you are not accustomed, are you not dejected? do you not think worse of your selves for it? And are you not pleased when you can escape it? If the reformation of one sin be a desirable thing, how much more the reformation of the whole Nature? For if a drop of that filth bubbling up in the life, be so loathsom, what loathsomness is there in the heart, where the fountain springs? What gall of bitterness must be in the Root, when a little of the fruit is so bitter to your taste? * Corruption is the dishonour of your Natures, the poyson of your Souls, the cause of all your unhappiness. 'Tis this that banished you from *Paradise*, ravishing away your pleasures, subjected you to vanity, the wrath of God, the hatred of Angels, and tyranny of Devils; 'tis this that hath deformed your Souls: despoil your selves of this cursed Old Man, give your selves no rest till you have conquered it; never say, It is incorporated in your entrails and marrow. Where the question is about your everlasting happiness, let no excuse prevail.

* *Daille, Sur. Colos. p.* 247.

(2.) *Shall not the excellency of another state allure you?* 'Tis the excellency of any piece of Art to come nearest its Original; that Star is most Glorious, that doth most partake of the Suns light and power. The very Light of Nature tells us, the state wherein we are, is not our perfection; something the Soul flutters at beyond this, tho it naturally understands not what it is: Is it not then the happiness of the Soul, to be reduced to its true center, to be reinstated in an unspotted Nature, to return to a due respect to those ends for which it was made, to have the Understanding conversant about the loveliest Object, the Will enclined to the most amiable goodness, and the Affections twining about it, and growing up with it? Can it be any thing else but the highest excellency, to live the life of God; to have the Image of God wrought upon you, and your Souls conformed to his Holiness? Can that be an imperfection, which makes you like an infinite Righteousness? It was the highest perfection of man to be made according to the Image of God, wherein God as in a Glass, might see a resemblance of himself. Is it not then a desirable thing, to have it drawn again with more lively and lasting colours, after sin and Satan have so basely defaced it? All other things are not the perfection of mans Nature; for whatsoever else there is, is possessed by Beasts or Devils; the pleasures of sense, by Beasts; the endowments of knowledg, by Devils; but the Divine Nature, by neither: This therefore, which neither Devils can be blest with, nor Beasts capable of, is only the perfection of the Soul, more excellent than the Soul it self, since that which perfects, is more excellent than that which is perfected by it. Original corruption destroys your health, sullies your purity, enslaves your liberty. Regeneration restores your health, expels your filthiness, and knocks off your fetters. Let the excellency of this better state prevail with you.

(3.) Will the *honour of the thing allure you?* Where shall you meet with so honourable a relation? 'Tis more honour to be a New Creature in rags, than a carnal Prince in Purple, tho the greatest in the World, for you will then be settled Heirs of all the Promises. Is it not then more glorious to partake of the Nature of that God, who Created, and Commands the World; than by the force of the Old Nature to be slaves to sordid Lusts, which are both a Drudgery and a Disease? As a Spirit is more excellent than the Body; so a Spiritual being and frame, is more honourable than a Fleshly. * There is a greater relation between God and a New Creature, than between Natural Fathers and Sons: the Sons of Men have but a little particle of the vile matter and flesh of their Fathers: but a renewed Man hath the whole Divine Spirit in him; and by vertue of this, all things will, one time or other, rise up and call you blessed; You will be more allied to Jesus Christ, by the inward formation of him in your hearts, than the Blessed Virgin by the conception of Christ in her Womb, *Luke* 11. 27. She was more happy by partaking of Christ in her heart, than by conferring a flesh on Christ from her Body. What an honourable thing is it to be moulded into the Divine likeness! Can you be more Glorious, unless you were Gods?

* *Nerembergii de adorat. lib.* 1. *cap.* 12. *p.* 71.

(4) *Will pleasure charm you?* View it here. Pleasure must necessarily follow this new state, as Light the Sun; there is no state without a pleasure pertaining to it; pleasures of sense belong to a life of sense; Intellectual pleasures, to a life of reason; Divine pleasures, to a Divine Nature. *All the ways of wisdom are ways of pleasantness*, Prov. 3. 17. An infinite perfection is attended with an infinite happiness; the more lineaments then you have of the Divine perfection, the more tastes you will have of the Divine happiness. God hath an infinite pleasure in his own perfections: 'tis his felicity to enjoy himself, to view himself. Pleasure then must naturally result from this Image drawn in the Soul; and as naturally, I conceive, according to the degrees of it, as the pleasure God hath in his own Holiness and Love. The pleasure of Heaven is the perfection of holiness; therefore there is a pleasure also attending the draught of it here; an imperfect pleasure from the imperfect form of it, as a perfect pleasure from the compleating of it in Glory. What want can there be of pleasure, if you come into this state? Will you not be conversant about the highest Object, and that with your choicest faculties? Can this be without some communications of the pleasure of God, as well as his Nature? You will find a pleasure in the very struglings to get into this state, much more in it.

(5.) *Do you profess your selves Enemies to the Devil? Why then will you gratifie him by continuing in an Old Nature?* He keeps a *Jubilee* when he can draw men into great sins, and bind them under them; his main industry is to make men like himself, and continue them in that likeness. The whole World, that are not of God, lie wrapt up in the Devils Image, 1 *John* 5. 19. *The whole world lies in wickedness*, or in the wicked one *; More consonant to the former Verses. Satan and natural men lie nugging together, tho the latter dream not of it. His intent in assaulting Man in *Paradise*, was to destroy the Righteousness of his Nature; his design now is to hinder the restoration of it, by keeping men off from the means, making them have false thoughts of the unpleasantness of it, as tho it were a state injurious to mans tranquility, by suppressing convictions which are the first

* Ἐν τῷ πονηρῷ.

first portals to the courts of bleſſedneſs. Oh, gratify not the Devil; fly from his image, that you may fly from his miſery.

(6.) *Why will you croſs your own ſentiments, when ſober reaſon in you may have leave to ſpeak?* What do you think was the end for which you came into the World? Was it to ſerve the Devil, or God? Whoſe Image is it moſt rational for you to bear? Are there not innate deſires in man to be as God? *Adam* deſired it unlawfully: the ſame Spirit runs through the veins of his poſterity: God hath ſhewn you a way in his Word, whereby you may lawfully deſire it, and ſucceſsfully accompliſh it. Do not all Creatures, one way or other, inſtruct you in it? Do they not all run back to their Fountain? Rivers into the Sea, that they may have a new formation in it; Beams retracted to the Sun; and why not the Soul to God? Do they not all declare the Glory of God? And ſhall man ſtand alone? and what way is there for him to declare Gods Glory, but by the reformation of his Nature? You once had this deſirable Nature in your firſt head, and loſt it; you may have the repoſſeſſion in the ſecond head, and for ever preſerve it: you cannot deny your Obligation to have it, therefore you cannot deny your duty to ſeek it: you know your Souls received their Original from him, you likewiſe know that there is an obligation to return to him. As the Spirit naturally returns to God who gave it; ſo it cannot be happy in that return, unleſs it firſt Morally return to God to be formed like him.

(7.) *Nothing elſe can advantage you, if you want this New-Creature-ſtate:* You can no more enjoy happineſs by Chriſt without it, than *Adam* did in *Paradiſe* in the preſence of God with the nakedneſs of his Nature. His being in *Paradiſe*, the richer part of the whole lower Creation, could neither heal him, nor content him, after the loſs of the purity of his Nature: In that happy place his Conſcience rackt him; there he fled from his Creator, which in his innocent Nature he never attempted to do; and all the pleaſures of that place could not reſtore him to Gods favour, or his own peace, without the promiſe of a ſeed, and by that ſeed the reſtauration in part of his former Image.

(8.) Laſtly, Take this for your encouragement, *'Tis attainable by the meaneſt perſon.* Col. 3. 11. In the New Creation *there is neither Greek, nor Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond, nor free: but Chriſt is all, and in all:* that is, there is no diſtinction of any; *the eloquence of the Greek, or the rudeneſs of the Barbarian; the uncircumciſion of the Gentile, or the circumciſion of the Jew; the baſeneſs of the ſlave, or the liberty of the free man, doth neither advantage, nor diſadvantage them in this Work of the New Creation; and he names Scythians, as being the rudeſt and moſt unpoliſht among all the known Gentiles.* No Natural endowments advantage us; no worldly indigences hinder us. The Soul of the meaneſt is as capable of the New Creation, as the Soul of the higheſt: there is nothing required to the putting on the New Man, which is not attainable by the one as well as the other: yea ſooner by thoſe of the meaneſt endowments, as wanting that fuel for their pride, which is the chief hinderance to a Goſpel-impreſſion. God values nothing but his own Image, neither is he any more taken with the glittering parts and wiſdom of men, than our Saviour with the Glory of the Temple, which his ignorant Diſciples did ſo much admire.

Daille, *Sur. Coloſſ.* pag. 238, &c.

Queſt. *But what means muſt be uſed, to obtain this excellent privilege?*

Anſw. 'Tis indeed the *work* of God, yet *means may be uſed.* He that obſerves precepts of Morality, ſhall gain Moral Habits; and by practiſing acts of temperance, become temperate. So he that

* *Jackſon*, Vol. 4. *ch.* 21. *p.* 399.

follows the rules given in the Word, for attaining the New Creation, ſhall have it produced in him; and the more aſſuredly, becauſe it is not produced by him, but by God, who is more able to create New Hearts in us, than the unregenerate Man is to work a Moral Reformation.

For means:

1. *Be deeply ſenſible of Original Corruption.* View your ſelves in the Glaſs of *Adam*, reflect upon the fall, and the dreadful conſequents of it; take an exact account of the enmity of thy Nature, as the word repreſents it. We muſt acquaint our ſelves with our ſin and miſery, and have ſelf-emptying thoughts, before we can ſeek after a New Creature. Man is apt to think his Nature good enough; and this makes him the more miſerable and wretched; and cauſes him to think there needs no change, *Rev.* 3. 17.

2. *Be deeply humbled before God.* Lay your ſelves low before him, and abhor your ſelves in duſt and aſhes: complain of your Corrupt Nature; melt before God, diſſolve into tears. When you are weary and heavy laden, ſenſible of it by contrition, Chriſt will give reſt by Regeneration. The heart muſt be melted, before it be made new. Pride muſt be humled; we muſt be vile in our own eyes, as well as vile in our own nature. *The Lord is nigh to them that are of a broken heart*, Pſal. 34. 18.

3. *Often meditate of the excellency of this ſtate, as 'tis repreſented in the Word.* Men hear and forget; they leave behind them what they have heard, they hide it not in their hearts, therefore doth not the Word profit them: think often of the honour of being a New Creature, as well as the neceſſity of being a New Creature; if you have any thoughts ariſing of reſting upon your knowledg, or morality, or good meaning, ſay to your Soul, as the *Apoſtle* in another caſe, Oh, my Soul, *Covet earneſtly the beſt gifts yet ſhew I unto thee a more excellent way.* If any imagination ariſe, which flatters you with hopes of being in Chriſt without an inward change, regard it as an Angel from the bottomleſs Pit, ſent from the great Impoſtor to ſeduce you from your happineſs.

4. *Fixedly reſolve not to be at reſt, till you procure it at the hands of God.* Perhaps you may have had ſome reſolutions before, and ſome diverſion hath chilled thoſe purpoſes; waver not with uncertain velleities between inclination and averſion. Content not your ſelves with ſluggiſh wiſhes, and yawning deſires; but put heart and hand to the Work. Set vigorouſly to it, and thoſe Sons of *Anak*, thoſe ſeeming terrifying difficulties will fly before you. Where doth the Scripture tell you, that God will neglect his laborious Creature, and ſtand by without aſſiſting him in his ſerious endeavours? No, no; God will not be wanting in his Power, nor the Spirit in his Operations, if we firmly purpoſe, and ſtrongly purſue; *God is near to all that call upon him in truth*, Pſal. 145. 18. that is, to all that call upon him with a true purpoſe and deſire for his mercy: he is near by his merciful preſence, not by his eſſential preſence only. Fool not away your Vows in vain mirth, nor drown your reſolutions in ſenſual pleaſures. Say as *David* in another caſe, *I have ſworn, and will perform it*, That I will in good earneſt endeavour that I may become a *New Creature*, Pſal. 119. 106.

5. *Pray.* Regeneration is againſt the inclinations of Old Nature; intermit not therefore to call earneſtly for help from Heaven; 'tis beſt attained upon the knee. God is the foundation of all vitality; the life of Grace is no leſs the effect of his breath than the Soul of *Adam*. Go to Chriſt, in whom, as in a ſteward, is treaſured up a fulneſs of Grace to diſpence to him that ſeeks it. Beg earneſtly of the Spirit, who is the Officer appointed, the great Limner to draw this Image in us. Why can you not go to Chriſt as well as the Leper, and lie ſob-

bing before him, *Lord if thou wilt, thou canſt make me clean*, thou canſt change my Nature? Do it conſtantly, do it fervently, and take notice with what inſpirations you will be filled. But do you ſollicite him for this Mercy at all? Has God one breath from thee in a whole week to this purpoſe? Have you ſince you heard it preſſed from the neceſſity of it, made your caſe known to God? Has there been one groan, one ſigh for it? What a ſtupid Creature is man! time will not alway laſt; God will be ſollicited for it, and it is fit he ſhould. An Old Nature is like an Old Devil, it cannot be caſt out without faſting and prayer. The great changes of the Soul are chiefly wrought in Prayer, and the Word: our very looking up to God, and upon God, in humble Prayer, makes a gradual transformation in our Souls: we never are in the Mount with him, but our Souls (as *Moſes* his face) look quite of another hue and colour. By frequent converſe with Friends, we grow more into an imitation of the excellent qualities we perceive in them. Converſe with God in frequent Prayer and Meditation, and you will grow more and more into a Holy likeneſs to him.

6. *Attend diligently upon the Word.* To pray to God to renew you, and ſlight the Word which he hath appointed as an inſtrument to effect it, is to diſhonour God, for while you pray to him to be a Father to beget you, you contemn him as a Governour, by neglecting the means he hath appointed for ſuch ends. As the Devil formed himſelf in the Soul, by mans liſtning to, and ſucking in his temptation; ſo Chriſt forms himſelf in the Soul, by our ſucking in the Milk of the Word; as the diſpoſition of the Nurſe, is by the Milk, conveyed to the Infant. 'Tis wrought by the Goſpel, 1 *Cor.* 4. 15. *for in Chriſt Jeſus I have begotten you through the Goſpel.* Not by the Word of God at large, which conſiſts of Law as well as Goſpel. So the Regenerations of old were wrought, not by the Law, but by that of Goſpel, mixed in that Adminiſtration. By this means you may get a ſpiritual knowledg, and diſcard that ignorance which is the foundation of an alienation from the life of God, *Eph.* 4. 18. *alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts.* Study the Promiſes, and plead them before the Lord, for by theſe you are *made partakers of the divine nature*, 2 Pet. 1. 4. Reſiſt not any Divine impreſſions, by a ſluggiſhneſs and a liſtleſſneſs. Be not in love with your Spiritual death, nor cheriſh the bondage to ſin in your will, when God makes motions to enliven and inlarge you. Welcome the breathings of the Spirit. Open your Souls, as ſome Flowers do for the Sun; drink in the drops of Heaven, as the Earth doth the Rain; and when the Spirit quickens you by its influences, quicken the Spirit by your earneſt Supplications, *Cant.* 4. 16. make much of him, perſwade his ſtay: Breath, O Bleſſed Spirit, upon this Wilderneſs. Never leave till it be changed into a fruitful Garden, both pleaſant to, and fruitful for my Bleſſed Creator and Gracious Redeemer.

A DISCOURSE
Of the Efficient of Regeneration.

John I. 13.

Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

THIS *Evangeliſt* ſo plainly deſcribes the Deity of Chriſt, and in ſo Majeſtick a ſtyle, in the beginning of the Chapter, that the accidental view of it in a Book lying open by neglect, was inſtrumental for the Converſion of *Junius*, that eminent Light in the Church, from his Atheiſm.

We ſhall take our riſe only from *Verſe* 9. *That was the true Light, which lighteneth every man that comes into the world. John Baptiſt*, who *Verſe* 6, &c. was to bear witneſs of this Light, was a *light* by our Saviours aſſertion, *a burning and a ſhining light*, John 5. 35. but not that *true light* which was promiſed, *Iſa.* 49. 6. *to be a light to the Gentiles, and the ſalvation of God to the ends of the earth.* The *Sun* is the true Light in the Heavens, and of the World; not but that other Stars are *lights* too, but they all receive their Light from the *Sun.* Chriſt is called the true Light, by *nature* and *eſſence*, not by Grace and Participation. 1 *John* 5. 20. *We know him that is true: we are in him that is true, even in his ſon Jeſus Chriſt*, the Natural Light and Son of God.

1. True, *as oppoſed to the Types which were ſhadows of this Light.*

2. True, *as oppoſed to falſe.* Philoſophical Lights, tho eſteemed ſo, are but darkneſs, and *ignes fatui*, in compariſon of this.

3. True *Original Light*, *ratione officii*, illuſtrating the whole World with his Light; whatſoever is Light in Heaven or Earth, borrows it from the Sun; whoſoever is enlightned in the World, derives it from him. *Which lighteth every man that comes into the World.* Some join *coming into the world*, to *light*, and read it thus: He is the Light coming into the World, which lighteth every man. The *Greek* is ſomething ambiguous, and it may be referred to Light, tho not ſo commodiouſly. But the tranſlation which we have, hath been followed in all Ages of the Church; and the other is contended for only by thoſe, who deny the Deity of our Saviour, or are ſomewhat affected to them that do.

How doth Chriſt light every man that comes into the world?

1. *Naturally:* So *Calvin*, the world was made by him, and therefore that which is the beauty of the world, the Reaſon of man, was made and kindled by him. As all the Light the World hath had ſince the Creation, flows from the Sun: ſo all the knowledg which ſparkles in any man, is communicated by Chriſt, even ſince the Creation, as he is the Wiſdom of God, and as Mediator, preſerving thoſe broken relicks of the fall: *Prov.* 20. 27. *The ſpirit of man is the candle of the Lord*, lighted and preſerved by him. The Light of Nature, thoſe common notions of *fit* and *juſt* in mens Conſciences, thoſe honeſt and honourable principles in the Hearts of any, thoſe beams of Wiſdom in their Underſtanding, tho faint, and like ſparkles raked up in aſhes, are kept alive by his Mediatory influence, as a neceſſary foun-

dation

dation for that reparation which was intended in his first interposition.

2. *Spiritually*: so not only the *Socinians*, but some very sound, understand it, not that all are actually enlightned: But,

1. *In regard of power and sufficiency*; He hath a Power to enlighten every man; able to enlighten not a few, but every man in the World: as the Sun doth not light every man, tho it hath a power to do so; and doth actually light every man that shuts not his eyes against it.

2. *Actually*: Taking it *distributive* not *collective*: whosoever is enlightened in the World, hath it that communicated from Christ: as *Psal.* 145. 14. *The Lord upholds all that fall: and raises up all those that are bowed down*; as many as are upheld and raised, are upheld and raised by God. He doth indeed *shine in darkness*, his light breaks out upon men, but they are not the better for it, because *the darkness comprehends it not*: as when there is but one School-master in a Town, we usually say, he teaches all the Boys in the Town; not that every individual Boy comes to School, but as many as are taught, are taught by him. I embrace the former, because the Evangelist seems to begin with his *Person*, as God; his *Office* as Mediator, and then descends to his *Incarnation*? and it is a sense which puts no force upon the Words. And, I suppose, that *every man* is added, to beat down the proud conceits of the *Jews*, who regarded the *Gentiles* with contempt, as not enjoying the priviledges conferred upon themselves: but the Evangelist declares, That what the *Gentiles* had in Natural Light, and what they were to have in Spiritual Light, did, and was to come from him, who would disperse his beams in all Nations, *Ver.* 10. And therefore *he was in the World* before his coming in the flesh, in regard of his vertue and efficacy, by the *spreading* his beams over the World, enlightning men in all Ages and Places with that common Light of Nature; he was near to every man; in him they lived, and moved, and had their being; but the World by their Natural Wisdom knew him not, and glorified him not. *The world was made by him*, yet *the world knew him not*. Ingratitude hath been the constant portion of the Mediator, from the World; they knew him not in past Ages, knew him not in the present Age of his coming in the flesh, they did not acknowledge him with that affection, reverence and subjection that was due to him.

He aggravates this contempt of Christ:

1. *By the general right he had, he came to his own*, Verse 11. meaning the World *; it being put in the Neuter Gender; the whole World was his propriety, and his goods, yet they knew not their Owner: In this worse than the *Ox* and *Asse*.

* Εἰς τὰ ἴδια.

2. *By the special priviledges conferred on those to whom he first came*, and from whom he should have the most welcome reception; implied in these words, *and his own*, οἱ ἴδιοι, in the Masculine Gender, his own people that had been his treasure, to whom he had given his Law, entrusted with the Covenants and Oracles of God, these *received him not*. His own, some say, as being peculiarly committed to him, the Angel of the Covenant; whereas other Nations were committed to Angels to receive Laws from them. His own flesh and blood, who expected a *Messiah*, to whom he was particularly sent, as being the lost Sheep of the House of *Israel*. Christ is most rejected where he proffers most kindness; Those of *Tyre* and *Sidon*, those of *Sodom* and *Gomorrah*, would not have used him so ill, as *Capernaum* and *Jerusalem* his own people. He descends to shew the loss of them that rejected him; the benefit of those that received him, *Ver.* 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.*

Where is:

1. *The subject*: *those that received him.*

2. *The benefit*: *the dignity of Sonship.*

3. *The manner of conferring this benefit*: *gave them power.*

4. *The instrumental cause*: *believe on his Name.* Tho his own rejected him, they lost a Dignity which was conferred upon those that received him: he lost not his pains, for he gathered Sons to God out of all parts of the World. *To as many as received him.* It was not now peculiar to the *Jews*, who boasted of being *Abraham*'s seed, and to have the Covenant entailed upon them, to be the people of God: It was now conferred upon those, who were before *Loammi* and *Loruhamah*, Hos. 2. 23. It was nothing but Faith on his Name, that gave men the priviledge of being the Sons of God; and this was communicated to *Gentiles* as well as *Jews*. *Power*: Not a power, but a dignity, as the word properly signifies. Not a Power if they would, but a Will, for they were *born of the Will of God.* Faith brings men into a special relation to God. Which Faith is more than an assent and giving credit to God; for to believe on God, to believe on his Name, is a Phrase peculiar to Scripture. *To become the sons of God.* Some understand this of Sonship, by Adoption; but the following *Verse* gives us light to understand it of a Sonship by Regeneration. St. *Paul* uses the word Adoption: But St. *John* both in his *Gospel* and *Epistles* speaks more of the New Birth, and Sonship by it, than any of the other *Apostles*. *Who were born not of Blood*, or of *Bloods*. He removes all other causes of this, which men might imagine, and ascribes it wholly to God. This place is variously interpreted: *Not of Blood.* Not by Natural instinct, saith one: Not by an illustrious stock. The *Jews* imagined themselves Holy by their carnal Generation from *Abraham*, in a long train of Ancestors. Grace runs not in a blood. 'Tis not often, a Flower growing upon every ability; *not many wise, not many mighty.* Not hereditary by a mixture of blood. Natural Generation makes men no more Regenerate, than the rich man in Hell was Regenerate by *Abraham*, his Natural Ancestor, whom he calls, Father *Abraham*. Religious Parents propagate Corruption, not Regeneration: Carnal generation is by Nature, not by Grace; by descent from *Adam*, not by implantation in Christ. *Abraham* had an *Ishmael* and *Isaac* and *Esau*; man begets only a Mortal Body; but Grace is the fruit of an Incorruptible seed. *Nor of the will of the flesh.* * Nor by human Election. As *Eve* judged of *Cain*, that he should be the *Messias*; or *Isaac* of *Esau*, that he should be Heir of the Promise, as the *Jews* say. ‖ Not by a choice of those things which are necessary, profitable, or delightful to the flesh; not by a Will affected to the flesh, or things of the flesh. * Not by any sensual Appetite, whereby men used to adopt one to bear up their names, when they wanted Posterity of their own, I would rather conceive it to be meant of the strength of Nature, which is called flesh in Scripture: not by legal observances; the Ceremonies of the Law being called carnal or fleshly Ordinances, *Heb.* 9. 10. 'Tis not a fruit of nature, or profession. *Nor of the will of Man.* *Calvin* takes the will of the flesh, and the Will of man for one and the same thing; the *Apostle* using *two* expressions only to fix it more upon the mind. I rather judg it to be meant thus: not by *Natural* principles, or *Moral* endowments, which are the flower and perfection of man, as man. 'Tis not Arbitrary of the will of man, or the result naturally of the most Religious Education. All the power of Regenerate men in the World joyned together cannot renew another: all the industry of man, without the influence of the Heavens in the Sun and Rain, cannot produce fruit in the Earth; no

* *Mercer*, in Hos. 2. 1.

‖ *Cajetan.*

* *Amyraldus* fine Thes. Salmur. Spirit. Adoption. *Thes.* 6.

no nor the Moral industry of men, Grace in the Soul. *But of God*; or the Will of God: his own Will; *James* 1. 18. *Of his own will begat he us*; exclusive of all other wills mentioned before. Tis the sole efficiency of God, he hath the sole hand in it; therefore we are said to be both begotten and born of him, 1 *John* 5. 18. 'Tis so purely Gods Work, that as to the principle, he is the sole Agent; and as the manifestation of it, he is the principal agent. Not of the will of the flesh, that is only Corruption; not of the will of man, that at best is but Moral Nature. But whatsoever the meaning of those particular expressions is, the Evangelist removes all pretences Nature may make to the efficiency of this Regeneration, and ascribes it wholly to God.

1. *There's a removal of false causes.*
2. *A position of the true cause.*
   1. The *efficient*: God.
   2. The *manner*: by an act of his *Will.*

Shewing thereby,

1. *No necessity in him to renew us*: no *motive* but from *himself.*

2. *No merit on our parts.* Man cannot merit, say the *Papists*, before Grace; no Child can merit his own Birth; no Man Grace.

Doct. 1. *Man in all his capacities is too weak to produce the work of Regeneration in himself.*

'Tis *subjectively* in the Creature, not *efficiently* by the Creature, neither our selves nor any other Creature, Angels, Men, Ordinances.

Doct. 2. *God alone is the prime efficient cause of Regeneration.*

Doct 1. For the first. *Man in all his capacities is too weak to produce the work of Regeneration in himself.* This is not the birth of a darkned Wisdom, and an enslaved Will. We affect a kind of Divinity, and would center our selves in our own strength; therefore it is good to be sensible of our own Impotency, that God may have the Glory of his own Grace, and we the comfort of it, in a higher principle and higher power than our own. 'Tis not the bare proposal of Grace, and the leaving the Will to an indifferent posture, ballanced between good and evil, undetermined to the one or the other, to incline and determine it self which way seems best to it. Not one will, in the whole rank of Believers, left to themselves. The *Evangelist* excepts not one man among them; for as many as received Christ, as many as believed, were the Sons of God, *who were born*; which believers, every one that had this Faith as the means, and this Sonship as the priviledge, were born, not of the will of the Flesh, nor the will of Man.

For the proof of this in general:

1. *God challengeth this work as his own, excluding the Creature from any share at a cause.* Ezek 36. 25, 26, 27. *I will sprinkle clean water upon you, I will cleanse you, I will give you a new heart, I will put a new spirit into you, I will take away the heart of stone, I will give you a heart of flesh, I will put my spirit into you.* Here *I will*, no less than seven times. Nothing is allowed to man in the production of this work in the least; all that is done by him, is the walking in Gods statutes by vertue of this principle. The sanctifying principle, the actual sanctification, the reception of it by the creature, the removal of all the obstructions of it, the Principle maintaining it, are not in the least here attributed to the will of man. God appropriates all to himself. He doth not say, He would be mans assistant, as many men do, who tell us only of the *assistances* of the Gospel, as if God in the Gospel expected the first motions of the will of man to give him a rise for the acting of his grace; you see here he gives not an inch to the Creature. To ascribe the first work in my part, to the *will* of man, is to deprive God of half his due, to make him but a Partner with his Creature. The least of it cannot be transferred to man, but the right of God will be diminisht, and the Creature go shares will his Creator. Are we *not sufficient* of our selves *to do any thing*? and are we sufficient to part stakes with God in this Divine Work? What Partner was the Creature with God in the Creation? 'Tis the Fathers traction alone, without the hand of free-will. *None can come, except the Father which hath sent me, draw them*, John 6. 44. The mission of the Mediator, and the traction of the Creature, are by the same hand. Our Saviour could not have come unless the Father had sent him, nor can man come to Christ unless the Father draw him: what is that which is drawn, the will? The will then is not the agent, it doth not draw it self.

2. *The titles given to Regeneration evidence it.* 'Tis a Creation; what Creature can give it self a being? 'Tis a putting in a Law and a New Heart; what matter can infuse a Soul into it self? 'Tis a New Birth; What man did ever beget himself? 'Tis an opening the heart; What man can do this, who neither hath the Key, not is acquainted with the Wards? Not a man knows the heart, 'tis deceitful above all things, who can know it?

3. *The conveyance of Original Corruption doth in part evidence it.* We have no more interest of our wills in Regeneration, than we had in Corruption; this was first received by the will of *Adam* our first head, thence transmitted to us without any actual consent of our wills in the first transmission; that is conveyed to us from the *Second Adam*, without an actual consent of our wills in the first infusion. Yet tho the wills of *Adam*'s Posterity are meer passive in the first conveyance of the corrupt habit from him by Generation, yet afterwards they are active in the approbations of it, and production of the fruits of it: So the will is meerly passive in the first conveyance of the Grace of Regeneration, tho afterwards it is pleased with it, and brings forth fruit meet for it.

4. *Scripture represents man exceeding weak and unable to do any thing spiritually good, So then, they that are in the flesh, cannot please God*, Rom. 8. 8. He concludes it by his *so then*, as an infallible consequence, from what he had discourst before. If, as being in the flesh they cannot please God, therefore not in that which is the highest pleasure to God, a framing themselves to a likeness to him. The very desire and endeavour of the Creature after this, is some pleasure to God, to see a Creature struggling after Holiness; but they that are in the flesh cannot please him. Can any good thing come out of *Nazareth*, was said of our Saviour? So may we better say, Can any good thing come out of the flesh, the enslaved, possest *will* of man? If it be free since it was captivated by sin, who set it free? Nothing can, but the Law of the Spirit of Life, *Rom.* 8. 2. To be sinners, and to be without strength, is one and the same thing in the *Apostles* judgment, *Rom.* 5. 6. 8. *While we are yet without strength*; afterwards, *while we were yet sinners*; he doth not say, We are without great strength, but without strength, such an impotence as is in a dead man. Not like a man in a swoon, but a man in a Grave. God only is Almighty, and man all Impotency; God only is all sufficient, and man all indigent. 'Tis impossible we can have a strength of our own, since our first Father was feeble, and conveyed his weakness to us; by the same reason that it is impossible we can have a Righteousness of our own, since our first Father sinned, *Isa.* 43. 26, 27. *declare, that thou mayest be justified. Thy first father hath sinned.*

5. *This weakness is universal.* Sin hath made its sickly impressions in every faculty. The *mind* is dark, *Eph.* 4. 18. he cannot *know*, 1 *Cor.* 2. 14. there's a stoni-

ſtoniness in the heart, he cannot bend, *Zech.* 7. 12. there's enmity in the will, he *cannot* be ſubject, *Rom.* 8. 7. As to *faith*, he *cannot believe*, John 12. 39. As to the Spirit, the worker of Faith, he *cannot receive*; that is, of himſelf, *John* 14. 17. *acknowledge Chriſt he cannot*, 1 Cor. 12. 3. As to *practice*, he cannot bring forth fruit, *John* 15. 4. The unrighteouſneſs introduced by *Adam*, poured a Poyſon into every faculty, and diſpoſſeſt it of its ſtrength, as well as of its beauty: what elſe could be expected from any deadly wound, but weakneſs as well as defilement? The underſtanding conceives only ſuch thoughts as are pleaſing to the Law of ſin; the memory is employed in preſerving the dictates and decrees of it; the imagination full of fancies imprinted by it; the Will wholly ſubmitting to its Authority; Conſcience ſtanding with fingers in its mouth, for the moſt part, not to ſpeak againſt it; the whole man *yielding it ſelf and every member* to the commands of it, and undertaking nothing but by its motions, *Rom.* 6. 19.

6. To evince it, *There is not one Regenerate man but in his firſt converſion is chiefly ſenſible of his own inſufficiency.* An univerſal conſent is a great argument of the truth of a propoſition: 'tis a ground of the belief of a Deity, it being the ſentiment of all Nations. I do not ſpeak of diſputes about it from the pride of reaſon, but of the inward experience of it in any heart: what more frequent in the mouths of thoſe that have ſome preparations to it by conviction, than I cannot repent, I cannot believe, I find my heart rotten, and baſe, and unable to any thing that is good? There have been inſtances of thoſe that would elevate the power of man, and freedom of will in Spiritual things, who have been confuted in their reaſonings, and acknowledged themſelves ſo, when God hath come to work ſavingly upon them. Indeed this poverty of ſpirit, or ſenſe of our own emptineſs, inſufficiency and indigence is the firſt Goſpel grace wrought in the Soul, and ſtands in the head of all thoſe noble qualifications in our Saviours Sermon, as fitting men for the Kingdom of God; *Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven*, Matth. 5. 3. And God in the whole progreſs of this work keeps believers in a ſenſibleneſs of their own weakneſs, thereby to preſerve them in a continual dependence on him; and therefore ſometimes withdraws his Spirit from them, and lets them fall, that they may adhere more cloſely to him, and leſs confide in themſelves.

2. *What kind of impotency or ſufficiency is there in the Soul to be the cauſe of this work?*

Anſ. 1. *'Tis not a Phyſical weakneſs for want of faculties.* Underſtanding we have, but not a Spiritual Light in it to direct us? Will we have, but no freedom to chuſe that which is Spiritually good; * tho ſince the fall we have ſuch a freewill left, which pertains to the eſſential Nature of man, yet we have loſt that liberty which belongs to the perfection of human Nature, which was to exerciſe acts ſpiritually good and acceptable to God. Had the faculties been loſt *Adam* had not been capable of a promiſe or command, and conſequently of ever ſinning after. In *Adam* by Creation we were poſſeſt of it; in *Adam*, by his corruption we were ſtript of it; we have not loſt the *Phyſical* but the *Moral* Nature of theſe faculties; not the faculties themſelves, but the Moral goodneſs of them. As the Elementary heat is left in a carcaſs, which yet is unfit to exerciſe any animal action for want of a Soul to enliven it; ſo tho the faculties remain after this ſpiritual death, we are unfit to exert any ſpiritual action for want of Grace to quicken them. If man wanted faculties, this want would excuſe him in his moſt extravagant actions: no Creature is bound to that which is ſimply impoſſible, nay, without thoſe faculties, he could not act as a rational Creature, and ſo were utterly uncapable of ſinning. Sin hath untuned the ſtrings, but did not unſtring the Soul; the faculties were ſtill left, but in ſuch a diſorder, that the wit and will of man can no more tune them, than the ſtrings of an untuned Lute can diſpoſe themſelves for harmony without a Muſicians hand.

* *Ames Medul.* lib. 1. cap. 12. Sect. 44.

2. *Neither is it a weakneſs ariſing from the greatneſſes of the Object above the faculty.* As when an Object is unmeet for a man, becauſe he hath no power in him to comply with it; As to underſtand the eſſence of God; this the higheſt Creature in its own Nature cannot do, becauſe God dwells in unacceſſible light; and it is utterly impoſſible for any thing but God to comprehend God. If man were required to become an Angel, or to riſe up and kiſs the Sun in the Firmament; theſe were impoſſible things, becauſe man wanted a faculty in his Primitive Nature for ſuch acts: So if God had commanded *Adam* to fly without giving him wings, or to ſpeak without giving him a Tongue, he had not been guilty of ſin in not doing it; becauſe it was not diſobedience; for diſobedience is only in what a man hath a faculty to do: but to love God, praiſe him, depend upon him, was in the power of mans Original Nature, for they were not above thoſe faculties God endued him with, but very correſpondent and ſuitable to him: the Objects propoſed are in themſelves intelligible, credible, capable to be comprehended.

3. *Neither is it a weakneſs ariſing from the inſufficiency of external revelation.* The means of Regeneration are clearly revealed in the Goſpel, the ſound is gone into all the earth, *Rom.* 10. 18. and the word of the Lord is an apprehenſible Object, 'tis *near us*, even *in our mouths*, Rom. 10. 8. *the commandment of the Lord is pure enlightening the eyes*, Pſal. 19. 8. If the Object were hid, the weakneſs lay not on the part of man, but on the inſufficiency of revelation; as if any thing were revealed to man in an unknown Tongue, there were an inſufficiency in the means of revelation.

But. 4. *'Tis a Moral weakneſs*, The diſability lies chiefly in the will, *John* 5. 40. what is there, *you will not come to me*? is *Verſe* 44. *How can you believe?* You cannot becauſe you will not. Carnal Luſts prepoſſeſs the heart, and make their party in the will againſt the things of God: ſo that inward propenſities to embrace ſin are as great as the outward temptations to allure to it, whereby the Soul is carried down the ſtream with a willful violence. In this reſpect he is called dead, tho the death be not of the ſame Nature with a Natural death; for ſuch a one hath not the Natural faculty to raiſe himſelf; but this is an impotency ariſing from a voluntary obſtinacy; yet the iniquity of a man binds him no leſs powerfully under this ſpiritual captivity, than a Natural death and inſenſibility keeps men in the Grave: and thoſe fetters of perverſity they can no more knock off, than a dead man can raiſe himſelf from the Grave; by reaſon of thoſe bands they are called *Priſoners*, Iſa. 42. 7. and cannot be delivered without the powerful voice of Chriſt commanding and enabling them to go forth, *Iſa.* 49. 9. *That thou maiſt ſay to the Priſoner, Go forth*, The *Apoſtle* lays the whole fault of mens not receiving the truth, upon their wills. 2 *Theſ.* 2. 10. *They received not the love of the truth*; they heard it, they knew it, but they loved not that which courted them. *'Tis not ſeated in any defect of the will, as it is a power of the Soul, for then God who created it would be charged with it, and might as well charge Beaſts to become men, as men to become Gracious. Man as a Creature had a power to believe, and love God; to reſiſt temptations, avoid ſin, and live according to Nature; but man as corrupted by a habit derived to him

* *White* Inſtit. Tom. 1. lib. 1. Sect. 15. p. 110, 111.

him from his firſt Parents, and increaſed by a cuſtom in ſin, cannot believe, cannot love God, cannot bring himſelf into a good frame; as a *Muſician* cannot play a Leſſon when he hath the Gout in his fingers. When the eyes are full of Adultery, when the heart is full of evil habits, it *cannot ceaſe to ſin*, it cannot be gracious, 2 *Pet.* 2. 14.

Now theſe habits are either *innate*, or *contracted* and increaſed.

(1.) *Innate.* By Nature we have a habit of corruption, fundamental of all other that grow up in us. Man made a covenant with ſin, contracted a marriage with it; by vertue of this Covenant ſin had a full power over him: what the *Apoſtle* ſpeaks of the marriage between Man and the Law, *Rom.* 7. 1, 2, 3, 4. is applicable to this caſe: Sin as a *Husband*, by way of Covenant, hath a powerful dominion over the Will, and binds it as long as *ſin lives*; and the Will hath no power to free it ſelf, unleſs a higher Power make a divorce, or by the death of the Husband: this is the cauſe of mans obſtinacy againſt any return to God, the Will is held *in the cords of ſin*, Prov. 5. 22. The habit hath obtained an abſolute Soveraignty over it. *Hoſ.* 5. 4. *They will not frame their doings to turn unto their God:* why, *for the ſpirit of whoredoms is in the midſt of them*; that is, in their hearts. This Adulterous or Idolatrous habit holds their wills in chains, and acts them, as a man poſſeſſed by the Devil is acted according to the pleaſure of the Devil; the Devil ſpeaks in them, moves in them, and doth what he pleaſes by them. And which binds the Will faſter, this habit is not in a Natural Man by way of a Tyranny, but a voluntary Soveraignty on the part of the Will; the Will is pleaſed and tickled with it. As a Woman (to uſe the ſimilitude of the Holy Ghoſt in that place.) is ſo over-ruled by her Affections to other Lovers, that ſhe cannot think of returning to her former Husband; but her unlawful Love plays all its pranks, and riſeth with that force againſt all arguments from honeſty and credit, that it keeps her ſtill in the chains of an unlawful Luſt. So this is not a habit which doth oppreſs Nature, or force it againſt its will, but by its incorporation, and becoming one with our Nature, has quite altered it from that Original rectitude and ſimplicity wherein God at firſt framed it. 'Tis a Law of ſin, which having razed out the purity of the Law of Nature, commands in a greater meaſure in the ſtead of it. Hence it is as natural to man, in his lapſed ſtate, to have perverſe diſpoſitions againſt God, as it is eſſential to him to be rational. And the Chariot of that weak remaining reaſon left us, is overturned by our diſtempered paſſions; and the nobler part of man is ſubject to the rule of theſe, which bear down the Authority both of reaſon and God too. That one ſin of the Angels, howſoever complicated we know not, taking place as a habit in them, hath bound them for ever from riſing to do any good, or diſintangling themſelves from it, and may perhaps be meant by thoſe chains of darkneſs wherein they are reſerved and held to the judgment of the great day, having no will to ſhake them off, tho they have light enough to ſee the torment appointed for them.

(2.) *New contracted and increaſed habits* upon this foundation. Cuſtom turns ſin more into another Nature, and compleats the firſt natural diſorder. An unrenewed man daily contracts a greater impotency, by adding ſtrength to this habit, and putting power into the hands of ſin to exerciſe its tyranny, and increaſing our headſtrong Natures in their unrulineſs. 'Tis as impoſſible of our ſelves to ſhake off the fetters of cuſtom, as to ſuppreſs the unrulineſs of Nature. *Jer.* 13. 23. *Can an Ethiopian change his skin? or a leopard his ſpots? then may you alſo do good that are accuſtomed to do evil.* The Prophet ſpeaks not here of what they were by nature, but what they were by cuſtom; contracting thereby ſuch a habit of evil, that like a chronick Diſeaſe, could not be cured by any ordinary means. But may he not accuſtom himſelf to do good? No; 'tis as impoſſible as for an *Ethiopian* to change his skin. Thoſe habits draw a man to delight, and therefore to a neceſſity of ſinning. The pleaſure of the heart joyned with the ſoveraignty of ſin, are two ſuch ſtrong cords, as cannot be untwiſted or cut by the Soul it ſelf, no, not without an over-ruling Grace: It was a ſimple wound in *Adam*, but ſuch as all Nature could not cure, much leſs when we have added a world of putrifaction to it. The ſtronger the habit, the greater the impotency: If we could not raze out the ſtamp of meer Nature upon our Wills, how can we raze out the deeper impreſſions made by the addition of cuſtom? If *Adam*, who committed but one ſin, and that in a moment, did not ſeek to regain his loſt integrity; How can any other man, who by a multitude of ſinful acts hath made his habit of a Gyant-like ſtature, compleated many parts of wickedneſs, and ſcoft at the rebukes of Conſcience?

Let us now ſee *wherein this weakneſs of our Wills to renew our ſelves, doth appear.*

1. *In a total moral unfitneſs for this work.* Grace being ſaid to make us meet for our Maſters uſe, it implies an utter unfitneſs for Gods uſe, of our ſelves, before Grace. There is a paſſive capability, a ſtump left in Nature, but no fitneſs for an activity in Nature, no fitneſs in Nature for receiving Grace before Grace; there is nothing in us naturally which doth ſuit or correſpond with that which is good in the ſight of God: that which is Natural is found more or leſs in all men: But the Goſpel, which is the inſtrument of Regeneration, finds nothing in the Nature of man to comply with the main deſign of it: there is indeed ſome compliance of Moral Nature with the Moral Precepts in the Goſpel, upon which account it hath been commended by ſome *Heathens*; but nothing to anſwer the main intendment of it, which is Faith, the top Grace in Regeneration: this hath nothing to commend it ſelf to meer Nature, nor finds an internal principle in man that is pleaſed with it, as other Graces do, as Love, Meekneſs, Patience, *&c.* For Faith ſtrips a man of all his own glory, brings himſelf from himſelf to live dependently upon another, and makes him act for another, not for himſelf; and therefore meets not with any one principle in man to ſhew it countenance. *No good thing dwells in* the fleſh, *Rom.* 7. 18. there may be ſome motions lighting there, as a Fly upon a mans face; but they have no ſettled abode, and ſpring not up from Nature. If the *Apoſtle*, who was renewed, found an unfitneſs in himſelf to do that which was good, how great is that unfitneſs in a meer Natural Will, which is wholly under the power of the fleſh, and hath no principle in it correſpondent to Spiritual Truth to renew it ſelf? If this Regeneration had any foundation in Nature, it would be then in moſt men that hear the Goſpel, becauſe there is not a general contradiction in men to thoſe things which are Natural: but ſince there is no good thing dwells in any fleſh, how can it be fit of it ſelf to be raiſed into a conformity to God, which is the higheſt pitch of the Creatures excellency? The Scripture repreſents us not as Earth, which is fit to ſuck in ſhowers from Heaven; but as Stones, which are only moiſtned in the ſuperficies by the Rain, but anſwers not the intendment of it. *Adamants* are unfit to receive impreſſions; and the beſt Natural heart is no better, like a Stone, cold and hard. The Soul with its faculties, is like a Bird with its Wings, but clog'd with ſlime and clay, unfit to fly. A barren Wilder-

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neſs is abſolutely unfit to make a pleaſant and fruitful Garden. There is a contractedneſs of the heart till God enlarge and *open it*, and that in the beſt nature. *Act* 16. 14. *Lydia*, it is ſaid, worſhipped God, there was Religion in her, yet the Lord opened her heart for the Goſpel. Can any thing be more indiſpoſed than a Fountain that is alway bubbling up Poyſon? ſo is the *heart of man*, Gen. 6. 5. The leaſt imagination, riſing up in the heart, is evil, and can be no better, ſince the heart it ſelf is a maſs of Venom. If the renewed Natures find ſo much indiſpoſition in the progreſs of Sanctification, tho their Sails be filled with Grace, how great muſt it be where corrupt Nature only ſits at the Stern? As when Satan came to tempt our Saviour, he found *nothing in him*, no touchwood in his Nature to take fire by a temptation: So when the Spirit comes, he finds no tinder in man to receive readily any ſpark of Grace. This unfitneſs is in the beſt meer Nature, that ſeems to have but a drop of corruption: a drop of Water is as unfit to aſcend, as a greater quantity.

2. *There is not only an unfitneſs, but an unwillingneſs.* A ſenſleſs ſluggiſhneſs and drowſineſs of Soul, loth to be moved. No man doth readily hold out his arms to embrace the tenders of the Goſpel. What folding of the arms? yet a little more ſlumber, a little more ſin. Man is meer darkneſs, before his effectual calling; *who hath called us out of darkneſs*, 1 Pet. 2. 9. his Underſtanding is darkned; the Will cannot embrace a thing offered, unleſs it have powerful arguments to perſwade it of the goodneſs of that thing which is offered; which arguments are modelled in the Underſtanding; but that being darkned, hath wrong notions of Divine things, therefore cannot repreſent them to the Will to be purſued and followed. *Adam*'s running away from God to hide himſelf, after the loſs of his Original Righteouſneſs, diſcovers how unwilling man is to implore Gods favour. How deplored is the condition of man by ſin! ſince we find not one Prayer put up by *Adam*, nor can we ſuppoſe any till the promiſe of recovery was made, tho he was ſenſible of his nakedneſs, and haunted by his Conſcience: *I was afraid, becauſe I was naked, and I hid my ſelf*, Gen. 3. 10. He had no mind, no heart to turn ſupplicant unto God, he runs from God; and when God finds him out, inſtead of begging pardon by humble Prayer, he ſtands upon his juſtification, accuſeth God to be the cauſe, by giving him the Woman, by whoſe perſwaſion he was induced to ſin. What Glaſs will better diſcover the good will of Nature to God, than the firſt motions after the fall?

3. There is not only an unfitneſs and unwillingneſs, but *an affection to ſomething contrary to the Goſpel.* The nature of outward Objects is ſuch, that they attract the ſenſitive appetite, corrupted by ſin, to prefer them before that which is more excellent: the heart is foreſtalled by an inordinate love of the World, and a pleaſure in unrighteouſneſs, 2 *Theſſ.* 2. 12. *they believed not the truth, but had pleaſure in unrighteouſneſs*, a ſingular pleaſure. Where the heart and the Devil agree ſo well, what liking can there be to God or his Will? Where the amity between ſin and the Soul is ſo great, that ſin is ſelf, and ſelf is ſin, How can ſo delightful a Friend be diſcarded, to receive one he thinks his Enemy? * This weakneſs ariſeth from a *love to* ſomething different or contrary to what is propoſed. When a man is ſo tied to that Object which he loves, that he minds not that contrary Object which is revealed by a fit Light: As a man that hath his eyes or his heart fixed upon a fair Picture, cannot obſerve many things that occur about him; or if he doth conſider it, he is taken ſo much with the things he loves, that he ſeems to hate the other; that tho he doth count it good, yet compared with what he loved before, he apprehends it as evil, and judges it evil, meerly by the error of his mind, a practical, affected and voluntary ignorance. So tho a man may ſometimes judg that there is a goodneſs in the Goſpel, and the things propoſed, yet his affection to other pleaſures, which he prefers before the Goſpel, cauſes him to ſhake off any thoughts of compliance with it. Now all Natural men in the Irons of ſin, are not weary, but in love with their fetters, and prize their ſlavery as if it were the moſt glorious liberty.

'Ροδοκάκται.

* Teſtard. de grat. *Theſ.* 13. 1.

4. There is not only unfitneſs, and unwillingneſs; and a contrary affection to the Goſpel, but according to the degrees of this affection to other things, *there is a ſtrong averſion and enmity to the tenders of the Goſpel.* This enmity is more or leſs in the heart of every unrenewed man: tho in ſome it is more reſtrained and kept down by Education, yet it will appear more or leſs upon the approaches of Grace, which is contrary to Nature: As a ſpark as well as a flame will burn, tho one hath leſs heat than the other; there is the ſame Nature, the ſame ſeminal principles in all. The carnal mind, let it be never ſo well flouriſht by Education, is enmity to God, and therefore *unable*, becauſe *unwilling to be ſubject* to his *Law*, Rom. 8. 7. By Nature he is of the Devils party, and hath no mind the caſtle of his heart ſhould ever come into the hands of the right owner. 'Tis in every faculty. Not one part of the Soul will make a mutiny within againſt ſin, or take part with God, when he comes to lay ſiege to it; when he *ſtretches out his hands*, he meets with a *rebellious and gainſaying people*, Rom. 10. 21. It can converſe with any thing but God; look with delight upon any thing but that which is the only true Object of delight. It can have no deſire to have that Law writ in his heart, whoſe Characters he hates. All the expreſſions in the Scripture, denoting the work of Grace, import mans diſtaſte of it: 'tis to deny ſelf, crucify the fleſh; What man hath an averſion to deny what is deareſt to him, his ſelf; to crucify what is incorporated with him, his *Iſaac*, his fleſh? The bent of a Natural heart, and the deſign of the Goſpel, which is to lay man as low as the duſt, can never agree. * A corrupt heart, and the propoſitions of Grace, meet together as Fire and Water, with hiſſing. The language of man, at the propoſals of the Goſpel, is much like that of the Devils, *What have we to do with thee? Art thou come to deſtroy us?* Luke 4. 34.

* *Stoughton*, Preachers dignity. p. 72.

5. This *averſion proceeds on to a reſiſtance.* No Rebels were ever ſtouter againſt their Prince, than an unrenewed Soul againſt the Spirit of God, not a moment without Arms in his hand: He acts in defence of his ſin, and reſiſtance of Grace, and combats with the Spirit, as his deadly Enemy; *you always reſiſt the Holy Ghoſt? As your Fathers did, ſo do ye*, Acts 7. 51. The animoſity runs in the whole blood of Nature. Neither the breathings of love, nor the thunders of threatnings, are liſtned unto. All Natural men are hewed out of one Quarry of Stone. The Higheſt Rock, and the hardeſt *Adamant* may be diſſolved with leſs pains than the heart of man; they all, like a ſtone, reſiſt the force of the Hammer, and fly back upon it. All the faculties are full of this reſiſtance: the mind with ſtout reaſoning gives a repulſe to Grace; the immagination harbours fooliſh conceits of it, in the heart, hardneſs and refuſing to hear; in the affections, diſguſt and diſpleaſure with Gods ways, diſaffection to his intereſt; the heart is lockt, and will not of it ſelf ſhoot one Bolt to let the King of Glory enter: What party is like to be made for God, by bare Nature thus poſſeſt? Nature indeed doth what it can, tho it cannot do what it would; for tho it reſiſt the outward means, and inward motions, yet it cannot efficaciouſly reſiſt the determining Grace of God, any more than the matter of the Creation could reſiſt the

the All-powerful Voice of God, commanding it to receive this or that form; or *Lazarus* resist the receiving that life Christ conveyed to him by his mighty Word; God finds a contradiction in our Wills; and we are not Regenerate, because our Will hath consented to the perswasions of Grace: for that it doth not do of it self; but the Grace of God disarms our Will of all that is capable to make resistance, and determines it to accept and rejoyce in what is offer'd. Nature of it self is of an unyeilding temper, and removes not one scale from the eye, nor any splinter from the stone in the heart; for how can we be the Authors of that which we most resist and labour to destroy?

6. Add to all this, *the power of Satan in every Natural man, whose interest lies in enfeebling the Creature.* The Devil, since his first impression upon *Adam*, hath had the universal possession of Nature, unless any natural man free himself from the rank of the Children of disobedience. *Eph.* 2. 2. *The spirit that now works in the Children of disobedience*; where the same *word* is used for the acting of *Satan*, and likewise for the acting of *sin*, in *Rom.* 7. 5. as it is for the acting of the *spirit*, Phil. 2. 13. In whom he works as a Spirit, as powerfully according to his created strength, as the *Holy Ghost* works in the Children of obedience: as the Spirit fills the Soul with Gracious habits to move freely in Gods ways, so Satan fills the Soul (as much as in him lies) with sinful habits, as so many chains to keep it under his own Dominion. He cannot indeed work immediately upon the Will, but he uses all the skill and power that he hath to keep men captive for the performance of his own pleasure, 2 *Tim.* 2. 26. *who are taken captive by him at his will**, or for his will; 'tis in that place a dreadful Judgment which God gives some men up to, for opposing the Gospel, taking away his restraints, both from the Devil and their own hearts; but more or less he works in every one that opposeth the Gospel, which every unrenewed man under the Preaching of the Gospel doth: He is the strong man that keeps the Palace, *Luke* 11. 21. Can the will of man make a surrender of it, at Gods demand, in spight of its Governor? What power have we to throw off these shackles he loads us with? We are as weak in his hand as a Bird in a Fowlers; what will have we, since we are his willing slaves? The darkness of Nature is never like by its own free motion to disagree with the prince of darkness, without an over powering Grace, able to contest with the Lord as well as the slave; for by the fall he is become Prince of the lower Creation, and holds it in chains too strong for weakness to break. *How great then is mans inability!* How unreasonable is it to think, that the Will of man, possessed with such unfitness, unwillingness, affection to other things, aversion to the Gospel, resistance of it, and in the Devils Net, can of it self do any thing towards its recovery, from that it counts no Disease, or to turn to that which it accounts its burden? If unspotted and sound Nature did not preserve *Adam* in innocency, how can filthy and crazy Nature recover us from corruption? If it did not keep him alive when he was living, how can it convey life to us when we have not a spark of spiritual life in us? Man was planted a *noble Vine*, but turned himself into a *degenerate plant*. Nothing that hath decayed, can by its own strength recover it self, because it hath lost that strength whereby it could only preserve it self.

1. First, *Man cannot prepare himself for Grace.*
2. *He cannot produce it.*
3. *He cannot co-operate with God in the first work.*
4. *He cannot preserve it.*
5. *He cannot actuate it.*

1. *Man cannot prepare himself for the New Birth.*

I shall premise a few things, for the better understanding of this:

(1.) *Man hath a subjective capacity for Grace, above any other Creature in the inferior Would*; and this is a kind of *Natural preparation*, which other Creatures have not. A capacity, in regard of the powers of the Soul, tho not in respect of the present disposition of them. A stone or a Beast are not capable of habits of Grace, no more than of habits of sin, because they want rational natures, which are the proper seats of both: Our Saviour did not raise Trees or Stones to life, tho he had the same power to do that as he had to raise Stones to be Children to *Abraham*; but he raised them that had Bodies prepared, in part for a receptacle of a Soul. As there is a more immediate subjective capacity in a man newly dead, for the reception of life upon a new infusion of the Soul, because he hath all the Members already form'd, which is not in one whose Body is mouldred into dust, and hath not one member organized fit for the acting of a rational Soul. These faculties have a spring of Natural motion in them, therefore are capable of Divine Grace to make that motion regular: as the Wheels of a Clock out of order retain their substance and their motion, if the Weights be wound up; but a false motion, unless the disorder of the Spring be mended. Man hath an Understanding to know; and when it is enlightened to know Gods Law, a Will to move and run, and when enlarged by Grace, to run the ways of Gods commandments; so that he stands in an immediate capacity to receive the life of Grace upon the breath and touch of God, which a Stone doth not, nor the most sparkling *Jewel* any more than the meanest Pebble; for in this it is necessary, rational faculties should be put as a foundation of Spiritual motion. Tho the Soul be thus capable, as a subject to receive the Grace of God, yet it is not therefore capable, as an agent, to prepare it self for it, or produce it. As a piece of Marble is potentially capable of being the Kings Statue, but not to prepare it self by hewing off its superfluous parts, or to raise it self into such a Figure. If there were not a rational Nature, there were nothing immediately to be wrought upon. If there be not a wise Agent, and an Omnipotent hand, there were nothing to work upon it.

(2.) *Besides this passive capacity, there are more immediate preparations.* The Soul as rational, is capable to receive the truths of God; but as the heart is Stony, it is uncapable to receive the impressions of those truths. A Stone, as it is a corporeal substance, is capable to receive the drops of Rain in its cavities; but because of its hardness is in uncapable to suck it in, and be moistened inwardly thereby, unless it be softned. Wax hath a capacity to receive the impression of the Seal, but it must be made pliable by some external agent to that purpose. The Soul must be beaten down by conviction, before it be raised up by Regeneration; there must be some apprehensions of the necessity of it. Yet sometimes the work of Regeneration follows so close upon the heels of these precious preparations, that both must be acknowledged to be the work of one and the same hand. *Paul* on the sudden was struck down, and in a moment there is both an acknowledgment of the Authority of Christ, and a submission to his Will, when he said, *Lord what wilt thou have me to do?* Acts 9. 6. The preparation of the subject is necessary, but this preparation may be at the same time, with the conveyance of the Divine Nature: As a warm Seal may both prepare the hard Wax, and convey the image to it, by one and the same touch.

(3.) *Tho some things which man may do by common Grace, may be said in some sort to be preparations, yet they are not formally so, as that there is an absolute causal connexion between such preparation and Regeneration.*

They

* Ἐνεργεῖν.

* Ἐις τὸ ἐκείνου θέλημα.

They are not *causæ dispositivæ* of Grace, not disposing causes of Grace. Grace is all in a way of reception by the Soul, not of action from the Soul. The highest morality in the World is not necessary to the first infusion of the Divine Nature. *Mary Magdalen* was far from the one, yet received the other. If there were any thing in the subject that was the the cause of it, the tenderest and softest dispositions would be wrought upon; and the most intelligent men would sooner receive the Gospel. Tho we see them sometimes renewed, yet many times the roughest tempers are seized upon by Grace: and the most unlikely Soils for fructifying, God plants his Grace in, wherein there could be no preparations before. 'Tis not with Grace as it is with Fire, which gives as much heat to a Stone as to a piece of Wood; but the Wood is sooner heated than the Stone, because it is naturally disposed by the softness and porousness of its parts to receive the heat. Moral Nature seems to be a preparation for Grace; if it be so, it is not a cause howsoever of Grace, for then the most Moral person would be soonest gracious, and more eminently gracious after his renewal, and none of the rubbish and dregs of the World would ever be made fit for the Heavenly building. There seems to be a fitness in *Morality* for the receiving special Grace, because the violence and tumultuousness of sin is in some measure appeased, the flame and sparks of it allaid, and the body of Death lies more quiet in them, and the principles cherished by them bear some testimony to the Holiness of the Precepts. But tho it seems to set men at a greater nearness to the Kingdom of God, yet with all its own strength it cannot bring the Kingdom of God into the Heart, unless the Spirit opens the Lock. Yea, sometimes it sets a man further from the Kingdom of God, as being a great Enemy to the Righteousness of the Gospel, both *imputed* and *inherent*, which is the crown of the Gospel; to imputed, as standing upon a righteousness of their own, and conceiving no need of any other; to inherent, as acting their seeming holiness neither upon Gospel-principles, nor for Gospel-ends, but in self-reflections and self-applauses. What may *seem* preparations to us, in matter of *Moral life*, may in the Root be much distant and vastly asunder from Grace; as a * Divine of our own illustrates it: Two Mountains whose tops seem near together, may in the bottom be many Miles asunder. The foundation of that which looks like a preparation, may be laid in the very gall of bitterness; as *Simon Magus* desiring the gift of the Holy Ghost, but from the coveteousness of his heart. Other operations upon the Soul which seem to be nearer preparations, as convictions, do not infer Grace; for the heart, as a Field, may be plowed by terrors, and yet not sown by any good Seed. Planting and Watering are preparations, but not the cause of fruit, the increase depends upon God.

* Mr. Burgess.

(4.) *There is no meritorious connexion between any preparation in the Creature and Regeneration.* * The *Pelagian* opinion was, that by a generous Love of Vertue, we might deserve the the Grace of God, and the farther assistance of the Spirit, we first (say they) put our hearts into the hands of God, that God may incline them which way he please; and by thus making our Wills depend on God, we merit help from God, and make our selves worthy of him; whether this be the Opinion of any now, I know not. This is to assert, That man gives first to God, and then God to man in way of requital. What Son can merit to be born? What desert before Being? Nothing can be preexistent in the Son which merits Generation by the Father. The fair hand of Moral Nature can no more induce God to confer on man the state of Grace, than the Deed of Conveyence of a Manor, fairly drawn, can dispose the Lord to pass it away. In what part of Scripture hath God indulged meer Nature with any promise of adding Grace upon the improvements of natural abilities? What soever conditional promise there is, supposeth some Grace superior to Nature in the subject, as the condition of its we do not find that God hath made himself a Debtor to any preparation of the Creature.

* *Vossii. Hist. Pelag.* lib. 3. par. 2 Thes. 12. pag. 349

Scriveners course of Divinity. Part. 1. Book 1. c. 15 pag. 52.

But there is no Obligation on God, by any thing that may look like a preparation in man. For,

[1.] *If man can lay any Obligation on God, it must be by some act in all parts his own, for which he is not in the least obliged to God.* Thinking is the lowest step in the Ladder of preparation; 'tis the first act of the Creature in any rational production; yet this the *Apostle* doth remove from man, as in every part of it his own act, 2 *Cor.* 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* The word signifies reasoning; no rational act can be done without reasoning; this is not purely our own. We have no sufficiency of our selves, as *of our selves*, originally and radically of our selves, as if we were the Author of that sufficiency either naturally or meritoriously: And *Calvin* observes, that the word is not ἐυτρεπεια but ἱκανότης, not a self-ability, but an aptitude or fitness to any gracious thought. How can we oblige him by any act, since in every part of it, it is from him, not from our selves? For as thinking is the first requisite, so it is perpetually requisite to the progress of any rational act, so that every thought in any act, and the whole progress wherein there must be a whole flood of thoughts, is from the sufficiency of God. We cannot oblige God after Grace, much less before; for when Grace is given, there must be constant effluxes of Grace from God to maintain it; and the acts of Grace in us are but a second Grace of God. How can we then oblige him by that which is not ours, either in the original or improvement? If when a man hath given to another a rich gift, he must also give him power to preserve it, and wisdom to improve it, the person cannot be said by his improvement of it to oblige the first donor. *What* hath any man that he *hath not received?* 1 Cor. 4. 7. The *Apostle* excludes every thing in us from the name of a donation to God: If there be no one thing but is received from God, then no preparation to Grace but is received from him. The obligation then lies upon the receiver, not upon the donor. But may we not oblige God by the improvement of such a Gift? The *Apostle* includes every thing, challengeth him to name any one thing which was not received; which will contain improvements as well as preparations: if we have power to improve it, wisdom to improve it, hearts and opportunities to improve it, all these are by way of reception from God.

[2.] *If man can lay any Obligation upon God, it must be by some pure spotless act.* This cannot be; no pure act can spring from man. God hath taken an exact survey of the whole World in its dark and fallen state, and could not among those multitudes of acts which spring from the Will of man, find one piece of beauty, one particle of the Divine Image; for he hath pronounced this Sentence upon them, with repetition too, as his infallible Judgment, *There is none Righteous, no not one. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one,* Rom. 3. 10, 11, 12. The most refined Nature derived from *Adam*, was never found without fault; a pure vertue is a *terra incognita*. The productions of Nature are always evil; if not one action be fully good in the Nature of man, what meritoriousness can there be in any preparation of Nature for the Grace of God? Can

the clearest vertue that ever was since *Adam*, oblige God to pardon its own defects, that is, the defects of that very act of vertue? much less can it challenge a higher degree of Grace to be transmitted to it.

[3.] If any preparation were our own, and were pure; *yet being Natural, how could it oblige God to give a Supernatural Grace?* If there be any thing of meritoriousness, it is only something of the same kind with the work in a greater degree: but there is no proportion between *Natural* acts, and *Supernatural* Grace. There is no one Scripture, or one example, declaring Grace to be given as a reward to meer Nature, or any act of Nature. God indeed out of his infinite Righteousness, and Equity, and Goodness, hath rewarded some Moral acts with some Worldly advantages, or the withdrawing some Judgments threatned, as *Ahab*'s reprieve from Judgment upon his *humiliation*, 1 Kings 21. 27, 29. and the temporary Pardon to *Nineveh*, upon their submission to the Prophets *threatnings*, Jonah 3. 8, 9, 10. But what Obligation lies upon God to reward men doing thus with superadditions of Grace? for there is no proportion between such a Moral act, and so excellent a reward. We may as well say, that a Coal by glowing and sparkling may merit to become a Star: or that the orderly laying the Wood and Sacrifice upon the Altar might merit the descent of Fire from Heaven to kindle it.

[4.] *If there were any Obligation on God, by any preparations of Nature, then such acts would be always followed with renewing Grace.* There would be an Obligation on Gods Righteousness to bestow it; And if it should be denied, the Creature might accuse God of a failure in Justice, because he gave not what was due. God sure would observe that Rule of Justice which he prescribes to man, not to detain the wages of a Hireling, no not for a night. Were Grace a Debt upon the Works of Nature, God were then obliged not only to pay it, but to pay it speedily, it being exact Righteousness so to do. But we see the contrary. *Publicans* and *Harlots* are raised and beautified, while *Pharisees* lie buried in the ruins of Nature. These preparations are many times without perfection. The pangs of conviction resolve sometimes into a return to the old vomit, and make no progress in a state of Life and Grace. The *Apostles* rule will hold true in the whole compass of the work, *Rom.* 11. 6. *If it be of works, then it is no more Grace.* So much as is ascribed to any work or preparation by the Creature, so much is taken from the Glory of Grace: and would make God not the Author, but Assistant, and that too by Obligation, not by Grace.

[5.] From this it follows, *That man doth not prepare himself by any act of his Will, without the Grace of God.* What preparation can he make, who is so powerfully possest by corrupted habits, which have got so great an Empire over him, struck their Roots to the very bottom of his Soul, entrenched themselves in the works of custom, that if he goes about to pull up one, his Arm shakes, and his Heart faints? How strongly do these rooted habits resist the power of Grace? How much more easily do they resist the weakness of Nature in confederacy with them? What is said of the remnant of *Jacob*, *as a Dew from the Lord, as the Showers upon the Grass*, that it *tarrieth not for man, nor waits for the sons of men*, Micah. 5. 7. may be said of the Grace of God. It waits not for the preparations and dispositions of the Creature, but prevents them. 'Tis a pure Gift: tho we are active with it, yet we are wholly indisposed for it. We can no more prepare our selves to shine as Stars in the World, than a dunghil can to shine as a Sun in Heaven. What preparations doth God wait for in the heart of an Infant, when he Sanctifies it? If *without Christ we can do nothing*, John 15. 5. then no preparations without Christ; for they are something, and very considerable too. There is no foundation to think there should be any preparation in the Creature as of the Creature.

[1.] *The first promise of Redemption and Regeneration, intimates no such thing in man to either of them*, Gen. 3. 15. *I will put enmity*, &c. the putting enmity into man against *Satan* is promised by God as his own Work; there was a friendship struck up, a confederacy made, the Devil entertained as a counsellor; God would now break this League, he only puts enmity into the heart against Satan: *It shall bruise thy head*, &c. the bruising the Serpents head is wholly the act of Christ: *It*, not the Man or the Woman, but the promised seed. As there were no preparations in the Creature to that which Christ acted in the flesh; so there are no preparations in that Creature for what Christ is to do in his Spirit. He bruised Satan in his flesh upon the Cross without any preparations in the Creature; and so he bruiseth Satan in the heart, by his Spirit, without any preparations on the Creatures part. For any thing I see, had man in the state of Innocency been sensible that his dependency as to any good, and motion to good, *ought* to be upon God, and he to have waited upon God for his change, and confirmation, he might have stood: but when he would practically assert the liberty of his own will in a way of indifferency to good and evil, he fell. And by the way, those that assert the freedom of their own Will Naturally, without the Grace of God, either common or special, seem to me to justify *Adam*'s first affected independency of God.

[2.] *God is as much in the New Creation, as he was in the Old.* Not only the Creation of the matter, but the preparation of it to receive the form, was from God; neither the matter, nor any part of it, prepared it self. If nothing prepared it self to be a Creature, how can any thing prepare it self to be a gracious Creature, since to be a New Creature is more than to be a Creature; and every preparation to be a New Creature, is more than any preparation to be a Creature. The New Creation differs, I must confess, from the Old Creation; but it is such a difference which makes it rather harder than easier.

1. * *The Object of the Old Creation was nothing; the Object of the New is something, but a thing that hath no more active disposition to receive a New form, than nothing had.* * Daille.

2. The Object of the first Creation, was a *simple and pure privation: the Object of the second, is a contrary form, which resists the work of God*: there was only an action of Creation in the first; there is an action of destruction in the second; the destruction of the Old form, and the Creation of a New: Is it likely that any Nature would voluntarily prepare it self for its own destruction? God in the first creation found no disposition in the subject to entertain a form; here he finds a contrary disposition to resist the form.

3. *What preparation had any of those we read of in Scripture from themselves?* What disposition had *Paul*, when he was struck down with a heart fuller of actual enmity than he had at his birth? Did the *Apostles* expect any call from their Nets, or set themselves in a readiness before they heard that call? A voice from Christ was attended with a Divine touch or power upon their hearts; both the preparation and the motion it self took birth together. And what preparations are there in Scripture, but are attributed unto God? If a *conviction* be through and full, and consequently a preparation, it must refer to that Spirit which our Saviour asserts to be the principal cause of it, *John* 16. 8, 9. *When he is come*, that is, the Comforter, *he will reprove the world of sin.* 'Tis laid wholly upon this, as the end of the Almighty

Almighty Spirits coming, whereby it is not likely men would be convinced without him. Is there any desire or prayer for it? Even this, if true, is from the Holy Ghost: *no man can call Christ Lord, but by the Holy Ghost*, 1 Cor. 12. 3. Did any of those our Saviour cured of Bodily infirmities, prepare themselves for that cure? Neither can any man prepare himself for his Spiritual cure.

[4.] *What thing in all the Records of Nature ever prepared it self for a change?* All preparations in matter for receiving any form, arise not from the matter it self, but from some other active principle, or the New form in part introduced, which by degrees expells the Old: as in Water, when heat comes in the place of cold, the preparation is not from the Water, but from the New quality introducing it self: the Grace of God is to the Soul, as form is to matter. The Body is formed in the Womb, for the reception of the Soul, but not by the *Embryo*, but by the formative vertue of the Parent, fashioning the parts of the Body to make it a fit lodging for the Soul; or, as some think, the Soul it self, as the *Bee*, fashions its own Cell; but howsoever it is not from it self. The preparations of *Lazarus* to rise, were from the voice of Christ, not from the stinking Body of *Lazarus*. The Nature of all is alike. That one *Lute* is better prepared for an harmonious touch, is from the *Musicians* skill, not any art of its own. If one man of the same Nature with another be endued with rich Morals, 'tis from the common Grace of God exciting Natural Light, and the common notions of fit and just: As the Reason one Vine of the same kind brings forth more generous fruit than another, is from the stronger influence of the Sun. All Nature assents to this truth, that nothing doth prepare it self for a change.

[5.] If man did prepare himself for Grace, *it would be a disparagement to God, it would violate the Soveraignty of God.* It would be derogatory to the Majesty of God, to have his Grace depend upon the conditions and previous preparations in the Creature; it would lay the foundations of Grace in a mans self, and impose a necessity in God to come in with further Grace, and make his actions dependent upon the actings of the Creature. The beginning of Faith would be from us, and the suppliment from God: the work of Grace would be of him that *wills and runs, and not of God that shews mercy*, Rom. 9. 16. It would change the whole tenor of the Scripture, and make conversion not Gods drawing of us, but our traction of God: for he that doth dispose himself to Grace, is in some sort the cause of that Grace, as he that doth dispose the subject for such a form, is in a sort the cause of that form. If the preparations were from the will of man, man would begin the noblest work that ever was wrought, and God would be made no more than an attendant upon the Creatures motion: whereas the very beginning in the will, as well as the perfection, is ascribed to God, *Phil.* 2. 13. *God works* in you *both to will and to do of his good pleasure.* Gods good pleasure is the Original cause of this work upon the Will; not the Wills good pleasure. The work then depending on Gods good pleasure, excludes any dependency on the will of man: 'tis therefore called a Creation, to shew Gods independance upon any thing as to this work.

[6.] *Where shall this preparation begin? in what part of the Soul?* Shall it begin in the * Understanding? That hath lost the reins whereby it governed the lower parts of the Soul. Nothing is more discomposed in its acts than that *faculty*. * 'Tis well compared to a Charioteer or Coachman fallen from his Box, and his feet entangled in the reins of the Horses, which hurry them about: the sensitive appetite, like a wild Horse, hath got the Bit between his Teeth, runs about, and draws the Understanding after it. Indeed a Charioteer, that hath lost the government of his Horses, endeavours to remedy that violence, he cries out, makes all resistance, hath a will to help himself. But the Understanding is so far from resisting, that it takes pleasure in the disorder of the passions, it prompts the will to follow them, and this is properly to be a servant to sin. Shall it begin in the Appetite? How can that incline to range it self to the order of Reason? It hath no reason it self, it submits not to the Laws of Reason, it hath got the mastery of it, and hath prescription for its dominion, of a long standing, ever since the Fall. The dominion of sin is in the Understanding, Will, Appetite, whence all of them are called Flesh, so that all the motions of the Soul depending upon them, the slavery must needs be voluntary. Therefore neither the Understanding conceives, nor the Will wills, nor the Appetite desires any thing against themselves: how then should the Will, which is captivated by a corrupt Understanding and disorderly Affections, recover it self, when it must necessarily be under the guidence of one of these Jaylors? Suppose the Understanding were illuminated, are those evil habits in the Will corrected barely by the illumination of the Understanding? If they are corrected, why doth not the Will alway follow the dictate of the Understanding? But, alas! those evil habits determine the Will to evil, as good habits determine it to good: for it is the nature of habits to encline the faculties to those things which are suitable to the Nature of those habits: therefore as long as it remains under the command of those evil inclinations it is impossible it should pass from evil to good: But that the Will hath evil inclinations, appears by the Scripture calling the whole Man Flesh. Else Corruption would not be universally seated in the Soul, but only accidental in the Will, from the darkness of the understanding. But certainly as *Adam* in innocency had an habitual holy disposition in his Will, so man in his fall hath a corrupt inclination in his Will, an habitual quality, whereby he *drinks iniquity like water*, Job 15. 16. What power of the Will can take those cords off which hold it Prisoner, whereby it must be prepared for a free motion?

To evidence this further, we shall consider,

1. *That man doth not naturally, neither can understand the new birth.*

2. *He cannot desire it.* Understanding and Desire are necessary preparations to any rational change a Creature can make in it self.

[1.] *Man cannot understand it.* This is necessary to a change. Whatsoever is done by the Will, must be done by the impulse of some other Faculty. Sensitive Appetite cannot instruct the Will to this work. Sense is not capable of Reason, much less of Religion, tho it be the portal to both. The Will can never be moved to any good thing, unless the mind propounded it as good and aimable. The act of thinking must precede the act of believing; for we cannot believe without thinking of what we believe. 'Tis less to think than understand: If we cannot then do that which is less in the preparation, we cannot do that which is greater, especially when it is impossible to will without thinking; and thinking is a necessary Means to willing. He that cannot prepare himself for a good thought, how can he prepare himself for a gracious habit? What ability have we to any act of Faith, when we have no ability to any thought of Faith? We cannot by the strength of Nature understand it, if we consider,

1. *The first blot caused by sin, was upon the Understanding.* Man was first deceived by the sophistical Reasons of the Serpent. The first effect of sin, was to spread a thick darkness upon *Adam*'s understanding. Tho the whole house, and every beam of it, fell together, yet this Faculty was first unfastened, and brought all the rest to ruin. As soon as ever he ceased from glorifying God as God, a darkness was

* *Amirant. de prædest. ch. 5. p. 48.* * *Chamier, Panstrat. Tom. 3. lib. 4. cap. 1. Thes. 12.*

brought upon his fooliſh heart, *Rom.* 1. 21. *When they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh heart was darkned:* Where the *Apoſtles* deſcribes the ſtate of man in corrupt Nature, after his Fall. Folly firſt in the heart to deſire the Forbidden Fruit, and then darkneſs came upon the underſtanding. Their διαλογισμοὶ, their Reaſonings became empty and contradictory; their primitive light departed, and darkneſs, as a privation, took place. What true motion can there be in the Will, when there was ſo thick an obſcurity in the Underſtanding? Where there is but a falſe knowledg in the Mind, there can be no true motion in the Will. There muſt then be a reſtoration of this light, before there can be any preparation to a good act of the Will. *Adam* recovered not this light by his own ſtrength, no, nor by the outward declaration of the Goſpel in the Promiſe: for no outward Object propoſed to the Underſtanding, confers any power upon the Faculty. How can it then be recovered by our ſtrength, ſince we have rather added to the Scales then diminiſht them? For,

(2.) *There is a darkneſs tranſmitted from him, to the underſtanding of every man by nature.* The light is *darkned* in the Heaven of the Soul, the more ſpiritual part of the *mind*, Iſa. 5. 30. as the Prophet ſpeaks in another caſe. Our Underſtandings are ſo cloſed up with the thick ſlime of ſin, that we cannot ſee the beauty of Goſpel-Truths. *Darkneſs comprehends not the light*, John 1. 5. Tho the light of the Sun did ſhine a Thouſand times brighter than it doth, and ſtrike upon the face and eye-lids of a man, with the greateſt glory, yet if there be a ſpot upon the Apple of his Eye, if he wants a ſeeing Faculty, he can apprehend nothing of it. Hence the *Apoſtle* prays for the illumination of the Underſtanding of the *Epheſians*, Eph. 1. 17, 18. and that they might have *a ſpirit of wiſdom*, and revelation in the knowledg of God. And our Saviour tells them, that they *muſt be taught of God*, John 6. 45. by an internal teaching of the Spirit, as well as by himſelf in an oral inſtruction. What a thick cloud was upon *Nicodemus* his mind, when he diſcourſed with him about Regeneration, who was the ableſt Teacher to illuſtrate it to his Fancy and Underſtanding? 'Tis not ſuch a darkneſs, as if he might underſtand the miſteries of Heaven, if he would exert the ſtrength of his own reaſon. This would be only as a man ſhutting his eyes, who had a viſive Faculty, but it is ſuch a darkneſs as cannot be expelled by fleſh and blood, or any thing ariſing from it: *Fleſh and blood* (ſaith our Saviour to *Peter*) *hath not revealed it unto thee, but my Father which is in Heaven*, Mat. 16. 17. Fleſh and blood includes every thing in oppoſition to God. Our Saviour had externally owned himſelf in the face of the *Jews*, to be the *Meſſias*, the Son of God: but beſides this, there was an inward illumination granted to *Peter*, for the appehending and embracing ſo great a Truth. There is not only a darkneſs upon the minds of thoſe who have no outward revelation of the Will of God in Chriſt, but upon thoſe who are in the midſt of the Sun-beams, *Deut.* 29. *Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.* They wanted not the Beams: No People in the World had the Ordinances of God beſides them: but they wanted an Organ fitted to receive and uſe them, which was not in their power, but is mentioned as the gift of God. God promiſes to make his People to know his ways. What needs that, if they could know them without him? we have indeed the light of the Goſpel; we have alſo a Faculty; but without an Eye diſpoſed for the light, we enjoy no benefit by it. Now who ever heard that darkneſs could prepare it ſelf for its own expulſion? It cannot comprehend the light, much leſs prepare for the reception of it: Who ever heard of one born blind, in a capacity to prepare himſelf for ſight? We are blind in Naturals, much more in Spirituals. The moſt polliſhed Reaſons among the *Heathens*, both for knowledg in Naturals, and prudence in civil Affairs, doted, and with all their Wiſdom knew not God.

(3.) *There is an unſuitableneſs, and a contrariety in the mind of man to the Goſpel, which it the inſtrument of Regeneation.* There is a mighty diſtance between the Spiritual Object, and the Natural Faculty. The Underſtanding, tho never ſo well furniſht with natural ſtuff, is but natural, and fleſh: the Object is ſupernatural and ſpiritual: therefore the richeſt meer Nature can no more attain to the knowledg of ſpiritual things, than the cleareſt ſenſe can attain to the knowledg of rational. Tho every man *by nature hath the things contained in the Law*, Rom. 2. 14, 15. yet no man hath by Nature the things contained in the Goſpel. The Goſpel hath not the ſame advantage in the hearts of men as the Law hath; for it finds nothing of kin to it. Tho a natural heart hath ſome broken pieces of the Law of God depoſited in it, yet there is not the leaſt ſyllable of Chriſt, or Regeneration, writ in the mind by the hand of Nature. The Underſtanding therefore naturally cannot prepare it ſelf for the reception of the Goſpel, becauſe it hath not any principle in it which ſuits the Doctrine of it. It ſeems a ridiculous thing to the wiſeſt Carnaliſt, who receives not the things of God, becauſe out of the pride of natural wiſdom he counts them *fooliſhneſs*, 1 Cor. 2. 14. Hence not many wiſe are renewed in their minds. Had the Goſpel Truth been as agreeable to Reaſon, as the other common Notions imprinted in man, it would have been preſerved in the World longer than it was; ſince, without queſtion, *Adam* did communicate to his Poſterity, the Notion of a Redeemer, which did ſoon die among them, becauſe not conſonant to that reaſon they had derived by Nature from *Adam*. It was a knowledge given to *Adam* by Revelation, not imprinted in his Nature by Creation. Beſides, there is a contrariety in the mind to the Truth of the Goſpel. As we ſay of Liberty, ſo of Enmity, Tho it be formally in the Will, yet it is radically in the Underſtanding: The *mind* is the ſeat of thoſe Hoſtile Principles which act the *will* againſt God, *Rom.* 8. 7. The mind of man regards the things of God as unpleaſant, and an intollerable Yoke, and hard bridle. Let Light, the moſt excellent thing in the Word, glare upon a man that hath ſore eyes, he will turn away from it, or ſhut his eyes againſt it; For tho he underſtands the worth of it, yet it hath a quality offenſive to him: So is the Goſpel to thoſe Notions ſettled in the diſtempered mind. Men give not credit to the Declarations of the Goſpel: *who hath believed our report?* hath been the Voice of God's Meſſengers in all Ages, *Iſa.* 53. 1. No man, unleſs known by all never to ſpeak truth, but is more believed than the God of infallible and unerring truth. What Principles then are there in the Underſtanding, to prepare it for the reception of that which is ſo contrary to its ancient inmates?

(4.) Beſides this, *the natural levity of the Underſtanding, doth incapacitate it to prepare it ſelf.* 'Tis with the Underſtanding as with a Line, the farther it is ſtretcheh out, the weaker and more wavering it is: So is the Underſtanding, being at a diſtance from God. How do vain thoughts intrude into the mind? No man can keep a Door lockt againſt them: We feel them ruſhing upon us, while we endeavour to avoid them: We are confounded, and overwhelmed by them, and drawn to things againſt our own reſolutions. Man hath not the command of his own heart, ſo much as to think ſteadily of a divine Object. How can he then prepare his own heart, when he cannot without Grace, fix in any holy meditation which is neceſſary for the renewal of it, ſince nothing

thing is more diſcompoſed in its acts, than the mind of man, which is always dancing about, like Cork in the Water, or Feathers in the Air? Whence ſhould come any preparation to good order, but by ſome ſupernatural ballaſt, to eſtabliſh it from fluctuating? This Diſeaſe every man is ſenſible of; and whatſoever Diſeaſe is inherent in Nature cannot be cured by any preparations by that Nature which is wholly overgrown with it.

(5.) Hence it follows, *that a natural mind hath no right notion of Grace.* To the right Notion of a thing is required ſuitableneſs, pleaſure, and a fixedneſs of the mind upon it. A natural mind wants all theſe. How can it then prepare it ſelf for that which it hath no knowledg of? And without knowledg it cannot commend it to the Will. The *Apoſtle* aſſerts a plain *cannot* in this buſineſs, 1 *Cor.* 2. 14. *He cannot know them becauſe they are ſpiritually diſcerned.* Being deſtitute of the Spirit, they cannot diſcern the things of the Spirit. Senſe can diſcern things ſenſibly, not rationally: Reaſon can diſcern things rationally, but not ſpiritually. The light whereby a natural man judges of the things of the Goſpel, is a Star-light, or a Moon-light, which gives not a diſtinct view of the Object. The evil diſpoſition muſt be removed from the mind, before the Object be entertained according to its worth. As if any natural Object have ſuch excellent qualities in it, that if it be embraced, it will draw the Will and Affections after it; yet if the mind be ill-diſpoſed, and doth not jndg of the Object according to the merit of it, it will refuſe it: Offer a man Gold, who underſtands not the worth of Gold, it will not allure him. Man with his Eyes, is ſpiritually blind, and with his Ears is ſpiritually deaf. So God calls the *Gentiles*, which were to be brought to Chriſt for a reſtitution of their Eyes, *Iſa.* 43. 8. *Bring forth the blind people that have eyes, and the deaf that have ears.* Such can no more judg of the excellency of ſpiritual things, than a blind man can have regular conceptions of collours, or a deaf man of the excellency of Muſick. If *no man can call Jeſus Lord, but by the Holy Ghoſt*, 1 Cor. 12. 3. If no man can have a magnificat conception, and ſpeech of Chriſt, but by the Spirit, giving him both that conception and utterance, he cannot have a Notion of the formation of Chriſt in the heart, without the gift and impreſſion of the ſame hand. What preparations then can ariſe from Nature, when the mind can have no conception of Chriſt, but by the Spirit of God?

Well then, to conclude this: What preparations can there be in Nature, ſince we cannot underſtand the things of God, when yet we have more clearneſs in our Underſtanding to ſee them, than we have force in our Wills to love them and embrace them? 'Tis in the Underſtanding, that the common Notions, which are the grounds of knowledg, are depoſited. There is leſs of Ignorance in our Underſtanding, than of Enmity in our Will: The Eye can ſee further than the Arm can reach. If therefore we cannot think, or underſtand, by all that help of common Notions, without the Grace of God, how can we then prepare our Wills for it, to comply with it, and renew that faculty which is chiefly poſſeſſed with a contrariety.

(2.) As we cannot underſtand it, *ſo we cannot naturally deſire it.* What is not ſpiritually diſcerned, cannot ſpiritually be deſired: Not but that according to thoſe unformed conceptions which men have of it by common Grace, there may be ſome weak Velleities; but they are wiſhings without a will, not deſires according to the value of the thing. Mercy firſt breathed on our firſt Parents, before they breathed after that. The firſt motion came from God. So ſoon were they turned obſtinate Enemies againſt their Creator, without any thoughts of turning Suppliants, tho they had not loſt the conceptions of their late integrity; which if they had they had been wholly inſenſible, without any trouble of Conſcience. What deſires can we naturally then have for it, who have far weaker conceptions of that happineſs, than they had immediately after they loſt it? We cannot deſire what we do not apprehend: A Beaſt cannot deſire to be a Man, becauſe he hath no conceptions of the excellency of the Human Nature above his own. No Nature can ever effect that which is contrary to it: No fleſh can ever deſire its own crucifixion. If we ſeek we ſhall find, if we ask we ſhall receive; but who firſt toucheth the heart to ſeek or to ask? If we cannot think a good thought of our ſelves, how can we think ſo good a thought as a deſire of Regeneration? To ſay then we can deſire the New Creation of our ſelves, without ſome kind of Grace, is to aſſert another Doctrine than what the *Apoſtle Paul* aſſerted to thoſe already regenerate: The firſt Will, which is the neceſſary ſpring of all actions, is wrought by God, *Phil.* 2. 13. The frame of man's will and deſire, ſtands to another point, *John* 8. 44. *The luſts of your Father you will do.* The beſt renewed man knows not *what to pray for as he ought*, without the inſtruction of the Spirit, *Rom.* 8. 26. We cannot give our hearts a lift to Heaven, or breath out an an unutterable Groan, without the help of an infinite Spirit. The root of man's Affections grows downward, not upward. What breathings can be expected in a ſoul choaked up with ſin? There was no motion of the Church, till the *hand of her beloved was put in by the hole of the door*, and made a motion in her bowels, *Cant.* 5. 4. The Church owed no obligation to her free will, and her own prediſpoſition. There's not a ſmoke in the heart to Heaven, without a ſpark firſt from Heaven, not a ſtep, till God enlargeth the heart: Velleities are from common Grace, under the Preaching of the Word: Fervent and Saving deſires are from ſpecial Grace, by the hand of the Spirit. So that there are no preparations from Nature to this, ſince both our apprehenſions of it, and deſires for it, ſpring not out of that Stock.

The *Second* main thing is this, as man cannot prepare himſelf for it, ſo *he doth not produce, and work it in himſelf.* This is evident from the former: If he cannot make any preparation which is the leſs, he cannot cauſe any actual production of it, which is the greater.

But to evidence it more, let us ſpend ſome time in this.

As it doth not depend upon the *Will of man* in the *preparation*, ſo neither in the *production.*

1. I ſhall evidence it, firſt by *Arguments drawn from the conſideration of God.*

If this work depended upon the will of man, as the firſt cauſe in the production, it would deprive God,

1. *Of his Soveraign Independency.* If man's Will were the firſt cauſe of Regeneration, God would not be the ſupreme independent cauſe in the nobleſt of his Works. This Work is nobler than Creation, in reſpect of the price paid for it. The World was made without the death of any thing to purchaſe the Creation of it. But the Divine Image is not reſtored without the Death of the Son of God; every line in this New Image being drawn with his Blood. Is there any thing happens in the World, but by the conduct and efficacy of his Providence? Do all the motions of the Heaven, the productions of Creatures, the univerſal events of Nature, depend upon the Will, Power, and Wiſdom of God? And ſhall the Soul, the moſt excellent of the lower Creatures, bearing the character of God's Wiſdom and Goodneſs upon it (the acts of the Soul in the way of Religion, be-

ing

ing the nobleſt acts it can produce,) be left wholly to it ſelf in the production and management of theſe? Shall God, the Supreme Cauſe in every thing elſe, be an inferior, and ſecondary cauſe in this Affair? 'Tis *not he that plants, nor he that waters, but God that gives the increaſe* *. God is the firſt cauſe upon whom man depends in all kind of actions, much more in ſupernatural actions, chiefly in the Underſtanding and Will; upon which Faculties no Creature can have any intrinſick influence, to cauſe them to exerciſe their vital acts. If the will of man were the firſt cauſe, God would be an attendant to the Creature in the nobleſt Works. God would not then be the firſt mover, but man. The Will willing, would then be the cauſe of God's working; not God's working, the cauſe of the Will's willing and choice. Gods working would be conſequent upon the Will; and ſo the effect of the Will's free motion. Man would thenbe the *diſpoſitiva cauſa*, in relation to God. It would make God the *ſecond cauſe*, and repreſent him expecting the *Beck*, and the preparations of man, before he did exert any act. It would make God to will that which Man wills, and make God to will that which man may reject. It would follow, that God concurs not to Regeneration by way of Soveraignity, but by way of concomitancy: it would not be a victorious, but a precarious Grace, which is againſt the whole tenor of the Scripture, which repreſents God, as holding in his hands the firſt links of all Second Cauſes, *Rom.* 11. 36. *For of him, and through him, and to him, are all things.* He is the firſt Governour of all the Wills and Powers of the Creatures; the firſt cauſe of all motions; He orders all, without being ordered by any. Now this is below the Majeſty of God, to be conducted in his motion by the Will of the Creature; to have the purpoſes of his goodneſs brought into act, by an uncertain and ſlippery cauſe. How can it be conceived, that God ſhould put his hand to the more ignoble Works of Nature, and turn over the nobleſt Work of the New Creation, to the Airy Will of the Creature.

* 1 *Cor.* 3. 7.

To *conclude*: God muſt either be precedent in his Operation to the act of the Will, or follow it. If Precedent we have what we would: If ſubſequent, then God is a meer attendant upon the motions of the Creature, and a ſervant to wait upon man. This is to advance free will to the Throne of God, and depreſs God to the Footſtool of will: This is to deify the Creature, by placing the Crown of the ſoveraign independency of God on the head of free will.

2. *It puts a blot upon the wiſdom of God.* If God expects the determination of the Will of man, whether he ſhall act, or no, then God is diſpoſed by the Will of man, to the intention of his end: But it is very inconſiſtent with that unfathomable, and unerring Wiſdom, to have the attainment of his end depend upon an Agent wherein nothing is wrapt up but *folly and madneſs*, Eccleſ. 9. 3. This is to make his power depend upon weakneſs, and his gracious ends towards his Creature, hang upon the extravigancies of one diſtracted, which no wiſe man would be guilty of. Is God in all things elſe, a God of Power and Wiſdom, working all things in number, weight and meaſure, ſpringing up every motion in the lower VVorld, by an unblamable Counſel? And ſhall he leave the forming of the image of his Son, wherein his Wiſdom is moſt ſeen, to the ſlight irregular VVill of man, which hath neither weight nor meaſure in it ſelf? This would make the immutable counſel of God, depend upon the mutability of the Creature, which would be inconſiſtent with the wiſdom of man, who chuſeth the firmeſt means he can, for the conduct of his deſigns: For if man wills this day, then God wills; if man reject it the next day, then he rejects that which God wills: So Gods will muſt be at uncertainty according to the will of man. How ſhall his counſel ſtand upon ſo tottering a bottom? How ſhall he do all his pleaſure, if it were a meer dependant upon the pleaſure of the Creature, contrary to what he is pleaſed poſitively to aſſert, *Iſa.* 46. 10. *My counſel ſhall ſtand, I will do all my pleaſure.* The Apoſtle doth couch theſe *Two Arguments* together, *Eph.* 1. 11. *Who works all things according to the counſel of his own will:* he argues firſt, from the power of God, *who works all things*; whereby our own works and power, are excluded, and God aſſerted to be the ſupreme cauſe of every thing, in an efficacious and energetical manner, as the word ἐνεργῶν ſignifies. (2.) From his VViſdom; *according to the counſel of his own will*, wiſely and juſtly; and therefore not according to ours, wherein there is nothing but folly and evil. This excludes all our own VVills in the firſt VVork. Now to aſſert, that this beautiful Image were brought forth upon the ſtage of the heart, by the will of man, as the firſt cauſe, would deſtroy God's Prerogative, and repreſent his Operations under the conduct of our counſel and will, not of his own. Certainly, if there be a ſecret and wiſe Spirit of Providence, running through the whole World, to preſerve his Honour in his Works, as certainly there is; the moſt honourable declaration of them in the heart, cannot be thought to be left to the conduct of wild and hair-braind Nature.

3. If the Will of man were the prime cauſe of Regeneration, *it would deprive God of his fore knowledg, Preſcience*: It would make that fore-knowledg which is certain, and infallible, meerly contingent: For if the will of man were wholly left to its own determination, the motions of the Will were doubtful and uncertain, till the Will doth determine it ſelf; and ſo Gods knowledg of them would be uncertain: For it is clear, that from a thing wholly uncertain, there cannot riſe a certain knowledg, therefore God could not be ſaid certainly to foreknow the converſion of man, if the efficacy of Grace depended upon ſo contingent a cauſe, as the liberty of man's Will, for then it might not be, as well as be; the Will might not embrace it, and ſo the knowledg of God be but meerly conjectural; a knowledg unworthy of a Deity, which muſt be ſuppoſed to be Omniſcient; a knowledg depending upon a peradventure; or at beſt, 'tis but *very likely* it will be ſo. This would be a debaſing the Deity to an opinionative knowledg, which could not be certain, becauſe depending upon ſo indetermined, and wavering a cauſe. * God cannot know this, or that mans Regeneration from eternity certainly, but he muſt ſee it infallibly in himſelf *willing* it, or in the cauſes of it, irreſiſtably producing it. But if the efficay of Grace depends upon the VVill then God doth not certainly determine the Regeneration of man: And for God to foreknow that which he himſelf hath not determined, and when nothing in the Creature, nor any thing in the circumſtances doth determine it, is to *make God ſee that* (as one ſaith) *which neither in the creature, nor in himſelf, is to be ſeen.*

* *Ball* of the Covenant, p. 341, 342.

Obj. Some may object, *How doth God come to foreknow ſin, for that depends upon the liberty of the Will?*

Anſ. It would be too long to enquire into this; I ſhall only at preſent ſay this: 'Tis certain God doth foreſee every ſin; otherwiſe the evil acts of men could not be predicted. Our Saviour could not then have foreknown what the *Scribes* and *Prieſts* would do to him, as he doth foretel, *Mat.* 16. 21. *Chriſt began to tell them how many things he was to ſuffer of the chief Prieſts and Scribes.* And ſince God cannot fail in his predictions, but they will certainly come to paſs, the hearts of the *Jews* could do no other thing, ſuppo-

ſuppoſing the prediction, than what Chriſt doth here foretel; for their wicked Wills would certainly determine themſelves that way. And God by a concurrence of cauſes which he had linkt together in his hand, orders things ſo, that meeting with the corruption in their Wills, their Wills determine themſelves to ſuch actions there foretold: Yet is not God therefore the Author of ſin. For ſin being no poſitive thing, cannot have an *efficient*, but a *deficient cauſe*: And God determines the withdrawing of his common Grace, and the ordering of ſuch and ſuch circumſtances; and ſo did foreſee how a free Creature with that corruption in his heart, would determine himſelf in ſuch occaſions, when involved in ſuch circumſtances. But now in the work of Regeneration, outward circumſtances cannot cauſe any determination of the Will, becauſe thoſe outward circumſtances of Grace, meet with nothing in the heart full of corruption to take part with them, which outward circumſtances of ſin do. Therefore ſince there can be no foreſight of God in this caſe, depending upon the concurrence of outward circumſtances, unleſs there were ſomething in the heart which did ſuit them, the determination of the will cannot proceed from them, but from God himſelf, willing and determining the will by a poſitive influx of his grace. The determination of the will to ſin, comes from within, from its natural corruption concurring with ſuch occaſions, which joyning together determine the will to it. Therefore God foreſees what a free Creature will do: but there being no principle in the will by Nature to correſpond with any gracious external circumſtances, it cannot determine it ſelf to grace, becauſe it wants a principle of determination within it ſelf, the corrupt habits determining it quite otherwiſe: Sin proceeds not ſo much from the liberty as the captivity of the will: And God knowing the corrupt frame, can foreſee what man in ſuch a frame will do upon occaſion: As we may eaſily reſolve that an habitual drunkard will be drunk, when he hath ſenſual Objects placed before him.

4. Another conſideration is this: *To make the will of man the Efficient of his Regeneration, is to make the truth of God of great uncertainty.*

(1.) Firſt *in the Covenant he made with Chriſt.* If his having a ſeed depended upon the will of man, the promiſe of God to give him a ſeed might be null and void: for at leaſt it muſt be granted poſſible, that not one man under Heaven would have accepted of his terms; and then his coming to ſave had been in vain, becauſe there was a poſſibility, that not one man would have embraced the Salvation offered. Since the number of rejecters of him is greater than the number of receivers, 'tis likely the leſs number, if left to their own Wills, would have followed the greater, ſince the prevalency of evil examples above good ones is every day evident; It had not been then, *the pleaſure of the Lord* ſhall proſper in his hand, *Iſa.* 53. 10, 11. but *the pleaſure of man* ſhall proſper in the *hand of the will of man.* The great reſolve of God, the Prieſthood of Chriſt, the deſign of drawing a Generation of Perſons out of the World to praiſe him, had hung upon a meer hap-hazard, and a may be, if it had depended only on mans will: And God ſhould have waited the leaſure of free-will, to ſee whether the moſt glorious deſign that ever was laid, ſhould proſper; and whether he ſhould have been a God of truth, or a liar to his Son. Tho our Saviour had laid the foundation of our Redemption in his own moſt precious blood, yet he muſt have depended on our Will for the fruits of his purchaſe; it had been a great uncertainty, whether he had ſeen one grain of fruit for all his expence: He might have been a King without one Subject, or the deſtruction of one Potent Enemy he came to conquer, not one ſin ſubdued, not one Devil caſt out of any Soul, this might have been; for tho by God he was made a King, yet according to the other aſſertion, it depended on the will of man, whether he ſhould have one ſubject to own his Authority: and if ſo, God had been very unwiſe to enter into Covenant with him; and Chriſt very unwiſe, to come upon ſuch grand uncertainties at the beſt, when it was a queſtion whether any one perſon ſhould have enjoyed the fruits of his death. How can it enter into any mans heart, that ſo great a contrivance as the ſending of Chriſt to be the means of Salvation, with ſuch great promiſes to ſee the fruits of his death in a ſeed to ſerve him, ſhould depend in the main fruits and effects of it on any thing undetermined by the will of God; that ſo great a weight ſhould hang upon ſo thin a thread as the will of man?

(2.) *In the promiſes he makes to men.* How could God promiſe that ſo abſolutely as he doth, *Ezek.* 36. 26. *A new heart will I give you*; if this work did depend upon the will of Man which might fruſtrate the Truth of God in his Promiſe? And when God knew there was no principle in their hearts, that could riſe higher, than to ſhame and confuſion, not to ſo excellent a work as Regeneration, as is intimated, 32. *Not for your ſakes do I do this: Be aſhamed and confounded for your own ways, O houſe of Iſrael.* What reaſon was there for God to depreſs them to confuſion, if they had had power to renew themſelves? If this Promiſe of God depended not upon any thing in them in the firſt making, it could not depend upon any thing in them in the full performance of it. We muſt either make God a lyer, or unwiſe, or remove any efficiency in the Will of Man as the firſt cauſe. What Blaſphemy would it be to ſay that God was ſo unwiſe as to promiſe that which depended upon the power of another, whether it ſhould be wrought or no; that God could not be certainly true to his Word, unleſs free-will aſſiſted him!

5. It *diſpoils God of his Worſhip*, in thoſe two great parts of it, *Prayer*, and *Praiſe*.

1. *Prayer.* With what face can any ſollicite God for that Grace, which he conceives to be in his own power to have when he will? 'Tis a mocking of him, to deſire that ſtrength of him which he hath given us already, inherent in our Nature. If it were the work of our Wills, it would require only the excitation of them, not any application to God. Who begs for what he hath? Who deſires an Alms that hath thouſands in his purſe? As Prayer would be a vain thing in any man that ſhould deny a Providence over-ruling the affairs of the World: So it would be as vain a thing to call upon God for Grace, if the whole affair of Regeneration were left to the conduct of mans Will. The end of Gods making Promiſes of a *New Heart*, and a *New Spirit*, is to be enquired after to do it for us, *Ezek.* 36. 26, 27. The Natural conſequent then of aſſerting the power of our own Wills, is not to call upon God, but direct our deſires to another cauſe, to ſollicite our own Wills, not God: It would not be then according to the language of the Church, *Turn thou us, O Lord, and we ſhall be turned. Draw me and I will run after thee,* Lam. 5. 21. Cant. 1. 4. but I will turn to thee, and then thou ſhalt be turned to me; I will run after thee, and draw thee to my ſelf. The Royal Authority, and Power of God, and his Glory in granting, is the foundation of Prayer; therefore the *Lord's-Prayer* is concluded with this, as an argument to move God to grant what is askt, *thine is the Kingdom, the Power, and the Glory*, that is, thou art Rich, and Powerful, and hath all ſorts of Bleſſings to beſtow; with what face can any one go to God, with theſe words in his mouth, when he aſcribes

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the Kingdom, Power and Glory, in ſo great a work to his own Will? We can never pray in confidence to God for it: for all confidence is wrought by a conſideration of the Will of him we pray to, to accompliſh what we deſire, and of his Power to effect it: What confidence then can we have in his Will particularly to work it for us, if we conceive he hath left it to our hands, as the proper work of our own Wills?* This was the ground of our Saviours Supplications, with ſtrong cryings and tears, that *God was able to ſave him*, Heb. 5. 7. able Naturally, in reſpect of his Power; able Morally, in reſpect of his Truth to his Promiſe. If God were careleſs in this concern, and had caſt off all from his own hands on the hand of free will, God might well ſay to any Man, as he did to *Moſes*, *Why crieſt thou unto me? Speak to the children of Iſrael that they go forwards*, Exod. 14. 15. Why cry you to me, you may do it your ſelves? go forward with your own Wills. The Natural Language of man to God, would not be, Lord let thy Kingdom come, thy Will be done, give me a New Heart: but I will have thy Kingdom come, I will have thy Will be done, I will procure my ſelf a New Heart, I will change my Heart of Stone into a Heart of Fleſh.

2. *Praiſe.* It doth deprive God of this part of his worſhip alſo, Praiſe even for his greateſt Bleſſings. If our own wills did produce this work, the greateſt cauſe of glorying would be, not in God, but in our ſelves. We have as little ground to praiſe God, if it be our own work, as we have to pray to him for it. All that can be ſaid is, That we have ground to praiſe him for the means of Regeneration; and this is no more ground, than they have that are not Regenerate under the enjoyment of the ſame means. If a man could give himſelf a Natural being without God, he could be his own Creator, his own foundation: ſo if he could give himſelf a Spiritual Being, without the Grace of God, he would be a God to himſelf; for in this caſe he would really do more to his converſion than God. If God offer grace equally to all, and the pliableneſs of one mans will to receive it above another, were from himſelf, he would then owe an Obligation to himſelf, but no more to God than the other that rejected it owes. The *Apoſtle* by asking the queſtion, *Who hath made thee to differ? And what haſt thou that thou didſt not receive?* 1 Cor. 4. 7. (Tho it be meant of a difference of gifts, yet it is *argumentum minoris*) clearly implies, That what difference there was between them and others, was not of their own planting, nor grew up from the ſtock of Nature: But if Regeneration be wrought by a mans own will, 'tis not God that makes the difference, therefore the glory doth not belong to him. He is the Author of a general call, therefore the glory of that pertains to him, 'tis true; but yet as much from the damned that have lived under the Goſpel, as from the glorified Saints in Heaven, becauſe the ſpecial entertainment of this call, was not from the efficacy of Gods grace, but the liberty of mans will: for according to this aſſertion, the love of God would be equal both to the damned and ſaved, and would not ſhine with a fairer luſtre in Heaven than it doth in Hell. The *Apoſtle* wiſheth the *Philippians to work out their ſalvation with fear and trembling*; and encourageth them by this argument, becauſe *God is the Author* of all that good which they do *. If the determination of the will then is from it ſelf, is it not a brave ground to glory in our ſelves? How ſhall any man give God the glory of his Salvation? If it be ſaid, God did enlighten their Underſtandings by the Preaching of the Goſpel, this is an illumination common to all; and the reaſon ſome believe and others not, is not from the Gift of God, but from themſelves; How can we give God a peculiar praiſe for that wherein there is no difference between the beſt and the worſt of men? But the *Apoſtle* ſaith, God gives us *to will*, that is, the Operation of our will, and not only the illumination of the Underſtanding; therefore that our wills do terminate in that which is good, we hold of God: the *Apoſtle* doth not ſay, God hath given us power to will, but produced the will in us, and that of his good pleaſure: If therefore God work no more in one than in another, there is no place for Gods good pleaſure, becauſe there is no difference. * Let us ſee with what kind of Language the praiſe of God would be clothed, according to the Doctrine of free-will. A renewed man may ſay thus: Lord, I give thee thanks, that thou haſt conferred upon me a ſupernatural grace: but thou didſt alſo give as much grace to my Neighbour: but I added ſomething to that which thou didſt ſupernaturally give me: and tho I received no more than he did receive from thee, yet I did more than he, ſince he remains in his ſin, and I am Regenerate; therefore I have no more Obligation to thee and thy grace, than he that believes not: for, Lord, thou didſt not make me differ from the other, becauſe he had equal gifts with me; but I made my ſelf to differ, becauſe I ſuperadded my own *velle* to thy Divine aſſiſtance. How much of the glory of God would be pared off by ſuch a half-witted praiſe as this? How low would be the acclamations of glorified Saints in Heaven? What foundation of pride in the Creature, contrary to the intendment of the Goſpel, which is chiefly to humble man, if man were the cauſe of the moſt excellent work in himſelf? It would write vanity in a great meaſure upon that excellent exhortation of the *Apoſtle*, *Let him that glories, glory in the Lord*, 1 Cor. 1. 31. ſince there would be a bottom for fleſh to glory in his preſence, contrary to the deſign of God in his Works, *Verſe* 29. which is, *That no fleſh ſhould glory in his preſence.*

Arg. 2. The ſecond ſort of Arguments, is drawn *from the nature and ſtate of man.*

1. *In Creation.* Man did not create himſelf; to be a New Creature is more than to be a Creature. As man contributed nothing to Nature, ſo neither can he contribute any thing to Grace, any more than a paſſive capacity in reſpect of faculties, which yet are the gift of God to him; nothing of his own acquiſition. The Soul, tho framed with all its faculties, is as little able to engrave the Image of God upon it ſelf, as the Body of *Adam*, formed with all its parts and members, was able to infuſe a living Soul into it ſelf: there is no reaſon therefore to attribute our Creation to God; and Regeneration, the glory and excellency of a Creature, to our ſelves. I know ſuch ſimilitudes ought not to be ſtrained too high; yet when this Doctrine agrees with other parts of Scripture, we may form an argument from this Metaphor of Creation, whereby Regeneration is expreſt in Scripture. 'Tis confeſt by moſt, if not all, that no Creature, no not an Angel, can be an inſtrument in the very act of Creation of another thing, much leſs the chief efficient of its own Creation: for Creation is an act of Omnipotency, and an incommunicable property of the Deity, not to be delegated to any Creature. The creation of man, in a ſtate of ſuch perfection as to be endued with the Image of God, was a greater work than ſimply the Creation of his Body, or the eſſential faculties of his Soul, yea greater than the Creation of the whole World, becauſe the attributes of God did more lively appear in him, and particularly his Holineſs: the reſtauration then of this Righteouſneſs to man, after it is loſt, is a greater work than the firſt Creation of his Body and Soul, it being the ſame thing with thee, conferring at firſt his Original rectitude upon him: If man therefore could

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* *Amiraut. Serm. in Phil* 2. 12, 13.

* *Bannes in 2da æ Qu.* 10. *p.* 248.

create this in his own Soul after it is loſt, he would do a greater work than ſimply the Creation of a World. Surely there is as much power and wiſdom required to the New-Creating Righteouſneſs in the heart, after it is periſhed, as there was in the placing it there at firſt. And then it will follow, that none can New Create it but an Infinite Wiſdom, Power, and Holineſs. If man therefore can Create it in himſelf, he muſt have a wiſdom, power and holineſs, equal to that of God his firſt Creator; for what could not be done by any Creature at the firſt conferring it, but it was neceſſary that it ſhould be a work of infinite Power, cannot be done by a leſs power now, becauſe the work is every whit as great; and no leſs power is requiſite to a ſecond Creation of a thing after it is periſhed, than was neceſſary to the firſt Creation of it, ſince this power of Creation cannot be derived to any Creature. As when life is gone from a Fly, and the Body of it dried and ſhrivelled up, all will grant, that the reſtoring life to this Fly muſt be done by an Omnipotent Power: the caſe is the ſame with us by Nature; Spiritual life, upon the fall, was wholly fled, no good thing *dwells in our fleſh*, Rom. 7. 18. *not one thing ſpiritually good*: that which is born of the fleſh, is fleſh; wholly fleſh in every part of it. If the making a living Fly or Worm is above the power of Nature, much more the Creating of ſo Glorious a Fabrick as Grace in the Soul. Man might as well have implanted the Divine Image in his Soul at firſt, as reſtore it after it was loſt. To aſcribe ſuch a power to man to raiſe himſelf, is a greater power than *Adam* had by Creation, becauſe to reſtore a mans ſelf from death to life, is greater than to preſerve the vital principle he hath already, and act Naturally from it.

2. *In the ſtate of innocency.* Let us conſider man in that, and it will appear he is unable to renew himſelf. If man did not keep himſelf up with ſo Great a ſtock of Natural rectitude in Paradiſe, How can he recover himſelf, and that ſtock, after it is loſt? *Man in his beſt eſtate is vanity* *; *all Adam, is all vanity*: In the eſtate of pure Nature, he is vanity in reſpect of his mutability; much more vanity than in his fallen ſtate, from the experience of which *Adam* rightly called his ſecond Son *Abel*, vanity, *Hebel*, the word uſed here. How ſoon did the breath of the Serpent melt the impreſſion upon him? And if he did not by his innocent Will preſerve that purity which he had received, How can he by his corrupt Will recover that purity which he hath loſt? If *Adam* had had a will to perſevere, he might have ſtood, but in loſing his will he loſt his power: if he did not maintain his will in his rectitude, nor (as ſome ſay) could not without the Grace of God; how can he by the meer force of his own will, reſtore that loſt rectitude to himſelf? If an univerſal integrity ſtood in need of Grace to preſerve it, an univerſal depravation ſtands in need of a more vigorous force than that of our Will to eject it. If *Adam*, who had no diſorders in Nature to rectifie, did not ſtand by his own Will, 'tis not likely that we, who have ſtrong habits to conquer, can be reſtored by the ſtrength of our own Wills; what Nature did not do when it was ſound, it is not likely to do a greater thing when it is wounded. We cannot now have more power than *Adam* had in innocency; but he was not then endued with a power to Regenerate himſelf if he ſhould fall, but death was pronounced both Spiritual and Eternal. If temptations corrupted him, and if he being in a good condition, did not maintain himſelf in it, but paſſed from a good condition to a bad: How can we, by the only liberty of our Will, paſs into a good one? * Are temptations leſs powerful now than before? Is the Devil leſs vigilant to take all occaſions to ſubvert us? Suppoſe our Wills were not ſo evil as they are, would it not be more eaſie for the Enemy to draw the Will to himſelf, when it is irreſolved between two parts, when the guide of it is ſo eaſily clouded, than it was to draw *Adam*'s Will to evil, from that good to which he might readily have determined himſelf? *Adam* had the greateſt advantages Humane Nature, in a natural way, was capable of: He was created with a fullneſs of Reaſon. But how long do we converſe with ſenſe, which faſtens upon temptations, before we come to a uſe of Reaſon? After we are come to ſome ſmatterings of Reaſon, and a growth in it, as we think, what whiſperings, and impulſes to ſin do we feel? What an eaſineſs to embrace Incentives, a deafneſs to contrary Admonitions? What languiſhing Velleities, and Palſie Deſires at beſt, for that which is good? a mighty miſt and darkneſs upon our Underſtandings, irreſolution in our Wills? How can we with all theſe Fetters, be able of our ſelves to put our ſelves into a better ſtate, and act againſt Nature, which is impoſſible any Creature can do, but by a ſuperior power?

3. Conſider Man alſo in *the ſtate of corruption.*

1. *If the will of man by Nature, were the cauſe of Regeneration, it would follow, that corruption were a cauſe of Regeneration. The imagination of the heart of man is only evil, and that continually*, Gen. 6. 5. That which is evil therefore, cannot be the cauſe of that which is man's greateſt happineſs. All actions are according to thoſe innate qualities and habits which the Agent hath: All corrupted things act no otherwiſe than corruptedly, becauſe every act hath no more in it, than what the Principle, which is the ſpring of the action, conveys to it. If the heart then be wicked, it cannot do any thing but what is wicked; and a wicked act can never be the foundation of Regeneration. If a corrupt man, as corrupt, can be the cauſe of Regeneration, then he can act graciouſly, not only without a gracious habit, but by, and from a corrupt habit. If the acts are corrupt, the product of them muſt be corrupt? For man in renewing himſelf, muſt act either as corrupt or good: If as good, then he was renewed before he ſet about the renewing himſelf: the queſtion will then be the ſame; How came he by that reſtoration to goodneſs? If as corrupt, then corruption is the ſpring of the nobleſt happineſs of the Creature. It would then follow, that a man can perform acts of life, before he lives; that vital acts may be exerted by dead Principles; that ſanctification can grow up from an unſanctified root; and that the Will, with its old corruption, can be the cauſe of its elevation to another ſtate; and that the Old Creature can perform a New Creatures act, before it be a New Creature. Then a carnal mind, while it is carnal, may be ſubject to the Law of God, which the Scriptures ſay it *cannot* be, *Rom.* 8. 7. Then thoſe that are in the fleſh, may *pleaſe God* in an high manner, by the renewing themſelves. This would be more ſtrange, than if we ſhould ſee a *Crab Tree* bring forth *Pomegranates*: A *corrupt Tree* would then bring forth good Fruit, and that the higheſt Fruit, contrary to our Saviour's aſſertion, *Mat.* 7. 18. It would follow, that the ſtony heart would be the cauſe of the fleſhly; and ſo an effect would riſe from a cauſe quite contrary to it, and the complying Principle in man, be wrought by the reſiſting Principle. It is as much as if the Fire ſhould cool, and the Water burn, by their own innate qualities. * If the Will of man corrupted, be the cauſe of Principles of Grace, then the Old Creature brings forth the New: The Image of the Devil is the cauſe of producing the Divine Nature, and Hell the cauſe of an Heavenly Principle. It would follow, that an act of one kind can be produced by an habit of a contrary Nature, and that a

* Pſal. 39. 5. *Heb.* All *Adam* is all vanity, אך ſettled or ſtanding.

* *Amirant.* Serm. de Epi. Evang. p. 211.

* Polhill *of the Decrees*, p. 373, 374.

man can act graciouſly before he be gracious. Before Grace, no action is eſſentially good, becauſe there wants a gracious Principle, whence it muſt receive its denomination as good. One act then of corrupted man, or a multitude of acts, cannot be the cauſe of Grace, becauſe they all center in that denomination of evil. How the acts of the Will, whereof not one can be called good, till the Will hath a good Principle, can produce ſo noble a work and habit as grace is, is not eaſily intelligible. Our being *engrafted into the good Olive-tree*, is *contrary to nature*, Rom. 11. 24. Nature cannot naturally contribute to that which is oppoſite to it. We are *wild* by Nature: Our new Implantation is contrary to Nature: A good Nature therefore cannot be the natural effect of a wild Nature.

2. *Since corruption, the power of man is mighty weak in Naturals and Morals, much more certainly in Spirituals.*

(1.) *In Naturals.* No natural body that lies under a grievous Diſeaſe, can repair it ſelf by its own power, without ſome external aſſiſtance. A wounded Member muſt be beholding to Oils and Plants for a cure. No man can caſt out a Diſeaſe when he will: He may be ſick when he will, by eating that which is contrary to Nature; but the cure doth not depend upon his will, but upon Phyſick: Outward Medicines muſt recover that which he loſt by his own willfullneſs. The Will indeed, is *conditio ſine qua non*; there muſt be a Will to uſe the means, or a man muſt be forced to uſe them; as we deal with mad-men and children, which are unwilling to take *Phyſick*. But who ever heard of a man, that could cure himſelf by his own Will, without the application of Medicines? How can the Soul then be reſtored to its vital integrity, by its own force? How can it change its own Temper, without ſome ſuperior power operating upon Nature? *Man is like a wild aſſes colt*, Job 11. 12. What wild Creature ever tam'd it ſelf? If any ſay, that the Will of man, by the uſe of outward Ordinances, can cure it ſelf, 'tis anſwered, Thoſe Ordinances are operative, not in a *phyſical*, but moral way: And therefore ſuch an Efficiency as is in Plants and Drugs, cannot be expected from them: There muſt be an operation of our own Wills, to make them efficacious: But what ſhall cure the Will, where the Diſeaſe principally lies, and the love of the Diſeaſe is ſeated? Who ſhall remove the beloved inclination from the Will? Can Nature caſt out Nature; or Satan caſt out Satan? What can make us willing? When we are made willing, the Cure is half wrought; as when a mad-man is willing to be cured of his Infirmity, you can hardly count him any longer mad. The evil Principles in the Will, will never aim at their own deſtruction. If this Work of Regeneration were only the curing of a man that were ſick, or wounded, it could not be done by the power of man's Will, but by the application of ſome external Medicine, tho Nature did concur with it. But it is not a ſickneſs, but a death: therefore cannot come under the influence of the Will of man in the firſt Work. Shall a man have more power to cure his ſoul of mortal Sins, than to cure his body of mortal Wounds?

* *Ducat. de rmagin. Lei, lib. 2. cap. 3. p. 26.*

(2.) *In Morals.* * Whence comes that Intemperance, Incontinence, Luxury, which overflows mankind, who are carried to thoſe things which impair health, even in Meats and Drinks, againſt the reluctancy of Reaſon, whoſe Will is led not by Reaſon, but Appetite, and chuſe not like men, but beaſts, under the notion of pleaſant and guſtful? Is not this from the Will conducted by Appetite? The Temperance, and Continence, oppoſite to this, is not in Scripture counted part of the extraction of Nature, but the gift of God, 1 *Cor.* 7. 7. *But every man hath his proper gift of God, one after this manner, another after that*, ſpeaking of Continence: That which is God's Gift, is not meerly the Fruit of Humane Will. For in the *Apoſtle*'s language, they ſeem to be oppoſed; *viz.* to be from God, and from our ſelves; to be God's Gift, and yet our own. In *Epheſ.* 2. 8. there is a plain *Antitheſis*; *Not of your ſelves*; *'tis the gift of God.* 'Tis the ſame expreſſion of that moral Vertue of Continence, as it is of the Divine Grace of Faith: *'tis the gift of God.* We are nothing in Morals without God, no more than a Beam is when the Sun is clouded, or withdraws its light. Shall we then allow a greater power to man in ſpiritual things, than the Scripture doth in Morals? Shall the one be the Gift of God, and the greater the Acquiſition of Nature? Cannot the Clay form it ſelf into a Veſſel of moral Honour? Shall it then be able to form it ſelf into a Veſſel of Grace? If we are not intrinſically ſufficient of our ſelves, to exerciſe a moral act, ſince our Natures are ſo overgrown with corruption, we are leſs ſufficient of our ſelves to exerciſe a ſupernatural act without a divine motion. Can any thing aſſume an higher Nature than what it originally hath? Man hath aſſumed a lower Nature than that wherein he was created; which no Creature beſides him, in this lower World hath. Since he hath brutified himſelf, and cannot moralize himſelf without common Grace; How can he advance himſelf into a participation of the divine Nature, without ſpecial Grace? How can man ſo habitually evil, aſcend up to an higher Nature?

(3.) *In this corrupt ſtate of man, any one ſin beloved, will hold a man down from coming to God.* 'Tis impoſſible for a man wedded in his heart to his Riches, and be-mired in earthly confidences, to enter into a renewed Goſpel-ſtate. *How hard is it*, ſaith our Saviour, *for them that truſt in riches, to enter into the kingdom of God?* Mark 10. 24, 25. This one corruption commanding in the heart, will hinder any reſurrection by the power of Nature: For on man's part, Chriſt pronounces it impoſſible for ſuch an one to enter into the Kingdom of God, *ver.* 27. That is, into a Goſpel-ſtate, and that upon the ſcore of this ſingle ſin, which only appeared at this time in that young man. The like he pronounceth of another ſin, that of ambition, *John* 5. 44. *How can ye believe which receive honour one of another?* That one fancy of the *Jews*, of a Temporal conquering *Meſſiah*, did ſo poſſeſs their brains, that it barred the door againſt all the power of our Saviour's Miracles; and the bare objective propoſal of him, tho unanſwerable by reaſon, could not remove this rooted fancy. One ſin in the Will, hath more power than any imagination in the fancy. When *Adam* diſfigured his Nature by one ſin, he had no ſtrength to recover himſelf, tho his righteouſneſs was but very lately fled from him. We need not queſtion his recovery of it, had it been in the power of his Will to will it, and the power of his Nature to regain it. If one ſin then in the Will is a bar againſt the power of Nature, what are all thoſe luſts which ſwarm in the heart of man, and ſwell up this lake of Natural Venom in the Soul? If one Fetter ſhakes down a man to an impotency, and impoſſibility, how great is man's weakneſs under all thoſe Fetters which every day he loads himſelf with? One ſtring about a Bird's leg will keep it from flying away, much more many.

Arg. 3. *Another ſort of Conſideration, is from the ſtate of a man under the Goſpel.*

(1.) If Regeneration depended on the Will of man *what is the reaſon more do not receive the Goſpel, than are ſeen by us to receive it?* If the faculty of believing were given to all, then all would believe upon the promulgation of the Goſpel, becauſe the Goſpel is the

power

power of God to ſalvation, Rom. 1. 16. If it be the power of God in the outward preaching of it, then all would believe. If *all* do not believe then ſome other ſecret power attends it, which makes it efficacious in *one*, not in *another*: 'Tis *to them that are ſaved* only, the power of God, 1 *Cor.* 1. 18. to others, tho of great Reaſon, fooliſhneſs. If the ſtrength of Arguments be the cauſe in one, what is the reaſon thoſe Arguments have not force upon another? VVhat is that which makes the difference? All men have Reaſon; and what is common Reaſon, doth conduct all men more or leſs. If men could open the eyes of their mind, to underſtand the excellency of Goſpel-Propoſals, what is the Reaſon that among thoſe great multitudes, to whom it is preached, ſo few in all Ages have embraced it? Tho the things propoſed, are in themſelves ſo deſirable, and ſuit ſo well, in reſpect of the bleſſedneſs promiſed, to the natural deſire of man for happineſs. VVhen it was preached by the Apoſtles, it was edged with Miracles, attended with a remarkable holineſs, yet they complained that few received their report. Even in that Age, and ſucceeding Ages, men have been ſo far from receiving it, that they have ſcoft at it, perſecuted with all fury the Profeſſors of it. It hath been thus deſpiſed, not only by the meaneſt, and blindeſt ſort of People, but by men of the moſt elevated Underſtanding among the *Heathen Philoſophers*, that could pierce into the depths of Nature; and by the *Jews* too, who had the *Meſſiah* promiſed to them, expected him about that time, had ſo many Propheſies deciphering him, which all met with their accompliſhment in his Perſon; who were alſo amazed at the Miracles he wrought in his Life, and thoſe which accompanied his Death. Doth not all this ſhew the natural blindneſs of Man, that there is need of ſome higher Power to open his Eyes, beſides the objective propoſal, that he may acknowledg the excellency of thoſe things which are preſented to him? Do we not find men ready to acknowledg reaſon upon other accounts, to be wrought into warm affections by pathetical ſpeeches? VVhy are they not as ready in this, if it were in the power of their own Underſtandings and VVills? Do we not find the Wills of men averſe from it, tho in their Conſciences they approve of the Doctrines of it? VVhat is the reaſon a man is renewed at one time, and not before, when he hath heard the ſame Arguments inculcated many a time? Many drops would not work it before, and one drop works it now in an inſtant. Is it from the power of reaſon in man? VVhat reaſon is there then that he ſhould be maſtered by one reaſon now, who was not maſtered by the ſame reaſon, and many more as ſtrong, formerly? whence comes that Light into the mind? What is the reaſon ſuch a man was not Regenerate before, when he hath in ſome fits meditated upon former Arguments, and afterwards one effects it, by a ſecret inſinuation without any previous meditation, and a ſudden turn of the Will is wrought? Can this be ſuppoſed to be from the Will principally? Rather from ſome Divine Spirit ſpreading it ſelf over the Soul, and opening the paſſages of it which were before ſhut. That *place*, Matth. 11. 21. where our Saviour ſpeaks of the *Tyrians* and *Sidonians*, if the Goſpel had been preached to them, they would have repented in ſackcloth and aſhes, doth not prove the power of man to renew himſelf, but that they would have teſtified ſome outward humiliation, as *Ahab* did at the threatning of *Elijah*; * or rather Chriſt exaggerates the hardneſs of the *Jews* hearts, in comparing them with the *Tyrians* in an Hyperbolical manner of expreſſion; as we do when we reproach a man for unmercifulneſs, we ſay, had I intreated a *Turk* or *Barbarian* as much, I ſhould have bended him: Not that we commend the humanity of the *Turks*, but aggravate the cruelty of thoſe we have to do with. The propoſal of an Object is not ſufficient, without the inſpiration of a Will, whereby that concupiſcence which maſters the faculty, may be over powered.

* *Amiraut. Ser. de. Evang. Serm. 6. p. 286.*

(2.) If Regeneration were the fruit of mans Will, *what is the reaſon that men convinced by the preaching of the Goſpel, and under great terrors too, find themſelves unable to turn to God?* What is the reaſon they are not preſently renewed? Would they be torn with ſuch horrors, and bear about them ſuch racks in their Conſciences? Would they fill Heaven and Earth with complaints, were it in their own power to make themſelves ſuch as God commands them to be? If this were found in the more ignorant ſort of People, the reaſon then might be charged upon their want of knowledg; but men of great wits and inſight are filled with thoſe complaints when God begins to rebuke them: And ſuch as have a great deal of Grace, as *David*, when God charges ſin upon him, Pſal. 51. 10. *Create in me a clean heart: renew in me a right ſpirit.* Why ſhould they ſollicite God for renewing Grace, were it in the power of their own hand? Would any that fear God, as *David* did, mock him at ſuch a rate, as to deſire that of him which they are able to do without him? Were there a natural power in man to turn himſelf, why did not *Judas*, after his Conſcience laſht him, go to his Maſters Knees to deſire pardon, rather than to the Gibbet? He had long experience of the Merciful diſpoſition of his Maſter; he had not Grace given him to incline his will to ſuch an act: Yet *Peter* was turned after his denial of his Maſter; was there any thing more by Nature in him, than in *Judas*? Or did *Peter* do that by the ſtrength of his own Will, which *Judas* did not do? No; the Scripture aſſures us, it was from the prevalency of Chriſts Prayer, a ſecret influence from Chriſts look, ſtirring up that Grace that was already in his heart. He might elſe have gone out curſing his Maſter as long as he had lived. *No man can come to me, except the Father draw him*, ſaith our Saviour. Tho he be convinced, there muſt be the Fathers traction, as well as conviction, to compleat the work: All drawing implies a reſiſtance, or at leaſt a heavineſs and indiſpoſition in the thing ſo drawn, to come of it ſelf. There is much difference between the propoſal of the Object, and the cauſe of our entertaining it. The Object is the final cauſe which puts us upon motion; the Object moves the Will as an end, but it gives no power to move. If a man hear of an Alms to be diſtributed at ſuch a place, and he knows he ſtands in need of it, and hath a deſire to go and receive it: This knowledg of the neceſſity of it, will not give him Legs to go, if he be lame and unable to go: and he that doth go to receive the Alms, the deſire to receive the Alms puts him upon motion: but the intention of receiving the Alms was not the Efficient cauſe of that motion. If he had not had ſtrength in him from ſome other cauſe than the Alms, he could never have gone. Our motion to God muſt proceed from ſome higher cauſe than barely the propoſal of the Object, and a conviction by it.

4. Argument is drawn *from the condition of the Regenerate themſelves. They are not able to rid themſelves of the remainders of ſin, much leſs can natural men, of the body of ſin.* From the impotency after Grace, we may rationally conclude a greater weakneſs in a Natural man, that hath not one ſpark of Grace within, to be blown up from any breathing of Grace from without. The Fleſh luſts againſt the Spirit in a Regenerate man; how peaceably doth it enjoy its dominion in a Natural man, where there is no Spirit to controul it, and luſt againſt it? Regenerate men *do the good they would*, and they *do the evil*

evil which they hate, Rom. 7. 15, 19. tho they have a Law of Grace in their mind, ſet up in contradiction to the Law of ſin in their members: How can a Natural man then do ſo good a thing as the renewal of himſelf, and the deſtruction of his ſin, who hath no will to the one, nor hatred of the other, who hath the Law of ſin flouriſhing in him, and delights to read the Characters of it, and perform the Wills of the fleſh? If there be ſuch an inability in a renewed man, who hath a reliſh of God and the goodneſs of the Law, who hath ſin in part mortified, and caſt out of the mind, to the members and ſuburbs; how much greater muſt the inabillity and reſiſtance be where there is nothing but oppoſing fleſh? What need the *Apoſtle* iſſue out ſuch heavy complaints, O *wretched man that I am, who ſhall deliver me from the body of this death*? Rom. 7. 24. if he had power in his own hands to free himſelf from this oppreſſing ſin? If *Paul*, a living tree in Gods Garden, having both the root and ſap of Grace, be ſo wretched, ſo weak, and unable to free himſelf from thoſe ſuckers: How wretched then is a dead rotten Stake, which hath no Spiritual root! How can he free himſelf from a total ſpiritual death, when this great Apoſtle could not free himſelf from a partial Spiritual death, by all that ſtock of Grace already received? If a good man finds it ſo laborious a task, to engage againſt the reliques of Nature, and manage an open hoſtillity againſt the wounded force of his ſenſual Appetite; much more is it a difficult task for a Natural man to row againſt the ſtream of unbroken Nature, when the Natural reſiſtance is in its full ſtrength, and the bent of Nature ſtanding point blank againſt God. If a well built, and well rigged Ship, with her Sails ſpread, can only lie floating upon the Waves, and make no way, till a freſh Wind fills the Sails, ſurely the rough Timber that lies upon the ground can never fit and frame it ſelf into a ſtately Veſſel *.

* *Gurnal, part* 1. *p.* 21.

5. *'Tis againſt the whole order which God has ſet in the World for any thing to be the cauſe of it ſelf, or of a higher rank of Being, than what it has by Nature.* No effect is nobler than its cauſe; Grace is more noble than Nature: a Seal cannot convey any other image than what is ſtampt upon it ſelf, and no further than its own dimenſions: Neither can Nature ſtamp any thing of Grace upon the Soul, becauſe it hath no ſuch image engraven on it by God. Nature, tho never ſo perfect in its own kind, can never produce a thing of higher perfection than it ſelf: a Plant can never produce a Beaſt; nor a Beaſt, a Man; nor a Man, an Angel. No Natural quality can be changed in any ſubject by it ſelf, but by the introduction of ſome other quality ſuperior to it. The Fire can never freeze while it is Fire. Water cannot part with its coldneſs without ſome ſuperior acting upon it; and can thoſe that are Naturally bad, ever become Spiritually good, but by an Almighty Power? No Nature can exceed its own bounds, becauſe nothing can exceed it ſelf in acting. Whatſoever a Natural man doth, is but Natural, and can never amount to Grace without a change of Nature, and addition of a Divine vertue. If any thing could riſe above its own ſphere, it would be ſtronger than it ſelf. Nothing can never make it ſelf ſomething; the beſt *Apoſtle* counts himſelf no better, 2 *Cor.* 12. 11. *I am nothing*, and entitles Grace the ſole Benefactor of all his Spiritual good, 2 *Cor.* 15. 10. What thing ever gave it ſelf its own ſhape? Every piece of Art is brought into Figure by the Workman, not by its ſelf. Conformity to Chriſt is a fruit of the election of God; not firſt of the choice of our own Wills. *Rom.* 8. 29. *Whom he did fore-know, he alſo did predeſtinate to be conformed to the image of his ſon.* The firſt link of the chain in the Providential and in the Gracious Adminiſtration, is in the hands of God. Hence in Scripture the gracious Works in the Soul run in the paſſive for the moſt part, ye *are juſtified*, ye *are ſanctified*, not you juſtify or ſanctify your ſelves: Tho ſanctification, and purging, and working out Salvation, is aſcribed to them that have received Grace and Life, as acting afterwards for ſuch ends, and producing ſuch effects by the ſtrength of of Grace received from God, and Grace accompanying that firſt Grace in its acts.

As we have proved, that man by his own ſtrength cannot renew himſelf; let us ſee whether he can do it by his additional capacities:

1. *Man by the help of inſtituted priviledges doth not produce this work of Regeneration in himſelf without a ſupernatural Grace attending them.* Ordinances cannot renew a man, but the Arm of God which doth manage them, edge th them into efficacy: As the Arm that wields the Sword, gives the blow. Means are the ſhowers of Heaven, but they can no more make the heart fruitful, till ſome gracious principle be put in, than the Beams of the Sun, the Dews of Heaven, and the Water pots of the Clouds, can make a barren Ground bring forth Flowers without a change of the Nature of the Soil, and new Roots planted in it. All the Spectacles in the World cannot cure a mans Eyes, he muſt have a viſive faculty to make uſe of them; our faculty muſt be cured, before we can excerciſe it about Objects or uſe means proper to that faculty, All perſwaſions will not prevail with a dead man: The faireſt Diſcourſes, the moſt undeniable Arguments, the moſt moving Rhetorick, will not ſtir or effect him, till God take away the Stone from the Grave and raiſe him to life. The *report* of the Prophets will do no good without the *revelation of Gods arm*, Iſa. 53. 1. becauſe all thoſe things do not work in a Phyſical way, as Drugs and Plaiſters, which attain their end without any active concurrence of the Patient; but in a Moral way, the Will therefore and Nature muſt firſt be changed before thoſe can do any good. You can never by all your teachings, teach a Sheep to provide for Winter, as an Ant doth, becauſe it hath no ſuch inſtinct in its Nature. If any thing were like to work upon a man, the moſt ſtupendious Miracles were moſt likely to produce ſuch an effect upon the Reaſons of men: yet thoſe ſupernatural demonſtrations without a man only, cannot make him believe a truth. Miracles are a demonſtration to the Eye, as well as Preaching to the Ear: Tho they be confeſt to be above the ſtrength of Nature, yet all the ſpectators of them are not believers, *John* 12. 37. *But though he had done ſo many miracles before them, yet they believed not*: Many of thoſe that ſaw our Saviours Works did not believe his Doctrine; nay they irrationally aſcribed them to the Devil, when they could find no reaſon in the Nature of them to charge them upon ſuch a ſcore. The raiſing *Lazarus* from the dead, was as high a Miracle as ever was wrought; yet though many of them believed, yet others did not, but accuſed him to the *Phariſees*, who there upon more vigorouſly *took counſel* to put him to death, *John* 11. 45. 46, 47, 53. tho they acknowledged that he did many Miracles; they had reaſon as well as others; the Miracles were undeniable, as being acted before many Witneſſes: The Natural force of them upon all reaſons were equal, the conſiderations ariſing from them unanſwerable. There were evil habits in the Will, not removed by Grace, which reſiſted the unanſwerable reaſons of the Miracles. What made the difference between them and thoſe that believed? Why did not the Wills of the Enemies follow the undeniable reaſon, as well as the Wills of others? Miracles may aſtoniſh men, but cannot convert them, without a Divine touch upon the *heart*, 2 King. 18. 39. The People were aſtoniſhed by

by that wonderful Miracle of *fire* falling from Heaven, and consuming the Sacrifice, and licking up the water in the Trench; and some reverential resolutions were produced in them, they fell upon their Faces and said, *The Lord he is God*, they shewed their Zeal in taking *Baal*'s Prophets, and helping, or at least suffering *Elijah* to slay them; yet those people revolted to Idolatry, and continued so till their Captivity. The easiness of Faith upon the apparition and instruction of one risen from the dead, was the opinion of one of the damned, *Luke* 16. 30. *If one went to them from the dead, they will repent:* But this opinion was contradicted by *Abraham*, Ver. 31. who positively asserts, *If they did not hear Moses and the Prophets, they would not be perswaded though one rose from the dead.* If their Wills were obstinate against the means God had appointed for their conversion, the same Wills so corrupted would be as obstinate against the highest sort of Miracles. If that then which is above the hand of Nature to act, and bears the characters of Omnipotency upon the breasts of it, doth not work upon mens hearts and wills of themselves, surely Nature it self cannot turn the heart to God.

The two great dispensations of God, are Law and Gospel neither of these can of themselves work this.

(1.) *The Law.* * The Law will instruct, not heal. It acquaints us with our duty, not our remedy; it irritates sin, not allays it; it exasperates our venom, but doth not tame it, though it shews man his miserable condition, yet a man by it doth not gain one drop of Repentance. It tells us what we should do, but corrects not the enmity of our Nature whereby we may do it. The *Apostle* takes notice of the enmity of man to the Law, *Rom.* 5. 6, 7. *yet enemies, yet sinners.* That *yet*, may refer to what he had spoken of the Law in the *Chapter* before. Tho men had had so much time from the Fall to recover themselves, and had so many advantages by the Law and the Ceremonies of it, yet all those Years spent from the foundation of the World had produced no other effect, than the weakning of them: As Creatures that are wounded by their struglings waste their own strength. *Yet* sinners, till this time sinners, whereby the load of sin which lay upon the World, was made more heavy by the continual addition made to those heaps. The offence did rather abound by the Law, than was diminisht, *Rom.* 5. 20. *The Law was given, that sin might abound*: Tho it made a clear discovery of the Will of God, yet it rather aggravated sin; it added no power to perform that Will. The motions of sin were exasperated by it, *ex accidenti*, and brought forth fruit unto death: all the means by the Law for the repressing of sin, did rather inflame it: Sin could not be overcome by it, because the Law was *weak through the flesh*, that is, had not so much power as sin had; it was like a little Water put upon Fire, which did rather enrage than quell it, *Rom.* 7. 8, 9. *sin revived* when the Law came, it had a new life; and the *Apostle* found himself utterly unable to over-power it. There were, *Verse* 5. *motions of sin*, παθήματα, not only a power in sin, but an enraged power; which adds to the strength of a person; *sin slew him: taking occasion by the commandment*, Verse 10. and a dead man is wholly at the disposing of his conquerors. The Law was *holy*, it had an impression of Gods holiness upon it, *Rom.* 7. 12, 13, 14. there was also equity and conveniency in it, it was *just and good:* And tho these were considerations enough to spur men on to rid themselves of this Tyrant sin, yet they could not, they had not strength enough to do it: Tho it was holy, just and good, yet it was not strong enough to rescue them; and the reason of it, the *Apostle* lays upon the difference in the nature of both, *Ver.* 14. *We know that the Law is spiritual, but I am carnal, sold under sin*; there was an enmity in his Nature to it, and therefore he must lie under the power of it, till a mighty deliverer stept in to conquer it. Do we find any better effect of the Ceremonial Law, which was the Gospel in mask, and which was the instrument of all the Regenerations among the *Jews*? How few do we find renewed among them under that means which they enjoyed solely, and no other Nation in the World partners with them in it? How frequent were their Revolts, and Rebellions, and Idolatries, inconsistent with Regeneration, we may read in *Joshua* and *Judges*. The inefficaciousness of means appears evidently in that Nation which had greater advantages than any in the World besides: The Covenants, Sacrifices, Oracles of God, warnings by Prophets, yet so frequently over-grown with Idolatry from the time of their coming out of *Egypt* to the *Babylonish* captivity; and Ten Tribes wholly cashiered for it.

(2.) *The Gospel.* Tho the veil of Ceremonies be taken off from it, and it appeareth open faced; yet till the *veil* be taken off the understandings of men, it will produce little fruit among them, 2 *Cor.* 3. 14. The Gospel is plain, but only *to him that understands*, Prov. 8. 9. As the Sun is clear, but only to him that hath an Eye to see it. The Gospel it self cannot remove the blindness from the mind. The proposal of the Object works no alteration in the faculty, without some acting on the faculty it self. The beams of the Sun shining upon a blind man, make no alteration in him. The *Jews*, to whom the Gospel was preached by our Saviour himself, *could not believe*, because *God blinded their eyes*, &c. John 12. 39, 40. There must be a supernatural power besides the proposal of the Object, to take away this blindness and hardness, which is the obstruction to the work of the Gospel: Tho the Son of God is come, and the Gospel be Preached, yet the *understanding* whereby we know, is given us by him, 1 *John* 5. 20. *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true*: The Light of the Gospel shines upon all, but all have not an eye given them to see it, and a will given them to embrace it. * The meer Doctrine of it doth not Regenerate any man: Some have tasted of the Heavenly Gift, that is, have had some understanding of Christ, who is the Heavenly Gift, the *Son given to us*, Isa. 9. 6. and are partakers of some common illumination of the Holy Ghost, yet are not Regenerate. Was not the Gospel preached to the *Jews*, even by the mouth of our Saviour whom they crucified; And was it not preached to the *Gentiles* by the mouths of those *Apostles* whom they persecuted? Were there not proposals that suited the Natural desires of men for happiness? Yet did not many that seemed to receive it, receive it not in the love of it: If God himself should appear to us in the likeness of a man, and preach to us as he did to *Adam*, if he did not over-power our hearts with an inward Grace, he would do us no good at all by his declarations. We do not read of any work immediately upon *Adam*, at the promulgation of the Gospel by God himself: Tho it appears that afterwards there was, by his instructing his Sons to Sacrifice, and his expectations of a *Messiah*. But we certainly know that our Saviour, God manifested in the flesh, declared the Gospel in his own Person, and found no success, but where he touched the heart inwardly by the Grace of his Spirit. All meer outward declarations are but swasions, and meer swasion cannot change and cure a Disease or habit in Nature. You may exhort a *Ethiope* to turn himself VVhite, or a lame man to go: But the most pathetical exhortations cannot procure such an effect, with h

* *Judicat. & damnat peccatum in natura hominis; non tollit* Melancton.

* *Cocceius, de Fœdere, c. 15. pag.* 472. 473.

without a greater power than that of the Tongue to cure Nature: you may as well think to raiſe a dead man by blowing in his mouth with a pair of Bellows. *Judas* had enjoyed the beſt means that ever were, yet went out of the World unrenewed: And the Thief upon the Croſs, who never perhaps was in any good company in his life till he came to the Croſs, nor ever heard Chriſt ſpeak before, was renewed by the Grace of God in the laſt hour.

2. *Neither can a man renew himſelf, by all his Moral works, before Faith.* Our calling is not according to our *Works*, but *according to Gods own purpoſe and Grace*, 2 Tim. 1. 9. *Paul* before his converſion, was *blameleſs as to the righteouſneſs of the Law*, Phil. 3. 9. yet this was loſs; a bar rather to Regeneration, than a means to further it. For all this legal comelineſs, he ranks himſelf before his converſion, in the number of the dead, *Eph.* 2. 5. *When we were dead in ſins*: Not you, but we; putting himſelf into the Regiſter of the dead. Whatſoever works a man can morally do before Faith, cannot be the cauſe of Spiritual Life; they are not vital Operations; if they were, they were then the effects of Life, not the cauſe: The Scripture makes them the effects of Grace; *created to good works, Eph.* 2. 10. What is an effect, cannot be the cauſe. The beſt works before Grace are but a refined ſenſuality, they ariſe from ſelf-love, center in ſelf-ſatisfaction, are therefore works of a different ſtrain, from thoſe of Grace, which are referred to an higher end, and to Gods well-pleaſing. In all works before Grace, there is no reſignation of the Soul to God in obedience: No ſelf-denial of what ſtands in oppoſition to God in the heart: no clear view of the evil of ſin; no ſound humiliation under the corruption of Nature; no inward purification of the heart, but only a diligence in an external poliſhing. All thoſe acts cannot produce a habit of a different kind from them. Let a man be ſtilted up with the higheſt natural excellency; let him be taller by the head and ſhoulders, than all his Neighbours in Morality, thoſe no more confer life upon him, than the ſetting a Statue upon an high Pinacle, near the Beams of the Sun, inſpireth it with a principle of motion. The increaſing the perfection of one *ſpecies*, can never mount the thing ſo increaſed, to the perfection of another *ſpecies*. If you could vaſtly increaſe the heat of fire, you could never make it aſcend to the perfection of a Star. If you could increaſe meer Moral Works to the higheſt pitch they are capable of, they can never make you gracious, becauſe Grace is another *ſpecies*; and the Nature of them muſt be changed, to make them of another kind. All the moral actions in the World, will never make our hearts of themſelves, of another kind than moral. Works make not the heart good, but a good heart makes the Works good. 'Tis not our walking in Gods Statutes materially, which procures us a new heart; but a *new heart* is in order before walking in Gods Statutes, *Ezek.* 36. 27. Our Regeneration is no more wrought by works of our own, than our Juſtification. The Rule of the *Apoſtle* will hold good in this, as well as in the other, *Rom.* 11. 6. *If it be of grace, it is not of works; otherwiſe grace is no more grace:* And Faith is *the gift of God, not of works, leaſt any man ſhould boaſt*, Epheſ. 2. 9. And the Apoſtle, *Titus* 3. 5. oppoſeth the *renewing of the Holy Ghoſt*, to *works of righteouſneſs*. He excludes Works from being the cauſe of Salvation. And would they not be the cauſe of Salvation, if they were the cauſe of the neceſſary condition of Salvation?

Propoſition 3. As man cannot prepare himſelf to this Work, nor produce it, ſo *he cannot co-operate with God in the firſt production of it.* We are no more co-workers with God in the firſt Regeneration, than we were joynt purchaſers with Chriſt in Redemption. The converſion of the Will to God is a voluntary act; but the Regeneration of the Will, or the planting new habits in the Will, whereby it is enabled to turn to God, is without any concurrence of the Will: Therefore ſay ſome, we are active *in primo actu*, but not *in primo actus*; or we are active *in actu exercito*, but not in *actu ſignato*. Some ſay, the habit of Faith is never created ſeparate from an act; as the Trees at the Creation of the World, were created with ripe Fruit on them; but the Tree, with the power of bearing Fruit, and the Fruit it ſelf, were created at one and the ſame time by God. Yet tho the habit be not ſeparate at firſt from the act, yet there is no co-operation of the Creature to the infuſion of that habit; but there is to the act immediately flowing from that habit: For either that act of Grace is voluntary, or involuntary: If involuntary, it is not a gracious act: If voluntary, as it muſt needs be, ſince the tone of the will is changed, then the Creature concurs in that act: For the act of believing, and repenting, is the act of the Creature: 'Tis not God that repents, and believes in us; but we repent, and believe, by vertue of that power which God hath given us. In the firſt act therefore, there is a concurrence, of the Creature; otherwiſe the Creature could not be ſaid to repent and believe, but ſomething in the Creature, without, or againſt the will of the Creature. But in the firſt power of believing and repenting, God is the ſole Agent. Jeſus Chriſt is the *Sun* that heals our Natures, *Mal.* 4. 2. the Rain that moiſtens our hearts, *Pſal.* 72. 6. *He ſhall come down like rain upon the mown graſs.* What co-operation is there in the Earth with the Sun, to the production of Flowers, but by the ſoftneſs it hath received from the Rain? It would elſe be parcht up, and its Fruits wither. The Holy Ghoſt doth by his own power make us good Trees; but we afterwards, by vertue of that power, work together with him in bringing forth good Fruit *. Yet this is alſo a ſubordinate, not a co-ordinate working; rather a ſub-operation than a co-operation,

* *Pemble.* p 31.

1. *The ſtate wherein man is at his firſt renewal, excludes any co-working with God.* The deſcription the *Apoſtle* gives of a ſtate of Nature, excludes all co-operation of the Creature in the firſt renewal, *Tit.* 3. 3, *For we our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another.* And *Epheſ.* 2 2, 3. *Among whom we all had our converſations in time paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind.* Every man is naturally taken up in the fulfilling the deſires of the fleſh; not only the *Gentiles*, to whom *Paul* writes, but himſelf; for he puts himſelf, and the reſt of the *Jews* in the number. In the *ſecond verſe* it was *ye walked*, in *ver.* 3. 'tis *we all*, and in *Tit.* 3. 3. *we our ſelves.* We who had the Oracles of God, that had greater Priviledges than others, were carried out with as ſtrong an *impetus* naturally, till Grace ſtopt the Tide, and after ſtopping, turned it againſt Nature. When the Mind was thus prepoſſeſt, and the Will made the luſt of the fleſh its Work and Trade, there was no likelihood of any co-operation with God, in fullfilling his deſires, till the bent of the heart was changed from the fleſh, and its Principles. The heart is ſtone before Grace. No ſtone can co-operate with any that would turn it into fleſh, ſince it hath no ſeed, cauſes or principles of any fleſhly Nature in it. Since we are overwhelmed by the rubbiſh of our corrupted Eſtate, we can no more co-operate to the removal of it, than a man buried under the ruins of a fallen houſe, can contribute to the removal of that great weight that lies upon him. Neither would

a man in that ſtate help ſuch a work, becauſe his luſts are pleaſures; he ſerves his luſts which are pleaſures as well as luſts; and therefore ſerved with delight. There is naturally in man, a greater reſiſtance againſt the work of Grace, than there is in the natural coldneſs of Water, againſt the heat of the fire, which yet penetrates into all parts of the Water.

2. *Regeneration is a new Principle.* VVhat Operation can there be before a Principle of Action? All co-operation ſuppoſeth ſome Principle of Working; as *actus ſecundus* ſuppoſeth *actum primum*. But a man before his firſt Regeneration, is blind in his Mind, perverſe in his Will, rebellious in his Affections, unable to know the Truth, unable to do good, dead in ſin. If he does co-operate with God before the habit be ſettled, then we can act before we have power to act. We can pleaſe God in taking his part, and joyning iſſue with him, before we have a gracious Principle, which is contrary to the Scripture, which tells us we are firſt begotten of God, before we can keep our ſelves, or exert one act for the bettering of our ſelves, 1 *John* 5. 18. *He that is begotten of God, keeps himſelf.* The preſervation of our ſelves, and every act tending thereto, follows the infuſion of the firſt Principle. And the *Apoſtle Paul* implies, That God works in us to will before we work, *Phil.* 2. 12, 13. *Work out your own ſalvation with fear and trembling; for God works in you both to will and to do*, &c. The *Apoſtle* ſuppoſeth not any Operation in them before, becauſe he ſuppoſeth not their working without God's giving them a Will, the act of Volition. The working of the Creature ſuppoſeth ſome Divine Work firſt upon the Will. Did the duſt of the ground whereof *Adam*'s body was formed, co-work with God in figuring it into a body? or doth the body contribute any more than a paſſive receptivity to the infuſion of the rational Soul? *Lazarus* did not concur with Chriſt, till his powerful voice infuſed life and ſtrength into him. His riſing and walking, was from a power conveyed, wherein Chriſt did work; but there was no co-working in him, in the conveyance of that power. We do not ſay, that a man co-works with the Sun in enlightning a Room, becauſe he opens the Shuts which barred out the light; the opening whereof is no cauſe of the Sun's ſhining, but a *conditio ſine quâ non*. But do we ſo much in the firſt renewal? 'Tis God alone, who darts his Beams, and opens our hearts too, to admit him; *Acts* 16. 14. 'tis ſaid, *the Lord opened Lydia's heart.* The Will cannot concur in the actual infuſion of a gracious Principle, becauſe it hath no ſpark in it ſelf by Nature, ſuitable to that Principle which is bringing in, into the Soul. The ſhining of God into the Soul, is compared to the chaſing away that darkneſs which at the firſt Creation was over the face of the deep, 2 *Cor.* 4. 6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledg of the glory of God.* What co-working was there in that darkneſs, to remove it ſelf, but a neceſſity upon it to obey the command of God, who had the ſoveraign power over his own Works? If the Creature did co-work with God at firſt, it could no more be ſaid to be dead, than a man aſleep may be ſaid to be dead; and Grace were only an awakening, not an enlivening.

3. If there were any co-working of the Will with God, in the firſt infuſion of Grace, *God would not be ſo much the Author of Grace, as he is of Nature in any other Creature.* The Creature would ſhare with him in the firſt Principle of its action, which no Creature in the World can be ſaid to do. It would rather be a Concourſe of God, than a Creation. But all the Terms whereby God ſets forth himſelf in the Work of Regeneration, import more than a bare Concourſe, or a co-operation with the Creature. *I will take away the heart of ſtone; I will write my law in their hearts; I will put my ſpirit into them*, are loftier expreſſions than are uſed to ſignifie a co-working only. He appropriates the whole Work to himſelf, without intereſting the Creature in any active concurrence, any more than at his Creation.

4. If the VVill of man did co-work with God in Regeneration, *it would then ſhare part of the glory of God.* The whole glory would not belong to God, which he challengeth to himſelf in Scripture. He were then but an half Saviour, an half New Creator. VVe ſhould be in joint Commiſſion with him, by the power of our own VVills, in the firſt motion. If Creation and Reſurrection, are acts of an Almighty Power, man co-operating with him in the very act of Creation and Reſurrection, would partake with God's Almightineſs; and in ſome ſort, be co-equal with him, and a joint Partner with God, in a VVork which required Almightineſs for the effecting it. Surely ſince the ſame power which raiſed Chriſt from the dead, works firſt in every Believer, for his ſpiritual Reſurrection, he contributes no more to it, than the body of Chriſt in the Grave did to its Reſurrection, which was a Work not of his Humanity, but Divinity. Plucking out of the Power of Satan, is an effect of the Power of Grace, and God's Gift, 2 *Tim.* 2. 25, 26. God firſt *gives repentance, that they may recover themſelves out of the ſnare of the Devil.* A Slave, whoſe hands and feet are loaden with Fetters, can contribute nothing to his deliverance, but a Will and Deſire to be delivered; nor that, if he be in love with his Fetters, which is the caſe of every one of us by Nature, who are as fond to be in the Devil's cuſtody, as he is to have us. What co-operation can there be in this caſe? Whatſoever is an act of Mercy, and an act of Truth in God, he is to have the ſole praiſe of: It doth not in any ſort belong to the Creature. The *Pſalmiſt* emphatically excludes man from it, *Pſal.* 115. 1. *Not unto us, O Lord, not to us, but unto thy name give glory, for thy mercy, and for thy truth's ſake. Not unto us*, twice repeated, *but to thy name give glory.* Do Believers beg of God the giving glory to himſelf, and not unto them; and will they contradict their prayers, by ſharing the praiſe with God? This is expreſt for deliverances: Much leſs doth any praiſe and glory belong to the Creature, for the moſt excellent deliveraance of all, from the power of Sin, Satan and Death.

5. How can man co-work with God in the firſt Regeneration, when *they muſt needs acknowledg that in the progreſs of it, they are oftner hinderers, than furtherers of it?* If God did not work more ſtrongly in us, than the beſt of us do in our ſelves, and breath a willingneſs into our Wills, after Regeneration, we ſhould come ſhort of ſalvation for all the firſt ſtock. How often do the beſt complain of their diſability? Is it not frequent in the mouths of Chriſtians in all Ages, as well as of *Paul*, Rom. 7. 18. *To will is preſent with me, but how to perform that which is good, I find not.* How eaſily are our purpoſes ſhaken, and our ſtrength ſtaggers? Can we then co-operate with God, when we have no purpoſe, no ſtrength? Let every man's experience ſpeak for himſelf, how apt he is to check the motions of the Spirit; to let our Saviour ſtand and knock, and not open. VVhat ſtrugglings of the body of Death! VVhat indiſpoſitions in an holy courſe! Is there not often a kind of ruſtineſs of ſoul, cold damps in ſpiritual duties? VVhat faint hands in any holy VVork! VVhat ebbs and floods, ups and downs in his heart! VVhat feeble knees in his VValk! VVhat hung-down heads in laying hold of Chriſt in repeated acts of Faith! VVhat frequent

frequent returns of Spiritual Lethargies! and all this after habitual Grace. If our co-operations with God after Grace received, are but a remove from *non* acting, next Neighbours to no working at all, we muſt conclude it to be worſe with Man before Grace was ſettled in the Soul; and that there was no active concurrence with it in any manner of acting: otherwiſe there would be as much co-operation before the implantation of habitual Grace, as after; which is hard to be imagined, that a man ſhould be no ſtronger with Grace received, than under the want of it.

Propoſition 4. *Man by his own ſtrength cannot actuate Grace after it is received.* To what purpoſe did the Saints of old pray to quicken them, if they ſtood not in as much need of exciting Grace from God, as of renewing-Grace, *Pſal.* 80. 18. *Quicken us, and we will call upon thy name.* Pſal. 119. 25, 27. and many places in that *Pſalm.* The New Creature is little better than an Infant in the beſt, and cannot go, unleſs God bear it in his arms, as he ſpeaks of *Ephraim*, Hoſea 11. 1, 3. They cannot move, unleſs led by the Spirit. The Child hath a Principle of motion in it, but cannot go without the aſſiſtance of the Nurſe; nor the Soul, without the aſſiſtance of God, actuate that Principle of Grace. Habitual Grace is the Inſtrument, not the principal Agent. A Sword, tho it hath an edg, cuts nothing till it be moved by ſome ſtrong arm. The firſt Principle of the motion of Grace, reſides in God. Purification in its progreſs is attributed to Faith as an Inſtrument, but to God as a principal Agent. 'Tis ſaid, *Acts* 15. 8, 9. *God gave them the Holy Ghoſt, as he did to us, and put no difference between us and them, purifying their hearts by faith.* Yet the Will of man concurs in this actuating of Faith, as a ſubordinate cauſe, 1 *John* 3. 3. *A man is ſaid to purifie himſelf by hope.* A well rigged Soul, with its Habit of Grace ſpread, as well as a Ship with its Sails, muſt wait the leaſure of the Wind, before it move. *Paul* acknowledges his acting for the ſervice of God, to be not from himſelf principally, 1 *Cor.* 15. 10. *Yet not I, but the grace of God which was with me.* It was the Grace of God uſed me as an Inſtrument: the glory muſt not ſtick to my fingers: It was the Grace of God with me, affording ſtrength and help to that Grace which was in me. If this concourſe of God be neceſſary in all natural actions, 'tis much more in the ſpiritual frame of the ſoul, to keep it up, and to keep it acting. 'Tis not we that work to will and to do, but God works to will and to do. 'Tis to be conſidered, That the *Apoſtle* writes to them that are in a ſtate of Grace, exhorting them to a progreſs in ſalvation, depending upon God, who works the after-Will, and the after-doing, as well as the firſt Will and compliance with the Grace of God. Do we not find renewed men not able, with all the Grace they have, to quicken themſelves ſometimes in duty? What is the reaſon they lie ſpiritleſs before God, often with breathings, ſighs and groans for quickening, and it is far from them? They ſtir themſelves up, meditate, ſummon up all the powerful conſiderations they can, yet find themſelves empty of a ſpiritual vigour. Surely there is ſome principal power wanting, to ſpirit their Grace, and make them leap in Duty; ſome inviſible ſtrength hath withdrawn it ſelf, which did before conduct, and breath upon them, and fill their ſouls with a divine fire. They find it not in the power of the hand of their own Will, to actuate, and quicken the Grace they have; much leſs is it in the power of any man's hand to renew himſelf. The Work of Grace is not only a Traction at the firſt, but a continual Traction; as Conſervation is a continual Creation. *Draw me, and we will run after thee*, Cant. 1. 4. The Church there ſpeaks it as regenerate, deſiring a continual Traction from God, as the firſt ground of her Race after Chriſt. Life ſhe had, for ſhe promiſeth to run: yet his Race ſhe could not begin, nor continue, without Traction from God.

5. Propoſition. *Man cannot by the power of his own Will preſerve Grace in himſelf.* Our Saviours Prayer to his Father, *John* 17. 11, 15. to *keep them*, imports, that they were too weak to keep themſelves. *Unleſs the Lord keep the city, in vain doth the watchman wake*, Pſ. 127. 1. Unleſs God preſerve the Soul, all the watchfulneſs of habitual Grace will be to little purpoſe. All Creatures, if God *hide his face, are troubled*, Pſal. 104. 29. much more the New Creature, whoſe ſtrength doth more neceſſarily depend upon God, becauſe of its powerful oppoſites. Were it not for the aſſiſting Grace of God, the unruly luſts in our hearts would ſoon bear down habitual Grace in the beſt. How many temptations are prevented which we cannot foreſee? How many corruptions are reſtrained which the beſt Grace cannot fully conquer? How is the tide and torrent of theſe Waters beaten back, which otherwiſe would go over our heads? The poor will of *Adam* preſerved him not againſt a temptation, when he had no indwelling corruption to betray him: nor did the Will of the Angels, who had no temptation, keep them from forſaking their habitation. How can any renewed man alive, with all his Grace, meerly by the ſtrength of his own will, keep himſelf from ſinking down in the Lake of his Old corruption? * He that would ask the fallen Angels in the midſt of their torments, what was the reaſon of their fall? Would receive no other anſwer, but that their ſtrength was unſucceſsful, becauſe it depended upon their own Will. The knowledg of the Goſpel and Evangelical impreſſions, are never like to keep up without the Holy Ghoſt, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep, by the Holy Ghoſt*, not by thine own ſtrength. If we cannot keep a form of ſound words, which as it is knowledg, is more agreeable to the Natural Appetite of man, without the Holy Ghoſt, much leſs can we preſerve Grace in us, which is more ſtomackt by corrupt Nature. Neither are good frames like to be preſerved in us without Gods keeping, 1 *Chron.* 29. 18. *keep this in the imagination of the thoughts of the heart of thy people*: our hearts will not let any good motion ſink into them, unleſs God give a *pondus* to his own motion. If then Regenerate men are unable of themſelves to actuate and preſerve Grace received, much more inability is there in a Natural man to gain that which he hath not a ſpark of in his own Nature, but an enmity to.

* *Senault*, Chriſtian Man, *pag.* 203.

Queſt. But, *do you diveſt man of all power, all freedom of will? is he able to do nothing in order to Regeneration?*

Anſw. *We do not diveſt man of all power*: therefore before we conſider what power belongs to man, we may conſider,

(1.) *Man ſimply in his fall.* So man loſt all his Natural ability by his firſt ſin, and was the meritorious cauſe of his loſing ſupernatural Grace, which God by a judicial act removed from him: and in this ſtate man had no ability unto any thing Morally good. Nothing was due to *Adam* but the ſtate of the Devils, who have no Affection to any thing Morally good, but alway do that which is in its own Nature evil, and alway ſin with evil intentions. *Adam* would have been thus, had the threatning according to the tenor of it, been executed: there had been no common Affections, no more Light in his Underſtanding than what might have ſerved for his torment: As wicked men, after death, are deprived in a judicial way, of that Light in their minds; thoſe velleities and good motions which ſometime hovered in them, thoſe Affections which were

were here exerciſed, now and then, towards God. The Sentence given againſt *Adam* is then pronounced againſt them, and they laid under the final execution of it, which was to *die the death*, Gen. 2. 17. *thou ſhalt ſurely die*: a death of all Morality, all Affections to any thing that hath the reſemblance of goodneſs: It might be a prediction of what would be in courſe, as well as what would be inflicted in way of judicial recompence. None of theſe things can be looked for in *Adam*, or any of his Poſterity, as fallen; not a grain of Life, or any thing tending that way, was due to him, but only death.

(2.) Man is to be conſidered *as reſpited from the preſent ſuffering this Sentence by the intervention of Chriſt*: Whereby he is put into another way of probation. So thoſe common notions in our Underſtandings, and common motions in our Wills and Affections, ſo far as they have any thing of Moral goodneſs, are a new Gift to our Natures by the vertue of the Mediation of Chriſt. In which ſenſe he may be ſaid to *taſte death for every man*, Heb. 2. 9. and be a *propitiation for the ſins of the whole world*. By vertue of which promiſed death, ſome ſparks of Moral goodneſs are preſerved in man. Thus his *life was the light of men*; and *he is the light that lightens every man that comes into the world*; which ſets the Candle of the Lord in the ſpirit of man a burning and ſparkling, *John* 1. 9. and upholds all things by his Mediatory, as well as Divine Power, *Heb.* 1. 3. which elſe would have ſunk into the Abyſs. By vertue of this Mediation, ſome power is given back to man, as a new donation, yet not ſo much as that he is able by it to Regenerate himſelf: and whatſoever power man hath, is originally from this cauſe, and grows not up from the ſtock of Nature, but from common Grace,

Which common Grace is either,

1. *More general to all men.* VVhereby thoſe Divine ſparks in their underſtandings, and whatſoever is Morally praiſe-worthy in them, is kept up by by the Grace of God, which was the cauſe that Chriſt taſted death for every man, *Heb.* 2. 9. *that he by the grace of God ſhould taſte death for every man*; whereby the *Apoſtle* ſeems to intimate, That by this Grace, and this Death of Chriſt, any remainders of that Honour and Glory, wherewith God Crown'd man at firſt, are kept upon his head: as will appear, if you conſider the *Eighth Pſalm*, whence the *Apoſtle* cites the words, which are the ground of his Diſcourſe of the Death of Chriſt.

2. *More particular, common Grace to men under the preaching of the Goſpel.* VVhich Grace men *turn into wantonneſs* or laſciviouſneſs, *Jude* 4. Grace they had, or the Goſpel of Grace, but the wantonneſs of their Nature prevailed againſt the intimations of Grace to them. Beſides this common Grace, there is a more ſpecial Grace to the Regenerate, the more peculiar fruit of Chriſts Mediation and Death for them. All this, and whatſoever elſe you can conceive that hath but a face of comelineſs in man, is not the birth of fallen Nature abſtracted from this Mediation. Therefore when the *Gentiles* are ſaid to do *by Nature* the things contained in the Law; 'tis not to be underſtood of Nature meerly as fallen, for that could do no ſuch thing; but of Nature in this new ſtate of probation, by the interpoſition of Chriſt the Mediator, whoſe powerful Word upheld all things, and kept up thoſe broken fragments of the Two Tables of the Law, tho dark and obſcure. And conſidering Gods deſign of ſetting forth the Goſpel to the VVorld, there was a neceſſity of thoſe Relicks both in the Underſtanding, and Affections, and Deſire for Happineſs, to render men capable of of receiving the Goſpel, and thoſe inexcuſable that would reject it. So that by this Mediation of Chriſt the ſtate of Mankind is different ſince the fall from that of the evil Angels or Devils. For man hath, *Firſt*, a power of doing that which is in its own nature good. *Secondly*, A power of doing good with a good intention; not indeed Supremely for the Glory of God, but for the good of his Country, the good of his Neighbours, the good of the VVorld, which was neceſſary for the ſodering together humane Societies, ſo that ſometimes even in ſins man hath good intentions. * VVhereas the Devil doth always that which in its own nature is evil, and always ſins with evil intentions. Without this Mediation, every man had been as very a ſlave to ſin, as the Devil: tho he be naturally a ſlave to ſin, yet not in that full meaſure the Devil is, unleſs left in a judicial manner by God upon high provocations. *Dr. Jackſon, Vol. 2. fol. 309.

There is then a liberty of Will in man; and ſome power there is left in man. And here I ſhall ſhew,

1. *What kind of liberty this is.*
2. *That there is ſome liberty in man.*
3. *How far the power of man by common Grace doth extend.*

Queſt. Firſt, *What kind of liberty this is.*

Anſ. 1. *The eſſential liberty of the Will remains.* Liberty is of the eſſence of the Will, and cannot be taken away without extinction of the Nature of man: 'tis free from compulſion, otherwiſe it were not a Will, which liberty doth not conſiſt in a choice of good or evil. For even under this deprivation it cannot chuſe evil, *quà malum*, as ſuch. It can chuſe nothing but what appears to it under the notion of good, tho it many times embraceth that which is materially evil, yet the formal conſideration upon which it embraceth it, is as good, either in reality or in appearance: as the ſight in every colour ſees light. And when it is carried out to that which is really evil, and only apparently good, 'tis by force of thoſe habits in the Underſtanding, which make it give a falſe judgment; or, by the power of the ſenſitive Appetite, which hurries it on to the Object propoſed, but alway it reſpects in its motion every thing *as good*, either an *honeſt*, *pleaſant* or *profitable* good.

2. Tho the eſſential liberty of the Will remains, *yet the rectitude whereby it might have been free only to that which was really good, is loſt.* Man by Creation had a freedom of Will to chuſe that which was really good, yet had a mutabillity, and could chuſe evil; and by chuſing evil, rather than good, ſank his Poſterity into this depraved liberty which now remains. * Tho ſince the fall man is preſerved in his Natural freedom, and cannot be forced; yet he hath not a power to Will well; becauſe that Righteous principle whereby he did Will well, is departed from him: yet becauſe the eſſential freedom due to his Nature remains, whatſoever he Wills he Wills freely; ſo that tho ſomething the Will Wills may be materially good, yet it Wills that good in an ill manner; for being overcome Naturally by ſin, man can do nothing but according to that Law, which ſin as a Maſter that hath conquered him, impoſeth upon him, 2 *Pet.* 2. 19. *they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage.* And of all men in a ſtate of Nature, tho under common Grace, the *Apoſtle* pronounceth, *Rom.* 3. 11. that *there is none that ſeek after God*, that is, in any thing they do, tho never ſo good, they ſeek not God, but themſelves: there is *no fear of God*, no reſpect of God before their Eyes, *Ver.* 18. whence it comes to paſs, that by reaſon of this dominion of ſin, nothing can be done well: hence man is ſaid to be dead: not that the life which doth conſtitute the Nature of the Soul is taken away; but that which renders it fit for performing actions pleaſing to God: for ſuch a life doth conſiſt *Ames Medul. lib. 1. cap. 13. Theſ. 10.

nor in the Nature of the Soul or Will, but in that habitual integrity which was in man by Creation. As the Body when 'tis dead, doth not ceaſe to be a Body, but ceaſeth to be animated by the ſepara- of the Soul from it: So the Soul may be truly ſaid to be dead, tho the power of the Soul be not taken away. If the Spiritual rectitude in that power which did conſtitute it Spiritually living, be departed, by the removal of this Righteouſneſs, the Will is not free to Spiritual things, tho it be to Natural: 'tis *free among the dead*, as the *Pſalmiſt* ſpeaks of himſelf, *Pſal.* 88. 5. free to dead works, not to living; to this or that dead work, to any work within the verge of ſinning: as a Bird in a large Cage, may skip this way and that way by its natural ſpontanenous motion, but ſtill within the Cage.

3. Therefore tho man hath loſt this liberty to good, *he retains a freedom to the commiſſion of ſin under the neceſſity of ſinning.* This freedom is a power of Choice and Election of a thing, which differs from that ſpontaniety which is in Beaſts, who act by inſtinct, without any reaſoning in the caſe, becauſe they want a reaſoning power. Tho man be under a neceſſity in ſinning, yet it is not a *neceſſity of conſtraint*, but a *neceſſity of immutabillity*, which is inconſiſtent with liberty, tho the other be not. A New Creature may be unchangeably carried to good or evil, and yet be free in both: to good; as the Angels and glorified Saints cannot Will to ſin, becauſe their Wills are immutably determined to good: they cannot but praiſe and love God, yet they freely do both: and our Saviour did freely do that good which he could not but do, by reaſon of his Hypoſtatical union; otherwiſe he could not have Merited, for all Merit requires the concurrence of the Will. To evil: The Devils cannot Will to do good becauſe their Wills are unchangeably determined to evil, yet they ſin as freely as if there were no immutable neceſſity upon them. So man cannot but naturally ſin in all that he doth, yet he is not conſtrained to ſin, but ſins as freely and voluntarily as if there were no neceſſity upon his Nature to corruption; as freely as if God had not foreſeen that he would do ſo: Man ſins with as great a pleaſure as if he were wholly independant upon the Providence of God: and the more a man is delighted with ſin, the greater freedom there is in it. Hence the Scripture lays ſin upon the choice of man, *Iſa.* 66. 3, 4. *They have choſen their own ways, and their ſoul delights in their abomination.* They were their own ways; that is, ways proper to corrupt man; but they choſe, them and delighted in them. Man is voluntary under his depravation, free in his averſion from God. A free Neceſſity, a delightful Immutability. The Will cannot be compelled to will that which it would not, or not to will that which it would. When ſin ariſeth from a ſettled Habit, the freer is a man in his ſin; and tho he cannot act otherwiſe than according to that habit, yet his actions are moſt voluntatary, becauſe he is the cauſe of that Habit which he acquired by evil acts, and by ſucceeding acts teſtifies his approbation of it.

2. *That there is ſome liberty in man*; ſome power in man. *Not indeed ſuch a power as the *Jews* thought man had naturally, of exerciſing himſelf about any thing that God ſhould reveal, without the infuſion of a new power, to enable him to act that which God required by ſupernatural Revelation. Some Power and Liberty muſt be allowed.

(1.) *To clear the Juſtice of God.* No juſt man will puniſh another for not doing that which was ſimply, and *Phyſically* impoſſible; and ſhall not the Judg of all the Earth do right? 'Tis a good ſpeech of *Auſtin*: *If there were not the Grace of God, how could the World be ſaved? If there were not Free-Will, how could the World be judged?* If man were diveſted of all kind of Liberty, he might have ſome excuſe for himſelf; but ſince the Scripture pronounceth men *without excuſe*, Rom. 1. 20. ſome power muſt be granted to clear the equity of God's Juſtice. No man ſins in that which he is under an inevitable conſtraint to do, and ſo would be unjuſtly puniſhed. It doth not appear, that God doth not condemn any man ſimply, for not being regenerate, but for not uſing the means appointed to ſuch an end, for not avoiding thoſe ſins which hindered his Regeneration, and which might have been avoided by him, if he would, tho indeed every unregenerate man will be condemned. The pouring out the VVrath of God upon man, is principally for thoſe ſins which they might have refrained, and had ſufficient Reaſon againſt, *Epheſ.* 5. 6. For *becauſe of theſe things*; that is, for thoſe groſs ſins which they might have avoided, mentioned *ver.* 5. *comes the wrath of God upon the children of diſobedience, ἀπειθίας*; men that would not be perſwaded, which obſtinacy was in their VVill. As theſe are the Cauſes of God's VVrath, ſo theſe will be alledged as the principle Reaſons of the laſt Sentence. And our Saviour in his laſt Judgment, doth not charge men with their Unregeneracy, but with their Omiſſions of what they might have done, and that eaſily; and Commiſſions which they might have avoided, *Matth.* 25. 41, 42, 43. with their *not feeding his members when they were hungry*, &c. which were things as much in their power, as any thing in the VVorld. And the Reaſon Chriſt renders of the Sentence paſt upon men, to depart from him, was their working of iniquity, *Matth.* 7. 23. *Depart from me you that work iniquity*; that work it voluntarily, and work that you might have forborn. Tho Unregeneracy doth exclude a man from Heaven, as a condition without which a man cannot come there; yet nothing of this is mentioned in the laſt Sentence. If man had a firm VVill to turn to God, and had not then a power conferred upon him to turn, I know not what to ſay: but man hath no Will to turn; yea, he hath no Will to do thoſe things which he might do. Suppoſing man hath a power to avoid ſuch and ſuch ſins, he is juſtly puniſhed for not making uſe of that power: Nay, ſuppoſing he had no power to avoid them, yet if his Will be ſet to that ſin, he is juſtly condemned, not for want of power, but for the delight his Will took in it. From which delight in it, it may be gathered, that if he had had a power to have ſhunned it, he would not have ſhunned it. If a man be aſſaulted by Murderers, that will cut his Throat, if he will not uſe his power againſt them, but take a pleaſure in having his Throat cut, is not this man a ſelf murderer, both in the Judgment of God and Man? Let me uſe another illuſtration, ſince the end of all our preaching ſhould be to humble Man, and clear God: If a man be caſt out of an high Tower, and be pleaſed with his fall, would he not be juſtly worthy of it, and to be neglected by men, not becauſe he did not help himſelf in his fall, for that was not in his own power; but becauſe he was mightily pleaſed and contented with his fall, and with ſuch a pleaſure, that if he had been able to have helped himſelf, he would not. So tho man be fallen in *Adam*, yet when he comes to diſcern between good and evil, he commits the evil with pleaſure: So that ſuppoſing he had no power to avoid ſins, yet he is worthy of puniſhment, becauſe he doth it delightfully; Whence it may be concluded, if he had had power to avoid it, he would not, becauſe his Will is ſo malignant.

(2.) *Without ſome liberty in the Will, free from neceſſity of compulſion, man would not be capable of ſin, nor*

of

* *Smith* Select Diſcourſe, *p.* 290, *&c.*

of moral goodneſs. No humane Law doth impute that for a Vice, or a Vertue, to which a man is carried by conſtraint, without any power to avoid. Where any thing is done without a Will, 'tis not a humane action. Beaſts therefore are not capable of ſin, becauſe they want Reaſon and Will. If man had not liberty of Will, he would be as a Beaſt, which hath only a ſpontaneous power of motion without Reaſon. Sin could not be charged upon man, as God doth all along, *Pſal.* 95. 10. *It is a People that do err in their hearts.* And *Pſal.* 119. 21. *Thou haſt rebuked the proud, that are curſed, which do err from thy commandments.* It had been no error in them, if they had not done it voluntarily. The erring from God's Commandments, ariſeth from pride of heart; they had not elſe deſerved a rebuke. Who would chide a Clock for going wrong, which hath no voluntary motion? Man without a liberry of Will, could not be the Author of his own actions; and ſin could no more be imputed to him, than the irregular motion of a Watch can be imputed to the Watch it ſelf, but rather to the Workman, or Governor of it. Without a voluntary power, man would be as an Engine, moved only with ſprings: and humane Laws, which puniſh any Crime, would be as ridiculous as *Xerxes*, whipping the Sea, becauſe it would not ſtop its Tide. Neither were any praiſe due to man for any moral Vertue, no more than praiſe is due to a lifeleſs Picture, for being ſo beautiful, or to the *Limner*'s Penſil for making it ſo: The praiſe is due to the Artiſt, not to the Inſtrument.

(3.) *Without ſome liberty and power of motion in the Will, all the Reaſon of man, and thoſe Notions in the Underſtanding, left by the vertue of Chriſt's mediatory interpoſition, would be to no purpoſe.* The Reaſon why men do err, is becauſe they do not take right ways of judging according to thoſe means they have: *Ye err,* ſaith our Saviour, *not knowing the Scripture, nor the power of God,* Mat. 22. 29. They have a faculty of judgement and means whereby to judg, which would prevent errors. There is therefore ſome ſuitable power in man, to follow the judgment of Reaſon, if he will. He would be in vain endowed with that power of Reaſoning, if there were not a power of motion in ſome meaſure ſuitable to that Reaſon. The authority of judging in the Underſtanding, would be wholly inſignificant; all Debates about any Object propoſed, would be to no end, if the Will had not a liberty to follow that Judgment. How can God make Appeals to men, as he doth, if they had not a power of judging that they ought to have done otherwiſe, and might have done otherwiſe than they did? Tho man hath not a ſufficient light left in his Nature for ſalvation, yet he hath ſuch a light of Reaſon in him, to which he might be more faithful in his motions than he is; otherwiſe the *Apoſtle* could not have argued from that light the *Heathens* had, to their Conviction, as he doth, *Rom.* 1. 19, 20, 21, *&c.* and manifeſts their unfaithfulneſs to that Truth which God had manifeſted to them, and manifeſted in them in their Nature: Moſt ſins do ariſe from the neglect of being guided by that light which is in Men.

* *Ingelo Bentivol. part. 2. p. 99.*

(4.) *The Glory of God's Wiſdom in the Government of the World, would not have been ſo conſpicuous if ſome liberty had not been allowed to the Will.* * 'Tis no great matter to keep in order an inanimate thing; as a Clock that muſt obey a neceſſity: God would have been but like a good Clock-keeper only (as *one ſaith.*) But how much doth it make for the Wiſdom of God, to make the free motions of his Creature, the various humours in the Will of man, center at laſt in his own glory, contrary to the Will and Deſign of the Creature; that they have their natural motions, their voluntary motions; and God ſuperintends over them, and moves them according to his own will, regularly according to their Nature, without croſſing them? The *determinate Counſel of God,* in the death of our Saviour, and the *Free will of Pilate,* and the *Jews,* meet in the ſame point. God acting wiſely, graciouſly, juſtly; their Wills acting freely and naturally, reduced without injury to their Nature, to the due point of God's Will.

Queſt. 3. The Third Queſtion: *How far doth the power of man by common Grace extend?*

Anſw. ¶ As in a Body deprived of the Soul there is ſome power of growth left in the Hair and Nails; ſo ſome power is left in the Soul tho it be ſpiritually dead. As a regenerate man by ſpecial Grace, hath a power of doing that which is ſpiritually good; ſo a natural man by common Grace hath a power of doing things morally good, if he will. God keeps the Key of regenerating Grace in his own hands, and unlocks what hearts he pleaſes, and brings in a vital Spirit into whom he pleaſes: But there is by common Grace an ability in men to do more than they do, but that they harbour, cheriſh, and increaſe thoſe vicious inclinations in their own Souls. But let it be remembred, that this power is not to be abſtracted from God's common Grace, as the power of a renewed man after Grace, is not to be abſtracted from ſpecial Grace; nor the natural powers of motion to the actual motion, not to be abſtracted from God's general providential concourſe.

(1.) *Man hath a power by common Grace to avoid many ſins.* I ſay, a power by common Grace: For ſometime upon the neglecting the conduct of natural light, God pulls up the Sluce of his reſtraining Grace; lets out the Torrent of their natural corruption upon them, which forcibly hurries them to all kind of Wickedneſs; as 'tis ſaid, *Rom.* 7. 24, 26. *Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts: For this cauſe God gave them up to vile affections. Wherefore* and *for this cauſe*; that is, for going contrary to that natural light they had, God let the luſts of their own hearts, which he had reſtrained, have their full ſwing againſt them. In this caſe ſin can no more be avoided, than a man can ſtop a Torrent.

Again: Tho a man, as he is in a ſtate of Nature, cannot but do evil, yet he is not neceſſitated to this or that kind of ſin, but he may avoid this or that *pro hic* and *nunc* in particular, tho he cannot in general: As a man who hath the liberty of walking where he pleaſes in a Priſon, he may chuſe whether he will come into this or that walk within the liberty of the Priſon; but let him move which way he will, he is a Priſoner ſtill.

Queſt. If it be ſaid, *If a man hath power to avoid this or that ſin, why may he not avoid all?*

Anſ. *I anſwer,* if he had power to avoid all, he would be reſtored to the ſtate of *Adam*. * But the reaſon is this: The power to avoid this or that particular ſin, ariſeth from *a particular cauſe,* the natural ſubjection of Appetite to Reaſon, the lightneſs of temptation; or if the temptation be more vehement, the ſtirring up Reaſon, and preſſing Conſiderations againſt it: But the power to ſhun all ſin, depends upon the ſubordination of the Faculties one to another, in the due order of their Creation, and an univerſal ſubjection of them to God. Tho a man by a careful Watch, may withſtand a particular temptation, yet as long as he is alienated from God, and hath corrupt habits in him, which are prone to ſinful acts, he will one time or other, by ſome ſudden temptation, be carried out according to his natural inclination, before he is able to premeditate, and ſet Reaſon on work. And ſometimes the motions to ſin come in ſuch *Troops,* that he cannot ſtir up his force againſt all; ſo that whilſt he

* *Fitz Herbert* Policy and Religion, *part 2. ch. 16. Sect. 13.*

is combating againſt one, another comes behind, and ſurpriſeth him. As another *Romaniſt* illuſtrates it*: A Veſſel hath Three holes to leak at, a man with Two hands, may ſtop Two of them, which he will; but the Third will remain open of neceſſity. None will ſay, that the Devil can avoid all ſin in general, and become holy for the future, becauſe his Will is determined to ſin; but this or that individual act of ſin he may: For he may chuſe whether he will aſſault this man, or that, with ſuch a temptation; or whether at this time or another: As if two commands were given to the good Angels, and it be left to their Wills, whether they will do that or the other, tho they cannot but do good, becauſe their Wills are ſo determined, yet they have a liberty to chuſe which command they will at preſent follow. And the reaſon of this, is this: There is no *Phyſical* neceſſity upon a man to this or that ſin, as there is that the fire ſhould burn. Luſts only offer themſelves; they have no force upon a man, but by his own Will; they have no authority from God to compel him; then God ſhould be the Author of ſin. *Satan* can give no Commiſſion to them to break open our hearts. And tho he be a ſtrong Adverſary, he cannot break them open. If the door be open, it is our own act. Is there any neceſſity upon a man to run into this or that infectious company, or drink brim-full Cups, till he hath drowned both his Reaſon and Sentiments of Morality? Hath he not power to quell many incentives to ſin? Shew me that man in the World, that upon ſerious conſideration would ſay, 'tis utterly impoſſible for him to avoid this or that particular ſin, when he is tempted to it. What men do in this caſe, they do willingly, tho a ſtrong temptation may be the firſt motive of it: 'Tis ſaid, *Hoſ.* 5. 11. *Ephraim willingly walked after the commandment*, tho the firſt motive to it was the command of their Prince *Jeroboam*.

* Soto Concil of *Trent*, Book 2 *p.* 197.

To evidence this, let me do it by ſome *Queries*, which may both ſatisfie, that we diveſt not man of *all* power, and prevent the *ill uſe* men may make of this Doctrine, to encourage ſluggiſhneſs.

1. *Cannot you avoid this or that foreſeen occaſion of ſin?* Cannot he that knows how prone he is to overthrow his Reaſon, when the VVine ſparkles in the Glaſs, avoid coming within the ſight of it? VVhat force is there upon his legs to go, or his hands to take the Cup? Can we not ſtarve thoſe affections we have to this or that particular ſin, by neglecting the means to feed them? If a man ſtood by with a drawn Sword to ſtab you, if you went into ſuch a place, could you not forbear going in? VVhat is the reaſon? Fear. And why might not a natural fear of God, heightned by conſideration, be of as much force with you as the fear of man, unleſs *Atheiſm* hath ſwallowed up all ſentiments of a Deity? Do you not rather wiſh for opportunities, and court a temptation? Put your head out of the Window with *Siſera*'s Mother; why is the Chariot of the Devil ſo long in coming? 'Tis ſaid, *Prov.* 21. 10. *The ſoul of the wicked deſires evil.*

2. *Have you not a power to avoid groſs ſins?* Is there any force upon men, to open, ſenſual ſins? Have they not a power to obſtain from fleſhly luſts? Has not the Will a commanding power over the Members? What hinders it from exerciſing that power? The Members are not forced, but they are *yielded up* by conſent of the Will *to ſin*, Rom. 6. 19. Had not *Achan* as much natural power to forbear taking the *Wedg* of Gold, and the *Babyloniſh* Garment, as the reſt of that vaſt number of the *Iſraelites*? Not one of their hands touched any of the Spoil? Had he not as much power as any of them, to have reſtrained his hands, tho he could not quench his covetouſneſs? The Law of Nature tells us, we ought not to do that to another, which we would not have done to our ſelves. Have we not as much power to obſerve this, as the *Gentiles*, who did by Nature the things contained in the Law? Why may not a mans Will command his Tongue to ſpeak that which is true, as well as that which is falſe? Is there not power to controul it from ſpeaking Blaſphemy, and belching out curſed Oaths? Cannot you command the hand to forbear ſtriking another wrongfully? Has not a Murderer power to keep his Sword in his Scabbard, as well as to ſheath it in his Nieghbours Bowels? Can any man ſay, that there was one groſs ſin in the whole courſe of his life, but he had a power to avoid it if he would? Forbearance of groſs ſin conſiſts in a naked omiſſion, and a not acting, which is far more eaſie than a poſitive acting; and every man hath a power to ſuſpend his own act.

3. *Did you never reſiſt a temptation to a particular ſin?* Why may you not then reſiſt it afterward, if you will, ſince the ſame common Grace attends you? If the Will be diſengaged one moment from a ſin, under a great temptation, why not another moment from ſin, under a leſs temptation? No temptation can over-power your ſtrength, unleſs the Will freely ſhake hands with it, *Acts* 5. 3. *Why hath Satan filled thy heart to lie to the Holy Ghoſt?* His meaning is not, why Satan hath done it; for *Ananias* could not render a Reaſon of that; but why didſt thou ſuffer *Satan* to fill thy heart? if you have given a check to Satan before, is it not as eaſie to ſay again *Get thee behind me Satan?*

4. *Have you not power to ſhun many inward ſins?* Man, where he hath leaſt power, yet he hath ſome; *viz.* over his thoughts. We cannot indeed hinder the firſt riſings and motions of them, which will ſteam up from the corrupt fumes, and lake, whether we will or no: but cannot we hinder the progreſs of them? Is there not a power to check the delight in them, if we will, or divert our thoughts another way, not liſten to their ſuggeſtions, and hold no inward converſe with them? Tho you cannot hinder their intruſion, may you not hinder their lodging? *How long ſhall vain thoughts lodge within you?* Jer. 4. 14. Sure we have a power by common Grace, to forbear any conference with the motions of fleſh and blood.

5. *When you do ſin, had you not many aſſiſtances againſt it, which if you had hearkened to, you might have avoided it?* Were there not previous diſſwaſions from that inward Monitor, Conſcience? When ſin hath been enticing yon on one hand, and Conſcience warning you on the other, have you not more willingly liſtned unto the pleaſant reaſoning of ſin, than the Wholeſome admonitions of Conſcience? Can you not as well liſten to what Conſcience, as to what ſin doth propoſe? But have you not willfully ſcorn'd its judgment? Have you not raged againſt it with a confidence in Sin (which is the caſe of the fooliſh ſinner, *Prov.* 14. 16. *The fool rageth, and is confident*), and would *not conſider any of the ways of God* it minded you of, *Job* 34. 27. and gave no more regard to its ſober Dictates, or its louder preſſings, than you have to the barking of little Curs in the ſtreet? Why could you not with thoſe aſſiſtances have avoided that particular act of ſin? The fault was clearly in your Wills? Can you not rather chuſe a cup of Wine, than a cup of Poyſon? clear ſtreams, than muddy Waters. Beſides thoſe aſſiſtances, you might have had more, if under the Batteries of temptation you had ſought to Heaven for them. Might you not then have avoided this or that ſin, when you had ſuch aſſiſtances, and might have had more?

6. *Have you not avoided ſin upon leſs accounts and conſiderations?* * The Heathen *Philoſopher* could obſerve, that men may live better than they do: The

* *Fitz Herbert* of Policy and Religion, *part* 2. *ch.* 30. *Sect.* 32.

The Wreſtlers and Champions in the *Olympick* Games, lived moſt temperately and continently during that time, to be more fit for the gaining the prize. May not rational conſiderations do as much, if excited in your minds, as an ambitious deſire of honor and affection to victory did in them? Had not *Saul* a power to withdraw his hand from the unrighteous perſecution of *David* before, as well as when he was ſenſible of *David*'s kindneſs in ſparing his life when he might have killed him? A Drunkard under the Diſeaſe and pain cauſed by his ſin, can forbear his Cups: Doth his Diſeaſe confer any power upon him, more than he had before? No. Why could he not then have forborn his Drunken Revellings? Can men be reſtrained from ſome ſins by the eye of a man, the preſence of a child? What power do their eyes confer upon them? They only excite that which they had before. Cannot men forbear a ſinful act for a ſum of money, if it were proffered them, or in the preſence of a King, who is ſaid to *ſcatter away evil with his eyes*, Prov. 20. 8. or in a viſible and imminent danger? If a Gibbet, or a Stake were ſet before men, that they ſhould be immediately Executed, if they did not forbear ſuch a ſinful action, or if they did not go to hear a Sermon? Can any be ſo fooliſh, to think that the gliſter of Gold, the penalty of the Law, the ſight of a Gibbet, ſhould confer a power upon you, which you were not before poſſeſt with? 'Tis not then the want of power to avoid ſin, but the want of will.

7. *Why doth Conſcience check any man after the commiſſion of ſin, if it were not in his power to avoid it?* All thoſe actions which fall under the cognizance and check of Conſcience, are actions in our own power, and within the verge of our Wills. For the pain of Conſcience is of another kind than that pain or grief which is raiſed by thoſe accidents we could not avoid. It ariſeth from the liberty of the Will, and galls the Soul when it conſiders, that that which it hath done, was in its power to be done otherwiſe. This is the common Language of men upon the regrets of Conſcience: *I might have done otherwiſe, I was warned by my Friends; I ſlighted their warnings, I had reſolutions to the contrary, but I ſtifled them.* All men have laid the fault upon themſelves; and what is univerſal conſent, hath a truth in it: the Conſciences of all men would not gall them for that which they had no power to decline. Indeed if men were neceſſitated to ſin, they could not be tormented in Hell, for the torment there is Conſcience acting rationally, and reflecting upon them for their willfulneſs in the World: If man had not a power to refuſe ſin, Conſcience would have no ground for any ſuch reflections to rack and torment them. And it is obſervable, that natural Men ſomewhat awakened upon a death-bed, are not ſo rackt by their Conſciences ſimply for not being Regenerate, as for not avoiding thoſe ſins which were hinderances, and not uſing thoſe means which were appointments of God for ſuch an end, becauſe thoſe were in their power; but they willfully embraced the one, and as willfully refuſed the other.

2. Propoſition. *Man hath a power by common Grace, to do many more good actions, (actions materially good) than he doth.* Evangelical works we cannot do without union to Chriſt; ſo himſelf ſaith, *without me you can do nothing*, John 15. 5. nothing according to the order of the Goſpel, nothing Spiritually, nothing acceptably, becauſe no ſuch fruits can ariſe, where Faith, the Root of ſuch Works, is wanting. Tho man be much crippled in regard of Morals, yet he is not wholly dead to them, as he is to Spirituals. A man may *break off his ſins by* Moral *Righteouſneſs, and his iniquity by ſhewing mercy to the poor*; by taking off the Yoke of oppreſſion, and reſtoring of what he hath riffled; which counſel *Daniel* gives to *Nebuchadnezzar*, Dan. 4. 27. Tho a ſick man cannot do all the acts of a ſound man till he be perfectly cured; yet he hath ſome power of acting ſome things like a ſound man, remaining with his Diſeaſe. The young man in the Goſpel (yet out of Chriſt) morally kept the Law; ſo may men under the Goſpel keep the outward and material part of the precept. There are not only ſome common notions left ſince the fall, but alſo ſome ſeeds of Moral Righteouſneſs in the Nature of man. The *Gentiles* did not only by Nature in part reſtored *know* the things written in the Law, but they did by Nature *do* them, *Rom.* 2. 14. upon this ſtock they bore many excellent fruits. What Patience, Chaſtity, Contempt of the pleaſures of the World? What Affections to their Country, and Bowels of compaſſion to men in miſery? And what Devotion in the external Worſhip of their gods, according to their light, were exemplary in them, tho only under the conduct of Nature? And theſe works, tho they were not according to the exactneſs of the Law, and failed alſo in the manner of them, and could not pleaſe God for want of Faith, yet ſo far as they were agreeable to the Law of Nature, and in regard of the materiality of them, were not offenſive to God: this Moral Righteouſneſs of theirs was only external, and rather an image of Righteouſneſs, than a true one. *Abimelech* had a natural integrity, which God acknowledges to be in him, and did ariſe from his Moral Nature, tho he alſo appropriates to himſelf the reſtraint of *Abimelech*, and his concurrence with an approbation of that Moral Integrity: *Gen.* 20. 6. *I know that thou didſt this in the integrity of thy heart: for I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her*; נגעתיך, I gave thee not up to touch her. If men did nouriſh a Moral Integrity, which they might do, God would concur with them to preſerve them from many crimes. If thoſe which were only under the guidance of natural light, had ſo much power to do many Moral acts by a common Grace; Is man's power leſs under the Goſpel, whereby they have an addition of a greater light to this natural? If man was able to do ſo much by the Light of Nature, there can be no inability brought upon him under the Light of the Goſpel, unleſs men by their ſluggiſhneſs and obſtinacy, provoke God judicially to deprive them of that power, and withdraw his hand from them, and ſo give them up to all kind of wickedneſs, as it is the dreadful caſe of many in theſe days. Man may keep the Law of Nature better than he doth; and for not keeping that he is condemned. *

* *Preſton*, Vol. 3 page 39.

3. Propoſition. *Men have a power to attend upon the outward means God hath appointed for Regeneration.* Tho man cannot renew himſelf, yet he hath a natural power to attend upon the means God hath afforded. Tho a man hath not power to cure his own Diſeaſe or heal his Wound, yet he hath power to adviſe with others, and uſe the beſt Medicines for his recovery. There is not an outward duty a renewed Man doth, but a Natural man hath power externally to do it; tho what is eſſentially good in all parts, cannot be done without ſpecial Grace, yet what is externally good may be done by the aſſiſtance of common Grace. Have you not Paſſions, Fear, Love, Deſire, Grief? Why cannot you exerciſe them about other Objects then ordinarily they are employed about? Why cannot you make Hell the Object of your Fears, and Heaven the Object of your Deſire? Why might not *Eſau* have wept for his ſins as well as for the loſs of the Bleſſing

ſing? Might he not have changed the Object if he would? Why may we not exerciſe our inward Affections more in our attendance on God? Is not a little excuſe ſufficient to put off from duty, a great excuſe not ſufficient to keep you from committing ſin? Great buſineſs muſt be laid aſide for ſin, not the leaſt laid aſide for God; every little thing is a *Lyon* in the way then; do you not many times rack your minds to invent Pleas for neglect of duty? Why can you not ſet them on work to conſider reaſons to move you to ſervice? Have we not power to be more ſerious in the uſe of means than we are? We can be ſo when ſome Affliction preſſes us, or Conſcience gnaws us: neither of theſe furniſhes us with a new power: Conſcience is like the Law, acquaints us with our duty, but gives us no ſtrength. The charge God brings againſt *Ephraim*, was, That *he would not frame his doings to turn towards God*, Hoſ. 5. 4. he would entertain no thoughts, not one action that had the leaſt proſpect towards Repentance; he would uſe no means for that end, or have a look that way: If a man will not do what is in his power, 'tis a ſign he will not be renewed. Can he pretend to a deſire to live, who will not eat, and endeavour to prevent foreſeen dangers? Or can he pretend to a deſire to build, that will not uſe materials when he may?

There are two great means: Hearing the Word, and Prayer.

(1.) *Hearing the Word.* Have not men power to go to hear the Word, to hear a Sermon, as well as to ſee a Play? Have they any ſhackles upon their Feet that they cannot carry them to a place of Worſhip, as well as to a place of Vanity and Sin? Can you not as well read the Scripture as a *Romance*? Hath not the Will a deſpotick power over the Members of the Body? How came *Herod* to have more natural power to hear the word, and to hear it *with pleaſure*, Mark. 6. 20. than other men have? May you not ſtrive againſt diverſions, reſiſt carnal affection, rouze up your Souls from their lazineſs, and endeavour to to cloſe with the word? How ſmilingly would God look upon ſuch endeavours? If men do not, 'tis out of a natural ſluggiſhneſs and enmity of Will, not for want of power if they would; men do not what they might. Certainly he doth no more deſire Regeneration, who neglects and deſpiſeth the great inſtrument of it, than he can be ſaid to deſire his own preſervation, who neglects Medicines proper for the cure of his Diſeaſe.

(2.) *Prayer.* I do not mean a Spiritual Prayer, which is by the ſpecial aſſiſtance and in-dwelling of the Holy Ghoſt; but of a natural Prayer by common inſtinct; ſuch a one as the *Apoſtle* puts *Simon Magus* upon, who he knew was deſtitute of any Air of the Spirit to breath out, as being in the *gall of bitterneſs, and bond of iniquity*, Acts 8. 22, 23. yet ſuppoſeth him to have a power in ſome manner to expreſs his deſires to God: or ſuch a power that was common in Heathens upon any diſtreſs to run to their Altars, and fill their Temples with cries to their gods. You cannot pray in the Holy Ghoſt; but you may ſend up natural and rational cries to God. Did not *Jonah*'s Mariners cry every man to his god? Have you not as much power to cry to the true God, as the *Heathens* to falſe ones? There is the natural Prayer of thoſe Mariners, as well as the natural Integrity of *Abimelech*, which was not a New-Covenant-Integrity. Can you not be as devout as the *Publican*, and cry with more ſeriouſneſs of Affection than generally men do; *Lord be merciful to me a ſinner*? When men are upon a Death-bed, ready to take their leave of the World, they can then cry; 'tis not their Death-bed inſpires them with power, more than they had before; but they have more mind, and ſee a greater neceſſity of crying to God. They have more power in the time of their health, by how much the habit of ſin wanted that ſtrength which hath been acquired by a continuance of acts till the time of their ſickneſs; For the fewer ſins have been committed, the leſs is the power impaired. Tho God hath kept other things in his hand, yet he hath given us a power of begging, if we will uſe it as a means to obtain them. Can you not kneel down before God, and implore his aſſiſtance? Can you not acknowledg before him, that it is impoſſible for you to change your ſelf, but that your eyes are upon his Grace; that you cannot attain by your own ſtrength a ſpiritual heart; that you will ſeek no where elſe for it, but from his hand; and that you will not be at reſt till he hath put in his hand, and dropped upon your hearts? Can you not thus cry out, Oh that I were a renewed perſon! as well as cry out, Oh that I were rich and honourable in the World! Had *Paul* a new Tongue, when he he cried out, *Who ſhall deliver me from the body of this death?* Was it not the ſame Member, wherein he had breathed out threatnings againſt the Diſciples?

4. Propoſition. *Man hath a power to exerciſe conſideration.* He hath ſeminals of *Jus* and *Aquum*, and a power of judging according to them, *Luke* 12. 57. *Yea, why even of your ſelves judg you not what is right?* Our Saviour checks them for not making uſe of their natural power, in the ſearching their own Conſciences, and judging their own Acts, as well as they did in diſcerning the face of the ſky, and what Weather would follow. There is a power of conſideration in a rebellious heart; for God acknowledges it in a rebellious Nation, *Ezek.* 12. 3. *It may be they will conſider, tho they be a rebellious houſe.*

1. *Can you not reflect upon your ſelves?* Every man hath a reflexive Faculty; otherwiſe he is not a man. Reflexion is the peculiar priviledg of a rational Creature, without which he is not rational: The *Phariſees* could reflect upon themſelves, and ſay, *Are we blind alſo?* John 9. 40. Can you not then take a ſurvey of your paſt lives; caſt up the Accounts of your Souls, as well as your Books? Can you not view your particular Crimes, with the aggravations attending them? Yea, you can, if you would. Can you not look back upon the means you have neglected, the love you have ſlighted, and the light you have ſhut your eyes againſt? As long as a man hath Reaſon, he may uſe his Reaſon, in theſe things, as well as in others. Why may he not reflect upon himſelf in ſpiritual Concerns, as well as civil Affairs in the World? Cannot he by comparing the Face of his Soul with the Glaſs of the Word, underſtand his own ſtate, and by ſelf-reflection, come to an underſtanding of his own loſt condition and weakneſs?

2. *Can you not conſider the Word?* Cannot your Reaſons be employed about the Objects the Word offers, as well as the Objects the World offers? Tho you cannot act ſpiritually in the Duties of Religion, can you not act rationally in them, as Men? Are you endued with a rational Soul, to conſider the propoſals of Worldly Affairs and Concerns, and can you not exerciſe the ſame power in conſidering the propoſal made to you by the Goſpel? The Goſpel is not only ſpiritual, but rational. As long as you have a thinking Faculty, can you not conſider what the reaſonable meaning of it is? Tho you have not a ſpiritual Taſte, you have a rational Underſtanding: Why may it not be buſied about one Object as well as another: The natural repentance of the *Ninevites* at *Jonah*'s preaching, implied the conſideration of his threatning Sermon. Why is there not a power in you to think of what is propoſed to you out of the Word, as well as you can think of what you read of a *Mathematical*, or *Philoſophical* Book, or ſome Hiſtory? The power is the ſame in both, the faculty the ſame. As the Object propoſed

ſed adds no power to the Faculty, ſo it takes away no power the Faculty already hath. Surely man is not ſuch a block or ſtone, but he may turn theſe things over and over, preſs them upon his own Soul, which may make way for the ſenſibleneſs of his ſtate, and putting the Will out of its ſinful indifference. What any natural man hath done, that may all under the ſame means do, if they will. Why may not the verieſt Wretch among us, humble himſelf at the hearing of the Word, as well as wicked *Ahab*? 1 Kings 21. 27, 29. *When Ahab heard theſe words, he rent his clothes. Seeſt thou, how Ahab humbleth himſelf*! He diſcovered an external humiliation, after the conſideration of the threatning denounced by the Prophet.

3. *Can you not cheriſh, by conſideration, thoſe motions which are put in you*? There is not a man but the *Spirit ſtrives with*, one time or other, *Gen.* 6. 3. Hath not man a power to approve any good counſel given him, if he will? Have you not had ſome ſupernatural motions lifting you up towards God, and preſſing Obligations upon you, to walk more circumſpectly? Why might you not have cheriſhed them, as well as ſmothered them? Why could you not have conſidered the tendency of them, as well as have conſidered how to divert and drown them, by engaging in ſome ſenſual Luſt? VVas the power of conſideration loſt? No: You could not then have caſt about in your minds, by what means you ſhould be rid of them, or how you ſhould reſiſt them. Have you not willfully rejected them, even when conſideration hath been reviv'd at a Sermon? And yet you did induſtriouſly let that good motion die for want of blowing up the ſpark, by following on the conſideration which was raiſed upon its feet. When you have *begun well, who did hinder you* from a farther obedience? *This perſwaſion comes not of him that calls you*, Gal. 5. 7, 8. There was no neceſſity upon you, to fortifie your ſelves in your corrupted Habits againſt the attempts of the Spirit. Could you not as well have fallen down before the Throne of Grace, to have begged Grace to ſecond them, as kickt at them, and ſpurned them away? Was it want of power to do otherwiſe? or was it not rather your own obſtinate willfulneſs? Since I appeal to you, whether your own Conſciences have not tugged at you, and ſpurred you on at ſuch ſeaſons, why could you not then beg of God, that ſuch a good motion might not have departed out of your Coaſts? Becauſe a man cannot renew himſelf, therefore to lye down in ſluggiſhneſs, is not the deſign of this Doctrine.

4. *Can you not conſider thoſe notions you have by natural light*? Man hath a Conſcience which minds him of moral good, and pulls him from evil. No man can deprive himſelf of theſe. It will check in thoſe things wherein others commend us, and commend us in thoſe things wherein others accuſe us. May we not obſerve the motions of Conſcience within us? May we not conſider the charge it brings againſt us for any act committed, ſo as to avoid the like for the future; and the excuſations of Conſcience, in commanding us, ſo as to do the like acts for the future? As we have a Law without us, which we may conſider, ſo we have a Conſcience within us, which witneſſeth to the equity of the Law, *accuſing* us for what we do contrary to it, and *excuſing* us for what we do in obſervance of it, *Rom.* 2. 15. and this in man's corrupt ſtate. Cannot man then obſerve the Dictates of Conſcience? Can he not find out the ſenſe of this Law in his mind, tho it be much blurr'd? Cannot he act like a man, in following the Dictates of this rational Principle, as well as like a beaſt follow the allurements of ſenſe? No rational Principle in man, puts him upon evil, but upon moral good: Whatſoever draws him from good, or puts him upon evil, are Principles common to him with one brute or other, profit, pleaſure, honour, all which are found in ſome Beaſt or other. Why may not a man then conſider the rational reports of his own Conſcience, as well as the brutiſh whiſperings of ſenſe? But doth not man endeavour to ſhuffle off his Conſcience, and is mighty jolly when it keeps ſilence, or when he can ſtop its mouth with an excuſe? Do not men willfully choak the ſentiments of it, and keep the Truth depoſited in their ſouls, in unrighteouſneſs, *Rom.* 1. 18. and like the ſcorner, *hear not its rebukes*, Prov. 13. 1.? Whatſoever man hath by the Reliques of natural light, he may think of: He knows by Nature there is a God; he knows ſomething of his Attributes, and of his Law: May not thoſe be his morning-thoughts? Is he not ſtirred up ſometimes to contemplate on them? May he not do it at other times, ſince this common Grace is always with him, and leaves him not, till he leaves valuing and embracing its divine aſſiſtances? Let it be remembred, that in all this which man may do, the power is to be aſcribed to common Grace through a Mediator, keeping up by his interpoſition the Pillars of the Earth, and preſerving ſome Reliques of natural light, and the ſeeds of moral righteouſneſs in man: Not in the leaſt to be aſcribed to bare Nature and that man's corrupt Will, ſtuft with ſinful Habits, is the cauſe he makes no uſe of this power.

Queſt. 2. If we have not an ability to renew our ſelves, *why doth God command us to do ſo? And why doth God make promiſes to men, if they will turn*? Is not this a cruelty? as if a man ſhould command another to run a Race, and promiſe to reward him if he did, and yet bind him with Fetters, that he cannot run? Both the command would be unjuſt, and the promiſe ridiculous.

Anſw. *In General. God may command, and his command doth not ſignifie a preſent ability in man.*

He may command, becauſe we have Faculties ſuited to the command, in reſpect of their ſubſtance. For the death of a ſinner was not a *Phyſical* death, but a *Moral*. Man loſt not his Faculties, but the rectitude of them: he loſt the purity of his ſight, the integrity of his Will, but not the Underſtanding and Will it ſelf.

(2.) *God's command doth not ſignifie a preſent moral ability to perform it.* God's command, which acquaints us with our preſent duty, is no argument of a preſent power: For if a command ſignified more than the duty man owes, it ſignified more than a command in its own Nature could ſignifie. God's command to us to renew our ſelves, implies no more an ability inherent in the Creature to do ſo, than Chriſt's Voice to putrifying *Lazarus*; *Lazarus ariſe, come forth*, John 11. 43. implied a power in *Lazarus* to raiſe himſelf; or his ſpeech to the *Palſie* Cripple, *Ariſe, take up thy bed*, implied a power in himſelf to do it himſelf, before a ſupernatural conveyance of it. Do not men exhort every day to Sobriety, thoſe that have contracted a profound Habit of Drunkenneſs and Luſt, that *Philoſophy* doth acknowledg 'tis not poſſible for them to abſtain from; yet no man accuſeth thoſe that exhort them, of Impertinence, nor thoſe that chaſtiſe them of Injuſtice. God's Commands are not the Meaſures of our ſtrength, but the Rule of our duty, and do not teach us what we are, but what we ſhould be.

But to clear this more particularly:

God may command, tho Man hath not a preſent moral ability to renew himſelf. For

[1.] Firſt: *Man once had a power to do whatſoever God would command him; he had a power to cleave to God.* He had not elſe, in Juſtice, been capable of any ſuch injunction: There had been ground of a complaint, and charge againſt God, if man had been created

created defective in any of thoſe abilities neceſſary for his obedience to this Command. The Command is juſt; God would not elſe have impoſed it, becauſe of his righteouſneſs; And every man's Conſcience teſtifies, That it is highly juſt he ſhould honour God, love God, and cleave to God. If it were juſt, then Man was capable to perform this command; for Man, as a rational Creature, is capable of a Law, and cannot be governed otherwiſe: and no Law could be given ſo proper for him, as to ſtand right to his Creator. Since therefore the Law was juſt in it ſelf, and ſince God did juſtly impoſe it, Man was certainly created by God in a capacity to obſerve it. No queſtion but God, who furniſht other Creatures with an ability to attain their ſeveral ends, and perform the Orders God had ſet them at the Creation, was not leſs indulgent to Man. He that was not deficient to the lower Creatures, would not be deficient to the nobleſt of his ſublunary Works. He would have been worſe in his rank, without a ſufficient ſtock, than other Creatures were in theirs. There would not have been a Phyſical goodneſs and perfection, ſuitable to his ſtation in the World, and his excellency above other Creatures. How could God then have pronounced him good, among the reſt of his Works, if there had been in his Creation, a natural inability to anſwer the end of his Creation? If God had created man in ſuch a ſtate, that he could not do righteouſly, and yet commanded him to do righteouſly, and becauſe he did not, puniſh him; he would have been unjuſt: As if a man ſhould command another, to reach a thing too high for him, and that when his hands were tied behind him, and becauſe he did not, beat him: This would have been the caſe, had not man had power at firſt to do righteouſly. Had man preſerved himſelf in that created ſtate, no juſt Command of God (and it was impoſſible any unjuſt Command ſhould have proceeded from Infinite Righteouſneſs) would have been too hard, and too high for him.

2. *God did not deprive man of this ability.* Man was not ſtript of his Original Righteouſneſs by God; for Man had loſt it before ever God ſpake to him, or paſſed any Sentence upon him after his Fall, *Gen.* 3. 10. *I was naked.* If God had taken it away, without any offence of *Adam*, he might have expoſtulated the caſe. It had been alike unjuſt, as if God had never given him power at firſt to obſerve the Command he enjoyned him. It would have been unreaſonable to require that of man, which God himſelf had made impoſſible. * But God did not take away Man's Original Righteouſneſs. If God had taken it away before Man's Fall, then Man was unrighteous before he fell: And God taking it away from him while he was perfect, had made him of an holy and righteous man, unholy and prophane: As he that deprives a Malefactor of his ſight, for his demerit, makes him of ſeeing, blind. If God took it away after he ſpake to *Adam* in the Garden, it would then follow, that *Adam* was righteous after his Fall, till God deprived him of it, and ſo was innocent while he was ſinful, and ſtrong while he was weak. God did not take it away from him before, but had told him, that the loſs of it would be the natural conſequent of his eating the Forbidden Fruit, *Gen.* 2. 17. Nor after; for after, we find only Temporal Puniſhments threatned. God indeed did judicially deny him the reſtoration of it, which as a Governour and a Judg he might juſtly do, reſolving to govern him in another manner than before. So that it would be an unjuſt imputation on God, to ſay, God cut off man's legs, and then commanded him to run, and come to him. What if God did foreſee that man would fall, was God therefore the cauſe of his Fall? God's preſcience, tho it is infallible, is not the cauſe of a thing, no more than our fore-knowledg that the Sun will riſe to morrow morning is a cauſe of the riſing of it.

* *Trigland de grat. p. 275.*

3. Therefore ſince God did not deprive Man of it, it follows, *That man loſt it himſelf; and not barely loſt it, but caſt it away.* He did voluntarily, by an inordinate intention of Will, caſt away this Original Perfection, and fell a hunting after his *own inventions*, Eccleſ. 7. 29. He did not ſtick to that Command God had given him; nor implore God's aſſiſtance of him, as by his natural ability he might have done. He conſulted not with his Command upon the temptation, but was very willing to caſt off that righteouſneſs wherewith God had endowed him for an affected God-head. Man readily ſwallowed the Bait; he did not debate the buſineſs with *Eve*; *She gave to her husband with her, and he did eat*, Gen. 3. 6. So that the fault was wholly in himſelf, and his preſent ſtate voluntarily contracted: For tho the Devil tempted him, yet he had no power to force him: He was eaſily overcome by him; for it was not a repeated temptation, but a ſurrender at the firſt parley.

4. Therefore *God's right of commanding, and Man's obligation of returning, and cleaving to God, remains firm.* God's right ſtill remains. God gave him a portion to manage, tho man prodigally ſpent it: God may challenge his own. Cannot a Maſter juſtly challenge that Commodity he ſent his Servant with Money to buy, tho he ſpent it in Drunkenneſs and Gaming? God gave *Adam* a ſufficient ſtock; he trifled it away: Muſt God's Right ſuffer for his folly, and man's Crime deprive God of his power to command? The Obligation to God is natural; therefore indelible: The corruption of the Creature cannot render this firſt Obligation void. Righteouſneſs is a Debt, the Creature, as a rational Creature, owes to God, and cannot refuſe the payment of it without a Crime. Who deprived him of the power of paying himſelf? Should this voluntary imbezelment prejudice God's right of exacting that which the Creature cannot be excuſed from? A Debtor who cannot pay, remains under the Obligation of paying. The Receipt of a Sum of Money, brings him into the relation of a Debtor, and not his ability to pay what he hath received. Such a Doctrine would free all men who were unable to pay, from being Debtors, tho the Sums they owed were never ſo vaſt. That Judg would be unjuſt, that would excuſe a prodigal Debtor, becauſe he could not pay when ſued by his Creditor. No doubt but the Devils are bound to ſerve God, and love him, tho by their revolt they have loſt the Will to obey him. If becauſe we have no preſent power, our Obligation to turn to God, and obey him, ceaſed, there would be no ſin in the World, and conſequently no Judgments. Who will ſay, That if a Prince had ſuch rebellious Subjects, that there were little hopes to reclaim them, he ſhould be therefore bound not to command them to return to their duty and obedience? If it be reaſonable in a Prince, whoſe Rights are limitted, ſhall it not be reaſonable in God to exact it, who hath an unbounded right over his Creature? Either God muſt keep up his Law, or abrogate it; or which is all one, let it lie in the duſt. His Holineſs obligeth him to keep up his Law; to abrogate it therefore, would be againſt his Holineſs. To declare a willingneſs that his Creature ſhould not love him, ſhould not obey him, would be to declare that which is unjuſt, becauſe Love is a juſt Debt to an amiable Object and the chief good, and Obedience to a Soveraign Lord. Muſt God change his Holineſs, becauſe man hath changed his ſtate? The Obligation of Man remaining perpetual, the Right of God to demand, remains perpetual too, notwithſtanding the Creatures caſting himſelf into an inſolvent condition. If Man

ſtill

ſtill owes this duty to God, why may not God exact his Right of Man? Much more may God call for a right uſe of thoſe Means and Gifts he hath, as a Benefactor, beſtowed upon Man ſince his Fall. No Man will deny this Right to God, upon ſerious thoughts. Theſe New Gifts and Means, were given him not only for himſelf, but for his Lord, to improve for his Glory. God may juſtly require the right uſe of thoſe Moral Principles, and Evangelical Means, for the ends for which he appointed them.

5. It will appear more reaſonable, becauſe *God demands no more; nay, not ſo much as he required of* Adam *in innocency.* 'Tis but *obedientia redintegrata*, a return in part to that perfect holineſs, which was inherent in Man, and to that obedience in part, which was in a greater meaſure due to God: As when a Prince demands the return of Rebels, he demands a reſtoration of that ſubjection which they paid him before. God required a perfect obedience in the *firſt* Covenant; he requires not ſo much in the *ſecond*, ſo that for want of it a Creature ſhall be caſt off; But a ſincere obedience is required, tho not in degree perfect. *Adam* had a fundamental power in him, to perform that obedience which is required in Faith and Repentance, the Two great parts of Regeneration. Faith is nothing but an embracing, and accepting of Chriſt the Mediator. *Adam* had a power of believing and accepting Chriſt for his Head, had he been propoſed to him in Paradiſe, as the Mediator of conſiſtency and confirmation, and the *Vinculum* of holding him for ever cloſe to God. Had not *Adam* a power to accept him under this Notion, as well as the good Angels have accepted him for their head, and worſhip him as Mediator; that is, pay him an obedience as Mediator, when he comes into the World? *Heb.* 1. 6. Had he not a fundamental power to grieve, tho ſince Sin was extraneous to a ſtate of Innocency, he could not have exerciſed that grief for himſelf, Repentance being extraneous to obedience, and unmeet for him in a ſinleſs ſtate? Suppoſe God had commanded him to grieve for the ſins of the fallen Angels, *Adam* having this Paſſion in his Nature, might have done it: He might have known what ſin was in them, and might have grieved for the diſhonour of God by them; even as our Saviour did *grieve for the ſins of others*, Mark 3. 5. who knew no ſin himſelf: And in grieving for his own ſin, there was only a change of the Object.

6. 'Tis yet more reaſonable if we conſider, That *every natural man thinks he hath a power to renew himſelf, and turn to God when he will.* Practically tho not all of them notionally. What reaſon then hath Man to quarrel with God, and accuſe him of demanding that which he thinks he can give to God, and will not at preſent, but take his own time to do it, when he ſees it fit? This practical Opinion runs in the Veins of every natural Man, under the Goſpel, as well as in the *Heathens*, which appears by the general wilful delays of Men about their eternal concerns, by their vows and reſolutions upon the blows of Conſcience of reforming their lives, and becoming new Men, without having recourſe to the Grace of God, or taking any notice of him in their reſolves. This, I think, is a clear caſe. *Yet a little more ſleep*, ſaith a man, that thinks he can riſe time enough when he will, and diſpatch his buſineſs in a moment, *Prov.* 6. 10. With what face can man accuſe God of not giving him power, when he thinks he hath power enough himſelf? Or be angry with God for demanding his Debt, when he thinks himſelf in a ſolvent condition? No man will blame another for requiring that of his Servant, which his Servant boaſts he hath power in himſelf to do. The *Iſraelites* thought ſo when they ſaid, *Exod.* 24. 3. *All the words which the Lord hath ſaid, we will do*; without any applications to the Grace of God to enable them. All men are like *Iſrael* in this; only the Regenerate are moſt ſenſible of their own impotence, and ſcarce any man elſe.

7. From all this it follows, That *God is not bound to give Grace to any, and where he doth beſtow it, 'tis an act of his Soveraign pleaſure.* If God hath given man power, and never took it away, but it was caſt away by man, therefore Gods right is not prejudiced, but he may juſtly demand of man what once he gave him power to do, eſpecially ſince it is leſs than what man at firſt owed him; and when man thinks he hath power to pay him, it will evidently follow, That God is not bound to give any new power. If God were bound to give a new power to accept of the Goſpel, he were then unjuſt not to confer it, if he be not bound, it is of meer Grace that he beſtows it. God propoſeth pardon to all upon ſuch conditions, but he is not bound to give the condition to any: he commands all to renew their obedience to him, but he is not bound to renew any one perſon. He gives the command to turn, as a Law-giver and Governor; he gives the Grace to ſome to turn, as a Benefactor. 'Tis Grace therefore, not Debt. When God confers it, it is an act of his compaſſionate Mercy; when he denies it, 'tis an act of his juſt Soveraignty. He may, if he pleaſe, ſuffer all Nations to *walk in their own ways*, Acts 14. 16. Yet if he pleaſe to propoſe the means of Grace to any, the very knowledge of thoſe Myſteries of Heaven is a peculiar Gift, as well as the outward propoſal, *Matth.* 13. 11. *To you it is given to know the myſteries of the Kingdom of heaven, but to them it is not given.* If we improve Reaſon to the higheſt, God is not obliged to give us Grace, no more than if a Beaſt improved Senſe to the higheſt, he were bound to give him Reaſon. Tho if there could be a man found in any Age of the World, who did improve Reaſon to the utmoſt of his power, I would not doubt Gods giving him the addition of ſupernatural Grace, out of the largeneſs of his Bounty, tho ſtill there is no Obligation upon God, becauſe man doth no more than his duty.

And that God doth not give Grace to all to whom the means are offered, and yet doth command them to turn and promiſe to receive them,

(1.) *It doth not intrench upon his ſincerity in his propoſals.* * His propoſals are ſerious, tho he knows man will not receive them without an overpowering Grace: and tho he be reſolved not to give the aſſiſtance of his Grace to every one under thoſe means, but leave them to the liberty of their own Wills. The Goſpel is to be conſidered as a command ordering men to believe, or as a promiſe alluring men to be renewed, by repreſenting to them the happineſs of ſuch a ſtate. Conſider it as a command, God is ſerious in it, tho he reſolve not to give Grace to all to whom the Precepts comes; for under this conſideration of a command, 'tis a declaration of mans Duty, and a demonſtration of Gods Soveraign Authority. Doth Gods reſolution of not giving Grace weaken the obligation of man to his duty, or diminiſh Gods Authority, or give ground to man to charge him with inſincerity? Conſider it as a Promiſe, doth it hinder Gods ſeriouſneſs in it, if he reſolve not to give the condition of it to all? 'Tis ſufficient to ſhew Gods ſeriouſneſs in it, to declare, that if men will be Regenerate, it will be very pleaſing to him: that he will make good to them what he hath promiſed: that if they be renewed, he will make good every tittle of the Promiſe to them; and if they will ſeek, and ask, and knock, he will not be wanting to them to aſſiſt them.

* *Amiraut. Ser. Sur. 2. Phil. 13. p. 79.*

(2.) *It doth not diſparage his Wiſdom to command that to man, which he knows man will not do without his Grace, and ſo make Promiſes to man upon the doing it.* If man indeed had not a faculty naturally fitted for the Object, it might intrench upon Gods Wiſdom, to make Commands and Promiſes to ſuch a Creature, as it would be to command a Beaſt to ſpeak. * But man hath a faculty to Underſtand and Will, which makes him a man; and there is a diſpoſition in the Underſtanding and Will, which conſiſts in an inclination determined to good or evil, which makes us not to be men, but good or bad men, whereby we are diſtinguiſhed from one another, as by Reaſon and Will we are from Plants and Beaſts: now the Commands and Exhortations are ſuitable to our Nature, and reſpect not our Reaſon as good or bad, but ſimply as Reaſon: Theſe Commands preſuppoſe in us a faculty of Underſtanding and Will, and a ſuitableneſs between the command and the faculty of a reaſonable Creature. This is the reaſon why God hath given to us his Law and Goſpel, his Commands, not becauſe we are good or bad men, but becauſe we are men endued with Reaſon, which other Creatures want, and therefore are not capable of Government by a Command. Our Bleſſed Lord and Saviour did not Exhort Infants, tho he Bleſſed them, becauſe they were not arrived to the Uſe of Reaſon; yet he exhorted the *Jews*, many of whoſe Wills he knew were not determined to good, and whom he told, That they would die in their ſins. And tho God had told them, *Jer.* 13. That they could no more change themſelves, than an *Ethiopian* could his skin; yet he Expoſtulates with them why they *would not be made clean*, Verſe 27. *O Jeruſalem, wilt thou not be made clean? When ſhall it once be?* Becauſe tho they had an ill diſpoſition in their judgment, yet their judgment remained, whereby to deſcern of Exhortations if they would. To preſent a conſort of Muſick to a deaf man that cannot hear the greateſt ſound, were abſurd, becauſe ſounds are the Object of Hearing; but Commands and Exhortations are the Objects not of this or that good conſtitution of Reaſon, but of Reaſon it ſelf.

* *Amirant. Ser. ſur. 2. Phil. 13. p. 383.*

(3.) *Neither doth it diſagree with his Juſtice.* 'Tis ſo far from being unjuſt for God to demand what Men are obliged to do, tho he know they will not do it, that God would be unjuſt to himſelf if he did not demand it, if he let men trample upon his rights without demanding reſtitution of them. If a Prince ſets forth Edicts to Rebels to return, and promiſe them pardon upon their returning, tho he knows they are Rebelliouſly bent, that they will not entertain a thought of coming again under his Scepter, but will ſtill be in Arms, and draw down his wrath upon them; will not all interpret this to be an act of Clemency and Goodneſs in the Prince? Neither is God an accepter of perſons, becauſe he doth not give Grace unto all; for may he not do with his own as he pleaſe without injuſtice? Thoſe to whom we give Alms, have reaſon to thank us; thoſe to whom we give not an Alms, have no reaſon to complain: we have gratified the one, but we have done no wrong to the other. We are all by Nature criminals, deſerving death; ſhould God leave us in that deplorable eſtate wherein he found us, can we accuſe him of injuſtice? Thoſe that by Grace are fratcht out of the Pit, have reaſon to acknowledg it an admirable favour, as indeed it is: thoſe that are deſtitute of Grace, and by their own willful rejection left to ſink to the bottom cannot impute their unhappineſs to him: for he left them not without witneſs, he preſented them the Word, exhorted them to hearken to him; but inſtead of paying their duty, they fiercely rejected him, abhorred his Exhortations, and gave themſelves over to ſin and vice. If a Man proclaim by a Cryer, That ſuch that can bring ſuch a mark, ſhall receive ſuch an Alms: he ſends this private mark to ſome, they come and receive an Alms; had he not power to do what he pleaſed with his own, to ſend his diſtinguiſhing token to whom he pleaſed? What injuſtice is done to the other, to whom he ſends not this mark.

We have ſhewn that God may Command. Let us ſee why God doth Command, when he knows man hath no power to renew himſelf?

The firſt reaſon is,

1. *To make us ſenſible of our impotency.* The deſign of God is not to ſignify our power to perform it, but ſenſibly to affect us with our inability, that we may be the better prepared for a remedy. As the *Moral* Law was given with ſuch terrifying marks, to make men deſpair in themſelves; and the *Ceremonial* Law annext to it, to give ſome glimps of a Mediator, in whom they might have ſtrength. And therefore when the *Iſraelites* were ſo affected, *Deut.* 18. 16, 17, 18. as to deſire *not to hear the voice of the Lord* in that manner, not to ſee that great fire any more which attended the Law, that they might not die: he commends them for it, *Ver.* 17. *they have well ſpoken that which they have ſpoken.* God is highly pleaſed with this ſenſe of their own inability to anſwer the terms of the firſt Covenant, ſince it makes them fly for help and ſupply to the Prophet of the ſecond Covenant. * The *Cabaliſts* therefore ſay, That the Law was given to take away the Venom of the Serpent; that is, not that we ſhould fulfil the Law, but that we might learn how far we were ſwerved from the duty we owed to God, and how unable to gain the happineſs we had loſt. A conceit of ſelf-ſufficiency ſecretly lurks in every one of us: we ſhould think our ſelves gods to our ſelves, if we ſaw not the Picture of our own weakneſs in the ſpirituality of the command. Therefore tho we cannot our ſelves perform this command of Regeneration, 'tis neceſſary it ſhould be directed to us, to make us abject in our eyes, and ſtrip us of all confidence in the fleſh, which is the firſt ſtep toward a being endued with the Spirit; to make us hang down our proud Plumes, and ſink into that deſpair in our ſelves, which is neceſſary to the ſuperſtructure of a ſaving Faith. 'Tis neceſſary the Law ſhould be commanded to make ſin appear exceeding ſinful, to give us a true proſpect of our ſelves in the Glaſs of the command: the rectitude of it, ſhews us our crookedneſs; the holineſs of it, our impurity; the juſtice of it, our unrighteouſneſs; the goodneſs of it, our wickedneſs; and the ſpirituality of it, our carnality and fleſhlineſs. God doth not command us (tho we have no power) to upbraid and triumph over us, but to lay us low, and humble us.

* *Morn. de Religio. Chriſtian. cap. 31. p. 350, 361.*

2. *To make us ſenſible of the Grace of God, and urge us to have recourſe to it.* 'Tis neceſſary that man ſhould underſtand the perfection of Divine Righteouſneſs, and what the condition of man was before the fall, that thereby we may underſtand the neceſſity of the remedy, and be more willing to come under Gods Wing, than *Adam* was to keep under it; but without a ſenſe of his own weakneſs man would never come near to God. God commands us, not that he expects we ſhould renew our ſelves, for he knows we cannot; but that being acquainted with our own feeble frame, we ſhould implore his Grace to turn us, and have recourſe to him, who delights to be ſought unto and depended upon by his Creature. That this command of renewing our ſelves, and returning to our due obedience is given to this end, is evident by the promiſe of the Goſpel, which did accompany the command

mand, both to encourage and direct men where to find assistance for the performance of what the *first* Covenant exacts, and the *second* accepts. Therefore with the commands of the Law, there is the promise of a great Prophet to teach them, an ordaining Typical Sacrifices to relieve them; and the Gospel under the mask of the Ceremonial Law attended the fiery and impossible commands of the Moral. God might have exacted his right without making any Promise, it had been *summum jus*; but God exacts not his right now, but with a Promise, where there is *jus* in one, and *remissio juris* in the other. And very frequently in the Scripture, where the command is given to shew us our duty, yet a Promise is joyned to it, to shew that tho Obedience be our duty, yet Sanctification is Gods Work, as *Lev.* 20. 8. *Ye shall keep my statutes and do them*: Whereupon it immediately follows, *I am the Lord which sanctify you.* The Precept is to acquaint us with our duty; the Promise, to acquaint us with the sight of a Gracious ability: the Precept minds us of our Debt, the Promise minds us of the means to pay it: what is required in the Precept, is encouraged in the Promise. Every Precept, being a part of the Law, is to *shut us up* to Faith, and to *bring us to Christ*, Gal. 3. 23, 24. God makes us amends; that as he requires of us what we lost by anothers fault, he hath provided us a remedy by anothers Righteousness, which we never performed; and by his own Spirit, which we never purchased, if we will but seek it. If God did work it in us without commanding us to work it our selves we could not have a foundation to make such sensible acknowledgments of his Grace and Omnipotent Kindness. 'Tis our work as a due Debt; 'tis Gods Work as a fruit of his Grace, *Isa.* 26. 12. *Thou hast wrought all our works in us.* The Promise therefore of a New Heart, and a New Spirit, is made indefinitely, none are named in it, nor any excluded that will but seek it. And supposing they are Predictions rather than Promises, yet they run in the Nature of a Promise: they are to be pleaded, for *God will be enquired after concerning them*; and the fulfilling of them to the Soul is as pleadable, as the fulfilling other Propheſies to the Church; the grounds of the plea are the same in both, the Truth of God, *Ezek.* 36. 37. *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them*: Which may reasonably be concluded to respect the whole Antecedent Promising-Discourse of God.

3. *These Commands and Exhortations are of use to clear the Justice of God upon obstinate sinners.* God is a Judge, and judges by Law; Commands therefore are necessary, because a rational Creature is only governable by Law. If God were not a Law-giver, he could not be a Judge, his Judicial proceedings depend upon his Legislative power. Men being to be judged by their Works, must have some Law as the rule of those Works; and his Law is no more than the first Law in innocency; that is to return to Obedience and Righteousness: These Commands and Exhortations are the Whips and Scourges of perverse Consciences, whereby they are galled while they obey not the motions of them, and render them inexcusable, and unworthy of Mercy, in despising the conditions God requires of them, and make the case of *Sodom, more tolerable in the day of Judgment*, than the condition of such men, *Matth.* 11. 24. We are apt to bring an unreasonable charge against God of cruelty and injustice, as tho his punishments did not consist with Righteousness; God therefore shews us our duty, and demands it of us, and 'tis confest by us to be our duty; man is therefore deservedly punished, because he doth wilfully cherish the Old Nature in him, the fountain of all sin: he hath the Truth, and he holds it in possession, but in unrighteousness; therefore the wrath of God is *justly revealed from heaven* against that unrighteousness of his, *Rom.* 1. 18. * God calls sinners, tho he knows they will not renew themselves, as men send Servants to demand the possession of a piece of Ground, tho they know it will not be delivered to them; but they do it, that they may more conveniently bring their Action against such a person that will not surrender: So upon Gods command to men to be renewed, his Justice is more apparent upon their refusal. As he sent *Moses* to *Pharaoh*, tho he knew before, that *Pharaoh* would not hearken unto him. * This punishment is only accidental to the Gospel, it becomes the savour of death, *per accidens*, because of the unbelief of those that reject it: the Gospel is designed for the Salvation of men, not for their Condemnation. If the corruption of man produceth condemnation to himself, must God abstain from doing good to the World? There is not a man but abuseth the Light of the Sun which shines upon him, and the Mercies God gives him, and thereby brings wrath upon himself; and God knows they will do so; would we have God therefore to put out the light of the Sun, and divest the Earth of its fruitfulness? Shall God lay aside his right of commanding, and take away the preaching of the Gospel, and so excellent a thing as the happy revelation of his Gracious Promises and Exhortations, because many men by their wilfulness bring the just wrath of God upon them for their refusal? Will any man accuse our Blessed Lord and Saviour, when he comes to Judgment, that he did them wrong to come and die for Mankind, and cause the news and ends of his death to be published and exhort sinners thereupon to believe in him? Surely mens Consciences shall be full of convictions of their own wilfulness, and the equity of Gods Justice thereupon.

* *Cartwrights* Harmo. in *Joh.* 6. 43.

* *Amirant.* Ser. sur. 2. *Phil.* p. 90.

4. *The Commands and Exhortations are of use to bring men to God, according to the Nature of rational Creatures, and also to keep them with God.* Man not having lost his Reason, tho he hath lost his rectitude, cannot be drawn to God in a rational way, but by Cords proper to man: for he is a Creature governable only by Laws, and therefore must have Laws suited to his Nature; and Commands and Exhortations are so: for the weakness brought upon men to answer them is by their own defection. * God doth not bring men to him by instinct, as he brought the Beasts to *Adam*, or the Creatures into *Noah*'s Ark: such a Conversion would not be reasonable, nor spiritual, nor agreeable to God, no more than the Obedience of the Beasts to *Noah*. God therefore draws men by Commands, and Promises, and Exhortations thereupon convenient to the Nature of man, accommodated to the rational capacity of the Creature: for man being created after the Image of God, ought to be conducted and governed after another manner than other Creatures. The Grace of God therefore Working suitably to the Nature of man, cannot be conceived by us in any other way than in this of Commands and Exhortations. And when men are renewed, the Commands for perfect Regeneration are still incumbent upon them, (tho they cannot attain it in this life) to stir up their hearts to an exercise of that Gracious ability they have to walk in the ways of Holiness, and to that end to a reliance on the Grace of God. The Promises are given to them to inflame them to a love of Holiness, and to shew them where their chief strength lies: this appears plainly to be the intent of the Spirit of God in that Command and Promise, *Phil.* 2. 12, 13. *work out your own salvation. For it is God that works in you to will and to do.* He writes to those already Regenerate: Work out your Salvation, use your gracious power, and be encouraged by the assistance God gives

* *Goulart* of Providence. *pag.* 172, 173, 174.

gives you. Uſe your own power as if there were no Grace to help you in the performance; depend upon the Grace of God which works in you both to will and to do, as if you had no power at all of any motion in our ſelves.

So that to ſum up the whole of this latter Diſcourſe, the impotence of man doth not excuſe him.

1. *Becauſe the Commands of the Goſpel are not difficult in themſelves to be believed and obeyed.* If we were commanded things that were impoſſible in their own Nature, as to ſhoot an Arrow as high as the Sun, or leap up to the top of the higheſt Mountain at one ſtart; the very command carries its excuſe with it, in the impoſſibility of the thing enjoyned: but the Precept of Regeneration, and reſtoring to Righteouſneſs, is eaſy to be comprehended, 'tis backt with clear and manifeſt reaſon, and propoſed with a promiſe of happineſs, which is very ſuitable to the Natural Appetite of our Soul. To command a thing ſimply impoſſible, is not congruous to the Wiſdom, Holineſs and Righteouſneſs of God: It would not be Juſtice but Cruelty: no wiſe man will invite another by any promiſes to do that which is ſimply impoſſible; no juſt Judge will puniſh a man for not obſerving ſuch a Precept; no Righteous and Merciful perſon would impoſe ſuch a command: But theſe Commands of the Goſpel are not impoſſible in their own Nature, but in regard of our perverſity and contumacy. The Command of Righteouſneſs was poſſible when firſt given, and impoſſible ſince, by our own folly; impoſſible in our voluntary corrupted Nature, and by reaſon of our voluntarily cheriſhed corruption: the change is not in the Nature of the Law, but in the Nature of the Creature; and what is impoſſible to Nature, is poſſible to Grace; and Grace may be ſought for the performance of them.

2. *Becauſe we have a foundation in our Natures for ſuch Commands, therefore mans weakneſs doth not excuſe him.* It had been unjuſt for God to have commanded *Adam* in innocency to fly, and give him no Wings: this had been above *Adam*'s Natural power, he could not have done it, tho he would fain have obeyed God, becauſe his Nature was deſtitute of all force for ſuch a Command. It would be ſtrange if God ſhould invite the Trees or Beaſts to repent, becauſe they have no foundation in their Nature to entertain commands and invitations to Obedience and Repentance; for Trees have no Senſe, and Beaſts have no Reaſon to diſcern the difference between good and evil. If God did command a man that never had eyes, to contemplate the Sun, Man might wonder, ſince ſuch a man never had Organs for ſuch an action. But God addreſſeth himſelf to men that have Senſes open to Objects, and Underſtandings to know, and Wills to move, Affections to embrace Objects. Theſe Underſtandings are open to any thing but that which God doth command; their Wills can will any thing but that which God doth propoſe. The Command is proportioned to the Natural Faculty, and the Natural Faculty proportioned to the Excellency of the Command. We have Affections, as Love and Deſire. In the Command of loving God, and loving our Neighbour, there is only a change of the Object of our Affections required. The Faculties are not weak by Nature, but by the viciouſneſs of Nature which is of our own introduction. 'Tis ſtrange therefore, that we ſhould excuſe our ſelves, and pretend we are not to be blamed, becauſe God's Command is impoſſible to be obſerved, when the defect lies not in the want of a Natural Foundation, but in our own giving up our ſelves to the fleſh, and the love of it, and in a willful refuſal of appiying our Faculties to their proper Objects, when we can employ thoſe Faculties with all vehemence about thoſe things which have no commerce with the Goſpel.

3. *Becauſe the means God gives, are not ſimply inſufficient in themſelves.* God doth afford men Beams of light: He makes clear diſcoveries, as 'tis *Rom.* 1. 19. *He hath ſhewed it to them; 'tis manifeſt in them* *, He diſplays in their hearts ſome motions of his Spirit, produceth ſome Velleities. The ſtanding of the World under the cries of ſo many hideous ſins, is a daily Sermon of God's Kindneſs and Patience, in bearing up the Pillars of it, and is a ſtanding exhortation to Repentance, as *Rom.* 2. 4. *The forbearance, long-ſuffering, and goodneſs of God, leads to repentance.* The Object is intelligible: the *Word is near us, in our mouths, in our hearts:* 'tis apprehenſible in it ſelf, *Rom.* 10. 6, 7. The Revelation is as plain as the Surface of the *Heavens*, Pſal. 19. 1, 2, 3, applied to the preaching of the Goſpel, *Rom.* 10. 18. That Men are not renewed, and turned to God, is not for want of a ſufficient external Revelation, but from the hardneſs of the heart; not from any inſufficiency of the means, but the pravity and wickedneſs of the Soul, to whom thoſe means are offered. The Commands and Means of the Goſpel, are no more weak in themſelves, than the Law was; but weak through the Fleſh, by reaſon of the inherent corruption Man hath faſtened in himſelf, *Rom.* 8. 3. Would not the hundredth part of any Revelation of ſome wordly Object, connatural to Mans corrupt heart, be ſufficient in it ſelf to put him upon motion to it, and embraces of it? The inſufficiency doth not lie in the external Means: For the Goſpel is an act of Mercy and Grace; the Call is an act of Kindneſs: 'Tis clear to Man, that God offers; 'tis clear that God will accept, if Man will embrace his Counſel; and ſhall this be ſaid to be inſufficient, becauſe Man will reject it?

* ἐφανέρωσε.

4. Becauſe *this impotence in Man, is rather a Willfulneſs than a ſimple Weakneſs*, therefore Mans pretended Weakneſs doth not excuſe him from the Command. 'Tis not a Weakneſs ariſing from a neceſſity of Nature, but an Enmity of Will, whereby ſome other apparent good is beloved above God, and ſome Creature preferred before him. * There is a double impotence, *meræ infirmitatis*, which is a want of power in the hand, when there is a readineſs in the Will to perform; or *malignitatis*, which is ſeated in the Will and Affections; whereby tho a man hath a power to perform, yet he cannot becauſe he will not: He will abhor any return to God, and will not be whetted by his promiſe to any endeavour. A ſimple impotence deſerves pity; for it is a rational excuſe; but an obſtinate perverſity is ſo far from an excuſe, that it is an aggravation. The deeper the habit of Obſtinacy, the more inexcuſable the perſon. * What a ridiculous excuſe would this be, to ſay to God, (1.) That I ought not to be obliged to reſtore my ſelf to righteouſneſs, and obey the Command of the Goſpel, becauſe I am of ſo perverſe a Diſpoſition, that I will not obey, and will not be reſtored: Or, (2.) That God is bound to reſtore to him that Will to obey and renew himſelf; otherwiſe he is guilty of no Crime: The firſt would be ridiculous, and both impious. What hinders any man from being regenerate under the call of the Goſpel, but a Moral Weakneſs, which conſiſts in an imperious inclination to evil, and a rooted indiſpoſition in corrupt Reaſon and Will, to believe and repent? And here the Scripture lays it, upon the hardneſs of the heart, *Rom.* 2. 5. and a rebellious walking after our own thoughts, *Iſa.* 65. 2. *I have ſpread out my hands all the day unto a rebellious people, which walk in a way that was not good, after their own thoughts.* We are impotent and cannot, becauſe we are rebellious and will not. For ſince man hath an Underſtanding capable to weigh Arguments on both ſides, and ſee the advantage of the good propoſed, and the diſadvantage

* *Trigland* de grat. p. 303.

* *Trigland* de grat. p. 303.

vantage of the evil tempting, if he doth the evil, and refuſes the good, is not the fault clearly in his Will? And when by a cuſtom in ſin, we ripen the power of our evil habits, we contrāct an impoſſibility of doing the good required, and caſting out the evil forbidden; this doth in no ſort excuſe us, becauſe it is an inability contracted by our ſelves.

* *Quando vitium conſuetudine & progreſſu corroboratum velut naturaliter inolevit, a voluntate ſumpſit exordium, Aug. Civ. Dei, lib. 12. cap. 3.*

* God himſelf threatens puniſhment to the *Iſraelites*, when he confeſſeth, that they could not attain to Innocence, *Hoſea* 8. 5. *My anger is kindled againſt them; how long will it be e're they attain to innocence?* עד מתי לא יוכלו; *How long can they not? Purity* or *Innocence*: They had raiſed ſuch a habit in them, by *caſting off* voluntarily *the thing that is good*, ver. 3. that they could not diveſt themſelves of it; which was ſo far from excuſing them, that it ſharpened the anger of God againſt them.

5. This Weakneſs doth not excuſe from obedience to this Command, *becauſe God denies no man ſtrength to perform what he commands, if he ſeek it at his hands.* No Man can plead, that he would have been regenerate, and turned to God, and could not; for tho we have not power to renew our ſelves, yet God is ready to confer power upon us, if we ſeek it. Where did God ever deny any Man ſufficient ſtrength that did wait upon him in ſerious and humble ſupplications, and conſcientiouſly uſed the Means to procure it. A Man cannot indeed merit Grace, or diſpoſe himſelf for it: ſo that it muſt by a Natural Neceſſity come into his ſoul, as a form doth into matter upon diſpoſition to it. But if a Man will do what he can do, if he will put no Obſtacle to Grace by a courſe of ſin, would not God out of his infinite bounty to his Creatures, and out of that general love whereby he would have all men ſaved, and come to the knowledg of the Truth, give him ſpecial Grace? Hath not our Saviour made a promiſe in his firſt Sermon to the Multitude, that God will *give good things to them that ask him*, with a *much more* than Men give good gifts to their Children, *Matt.* 7. 11. They were not only his Diſciples he preached that *Sermon* to, but the Multitude, comparing it with *Matth.* 5. 1. and *Matth.* 7. 28. Hath not God declared, *that he delights not in the death of a ſinner*, Ezek. 33. 11. and doth he not out of his Infinite Goodneſs, condeſcend to beſeech us to be reconciled to him? Will not the ſame Infinite Goodneſs bow it ſelf down to form a New Image in them that uſe the means to be reconciled and conformed to him, as much as they can? Has not our Bleſſed Saviour already given a Teſtimony of his Affection to ſuch endeavours, in *loving the young man* for his outward obſervation of the Law, *Mark* 10. 21. who wanted but one thing only to paſs him into a gracious ſtate, a refuſal whereof barred him of it? And ſhall not he have a choicer Affection to thoſe that ſtrive to obſerve the Rules he hath left in his Goſpel? Will he not be pleaſed with ſuch motions in his Creatures towards their own happineſs? Will he not further that wherein he delights? Think not therefore to juſtifie your ſelves at the Bar of God for your ſloth, becauſe you are too weak to renew your ſelves. It will not help you then. The *Queſtion* will then be askt, *Did you ever ſeriouſly beg it, as for your lives?* Did God ever deſert you when you would fight againſt ſin, when you ſet your ſelves ſeriouſly and dependently on him for Grace? God gives us Talents, but by our ſloth we imbezel them. 'Tis upon that ſcore Chriſt lays it, *Matth.* 25. 26. *Thou wicked and ſlothful Servant*; God hath not Promiſed to furniſh you with more Talents, when you improve not the Talents you have already; non-improvement of them cuts off all Pleas men may make againſt God upon the account of their impotence. As there never was a renewed man, but acknowledged his Regeneration as a fruit of Gods grace: ſo there was never any man that could ſay, He did uſe his greateſt induſtry in Trading with the Talents God intruſted him with, and God refuſed him the ſupply of his ſpecial grace. If you have not a new heart and a heart of fleſh, ask your own hearts, whether ever you did ſeriouſly enquire of God to do it for you? God never fails them that diligently ſeek him:

For the Uſe of this:

1. *For Information.*

1. *See the ſtrange miſery of Man by his Fall.* We cannot be the Authors of ſtrength to our own ſouls, ſince we are deſpoiled of that vital Principle, which conſtituted us ſpiritually living in the firſt Creation. How are we ſunk many degrees below other Creatures, who alway have, and ſtill do anſwer the ends of their Creation; when we, wretched we, have loſt both the will and power to anſwer the end of ours? We can underſtand, will, move, but not as man in innocency could. In our ſelves we are nothing, we have nothing, can bring forth nothing Spiritually good and acceptable to God; a meer compoſition of enmity to good, and propenſity to evil, of weakneſs and wickedneſs, of Hell and Death. A fardle of impudence and conceitedneſs, perverſity and inability, every way miſerable, unleſs infinite compaſſion relieve us: we have no more freedom than a chain'd Gally-ſlave, till Chriſt Redeem us; no more ſtrength than a putrified Carcaſe, till Chriſt raiſe us. An unlamented hardneſs, an unregarded obſtinacy, an inſenſible Palſie ſpread over every part, a dreadful *cannot*, and *will* not, triumphing in the whole Soul. The heart turned into pleaſure with its own wounds and chains, is an amazing miſery both to good men and Angels, becauſe it is ſo great, and yet unbewailed. To ſee a man endued with a Soul ſo rare, even with its crack, that the Heathens thought it to be a Particle of God, an Underſtanding that can peer into Heaven, *fathom* the Earth by contemplative inquiſitions, yet cannot ſtrike up a ſpark of enlightened reaſon about everlaſting happineſs; that that Reaſon which underſtands a Worldly intereſt, ſhould be ſo blind, ſo weak, about a Heavenly Bliſs! A ſhort ſighted mind, that cannot caſt a look ſo high as to Spiritual things, nor riſe up in one Holy thought without the grace of God: a perverſe Will, that cannot commiſſion one Spiritual deſire: A weak Arm, that cannot ſtrengthen it ſelf to graſp and hold one ſpiritual Gift; a dry Wilderneſs that cannot iſſue out a tear, till God open the Fountain of the great deep of grace to flow in upon it: A hard heart that relents not under afflictions on Earth, nor could under the flames of Hell without grace! What a woful thing is it to be miſerable, and have no ſtrength to be happy! to look into a Law, and behold it wholly ſpiritual, and to reflect upon our Souls, and behold them wholly *carnal*! Rom 7. 14. to find a command of Regeneration in the judgment of our own Conſciences, juſt for God to impoſe, good for us to receive, and an utter inability to ſquare our ſelves according to it!

2. *See the vaſt power of ſin.* * 'Tis this that hath caſt its infectious Roots ſo deep in our Souls, that it is impoſſible for us to pluck up this degenerate Plant. The firſt defection from God was of that Nature, that it did *per ſe*, of it ſelf, produce an inability in us, as ſickneſs doth in a Body, or diſjoynting a member doth weakneſs in a man: otherwiſe man, after he had ſinned, had been ſound in ſtrength, and had had a power to do good, till God by puniſhment had taken away that power, and inflicted a contrary weakneſs; which would be very abſurd to affirm. *Adam* threw off the Royal Robe of Righteouſneſs; and in all thoſe Ages which are run out ſince, man could not find by all the inquiries of Nature, how to put it on again without a ſupernatural ſtrength.

* *Trigland de grat. p.* 308.

This

This ſin that hath taken hold of us, keeps us down, that we cannot lift up our heads to Divine Knowledg, or reach out our hands to perform any Divine Precept; 'tis this has emptied us of our Treaſure, ſtript us of our ſtrength, made us as poor as *Job* upon the Dunghil, and as feeble as the Cripple at the Pool: and which is worſe than this, hath not only deprived us of our health and ſtrength to cure our ſelves, but of our Will to be healed by another: and poſſeſt us with ſuch a phrenzy, that we are friends to our Madneſs, and Enemies to thoſe that would deliver us from it; we are all poſſeſſed with a *Legion* of Devils, that makes us cry out againſt Chriſt, before we be turned to him, *Mark* 5. 7. 'Tis this firſt Poyſon diffuſing it ſelf in the heart of *Adam*, has made us all by Nature a generation of Vipers, and infected our very Tongues, that we cannot, being evil, ſpeak that which is good; that is, perfectly and ſpiritually good, as 'tis *Matth.* 12. 34. *O generation of vipers, how can you, being evil, ſpeak good things?* And Poyſoned our Souls at the very root, that not one Grape of grace can grow upon the Thorn of Nature: All the Coin of our actions bears the impreſſion of the *evil treaſure* in our hearts, *Luke* 6. 43, 44, 45.

3. *We may from hence ſee the groundleſneſs of any conceits ariſing in us, of the power and freedom of our own Wills to any thing Spiritually good.* This conceit reigns in moſt mens hearts Naturally: 'tis a Legacy left to our Natures by the Will of *Adam*: the not ſubmitting our Wills to the Will of God, in a way of humble waiting upon him, is the ſource of the miſery of Mankind; ſuch imaginations will creep up into our hearts, that our Underſtandings can aſpire to all knowledg, our Wills ſpring up in Grace as Naturally as a clear Fountain in pure Waters. The cauſe of ſuch conceits, is the ignorance both of the depth and largeneſs of the wound Original Sin hath made in all our faculties. *Paul*, while a *Phariſee*, without queſtion, was of this mind, and cried up the liberty of the Will, as much as he cried down the Truth of the Chriſtian Religion: *he was alive without the law once*, Rom. 7. 9. But when he takes out the Leſſon of the *ſinfulneſs* of Natural concupiſcence, *Rom.* 7. 7. the experience of his ſlavery, and being ſold under ſin, grew up with the notion of the extent of Original corruption, and he found himſelf a meer dead man, as may be obſerved in ſeveral paſſages in *Rom.* 7. Every man is born with this conceit, ſince we find the only peculiar Nation God had in the World aſſerting it, in the whole body of them, in the Face of God, *Exod.* 24. 3. When *Moſes* told them all the Words and Judgments of the Lord, all the People anſwered with one voice, *All the words which the Lord hath ſaid, will we do.* And *Verſe* 7. *All that the Lord hath ſaid, will we do, and be obedient.* Not one man among them duly ſenſible of Natural ſlavery, nor making any Application to God for grace to keep them: but as confident of the ſtrength of their mutable Wills, as if they had as much power as the firſt Man in innocence: this vain confidence hath its bitter Root in the imagination of all *Iſrael*; and that it may not appear to be a ſudden and raſh Paſſion, they aſſert it again more ſolemnly upon ſecond thoughts, *Verſe* 7. *All that the Lord hath ſaid, will we do, and be obedient.*

(1.) *'Tis a high piece of pride.* To boaſt of a great Eſtate, when a man hath not a Farthing in his Purſe, is very ridiculous; or for a Slave to brag of Liberty with his Chains upon his Hands and Feet. What a vain ſelf-reflection is it, when we are bound Naturally in our ſins, as a Slave in his Shackles, with *Satans* padlock upon us, till the *Son make us free indeed?* John 8. 36. 'Tis the very Moth of Pride which eat out the beauty of *Adam*'s garment; who whilſt he would ſtand upon his own bottom, laid the ſcene of his own ruin: he affected to be his own conductor, and proved his own cut-throat; and aſpiring to an independency on God, fell down into the Dungeon of ſlavery to, and dependency upon Satan. 'Tis a Pride like that of *Adam*'s; an invaſion of God's Property; an Affecting to be that by our ſelves, which we can only be by Chriſt. 'Tis an Arrogance like that of the *Babel*-Builders, to think by this ſlime of Nature, to raiſe up a Spiritual Building as high as Heaven. We ſin over again, more formally, the ſin of *Adam*, by affecting an equality with God.

(2.) *'Tis a diſparagement to God.* 'Tis an unqueſtionable Idolatry, and never yet practiſed, to ſet up any Creature as the Author of the temporal good of the whole World. Is it not more, to ſet up many thouſands of free-Wills, as the Authors of the Spiritual good of the Creature, to make every man's Will an Idol? Is the robbing God of the glory of his grace leſs criminal than the diveſting him of the glory of his outward Work? Or are the Works of grace in the Soul more inconſiderable than thoſe of Nature? It diſparageth God's grace: it makes his grace ſubſequent, not preventing: it makes the higheſt Spiritual Work to be the ſeed of man, not the ſeed of God. If this conceit takes place in your Hearts, God is like to be without much praiſe from his Creature. *Peter* will be no more beholden to God than *Judas*, *Paul*, no more than *Simon Magus*; both had the outward revelation, and ſo both owe a praiſe to God; but what further Debt of praiſe did *Paul* owe to God, if his Regeneration ſprang forth into being by the power of his own Will, without any further contribution from God than an objective propoſal? It takes off the Crown of glory from the Head of Chriſt; for tho it will be acknowledged, that he bruiſed the head of the common Serpent by the Power of his Death, yet the deſtruction of the works of the Serpent in our hearts, which is our immediate happineſs, was wrought by the ſeed of free-will. It would be ſtrange that the Apoſtle *Paul* ſhould be ſo over ſeen, to give ſuch praiſe to the grace of God manifeſted to him, if he had not been particularly beholden to that for the turning of his heart. By this God is beholden much to the Creatures Will, in being a great cauſe of keeping up the intereſt of God in the World, which had no footing, notwithſtanding his Revelation, without the compliance of mans Will, untouched by any ſupernatural grace. Such a conceit of mans power ſeems to envy God the glory of his whole grace. And ſuch a bitter Root of this, I doubt, may be one ſecret cauſe that we are ſo Heart-tied and Tongue-tied in the praiſes of God for his grace.

(3.) *It takes away a great part of the Glory of the Spirit's Work in the World.* Was his convincing the World of Sin and Righteouſneſs, only external by the objective propoſals of the World, and fitting the *Apoſtles* for the propagation of that convictive revelation? Was he to ſtand only as a ſpectator, to behold which way the motion of free-Will would caſt the ballance? Is he to preſerve Grace in the heart? And is there not more need of his Creating it there, than preſerving it after? Is there more danger of the Devils quenching the flame kindled in the Soul, than there was of its firſt touch upon the heart? Is the Spirit of grace only to propoſe it, not to work it? The Spirit makes no verbal propoſal of it, that is by man; if an inward propoſal barely by applying it to the Underſtanding, has not man as much power to do that, as to work it in his Will? How can it be a Well of Water ſpringing up to Eternal Life, if it works nothing efficaciouſly upon the heart? This ſecret pride and conceit in the heart, may be a cauſe, we make ſo

few

few Applications to the Spirit of God, taking little notice of him in our attempts.

(4.) *It puts a bar to all Evangelical Duties.* It makes us cleave to our ſelves rather than to God, and preſume upon our own ſtrength, rather than rely upon his. The Heathens (as *Seneca*) aſſerted, That it was a ſilly thing for a man to deſire that of Heaven, which he had power to do without it. Why ſhould we go to him for renewing grace, when it is in our own power to renew our ſelves? May it not be ſaid to us, as it was in another caſe, *Why trouble you the Maſter?* As long as we think we can ſpin a Righteouſneſs out of our own Bowels, we will never go to Chriſt for a robe of his Weaving, tho never ſo Rich: And while we think we can rear a ſtately Spiritual building by our own skill, we ſhall never deſire the Art of another Work-man. Our Saviour would have nothing to do with his fulneſs, if we ſtood in no need of it: and what need had we of it, if we could diſpatch this great buſineſs of Grace our ſelves? This ſecret imagination in the heart, is one cauſe of the neglect of Duties, eſpecially Prayer, or of a ſlightneſs and coldneſs in it.

(5.) *This conceit endangers a man's deſtruction, by incouraging a delay of uſing the means neceſſary to this Work in God's ordinary courſe.* What Senſualiſt would not delay uſing means for Repentance, who conceits he can repent when he will, and that to Will is in his own power? This makes men think they have a key to unlock Heaven at their pleaſure, and have the command of the Treaſuries of grace: and therefore are afraid to attend upon Evangelical means, for fear they ſhould be put upon ſerious reflections too ſoon. The common ſentiments of men are a ſad evidence of this: you ſhall hear many acknowledg their weakneſs in other things, but not in this: they cannot leave ſuch a courſe of ſin, they cannot pray with ſo much affection, yet their hearts are right, they can repent and believe when they will, that is in their own power; which makes them ſluggiſh and careleſs at the calls of God. But what a folly this is, let *Solomon* witneſs, who ſets the Fool's Cap upon ſuch confidence; *He that truſts in his own heart, is a fool,* Prov. 28. 26. 'tis to truſt in a Weathercock, that is mutable with every wind of temptation. To depend upon our Wills, is to depend upon the oldeſt and the moſt certain Bankrupt in the World, that broke as ſoon as it was ſet up, many Ages ſince, and never recovered it ſelf. Who told you, therefore, that you can melt the Stone within you at your pleaſure? that you can caſt the ſtrong man out of your wills without a ſtronger than he? But ſuppoſe the grounds were rational, and that you had a power to cure your ſelves: the conſequent is very irrational, for that cauſe to delay it; for what man in his wits would endure a wound or deformity many years, becauſe he can heal or beautify himſelf at his pleaſure in a moment? Take heed therefore of ſuch fancies of your own power to Regenerate your ſelves, and upon that account to neglect that which you have power to do: but imitate *Ephraim* with all ſpeed, notwithſtanding your cheating imaginations, and cry out, *Turn thou me, and I ſhall be turned,* Jer. 31. 18.

4. It informs us, *That Regeneration is not wrought meerly by Moral ſwaſion, or only by Exhortations:* then it would principally be the work of the Will of man. Our Saviour had a Will to preach to all in *Jeruſalem,* but he had not a Will to quicken all, *John* 5. 21. *the Son quickens whom he will,* ſo that it depended upon his inward Operation, not only upon his outward Exhortations. 'Tis true, there is a ſwaſion in the Ear by the Word, but the perſwaſion is in the heart by Grace: the ſwaſion in the Word may cauſe ſome rational reflections as a Moral cauſe, but no Spiritual motion towards God as a *Phyſical* cauſe. Men are not diſputed or exhorted, but created into Grace: the propoſal of a good by the Underſtanding is not alway embraced by the Will, unleſs it be a good ſuitable and connatural to thoſe habits in the Will; where, therefore, there is no ſuitable habit planted in the Will, rational reflections in the Mind and Conſcience are not like to prevail much.

(1.) *If it were only by ſwaſion and exhortation, the moſt Eloquent Preaching were like to do moſt good.* Whereas it never was God's method to found Converſion upon the words of *man's wiſdom,* tho *enticing* in themſelves, but upon the *demonſtration and power of the Spirit,* 1 Cor. 2. 4. The moſt Eloquent Preaching would then moſt fill the Goſpel-Nets. And the reports of that Rhetorical Prophet *Iſaiah,* would have been ſoon believed, which were not ſo, becauſe the *arm of the Lord was not alway revealed with them,* Iſa. 53. 1. If any words, as words, were like to have an edg to cut deep into the Soul, they muſt be the Words of our Saviour; ſince *never man* (even in the Judgment of ſome of his Enemies) *ſpake as he ſpake:* But tho his *lips were full of grace,* Pſal. 45. 2. moſt of his Hearers hearts were empty of it under his Miniſtry: not the Eloquence and preſſing Reaſons of Chriſt, nor the wrath of God revealed from Heaven can reclaim the heart of man, without the power of Grace. The *Phariſees* were prouder under Chriſt's melting Bowels, and the *Jews* harder under God's wrathful blows, *Iſa.* 1. 5. neither hearing nor feeling will prevail upon hardned Souls.

(2.) *What bare Exhortations can work upon a dead man?* Can a well-compoſed Oration, ſetting out all the advantages of Life and Health, raiſe a Dead Man, or cure a Diſeaſed Body? You may as well Exhort a blind man to behold the Sun, and prevail as much. No man ever yet imagined, that the ſtrowing a dead Body with Flowers, would raiſe it to Life; no more can the urging a man, Spiritually Dead, with Eloquent motives, ever make him to open his Eyes and ſtand upon his Feet. Did our Saviour come out of his Grave, or could he ever have done it by meer ſwaſion, without the *power of God* to raiſe him? *Eph.* 1. 19, 20. The working of *mighty power* is a title too high for the capacity of meer Moral Exhortations. A meer ſwaſion doth not confer a ſtrength, but ſuppoſe it in a man, for he is only perſwaded to uſe the power which he hath already.

(3.) *Doth not daily experience teſtify the contrary?* Have you never diſcourſed with ſome prophane looſe fellow, ſo preſſingly, that he ſeemed to be Planet-ſtruck at every reaſoning, ſhaken out of his excuſes for his ſinful courſe, yet not ſhaken out of his ſin: that you might as ſoon have perſwaded the Tide at full Sea to retreat, or a Lyon to change his Nature, as have overcome him by all your Arguments? Have you not ſeen many at a ſtand in ſin by the force of ſome convincing Reaſons, return again to their vomit? Have they not many tears at command in any thing that concerns themſelves, the loſs of ſome Eſtate, or ſome dear Friend; but in the things of God, in his diſhonours, as dry as the parched Earth? That you may almoſt as ſoon extract Water out of a Rock, as repentance for ſin out of their ſtony hearts. So that it is not the faint breath of man, or the rational conſiderations of the mind, are able to do this work, without the mighty pleadings and powerful Operations of that great *Paraclet,* or Advocate, the Spirit, to alter the temper of the Soul.

(4.) *There is no likelihood that any man in the World would be renewed, if it were only by Moral ſwaſion.*

Satan's

Satan's Logick would be ſtronger than God's; his Arguments would more ſuit our imagined intereſt, and our real enmity againſt God: his perſwaſions would find more kindred in the principles of our minds, and habits of our Wills to take fire by him, than the ſwaſory allurements of God, which will meet with nothing in our hearts but contrariety to them. The deceitfulneſs of ſin within us, and the ſubtilty of Satan without us, both being active as well as perſwading adverſaries, would fix us in our Rebellion, without a contrary power, as well active as exhortative: and God would do no more towards our reſtoration, than *Satan* doth towards our deſtruction, ſince the Devil can only propoſe to us, not by any Phyſical touch incline our Wills. We are wholly inclined to him in our own Natures, in love with the Knife that cuts our throats, and too fond of our Shackles ever to knock them off. The Will is ſo enamoured with its corrupt habit, that were this work left barely to ſelf-will, and no other power employed in it than exhortative, not one perſon were ever likely to come in to God.

Parken's, Theſ. Ameſ. contra Grevine.

(5.) *If it were wrought by ſwaſion, the Will would have the whole praiſe of the Work.* For ſwaſion or exhortation is nothing elſe, but the propoſing Arguments to the underſtanding; but the motion according to thoſe Arguments is wholly from the Will, which hath a power to receive them or refuſe them. God indeed would be the firſt Speaker, but not the firſt Agent: God would be only the aſſiſting cauſe, as all Moral cauſes are; he would only aſſiſt the motion of the Will, not cauſe it. The motion of the Will is a Phyſical act: if then the Phyſical act be from the Will, and God only the Moral cauſe the Will will be the greateſt ſharer in the Work; for Moral cauſes are in vain, without a Phyſical effect in thoſe things they work Morally upon: As all the reaſoning of one man with another will be to little purpoſe, if there be not a Phyſical motion of the Will of that perſon to comply with the others reaſonings. If therefore the reaſoning part be only from God, and Phyſical motion from man: the moſt debauched wretch, under the preaching of the Goſpel, is as much beholden to God, as the higheſt Believer, who had both the ſame Swaſions and Exhortations: for tho the ſwaſion was from God, the perſwaſion was from their own Wills: God only made the Revelation, and was afterwards a ſpectator, not an actor.

(5.) Information: *We may draw a concluſion hence, whereby to judg of the truth of Doctrines. Man cannot renew himſelf.* Whatſoever Doctrine doth depreſs and humble man, and advance the Glory of God, is true, it anſwers the main deſign of the Goſpel, which all centers in this, That man is to be laid low, and God to be exalted, as the chief cauſe. It pulls man from his own bottom, and transfers all the glory man would challenge, into the hands of God; it lays man in the duſt at Gods-footſtool. That Doctrine which croſſes the main deſign of the Goſpel, and encourageth pride in man, is not a ſpark from Heaven: *no fleſh muſt glory in Gods preſence*, 1 Cor. 1. 29. The Doctrine of juſtification by Works, is thrown down by the *Apoſtle* with this very Argument, as a thunderbolt, *Rom.* 3. 27. *Where is boaſting then? Tis excluded by faith*; that is, by the Doctrine of the Goſpel; boaſting would be introduced by aſcribing Regeneration to Nature, as much as it is excluded by denying Juſtification by Works: the Doctrine of the Goſpel would contradict it ſelf, to uſher in boaſting with one hand, whilſt it thruſt it out with the other. Our Saviour gave this rule long ago, that the glorifying God is the evidence of truth in *perſons*; *he that ſeeks his glory that ſent him, the ſame is true*, John 7. 18. By the ſame reaſon alſo in *things* and *doctrines*; and indeed Chriſt ſpeaks it in relation to his Doctrine, as appears, *ver.* 16, 17. All truth gives God the preheminence in all gracious Works: the firſt Creation, the progreſs and top-ſtone are the works of this great *Bezaliel*, this mighty Artificer, both the firſt draught and the laſt line. To confound Nature and Grace together, is to joyn the Creature in commiſſion with God, and make them co-heirs in the Glory which is only due to the only Wiſe and Almighty Creator.

Uſe 2. Is for *Exhortation.* 1. *To the Regenerate.* If this Doctrine be true,

1. Then, *Aſcribe nothing to fleſh.* (1.) *Not to your ſelves.* No more praiſe is due to us, than to Gold for being melted by the fire, and wrought by the Workman into a Veſſel of honour: 'tis due to the skill of the Artificer, not to the Veſſel it ſelf. When the reparation of humane Nature was to be wrought by the Goſpel; when the crooked ſhould be made ſtrait, and the rough-places plain, then ſhould fleſh be as graſs, when the *ſpirit of the Lord ſhall blow upon it*, yea, the People, thoſe that are Gods peculiar ones, by reaſon of priviledges, are *graſs*, Iſa. 40. 4, 6, 7. They ſhould be nothing in themſelves, that God might be all in all: the Spirit of God blows upon all their ſelf-confidences. If God be the God of all Grace, what ſhare have our Wills in it then? He calls, he opens the heart, he ſtrengthens, he perfects; all the Grace we have is his *treaſure*, 1 Pet. 5. 10. He firſt delivers from *Egypt*; preſerves in the Deſert; conducts to a footing in *Canaan*. Grace triumphs in the whole Work from *Dan* to *Beerſheba*, from the beginning of the VVork to the end. What glory can belong to us? VVe will, it is true, but God gives that VVill; we work but God beſtows and ſtands by that power to VVork; what have we then to do with the praiſe? 'Tis *in his light we ſee light*, Pſal. 36. 9. The rays whereby we have a glimps of him, are not darted from us to him, but from him to us. The light in the Air ſprings not from it ſelf, but from ſome other Body enlightning it: how can any good be aſcribed to us, where there is nothing but inſufficiency and defect? 'Tis to belye the Lord, to entitle a Work of Omnipotency to ſo infirm a cauſe. 'Tis worſe than the *Phariſee*, who in the midſt of his boaſts of his own Moral Righteouſneſs, thought a *tribute* of praiſe due to God; *Lord, I thank thee that I am not as other men are*, Luke 18. 11. Shall we entitle God the Author of our beings, and our ſelves the Creators of our Spiritual beings? Is it leſs to have an elevation of our faculties, and an animation of them by a new vertue, than to have ſimply the faculties themſelves? If the Creature be unable of it ſelf to move without a dependence on God in way of common Providence; much more unable is it to move without dependence on God in a way of ſupernatural vitality. The glory of the act is as little due to man, as the glory of the firſt habit.

Now 1. *Review your ſelves, conſider what you were before Regeneration, what after it*; and then how can you aſcribe any thing unto your ſelves?

(1.) *What you were before Regeneration?* Was not ſin as deeply rooted in you, as any other, which made you as uncapable to raiſe your ſelves as the wickedſt man in the World? Were you not Priſoners in Chains, Captives under Locks and Bolts, when Grace firſt ſet up its Standard for your recovery? How thick was the darkneſs of your Minds? How ſtout the perverſity of your Wills? How impetuous the violence of your ſinful affections? Did they not all conſpire together to make as ſtout a reſiſtance againſt the Work of the Goſpel, as any others? Can you then ſay, That becauſe God ſaw you more inclinable to Grace than another, that he drew you? You were Created; did you bring Clay enough to compoſe the leaſt Particle of fleſh about you? You

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are new Created; what part of the new man was formed by your direction? Did you bring grace enough of your ſelves to form one Holy thought, or ſend out one Holy deſire? Did your own Will ſingle you out of that multitude of degenerate men, of better natures than yours, left ſtill in their own nothingneſs? Was it nothing but your own Will that planted you in the Nurſery of the inviſible Church, that made you capable of a Divine Union? Were not other mens Reaſons as ſtrong as yours? the means they enjoyed greater? their Moral diſpoſition ſweeter? What was the reaſon they did not hold out their hands to catch this all-neceſſary Grace? Did this noble birth coſt none any pains but your ſelves? Was this goodly Fabrick reared by your own Wills? Look on it, me thinks 'tis a piece too comely and noble for humane skill.

(2.) *What are you ſince your Regeneration?* What, do you find no rebellion of the Law in your members againſt the Law of the mind? Are there not powerful allurements of the fleſh? Are your thoughts alway flying up to God, and hovering about him? Are you alway nimble in your praiſe of him? Or not rather lifeleſs many times under the breathing of the Spirit? Why are you thus? Did you firſt by your own force begin this noble conqueſt of ſin? And can you not by the ſame power make a better progreſs? Did you breath a life into your ſelves when you had not a ſpark? and can you not blow up this ſpark into a greater livelineſs? Surely then this work was not at firſt the birth of your own Wills. Do you not yet find ſome ſcale and thick matter upon your Underſtandings, that you cannot pick off? ſome darkneſs in your minds, as there is ſome in the Air after it is enlightened? Are there not obſtructions in your Wills? No ſhackles upon the executive power? Can you not remove that darkneſs, with that great light you have? nor unlock thoſe Fetters by the ſtrength of your habitual Grace? Can then the firſt powerful entrance of it, the fall of the firſt ſcale from the Underſtanding, be judged to be the work of your own hands? Or the firſt teeming of your Wills, with grace, to be the effect of your own power? View your ſelves well in both ſtates, and you will find no ground whereon to build ſo much injuſtice towards God, and pride in your ſelves, but muſt needs acknowledg, that God and not your ſelves, have wrought all your works in you, *Iſa.* 26. 12. not only your Temporal advantages, which the Church there means, but your Spiritual, and much more Spiritual than Temporal.

To ſtave off any aſcribing to your ſelves, conſider,

[2.] *He that aſcribes it to his own Will, hath great reaſon to queſtion whether he be Regenerate or no.* He may well doubt whether he underſtands or feels what it is; ſince thoſe in Scripture who have been moſt experimented in it, and therefore are the moſt competent judges, have moſt highly magnified the grace of God, and moſt deeply vilified themſelves: they have given the glory of it ſo entirely to God, that they have not let a grain of it ſtick to their own fingers. Thus *David* often, *Thou haſt quickned me.* The *Apoſtle Paul* owns his effectual call to be owing the *grace of God*, Gal. 1. 15. and to an abundant *grace in Chriſt*, 1 Tim. 1. 14. he was a perſecutor, but his Faith and Love was from the abundance of the grace of God, and that in Chriſt too, not from any thing in Nature. *Peter* is not behind him in the admirations of it, 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us again:* And 'tis that the Church in the times of the Goſpel Propheſied of, *Pſal.* 100. 3. *'tis he that hath made us not we our ſelves:* made us his People, as it follows, *we are his people and the ſheep of his paſture: not we our ſelves.* When ever the naughtineſs of their hearts hath been ready to lanch out to ſelf praiſe, they have turned the tide quickly to the grace of God. When *Paul* had owned grace as the cauſe of his Spiritual Being, 1 *Cor.* 15. 10. and began to ſpeak of his labouring more abundantly than they, he flies back in haſt, as one that had gone beyond his line, *Yet not I, but the grace of God which was with me*; another, *Yet not I*, Gal. 2. 20. *I live, yet not I, but Chriſt lives in me*: there's no mention of any in Scripture, that ever in this caſe did Sacrifice to their own Net.

[3.] *If a man be Regenerate, ſuch a boaſting of himſelf is very dangerous.* Tho it may not riſle you of the New Nature, yet by the juſt Judgment of God it may cloud the comfort of it: If ſuch a man be renewed, this pride is but a Prologue of ſome dark veil to be drawn between him and the light of Gods Countenance, between him and the ſight of his own grace. A ſwelling up in pride preſageth a ſinking down in deſertion. If God be not owned by you to be the God of all grace in you, he will not own himſelf to be the God of all comfort to you. Grace follows Humility, and ſome ſhrewed ſhock attends Spiritual pride: 'tis ſuch an Idolatrous robbing God of his glory (whereof he is moſt jealous) and giving it to another, that he will not let it paſs without a remark. The clouding of your grace will be the fruit of the ſmothering of his glory. For ſince the main intendment of the Goſpel is to humble; God will humble you if any grace be in you. If the ſpirit of grace hath breathed upon your Souls to renew you, he will blow upon your graſs to *conſume it*, Iſa. 40. 7. he will pull down thoſe proud thoughts, and ſtrong holds, and cauſe your vain confidences to wither and come to nothing. Aſcribe it not therefore to your ſelves: be not ſo preſumptuous, as while you allow God to be the Author of the Being and motion of a little Fly; to cry up your own Wills, as the chief cauſe of grace, a work more excellent than the material World.

(2.) *Aſcribe nothing to inſtruments, either men or means.* 'Tis not of the Will of man, not anothers Will. Without the efficacious working of the Spirit, the Goſpel it ſelf is but a dead Letter, the Spirit only quickens it. It is not outward teaching and blowing, which of it ſelf will kindle theſe ſparks; an Inſtrument cannot act without the ſtrength of an Agent to manage it; the Chizel forms the Stone into a Statue, but according to the skill and ſtrength of the Artificer moving it. 'Tis not the breath of man, and a few words out of his mouth, can produce ſo great a work as the new Creation: this might be a reaſon why God choſe ſo weak an inſtrument as man to preach the Goſpel, to evidence that the great work was not from the weakneſs of man, but the power of God.

2. Exhortation. *Let us be humbled under our own natural impotence and inability*, and keep up this Humiliation. There is danger of the *Phariſees* pride climbing up into the heart, even after Regeneration. Renewed men have inſtructions to Humility above other men; their ſin may ſtrike them low, becauſe it is the growth of their own Nature; their grace may keep them low, becauſe it is no plant of their own ſetting: ſin becauſe it is Originally theirs; grace becauſe it is Originally none of theirs; 'tis no beam of their own Underſtanding, no ſtream from the fountain of their own Will. If we think believingly and fruitfully of Chriſt at any time, we cannot but think of our own weakneſs: nothing in him but minds us of it; our weakneſs to obey the Law was the cauſe of his coming; our weakneſs to ſatisfy God was the cauſe of his dying; our inability to repair and ſupport our ſelves, was the cauſe of his fulneſs. His death minds us of our impotence to redeem our ſelves; his grace minds us of our impo-

tence to renew our ſelves. The more we grow up in the New Birth, the more deeply ſenſible ſhall we be of our impotence; Oh, let this Text be writ in our hearts, *not of the will of the fleſh, nor of the will of man.*

3. *Reſolve nothing in your own ſtrength.* The power to believe and be renewed, is a power *given*, not inbred, *Phil.* 1. 29. our ſtrength is depoſited not in the crackt Cabinet of our own Wills, but in the treaſures of Chriſt. Our purpoſes are weak without grace to ſtrengthen them, our reſolutions vaniſhing without grace to eſtabliſh them. If we ſhould be left to the ſails of our own faculties without the breath of the Spirit to fill them, we ſhould lie windbound. The Will can never in this life be ſo firm but the allurements of the great Tempter will make inroads upon us, and overſet us, without the ſpecial grace of God to eſtabliſh and ſtrengthen us. As we are not to do any thing for our own glory, ſo we are not to do any thing in our own ſtrength. As we muſt not be our own end, ſo we muſt not be our own principle: the power the beſt have, is but derived; the ſtream muſt know it is but a ſtream ſtill. The actual exerciſe of *Paul*'s ability grew from ſtrength in another hand, *I can do all things through Chriſt ſtrengthning me*, Phil. 4. 14. all things by him, nothing by himſelf. When the *Iſraelites* went out with God, no Sons of *Anak*, no Walls of *Jericho*, nor Chariots of Iron could ſtand before them. When they truſted in themſelves, nothing could be reſiſted by them. The Devil was certainly none of the loweſt rank of Angels: he had a great clearneſs of gifts, yet he falls for cleaving to his own will and ſtrength, not to the grace of God. And *Adam* in depending upon himſelf, loſt himſelf and his Poſterity; for us to undertake the government of our ſelves is like a Ship without a Pilot, to be daſht ſoon againſt a Rock: To lean on our own wiſdom and will, is to lean on broken Reeds, deceitful ſupports: ſelf-confidence is the worm of grace: conceit of a Spiritual fulneſs in our ſelves is the way to an emptineſs of Spiritual comfort. Self-will and ſelf-wiſdom, are the great Idols of the Soul, and ſome little Images of them are in the Hearts of the beſt men, which they are ready ſometimes to fall down before and worſhip: they would oppoſe temptations themſelves, do duties themſelves by the ſtrength of habitual grace, without regard to the ſtrength of God, the great ſupport of it.

4. Therefore *live dependently upon God.* Do you not find how apt you are to ſtagger at every temptation? How weak your Wills are to good? How eaſily your purpoſes are broken, the thoughts of God few and diſtracted, your motions heavy in Divine ways? Is there not then need of a conſtant looking unto God, as they did upon the *brazen Serpent*, for the healing of our Natures, while the wound remains imperfectly cured? All Bodies on the Earth, tho they have a principle of motion in themſelves, yet dependently upon the Heavenly Bodies. If the motions of the Heavens ſhould ceaſe, that all motions in the Earth would ceaſe too, is the Opinion of *Philoſophers*. Without dependance on the grace of God, and fulneſs of Chriſt, we ſink into weakneſs and impotency, as a beam expires into duskineſs upon the Clouding of the Sun. 'Tis God only can be a *dew to Iſrael*, Hoſ. 14. 5. Think not of bringing forth the after-fruits of grace without his influence no more than you could plant in your ſelves the firſt root of grace without his power: the ſame breath of the Spirit muſt blow the fire up as well as kindle it. As by our own Wills we ſhould never turn to God, ſo without the continuance of efficacious grace, we ſhould quickly ſtart from God. *As you have received Chriſt, ſo walk in him*, Col. 2. 6. you received him by Faith; walk in him by Faith. This is the reaſon of the different thrivings of one Chriſtian above another, under the ſame means; one endeavours to act upon his own bottom; the other clings to the Vine. Chriſt knew the things of God by lying in the boſom of the Father; we come to know and do the things of God by lying in the boſom of the Son. All natural effects, if taken off from the influence of their own cauſe, by which they live and increaſe, loſe their power and die: The Soul ſeparate from God by non-exerciſe of Faith, loſes its ſtrength, becomes ſtiff and unactive. How often do we return to our wonted coldneſs, bring forth lazy fruits, creep like Snails in the ways of God, without the ſpur of quickning grace? And we want it becauſe we do not ſeek it; for tho we be armed with the whole Armor of God, Helmet, Shield, Breaſt-plate; yet Prayer and Supplication muſt be added as a mark of our neceſſary dependance, *Eph.* 6. 18. *Praying all way with all prayer and ſupplication*: Then will the Spirit endue us with a freſh vigor, confirm our languiſhing wills, reſtrain the flames of Natural Corruption, and excite the Fear and Faith of God in the heart.

2. The ſecond branch of the Exhortations *to thoſe yet in a Natural condition.*

1. *Endeavour to be ſenſible of your Natural impotence.* Be deeply humbled at the Feet of God, ſtrip your ſelves as much (as in you lyes) of the conceitedneſs of reaſon, and pride of Will. Every man is born with high conceits of himſelf and his own power; it being a Natural evil, ſhould coſt us the deeper Humiliation; conſider your ſelves by Nature under the dominion of ſin, the demerit of wrath, the curſe of the Law, the hatred of God, and a feebleneſs to help your ſelves in this wretched condition. View your ſelves often in the glaſs of the Law, bring the Spiritual Word and the Carnal Heart together, and behold the beauty of the one, and deformity of the other; let all the naſty corners of the heart come under the examination of that purity, and then let the carnal mind hang down at the thoughts of your inability to frame your ſelves according to a Spiritual Law. The view of our Natural condition cannot work Regeneration in us, but it is ſome kind of preparation towards it. *The Law is a School-Maſter* to drive to Chriſt, *Gal.* 3. 24. It works not this grace, but it fires a man out of himſelf, ſhews him how much he differs from the Holineſs of God, and is an occaſion for caſting about and looking after ſome remedy, whereby he may be made like to God, and of earneſt crying for the ſhowers of grace. Be ſenſible alſo of your contrariety to the grace of God; our wilfulneſs againſt it is worſe than our emptineſs of it; God will *teach the humble his ways*, Pſal. 25. 9. thoſe that are ſenſible of their own inſufficiency to guide themſelves.

2. *Make uſe of the power you have.* Man (as hath been ſhewn) hath ſome power by thoſe reſtored relicks of Nature; there is no Plea therefore to lie ſnorting upon a Bed of ſluggiſhneſs. We muſt not expect a Divine aſſiſtance will fly to us from Heaven, while we play the ſluggards. Tho God doth rouſe up ſome on the ſudden, before any previous act of their Wills, yet we muſt not expect God will uſe the ſame methods to all; our own power muſt be ſtirred up and exerted as much as may be. To be faithful in a little, is the way to be made Ruler over much; tho the top of Nature cannot merit grace, yet if Nature ſtruggles to come to the top, it may find an inviſible hand helping it up ſtep by ſtep. The damnation of moſt men will not be for the fault of their firſt Parents, but for the abuſe of their own powet, the perverſeneſs of their Wills, and neglect of what they might have done towards the ſeeking of God. Tho *Moſes* had a promiſe of victory over *Amalek*, yet *Joſhuah* muſt fight, and the *Iſraelites* ſtand to their Arms; God

ſaves

ſaves not men in ways encouraging their lazineſs. *The ſluggard deſires, and hath nothing*; but *the ſoul of the diligent ſhall be made fat*, Prov. 13. 4. The ſluggard hath nothing but lazy wiſhes, not active endeavours. If it be not worth the having, why do you deſire it? If it be worth the deſiring, why not worth the ſeeking?

Avoid thoſe ſins you have power to avoid. Every ſin, tho never ſo little, doth increaſe our weakneſs, as every wound doth the Diſtemper of the Body; it makes us weigh down towards the center of ſin. Every grain caſt into the Scale makes it the more unable to riſe. As a vertue which is riſen to that height that it cannot degenerate into vice, is moſt worthy of praiſe: So the vice that poſſeſſes the Soul ſo deeply as to incapacitate it to the doing good, being contracted by our ſelves, is the more worthy of wrath.

(2.) *Uſe the means appointed by God.* Tho we are Torches, which cannot light our ſelves, yet we may bring our ſelves to the word, which may both melt and kindle us. Tho the giving Rain, and the increaſing the Fruits of the Earth be from God, yet no man ever held plowing, and ſowing, and pruning unneceſſary. The work of Grace is the work of the Spirit, who is a *wind which blows where it liſts*, John 3. 8. But may we not wait for thoſe gales? May we not ſpread our Sails, and watch for the ſucceſsful breathings? How do you know, but whilſt you are waiting upon God in an humble poſture, God may unlock your hearts, and pour in the Treaſures of his grace? *Acts* 10. 44. *While Peter yet ſpake thoſe words, the Holy Ghoſt fell on all them which heard the word.* If you will not harden your hearts to day, God may ſoften your hearts to day, *Heb.* 3. 15. *to day, if you will hear his voice:* theſe are the times wherein God parlies with the Soul, and enclines it to the happy ſurrender. Tho the power is God's, as the Water is the Fountain's, yet he hath appointed the channels of his Ordinances through which to convey it. *Miniſters by whom you believed*, 1 Cor. 3. 5. The Goſpel begets inſtrumentally; God principally, 1 *Cor.* 4. 15. *God calls by the Goſpel*, 2 Theſſ. 2. 14. As God is the Governor of the World, yet 'tis by inſtruments and ſecond cauſes, which he claſps together to bring about his own deſigns. He that doth not uſe theſe means, may fear that God will never work ſavingly upon him; for it is an utter refuſing any acceptance of this grace, or any thing tending to it: This is to be peremptory, never to do our ſelves any good, or receive any from God: In deſpiſing the means, you deſpiſe the goodneſs of God. As God gave up the *Heathens* to themſelves, becauſe they were *unthankful*, Rom. 1. 21. for that Light of Nature and means which they had: ſo if we uſe the means of the Goſpel with thankfulneſs to God, God may give himſelf up to us. But by neglect of them we take the larger ſtrides to deſtruction; and the ſame dreadful ſentence may be pronounced againſt us, as againſt them in *Ezek.* 24. 13. *becauſe I have purged thee*, that is, offered thee means whereby thou mighteſt have been purged, *and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more; but in thy filthineſs thou ſhalt dye.* The uſing the means afforded by God, hath a common illumination, and a *taſte of the heavenly gift* attending it, *Heb.* 6. 4.

[1.] Uſe the means *fervently.* With as much ardor as you ſet upon any thing of Worldly concern: do it with all your might, ſince the eternal bleſſedneſs of your Soul depends upon it; *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it with thy might*: ſtir up your Souls to Hear and Meditate, as *David* doth to Bleſs, *Pſal.* 103. 1, 2. *Bleſs the Lord, O my Soul: and all that is within me, bleſs his holy Name.* Employ all your faculties in this uſeful Work; bring your hearts as near to the Word as you can; ſcrew up your affections to what you Meditate upon, check your hearts when they begin to rove. Conſider your own particular caſe in any thing you hear; and let the World be as a delightful Picture in the view of your minds continually; let every Evangelical Object excite your inbred Affections.

[2.] Uſe the means *dependently.* Objective propoſals are not uſeleſs, becauſe God hath ordained them, tho they are not always ſucceſsful, unleſs God doth influence them. The means do not work Naturally, as a plaiſter cures a Wound, or a Hatchet cleaves Wood; nor neceſſarily, as fire burns; for then they ſhould produce the ſame effects in all, as fire doth in combuſtible matter; but as God pleaſes to accompany them with his grace, and edg them with efficacy: they muſt be uſed with an eye to God: building with one hand, and wreſtling with God with the other: men ſpeed beſt in Ordinances as they ſtrive in prayer. There are promiſes to plead before you come to hear, *Exod.* 20. 24. *In all places where I record my Name, I will come unto thee, and bleſs thee.* The Promiſe was made to the whole Nation of *Iſrael*, the viſible Church, therefore pleadable by every one of them; and fix it upon your hearts; that as the death of Chriſt only takes away the guilt of ſin, ſo the grace of Chriſt only takes away the life of ſin, and the death of nature.

2. *Pray earneſtly.* Intreat God to ſend his grace; beg of him to iſſue out a Divine force, and a quickning power, to enlighten your minds, and encline your Wills. Lie at his feet, groan, wait till this work be wrought in your Soul: How do you know, but while you are looking up to God, God may come down to you; Can a man be wounded, and not cry for Plaiſters? Can he be ſhipwrackt and not cry out for ſome Veſſel to relieve him? Let ſuch a voice frequently iſſue from you, *What ſhall I do to be ſaved?* Is there no Balm for a wounded Soul, no Hope for a diſtreſt ſinner, no City of refuge for one purſued by wrath and vengeance? Do you pray for daily Bread? Why do you not for ſpecial grace? Are there no rational Pleas you can urge? Is there not a fulneſs of Arguments in the Word? Why do you not then uſe thoſe Arguments God hath put into your hands? Why do you not ſpread his own Word before him? Put him in mind how his thoughts were buſie about the work of Redemption, and that the Regeneration you deſire of him, was the great end of that, and a thing pleaſing to him? Why do you not reaſon with God, to what purpoſe he ſent his Spirit into the World, but to do this work in the hearts of men, which you are now ſolliciting him for; and that you come not to beg any Alms of him, but what he freely offers himſelf? You may daily read ſuch Arguments in the Word, where a revelation is made of them; you may daily plead them: if you do not, 'tis not *your cannot*, but *you will not.* Cry out of the blind eyes you cannot unſcale; the Iron ſinew you cannot bend; the falſe heart that will not go right; and the fallen nature which cannot reach ſo high as a holy thought. Surely God will not be deaf to the Natural Prayers of his rational Creatures, put up to him with a Natural integrity; no more than he is to the cries of Animals, to the voice of the *Lyon* ſeeking for his prey, into whoſe mouth he puts, by his Providence, what may ſatisfy it. God gives the Spirit to them that ask him, not to the idle, lazy, and peeviſh reſiſter of him and his grace. If you have power to Regenerate your ſelves, why do you not do it? If you have not, why do you not ſeek it? Is the way of Heaven ſhut to you; or rather, do you not ſhut your own hearts againſt it? have you ſought it earneſtly, and can you ſay God denies it you? No man can ſay ſo; there is a pro-

miſe for it, *James* 4. 8. *Draw near to God, and he will draw near to you*; he ſpeaks it to ſinners, as it follows, *cleanſe your hands you ſinners.* You can pray for other mercies, why not principally for this particular determination of your Wills to God, above all other things? Lord give me to Will and to do. Never leave off praying till God hath crowned your Petitions with ſucceſs: and be encouraged to ſeek to him, whoſe great buſineſs in the World was to deſtroy the works of the Devil, whoſe principal work was the Spiritual death of man. If you have ſuch earneſt deſires in your Souls that you would rather have it than the whole World, and eſteem it above all Worldly Wealth or Honors; be of good comfort, ſome of the rubbiſh of Nature is removed: the ſtreams of ſuch deſires ſhall be welcom to God; and the Spirit's Commiſſion ſhall be renewed to breath further upon your Souls. Deſire as vehement as hunger and thirſt, ſhall be ſatisfied, if our Bleſſed Saviour's Promiſe be true, who never deceived any, or broke his Word, *Matth.* 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſs: for they ſhall be filled:* a fulneſs attends a ſenſe of emptineſs, accompanied with hungring deſires. But I am afraid few people put up their Petitions to God for it; that I may ſay, as *Daniel* of his Nation, *All this evil* of unrighteouſneſs and ſin *is come upon us* by our depraved Natures, *yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underſtand thy truth,* Dan. 9. 13.

3. *Nouriſh every motion and deſire you find in your hearts towards it.* Have you not ſometimes motions to go to the Throne of Grace, and beg renewing grace of God? Do you not find ſuch tugs and pulls in your Conſciences? is there not ſomething within you ſpurs you on? Kick not againſt it, nor reſiſt it, no, nor ſmother any ſpark of an honeſt deſire in your hearts; be conſtant obſervers of the Leſſons, your Natural Conſciences, or whatever any other principle ſets you: Natural Notions are not ſo blotted, but they remain legible, would men be more inward with themſelves, than abroad with the Objects of ſenſe, which draw their Minds from pondring that Decalogue writ in their Souls: There is not the wickedeſt man under the Goſpel, but hath ſometimes more bright irradications in his Conſcience than at other times, but they are dampt by a noiſom ſenſuality, he hath ſome velleities and heavings, ſome ſtruglings againſt the ſollicitations of unrighteouſneſs, ſome aſſents upon the preſenting of *vertue*; for as grace is not always ſo powerful in a good man as to ſtifle temptation, ſo neither is corruption ſo powerful in a wicked man as alway to beat back thoſe motions to good, which riſe up in his Soul, whether he will or no: As the Law of the mind is not alway ſo Soveraign in a gracious man, but that it is affronted by the Law of the members: ſo neither is the law of the members ſo abſolute in a wicked man, but that it is ſomewhat checked by the Law of Nature in the mind. Are there not upon hearing the Word, or reflecting upon your ſelves, ſome wiſhings, ſome inward velleities which partake of Reaſon, and the Nature of that faculty which repreſents the neceſſity of it to you? As there is ſome kind of weak knowledge left in us ſince the Fall, there is alſo ſomething of a weak deſire; cannot theſe deſires be improved and repreſented to God? Why is not the Grace of God fulfilled in you? Becauſe you perſevere not in theſe deſires, you quench the ſparks of the Spirit, and willingly give admiſſion to *Satan* to chaſe them out. Shut not your eyes then againſt any Light, either without or within you, which may provoke God to withdraw this grace from you. How do you know but upon uſing the means, praying earneſtly, obſerving inward motions, God may give you an actual Regeneration? The neglect of theſe, is a juſt reaſon for God to refuſe you any further gift; and may take off all things which you may think to bring againſt him in your own defence. The uſe of them hath been beneficial to many, and no example can ever be brought, that God hath condemned any that conſcientiouſly uſed the means of Salvation. Therefore, I ſay again, if any man uſes the means, prays earneſtly for this grace, obſerves the motions of the Spirit in him; he will not want a ſuperadded grace from an infinitely good, tender and merciful God.

A DISCOURSE
Of the Efficient of Regeneration.
PART II.

John I. 13.

Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

TWO *Doctrines* were raiſed from theſe words.

1. *That man in all his capacities is too weak to produce the work of Regeneration in himſelf.*

This I have diſpatcht and now proceed to the

2. Doct. *God alone is the prime efficient cauſe of Regeneration.*

'Tis *Subjectively* in the Creature, *Efficiently* from God. *Ezekiel's* dry Bones met not together of their own accord, *Ezek.* 37. 5, 6. or by chance, but were gathered by God, and inſpired with life, and not only the laſt act of life, but the whole formation of them in every part, he doth particularly own as the act of his own power; And doing every part of it by degrees, they ſhould know by that admirable Work upon them, that he was God. *I will cauſe breath to enter into you, and you ſhall live. And I will lay ſinews upon you, and will bring fleſh upon you, and cover you with skin; and you ſhall live, and you ſhall know that I am the Lord.* This Work doth as much diſcover the Glory of his Deity, and ſpeaks him God in a more illuſtrious manner than the Creation of the World. We know him to be the Lord *Jehovah* by his Creation of the World; but a clearer knowledge of him in his Power is added by his Regeneration of the Soul. The ſinews, fleſh, skin, all the preparations to grace are from God; as all the preparations

ons of that maſs of Clay, for the breath of life in *Adam*, were from the Power of God, as the living Soul it ſelf. Moſt do underſtand it of the recovery of the *Jews* from the Captivity of *Babylon*: but certainly it hath a higher import, and reſpects the time of the Goſpel, and the renewing of life in the Soul of all the *Iſrael of God*. (1.) Becauſe the Prophecy extends further than the *Two Tribes* captivated in *Babylon*; for *Verſe* 11. The Bones are ſaid to be, *The whole houſe of Iſrael*, who deſpaired of ever ſeeing any good, complaining that their Bones were dried, *Verſe* 11. *our hope is loſt, we are cut off for our parts.* Which could not be rationally the complaint of the *Jews*, who had a Promiſe, that after 70 years Captivity, they ſhould return, and therefore their caſe was not ſo deſperate. 2. Becauſe *Verſe* 14. he ſpeaks of *putting his ſpirit into them*; meaning thereby, that Work he had ſpoken of in the former *Chapter, Ezek.* 36. 7. which certainly being a Covenant of grace, reſpected the times of the Goſpel. If it be ſaid, That it is meant of forming the Church; it muſt alſo be meant of forming every member of it, ſince the leaſt member of *Adam* was formed by God, as well as the whole body. Certainly if renewed men after ſome great falls, having ſtill the root of habitual grace in them, cry to God out of a ſenſe of their own inſufficiency, for the creating a clean heart, as *David* doth, *Pſal.* 51. 10. *Create in me a clean heart, O God: and renew a right ſpirit within me.* If he then who had this root remaining, and had ſome ſparks which preſently were blown up upon *Nathan*'s Speech to him, cries out for a new Creation; What need hath he then of an Almighty breath, who hath not any warm aſhes of Grace, or any one ſtring of a Spiritual root in his Soul? Whatſoever therefore is Holy, Good and Spiritual in us, we owe to the New Creating grace of God. All Graces are his, χαρίσματα, his free donatives; over and above his common largeneſſes to Nature, a Preſent from his infinite liberality.

I ſhall ſhew,

1. *That God is the Efficient.*
2. *That 'tis neceſſary He ſhould be ſo.*
3. *From what Principles in God it flows.*
4. *How God doth it.*
5. *The Uſe of it:*

1. *That God is the Efficient.*

1. *God doth always appropriate this Work to himſelf.*

(1.) *In the firſt Promiſe*, Gen. 3. 15. *I will put enmity*, &c. In which Promiſe is included the whole Work of Redemption, and new creating man under another Head, with another Nature, which ſhould not comply with the deſigns of *Satan*, or gratify the great Enemy of God and mankind, by unravelling the Work of God, and ſubjecting himſelf to miſery. It was neceſſary to our happineſs, that the League between *Satan* and us ſhould be broken; that we ſhould turn to God; hate the works of the Devil, and join with the intereſt which *Satan* endeavoured to overthrow: And God promiſes that he would do it; he challengeth it as his own Work; *I will put enmity*: he leaves it not to Men or Angels to begin this Hoſtility. Every one therefore that is at a true variance with *Satan*, is God's *Workmanſhip created in Chriſt by a ſecond creation*, as well as he was created in a Natural life in *Adam* by the *firſt* Creation, *and created to good works, that he may walk in them, Eph.* 2. 10. That is, is faſhioned by God to walk in ways contrary to thoſe of *Satan*, which is the greateſt enmity we can expreſs to the Devil, who envied God a ſervice from the Holineſs of *Adam*'s Nature: and *Satan* having made that conqueſt, and gained man to be his Friend, 'tis not eaſie to conceive how any lower power could unfaſten this knot, and ſet them at variance, ſince the Devil had both wit enough to humor man, and ſtrength enough to keep him.

2. *In the times of the Goſpel.* No leſs than *ſeven times, I will*, he doth affix to his Promiſe of the Covenant, as hath been obſerved before, *Ezek.* 36. 25, 26, 27. What ſeed was left to keep up the Name of God among the *Jewes* was of his begetting, *Rom.* 9. 29. *Except the Lord of Sabbaoth had left us his ſeed*, cited out of *Iſa.* 1. 9. Their ſtanding was not their act, but God's. And 1 King. 19. 18. *I have left me ſeven thouſand, all the knees that have not bowed to Baal*; others were left to themſelves, theſe were ſignally wrought upon by his Grace. Others are but inſtruments; God is the principal Agent in all the ſeed of the Church, ſcattered in the whole Earth, *Hoſ.* 2. 23. *I will ſow her to me in the Earth*, alluding to the name *Jezreel*, which ſignifies the ſeed of God. If ever the Sons of *Japhet* dwell in the Tents of *Shem*, it muſt be by God's perſwaſion, *Gen.* 9. 27. The word rendred *enlarge*, ſignifies to allure. The *ſpirit of grace* is of God's effuſion, *Zech.* 12. 10. 'tis God's pouring out a Spirit of grace on them, before their looking up to God. (Where by the way obſerve a ſignal teſtimony of the Deity of Chriſt; *They ſhall look upon me whom they have pierced*; he that pours upon them the Spirit of grace, is he whom they pierced, which was the Lord *Jehovah*, Verſe 8. For where in your Bibles, *Lord* is written in great Letters, the *Hebrew* word there is *Jehovah*; the higheſt Name of God is here attributed to Chriſt.) And even in the laſt times he will ſtill be the only Agent in it. When God ſpeaks of the *Jews* diſperſion, under which they are at this day, he owns this work upon their hearts, at laſt, to be an act of his own power, and of covenant-mercy, *Deut.* 30. 6. *The Lord thy God will circumciſe thy heart*, &c. which ſome of the *Jews* underſtood of the time of the *Meſſiah*: God will challenge this Work as his own right to the end of the World.

2. *Chriſt appropriates it to God*, and acknowledges it to depend only upon his Will. Had any other cauſe been in conjunction with God, our Saviour would not have deprived it of its due praiſe, nor with ſo much thankfulneſs and amazement admired the gracious pleaſure of his Father, as he did, *Mat.* 11. 25. *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: Even ſo, Father, for ſo it ſeemed good in thy ſight.* At that time, after he had been diſcourſing of the Judgments upon them for their refuſal of the Goſpel, worſe than upon *Sodom* and *Gomorrah*. It was God's pleaſure not to reveal it to them; and God's Juſtice to puniſh them for refuſal, becauſe they wilfully refuſed it: the outward teaching was to all, in the miniſtry of Chriſt; the inward revelation only to few, according to the good pleaſure of God: Chriſt was the outward Teacher, but God the inward Inſpirer: that others are not renewed by him, is not becauſe he cannot, for he is Lord of Heaven and Earth; but becauſe he will renew ſome and not others: our Saviour refers it here only to the good pleaſure of God: he had erred much in aſcribing it to God, if he had had the aſſiſtance of any other cauſe. Why this part of the Clay he had created was formed into the Body of *Adam* and not another, had no other cauſe but his pleaſure: why this part of corrupted *Adam* is formed into a Temple, a Divine Image, and not another, can be aſcribed to no other but the ſame cauſe. He that formed *Adam* in the Earthly *Paradiſe*, forms every Believer in the Church, the Spiritual *Paradiſe*, and neither hath a co-worker nor motive without himſelf.

3. *The Scripture every where appropriates it to God:* They are therefore called *his Saints*, Pſal. 34. 9. as being Sanctified by him, as well as belonging to him; *his People, the branch of his planting, the Work*

of

of his hands, peculiarly his, as being created for his Glory, *That I may be glorified*, Iſa. 60. 21. Their fitneſs by Grace for Glory is the Work of his Hands. The Veſſels of wrath are fitted for deſtruction, not by God, but by themſelves, *Rom.* 9. 22. But the Veſſels of Mercy are prepared by him, *Verſe* 23. *He had before prepared unto glory. Adam* loſt himſelf, but whoſoever of his Poſterity are recovered, are *wrought by God for Glory*, 1 Cor. 5. 5. 'Tis obſervable that the *Apoſtle* aſcribes this in the whole frame of it to God, 1 *Cor.* 1. 30. *But of him are you in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs*, &c. becauſe he would remove all cauſe of boaſting in the Creature: he did not only ſet forth Chriſt at firſt as a Principle of Righteouſneſs, and Redemption, and Sanctification, but engrafted in him, whoſoever is in him, for the enjoyment of thoſe priviledges, and made him not only in general to the World, but *to us*, in the particular Application, a Principle of Sanctification, as well as Righteouſneſs. Union with Chriſt, engrafting in him, new Creation, putting into another ſtate, are all purely the Work of God. He hath no ſharer in it. As Chriſt trod the Wine-preſs alone, in the Work of Redemption: ſo God engrafts men alone, into this Vine. As Chriſt was the ſole Worker of Redemption, ſo is God the ſole Worker of Regeneration; In him we are created, but ſolely by by God's skill: *Chriſt the Vine, and Believers the branches*: the one planted and the other engrafted by the ſame husbandman, *John* 15. 1, 2. he only planted and dreſt Chriſt for us; he only plants and dreſſeth us in Chriſt. 'Tis by *his own will*, not any other, that *he begat us*, James 1. 18. *Of his own will*, his own good pleaſure was the motive, his own ſtrength the Efficient: Hence he is called *the father of Spirits*, Heb. 12. 9. not ſo much (as ſome interpret it, and that moſt probably) as he is the Father of Souls by Creation, as by Regeneration, which adds a greater ſtrength to the *Apoſtle*'s Argument for ſubmiſſion to him, and patience under his ſtrokes. He keeps in his own hand the Keys of the Heart, no leſs than the Key of the Womb, which was alway acknowledged to be in the Hands of God. 'Tis with this prerogative of God that *Jacob* ſilenceth *Rachel*, when ſhe ſo impatiently cried out for Children, as if ſhe had a reſolution to kill her ſelf, if ſhe had them not; with this, *Am I in God's ſtead?* Gen. 30. 1, 2. He only opens the Womb of the Soul as well as that of the Body, impregnates it with Grace, and brings forth the fruit of Holy actions, as *Philo* in his *Allegory* deſcants upon the place. The *Jews* perhaps meant no leſs in that ſaying in their *Kabballa* *: *Abraham* had not had *Iſaac*, if a Letter of the name of God had not been added to his name; the Power of God, a Letter of his Name muſt go to Regeneration. 'Tis appropriated to none but God in Scripture. To the whole Trinity, without the conjunction of any Creature. To the *Father*, as the *Author*, therefore called *Our Father*. To *Chriſt*, as the *Pattern*; to the *Spirit*, as the *Inſpirer* of that grace, whereby we are made the Sons of God. The very *Heathen* have acknowledged this: Some *Philoſophers* have affirmed, That the great vertue wherein they placed the happineſs of man, could not be had but by the favour of God; and all thought their *Heroes* to be born of their gods.

* *Niſi nomini Abraham, litera He addita fuiſſet, Abraham non generaſſet.*

And the Scripture affirms that,

(1.) *All preparations to this Work, as well as the Work it ſelf, are of God*, the removing indiſpoſitions, and tho putting in good inclinations, is the Work of the ſame hand: the taking away the heart of Stone, as well as the giving a heart of Fleſh. He removes the rubbiſh, as well as rears the building; razeth out the old ſtamp, and imprints a new; deſtroys ſin, which is called the Old Man, and reſtores the New, by the quickning of the Spirit. The preparations of the duſt of the ground to become a human Body, had the ſame Author, as the Divine Soul wherewith he was inſpired.

(2.) *All the parts of the New Creature are of God.* Faith which is the principal part of it, *is the faith of the operation of God*, Col, 2. 12. not but that Love and other Graces are wrought by God; but in this grace which is a conſtitutive part of the New Creature, God comes in with a greater irradiation upon the Soul, becauſe it hath not one fragment or point in Nature to ſtand upon, Carnal Reaſon and meer Moral Righteouſneſs being Enemies to it: whereas all other Graces are but the rectifying the Paſſions, and ſetting them upon right Objects. Yet all theſe too own him as the Author. Our knowledg of God is a Light growing from his knowledg of us; we *know God* becauſe we *are known of him*, Gal. 4. 9. The elective act of our Wills is but a fruit of his choice of us, *John* 15. 16. *You have not choſen me, but I have choſen you*; our willing of him, is a birth of his willing us; our love, a ſpark kindled by his love to us. God firſt calls us *my People*, before any of us call him, *my God*, Hoſ. 2. 23. The *Moon* ſhines not upon the *Sun*, till it be firſt illuminated by it. God firſt ſhines upon us, before we can reflect upon him: he calls us, before we can ſpeak to him in his own Dialect: our coming is an effect of his drawing; and our power or coming, an effect of his quickning. Every member in *Adam*, was a fruit of his power as well as the whole Body; every line drawn in the New Creature, is done by his Pencil, as well as the whole frame.

(3.) *The acts of the New Creature.* God doth not only give us the habit of Faith, but the act of Faith, *Phil.* 1. 29. *Unto you it is given in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake*: by believing, is meant the act of believing; as by ſuffering, is meant, not only the power of ſuffering, but actual ſuffering: as the fruits upon the Trees, at the firſt Creation, were created, as well as the Tree, which had a power to bear. The very attention of *Lydia* to the Goſpel preached by *Paul*, was wrought by God, as well as the *opening of her heart*, Acts 16. 14. Our walking in his Statutes is a fruit of his grace, as well as the putting in his Spirit to enable us thereunto: the very act of motion is made by the head and heart: if there be a failing of Spirits there, if any obſtruction that they cannot reach the indigent part, the motion ceaſeth. *David* acknowledged God his continual ſtrength in his holy purſuits, *My ſoul follow hard after thee*, Pſal. 63. 8. but what was the cauſe? *thy right hand upholds me*; his life and power iſſued out from the right hand of God. The graces of God's People ſtand in need of the irradiations of God, like the *Urim* and *Thummim*, before any counſel could be given by them.

(4.) *The continuance both of the power and acts, are from God.* Habitual grace is called the *fear of the Lord* put into the Soul; the continuance of it is by his conſtant ſuſtenation, 'tis that we may not depart from him, *Jer.* 32. 40. *from upon him*, from leaning upon him, or believing in him, as the word * imports. If that *fear put in* did once depart from us, we ſhould no longer cleave to God: we ſtick to him only becauſe he ties us to himſelf, and cannot be continually with him unleſs he *holds us by his right hand*, Pſal. 73. 23. The grace that is wrought, as well as the Goſpel, which inſtrumentally wrought it, is *kept by the Holy Ghoſt*, 2 Tim. 1. 14. he begins every good Work, and he performs it. He was the ſole active cauſe in the creation of the faculties, and the principal cauſe in preſerving them: he is the ſole cauſe of the elevation of the faculties, and the preſervation of them in that elevated ſtate: As the virtue

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tue of the *Loadſtone* is not only the cauſe of the firſt attraction of the ſteel, but of its conſtant adheſion; therefore it is ſaid, 1 *Cor.* 1. 21. *That God doth eſtabliſh us*, not *hath* done: to note the continual influence of his grace upon us. 'Twas the dropping of the *two olive-trees* that conſtantly fed the *lamps in the candleſticks*, Zech. 4. 2, 3. Take this New Birth in all the denominations of it, 'tis altogether aſcribed to God. As it is a *call* out of the World, God is the Herald, 2 *Tim.* 1. 9. As it is a *Creation*, God is the Creator, *Eph.* 2. 10. As it is a *Reſurrection*, God is the quickner, *Eph.* 2. 5. As it is a *New Birth*, God is the begetter, 1 *Pet.* 1. 3. As it is a *New Heart*, God is the framer, *Ezek.* 36. 26. As it is a *Law in the Heart*, God is the Pen-man. *Jer.* 31. 33. As it is a *tranſlation out of Satan's kingdom*, and making us Denizens of the Kingdom of Chriſt, God is the Tranſlator, *Col.* 1. 13. As it is a *coming to Chriſt*, God is the drawer, *John* 6. 44. As it is a *turning to God*, God is the attracter.

2. The ſecond thing, *'tis neceſſary God ſhould be the Efficient of Regeneration. He is, or none.*

1. *In regard of God.*

(1.) *As he is the firſt cauſe of all things.* He is the Creator of the loweſt Worm, and the higheſt Angel; the glimmering perfections of the leaſt Fly, as well as the more glittering eminencies of the Angelical Nature, are diſtinct beams from that Fountain of Light and Power; ſhall not he then be the cauſe of the Divine motions of the Will, as well as of the Natural motions of the Creatures? Every perfection in a rational Creature, or any other, ſuppoſeth that perfection to be ſomewhere eſſentially; every impreſſion ſuppoſeth a ſtamp that made it; every ſtream a fountain from whence it ſprang; every beam a Sun, or ſome lucid body from whence it darts. Whence ſhould this gracious Work then be derived? Not from Nature, which is contrary to it; not from *Satan*, who is deſtroyed by it: It muſt be then from God, ſince it muſt have ſome ſtable and perfect cauſe. He, who was the cauſe of all the grace in the head, is alſo the cauſe of all the grace in the members: the ſame Sun that enlightens the Heavens, enlightens the Earth: the grace that Chriſt had was the *gift of God*, John 3. 34. much more muſt it be his gift to us, tho we had Souls as capacious as his. If the head derived not his grace to himſelf, the members cannot; for Chriſt being a Creature, in regard of his humanity, muſt neceſſarily be dependent; for to make any Creature independent upon God, is to advance it above the degree of a Creature-ſtate, and make it God's fellow, yea, to have a Godhead in it ſelf, as being the firſt principle of its own being. To ſay, any Creature can move to God, without being moved by God, or live without his influence, is to make the Creature independent on God in its Operations; and if it be independent in its Operations, it would be ſo conſequently in its Eſſence*. Beſides, if it be not Created by him, it may ſubſiſt without him, it ſtands in no need of his quickning. The Believers in Scripture were very unadviſed then to pray to God for his quickning and eſtabliſhing grace; if he were not the enlivner and Author of it. His Power works in *preſervation*, as well as Creation, *John* 5. 17. and whatſoever is dependent on him in preſervation, is dependent on him in creation and the firſt framing. And if it doth not depend upon him in preſervation, it is not his Creature, but it is a God. All Creatures have a dependance upon ſomething immediately ſuperior to them. The Moon receives her Light and chief beauty from the Sun, which elſe would be but a dusky body; the Earth, its influence from the Heavens. In Artificial things, the little Wheels in a Watch depend upon the greater; that upon the ſtring; that in its motion upon the hand that winds it up. The higher any Creature is, the more immediately it depends upon God in its production; the Waters brought forth the Fiſh; but God himſelf formed Man.

* *Sicut quid ſe habet in operando ſit & in eſſendo.*

(2.) *As he is the Promiſer of it.* The Divine Promiſe is onlly fulfilled by a Divine Operation; 'tis neceſſary then for the honour of his Truth, to be the performer of it. All his Promiſes concerning this matter run in that ſtrain, *I will*, Hoſ. 2. 19. *I will betroth thee to me for ever; I will betroth thee to me in righteouſneſs, in judgment, in loving kindneſs, and in mercy. I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.* The Lord promiſeth by this of knowing him, all gracious Works upon the Soul, Regeneration, Faith, *&c.* for this knowledge is an effect of the Covenant, which God Promiſes in that great Copy of it, *Jer.* 31. 34. *they ſhall all know me, from the leaſt of them to the greateſt.* 'Tis not a ſimple abſtracted knowledg, for ſo the Devils know God, and Chriſt Crucified; but ſuch a knowledg that implies Faith, and Love, and a new frame of Soul. 'Tis neceſſary his power ſhould make good what his goodneſs hath promiſed. It was not neceſſary any word of Promiſe ſhould go out of his mouth, there was no engagement upon God to do it; but it is neceſſary this promiſe ſhould be performed: tho he were free before he promiſed, yet he is not free after he hath promiſed, becauſe his Truth engageth him to perform it, and perform it as his own act, as much as his Mercy moved him to promiſe it as his own act. As mercy made it, ſo his mercy is as preſſing for the performance: and there comes in a ſuperadded Obligation from that of his Truth over and above his Mercy, to perform it in the ſame manner he promiſed it, and in all the circumſtances of it. So that ſuppoſing (which cannot be ſuppoſed) that his mercy ſhould repent of making it, he would not be true if he did not perform it. Beſides, it conſiſts not with his Truth, not to perform that by himſelf, which he hath promiſed by himſelf; nor with his Wiſdom to leave that to an uncertain cauſe at the beſt, and further a cauſe utterly unable (as every Creature is) to produce that which he hath promiſed to do with his own hand, as the cleanſing the Soul, pouring clean Water upon it, pouring out a Spirit of Grace, writing the Law in the Heart, which imply his own act principally in this affair, in concurrence with the means he hath ordained to that end. The performance of God's promiſe is as infallible, as the cauſe that made the Promiſe. No power can perform that for another which he promiſes himſelf to do; for the thing it ſelf may be done by another, yet not being done by the party promiſing to do it, 'tis not truly done, and in conformity to the promiſe made. If it were poſſible then to be done by any but a Divine hand, it would not be done truly, becauſe God promiſes it as his own act, and therefore the working it muſt be his own act in conformity to his Truth.

3. *As he hath the fore-knowledge of all things.* 'Tis neceſſary God ſhould foreknow every thing future, and that ſhall come to paſs; this is a perfection neceſſarily belonging to God; and to imagin the contrary, is to frame an unworthy notion of God, and infinitely below the Great Creator and Governor of the World. He therefore Wills every thing; for if he fore-knew any thing before he willed it in it ſelf, or in its neceſſary cauſes, he fore-knew nothing. If he did not will it, how can it come to paſs; therefore he did not fore-know that it ſhould come to paſs. If he did fore-know it, then he willed it, otherwiſe his foreknowledg depended upon an uncertain cauſe; and he might have judged that to come to paſs which never might; unleſs the cauſe be determined

termined by God, 'tis meerly contingent. He Willing therefore a Work of grace in ſuch and ſuch perſons, did fore-know that it would be wrought, becauſe he did Will that it ſhould be, and his Working is done by an act of his Will, *Rom.* 8. 29. *Whom he did fore-know, he did predeſtinate to be conformed to the image of his Son.* The fore-knowledg of God being ſtable and infallible, and being in this caſe a a fore-knowledg of what makes highly for the glory of all his Attributes, can have no dependance upon an uncertain and fallible cauſe, but upon a cauſe as ſtable as his fore-knowledg, which is his Will, himſelf. His fore knowledg of this is not a fore-knowledg of it in any created cauſe, but in himſelf as the cauſe. Becauſe as it will appear further, no created cauſe could accompliſh it.

2. *In regard of the ſubject of this New Birth.*

(1.) *In regard of the ſubject ſimply conſidered.* The heart and will of man: none can work upon it but God, or have any intrinſick influence to cauſe it to exerciſe its vital acts. Angels, tho of a very vaſt power, cannot work immediately upon the heart and will of any other Creature, to encline and change it by an immediate touch. All that they can do towards any moving the will, is by preſenting ſome external Objects, or ſtirring up the inward ſenſitive Appetite to ſome paſſion, as anger, deſire; whereby the Will is enclined to Will ſomething. But the ſtirring up thoſe natural Affections in an unregenerate man, can never encline his Will to good; for being the affections of the fleſh, they are to be crucified. Angels alſo may enlighten the Underſtanding, not immediately, but by preſenting ſimilitudes of ſenſible things, and confirming them in the fancy: but to remove one ill habit from the will, or encline it to any good, is not in their power. God gave an *Angel* power to purge the Prophet's lips with a *coal from the Altar*, Iſa. 6. 6, 7. but that was done in a Viſion; and a ſymbol or ſign only that his uncleanneſs was removed. A Coal could have no virtue in it to purge Spiritual pollutions from the Spirit of a man. Neither can man change the Will; men by allurements or threats, many change, or rather ſuſpend the action of another; as a Father that threatens to diſinherit his Son; or a Magiſtrate that threatens to puniſh a Subject for his debauchery, may cauſe a change in the actions of ſuch perſons; but the heart ſtands ſtill to the ſame ſinful point, and may be vicious under a fair diſguiſe. He only that made the Will, can encline and *turn it as the rivers of waters; the heart of the king is in the hands of the Lord*, Prov. 21. 1. and ſo is every man's heart kept in the hands of him that created it, both Cabinet and Key. No man knows the heart, no; the heart it ſelf knows not every thing which is in it. God knows all the Wards in the heart, and knows how to move it. If a man could turn the heart of another, it could only be in one or two points; it cannot be conceived how he ſhould alter the whole frame of it, make it quite another thing than it was before. The *ſpirit of man* benig *the candle of the Lord*, Prov. 20. 27. not to give light to him, but lighted by him, can only, when it is out, be re-lighted, and when it burns dim, be ſnuſt by the ſame hand. Or, ſuppoſe for the preſent, he could do this, it muſt be with much pains and labour, many exhortations and wiſe management of him upon ſeveral occaſions. But to do this by a word, in a trice, to put a Law into the heart in a moment; and give the hidden man of the heart poſſeſſion of the Will, that a man knows not himſelf how he came to be changed: this whole work bears the mark and ſtamp of God in the forehead of it. Men may propoſe Arguments to another, and he may underſtand them if he hath a capacity: but no man can ever make another have a capacity, who is naturally uncapable; 'tis God only can make the heart capable of underſtanding, he only can put a new inſtinct into it, and make it of another bent: 'tis he that renews the ſpirt of the mind to enable it to underſtand what he doth propoſe, and elevates the faculty to apprehend the reaſon of it.

θεῖον δὲ τὸ πειθεῖν τὰς ψυχάς. Athanaſ.

(2.) In regard of the ſubject, *extreamly ill qualified.* Can any queſtion the Divinity of the work, when Stones are made Children to *Abraham*? When waters of Repentance are drawn out of a hard Rock? *Aaron*'s dry *rod* made to bud and bloſſom, and bring forth fruit? *Numb.* 17. 8. When Souls deeply allied to the Kingdom of darkneſs are tranſlated into the Kingdom of Light? To ſee habits ſtrengthned by cuſtom, in a conſumption; and hearts filled with multitudes of Idols in ſeveral ſhapes, caſting them out with indignation, and flouriſhing with new ſpringing graces! 'tis too great a miracle to be wrought by the hand of any Creature. * Could any thing, but the Arm of the Lord, change the temper of the *Thief upon the Croſs*, to advance further in the ſpace of an hour in the Kingdom of God, than all the *Apoſtles* had done in the three years converſe with their Maſter; to confeſs him, when one of the moſt eminent of them had denied him; to be more knowing in an inſtant, than they had been in a long time; and acknowledge his ſpiritual Kingdom, when they even after his Reſurrection, and juſt before his Aſcention, expected a temporal one? *Acts*, 1. 6. *Wilt thou at this time reſtore the kingdom to Iſrael?* If a *Socrates*, or a *Cato*, or thoſe braver Lights among the Heathen, were turned to God, the intereſt of God in the work might upon ſome ſeeming ground be queſtioned; but when the *Leviathans* in ſin, Drunkards, Extortioners, Adulterers, men guilty of the greateſt contempt of God, and the light of Nature, in whom luſt had kept a peaceable poſſeſſion in its *Empire* for many years, are throughly changed, who can doubt, but that ſuch muſt indeed be *waſht and ſanctified by the ſpirit of our God?* 1 Cor. 6. 11. What can this be but the will of God, ſince their hearts were ſo delightfully filled with evil, that they had no room nor love for any holy thought? 'tis not conceivable, that where ſin hath made ſuch a rout, and cut and ſlaſht all Morality in pieces, things ſhould be ſet in order there, but by a power ſtronger both than ſin and the law, from whence ſin derives its ſtrength. 'Tis no leſs than a divine Miracle to renew an habituated ſinner.

* *Moulin.*

(3.) *In regard of the nature of this new birth.* 'Tis a change of Nature; a Nature where there was a little of ſpiritual good, as there was of Being in Nothing before the Creation. 'Tis a change of ſtone into fleſh; a heart that like a ſtone hath a hardneſs and ſettledneſs of ſinful parts; a ſtrong reſiſtance againſt any Inſtrument; an incorporation of ſin and luſt with its nature; where the heart and ſin, ſelf and ſin, are cordially one and the ſame, none can change ſuch a Nature but the God of all grace, who hath all grace to conteſt with all the power of old *Adam*. No man can change the nature of the meaneſt creature in the World; he may tame them, bring them to part with ſome of their wildneſs, but he cannot transform them: if no man can transform the loweſt creature from one nature to another, much leſs can any, but God, transform man into another Nature.

This Nature is changed in every Believer; for it is impoſſible a man ſhould ſtand bent to Chriſt with his old Nature predominant in him, any more than a pebble can be attracted by a Loadſtone, till it put on the nature of Steel; an unrighteous Nature cannot act righteouſly; it muſt therefore be a God who is above Nature, that can cloath the Soul with

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a new Nature, and encline it to God and goodneſs in its operations. Now to ſee a lump of Vice become a Model of Vertue, for one that drunk iniquity like water, to change that ſinful thirſt for another for Righteouſneſs; to crucifie his darling fleſh, to be weary of the poyſon he loved, for the purity he hated; to embrace the Goſpel-terms, which not his Paſſion but his Nature abhorred; to change his hating of duty, to a free-will offering of it; to make him ceaſe from a loathing the obligations of the Law, to a longing to come up to the exactneſs of it; to count it a burden to have the thoughts at a diſtance from God, when before it was a burden to have one ſerious thought fixed on him, ſpeaks a ſupernatural grace tranſcendently attractive, and powerfully operative. Heavy elements do not aſcend againſt their own nature, unleſs they be drawn by ſome ſuperior force: to ſee a Soul weighed down to the Earth, to be lifted up to Heaven, muſt point us to a greater than created ſtrength, that cauſed the elevation. Theſe acts are ſupernatural, and cannot be done by a natural cauſe; that is againſt the order of working in all things; for then the effect, as an effect, would be more noble than its cauſe.

(4.) *In regard of the ſuddenneſs of it.* *Peter* and *Andrew* were called, when they thought of nothing but their Nets, and *Paul* chang'd by a word or two who before was not only unwilling, but rebellious; ſome have gone into a Church Wolves, and return'd Lambs. This change comes upon ſome that never dreamt of it, and hath ſnatcht them out of the arms of Hell; upon others who have reſiſted with all their might any motion that way, and were never greater enemies to any than to thoſe that would check their ſinful pleaſures with ſuch admonitions; and yet theſe have been on the ſudden ſurpriz'd. What ground is there to aſcribe any of this, but to a divine work? Many have dropt in unto a Sermon with no intention to ſtay, who have felt God's hook in their Souls; have leapt like fiſh, out of their element for a while, and God hath catcht them in his hand. Have you never heard of ſome who have gone to make ſport with a convincing Sermon, or to ſatisfie luſt with unclean glances, who have been made priſoners by grace before their return? this quickneſs of the Soul in coming to Chriſt, was promiſed to be the fruit of the Goſpel, Hoſ. 3. 5. *They ſhall fear the Lord and his goodneſs*; when they ſhould *ſeek the Lord and David their King*; the word פחד ſignifies not only to fear, but to haſten; both ſignifications may be joined together in the ſenſe of the *Verſe*; they ſhall make haſte to fear the Lord and his goodneſs? ſurely the power that performs it, is the ſame with the goodneſs which promiſed it. Thus ſome of the Diſciples have followed Chriſt at the firſt call, and moved readily to him, as Iron to the Loadſtone. For a man that was at a great diſtance from God, and any affection to him, to be filled on the ſudden with a warm love and zeal for him, when nothing of intereſt could engage him (and ſometimes it hath been with loſs of Friends, Eſtate, yea, Life too) is as great a diſcovery of a divine hand, as if a Fly were chang'd into the ſhape and ſpirit of a *Hero*; becauſe a ſpiritual change is more admirable than a natural; and the more, by how much the enmity which was greater, is driven out, for a choice affection to riſe up in its ſtead; the ſeaſon when ſuch a work is wrought, is more ſignificant of a Divine force, when men have been in the heat and ſtrength of the purſuit of their ſinful pleaſures, being then torn out of the embracements of Luſt with an outſtretched Arm of God.

(5.) *In regard of the excellency of the New Birth.* Is it reaſonable to think, that the Image of God ſhould be wrought by any other hand than the hand of God, or the Divine Nature be begotten by any thing but the Divine Spirit? Since none but man can beget a Child in his own likeneſs, none but God can impart to a Soul the Divine Nature. 'Tis not a change only into the image of God with ſlight colours, an image drawn as with Charcoal; but a glorious image even in the rough draught, which grows up into greater beauty by the addition of brighter colours: *Changed*, (ſaith the Apoſtle, 2 Cor. 3. 18.) *into the ſame image from glory to glory*; glory in the firſt lineaments, as well as glory in the laſt lines. Is it not too beautiful then, even in the firſt draught, to be wrought by any Pencil but a Divine? 'Tis next to the formation of Chriſt, for it is an initial conformity to him. God is the fountain of all our good things: If *every good and perfect gift comes from him*, James 1. 17. ſhall not the beſt of Beings be the Author of the beſt of Works? If believers are *light in the Lord*, Eph. 5. 8. they are no leſs light from him and by him who is the *Father of lights*. 'Tis a *heavenly calling*, Heb. 3. 1. therefore a heavenly birth. The new heart, the ſpiritual houſe wherein God dwells, as well as in the Heavens, was not made with a leſs power and skill, than the earth, which is his footſtool, or the heaven, which is his throne. If none be able to make God a footſtool, much leſs a Throne, as *Jeruſalem*, the Church is called in the times of the Goſpel, *Jer.* 3. 17. The Embroideries and Ornaments of the Material Tabernacle were not made by common Art, but by a *Bezaliel* inſpired by the *Spirit of God*, Exod. 31. 3. Can any but himſelf rear up a Temple for the *God of heaven to dwell in*? 1 Cor. 3. 9. Or is the Spiritual houſe of God fit to be made by any but that God that dwells in it? It was *according to the image of God* that we were firſt created; 'tis according to the *image of Chriſt* that we are new created, Rom. 8. 29. Who underſtands the image of the Son but the Father? Who knows the Father but the Son, and he to whom the Son will reveal him? The New Creature according to the Copy, can only be wrought by him to whom the Copy is only viſible. 'Tis for the nour of God to allow him to be the framer of all creatures in the rank of Beings. *Is* it not a diſhonour to him, not to acknowledg him the framer of the New Creature in the rank of the Spiritual Beings; ſince the latter is more excellent than the Treaſures of the earth; or the Stars of heaven, than body or ſoul; ſince the image of God conſiſts not ſo much in the ſubſtance of the Soul, as in a *likeneſs to God in a holy nature*? Eph. 4. 24. To be a righteous regenerate man, is more excellent than to be a man; the moſt glorious effect then muſt have the moſt glorious cauſe. One beam of this Divine image is too excellent to be the workmanſhip of any but a Divine hand. The very firſt regenerate thought, to the laſt dropping off of impurity, is from the ſame hand. The firſt drawing us from ſin, much more the ſtripping us of it, is more admirable than the drawing us out of nothing.

(6.) *The end of Regeneration manifeſts it to be the work of God.* It is to diſplay his goodneſs. Since this was the end of God in the firſt Creation, 'tis much more his end in the ſecond. What creature can diſplay God's goodneſs for him, or give him the glory of it, without firſt receiving it? Goodneſs muſt firſt be communicated to us, before it can be diſplayed or reflected by us. The light that is reflected back upon the Sun by any earthly body, beams firſt from the Sun it ſelf. Both the ſubject and the end are put together in *Iſ.* 43. 20, 21: *The beaſts of the field ſhall honour me; the dragons, and the owls: becauſe I give waters in the wilderneſs, to give drink to my people, my choſen: this people have I formed for my ſelf, they ſhall ſhew forth my praiſe.* The *Gentiles* ſhall have the

Goſpel, who are beaſts of the field for wildneſs, Dragons for the poyſon of their nature, Owls for their blindneſs and darkneſs. The Waters of the Goſpel ſhall flow to them, to give drink to their ſouls. *This people have I formed for my ſelf.* Even Beaſts, Dragons, Owls, if formed for himſelf, they could not be formed but by himſelf, who only underſtands what is fit for his own praiſe. How can ſuch uncapable ſubjects be formed for ſuch high ends, without a ſupernatural power? So in *Iſa.* 60. 21. *The branch of my planting, the work of my hands, that I may be glorified.* Planted by God, that God might be glorified by them. As God only is the proper Judge of what may glorifie him; ſo he is the ſole Author of what is fitted to glorifie him. Nothing lower than the goodneſs of God can inſtill into us ſuch a goodneſs, as to be made meet to praiſe, ſerve, and love him; ſuch a holineſs as may fit us to be partakers of the inheritance of the Saints in light, and enjoy him for ever. As infinite wiſdom formed us in *Adam*, and moulded us with his own hand to be a model of his Perfection; ſo are we no leſs his workmanſhip in Chriſt by a ſecond creation to good works; which as they are ordained by the will of God, ſo they are wrought in us by the skill and power of God; what is ordained poſitively by him and for him, is wrought by him. The whole World conſiſts but of two men and their off-ſpring, the *firſt man Adam*, the *ſecond man Chriſt*; both they, and all in them, created by God. 'Tis a forming a creature for himſelf, for his own delight. What delight can God take in any thing but himſelf, and what is like himſelf? Man in his beſt eſtate is vanity. As his being is, ſo are his operations. Vanity, and the operations flowing from thence, are no fit object for the delight of an infinite Excellency and Wiſdom. What pleaſure can he have in thoſe things which are not wrought by his own finger? Who knows how to dreſs any thing ſavoury and pleaſant to God but his own grace? Can a finite thing touch an infinite Being to enjoy him without the operation of an infinite Vertue? Can God delight in any thing principally but himſelf, as he is infinitely good; or in other things but as they come neareſt to that goodneſs? Whatſoever hath a reſemblance to a ſuperior Being, muſt be brought forth in that likeneſs by ſomething ſuperior to it ſelf.

Now ſince the ends of this work are ſo high as to fit us for his praiſe, his delight and a fruition of him; ſince it is to bring the intereſt of God into the ſoul, ſet him up higheſt in the heart, who before was trampled under our feet; enthrone him as King in the ſoul, cauſe us to oppoſe all that oppoſeth him, cheriſh every thing that is agreeable to him, this muſt be his work, or the work of none.

7. The *Weakneſs of the means manifeſts it to be the work of God.* How could it be poſſible that ſuch weak means that were uſed at the firſt plantation of the Goſpel; ſhould have that tranſcendent ſucceſs in the hearts of men, without a divine power? That a doctrine attended with the croſs, reſiſted by Devils with all their ſubtilty, by the fleſh with all its luſts, the world with all its flatteries, the wiſe with all their craft, the mighty with all their power, ſhould be imprinted upon the hearts of men; a doctrine preached by mean men, without any worldly help, without learning, eloquence, craft, or humane prudence; without the force, favour, or friendſhip of men, ſhould get place in mens hearts, without a divine inſpiration, cannot well be imagined. If it be ſaid there were miracles attended it, which wrought upon the minds of men. It is true. But what little force they had in our Saviours time, the Scripture informs us, when they were aſcribed to *Beelzebud* the Prince of Devils: Tho Miracles did attend it after the aſcention of our Saviour; yet the *Apoſtle* aſcribes not ſo much to them as the means, as he doth to the *fooliſhneſs of preaching*; it was that which was the *power of God*, 1 Cor. 1. 18. it was that *whereby God ſaved them that believe*, 1 Cor. 1. 21. But the greateſt change that ever was wrought at one time, was at the firſt *deſcent of the ſpirit*, by a plain diſcourſe of *Peters*, Acts 2. extolling a crucified God before thoſe that had lately taken away his life, thoſe that had ſeen him dye, a doctrine which would find no footing in their Reaſons, fill'd with prejudice againſt him, and had expectations of a temporal Kingdom by him: Muſt not this change be aſcrib'd to a higher hand, which removed their rooted prejudices, and vain hopes, and brought ſo many as *Three thouſand* over at once? If there be *diverſities of operations, it is the ſame God that works all in all*, 1 Cor. 12. 6. He conveys this *treaſure in earthen veſſels, that the power might appear to be of God, and not of men*, 2 Cor. 4. 7. Such weak means as earthen veſſels, cannot work ſuch miraculous changes. Therefore perhaps it was, that the preaching of Chriſt in his humiliation had ſo little ſucceſs attending it, that nothing ſhould be aſcribed to the word it ſelf, but to the power of God in it; to evidence that ſucceſs depended on the good pleaſure of God, who would not make his preaching in in perſon ſo ſucceſsful as that in his Spirit; which appears in Chriſts thankſgiving to his Father for revealing theſe things to babes, and not to the wiſe; *even ſo Father, for ſo it ſeemed good in thy ſight*, Luke 10. 21. Have you never heard of changes wrought in the ſpirits of men againſt their Worldly intereſt, when they have been made the ſcorn of their Friends, and a reproach to their Neighbours? Can the weakneſs of Means write a Law ſo deep in the heart, that neither fly allurements, nor bluſtering temptations can raze out? That a Law of a days ſtanding in the heart, ſhould be able to mate the powers of Hell, the cavils of the fleſh, and diſcouragements from the World, when there are no unanſwerable Miracles now to ſeal the Goſpel, and ſecond the propoſals of it with Amazements in the minds of men? The weakneſs of the means, and the greatneſs of the difficulties, ſpeaks it not only to be the finger but the arm of God, which cauſes the triumphs of the fooliſhneſs of preaching. When the propoſal croſſes the intereſt of the fleſh, reſtrains the beloved pleaſure, teacheth a man the neceſſity of the contempt of the World, and that men ſhould exchange their pride for humility, the pleaſure of ſin for a life of holineſs; for a man not only to ceaſe to love his vice, but extreamly to hate it: to have divine flights, when before he could not have a divine thought; to put off earthly affections for heavenly; and all this by the fooliſhneſs of preaching; it is an argument of a divine power, rather than any inherent ſtrength in the means themſelves.

(8.) *The differences in the changes of men, evidence this to be the work of God*, and that it is from ſome power ſuperior to the means which are uſed. As God puts a difference between men in regard of their underſtandings, revealing that to one man which he doth not to another; ſo he puts a difference between men in regard of their wills, working upon ſome, and not upon others; working upon ſome that have known leſs, and not working upon ſome that have known more; ſome embracing it, and others rejecting it. We may ſee,

(1.) The *Difference of this change in men under the ſame means.* One is ſtruck at a Sermon, when multitudes return unſhaken; why is not the caſe equal in all, if it were from the power of the word? How ſucceſsful is *Peters* diſcourſe, cloſely accuſing the *Jews* of the murdering of their Lord and Saviour, which is

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the occaſion of pricking *three thouſand hearts*? Yet *Stephen* uſing the ſame method, and cloſe application of the ſame doctrine, *Acts* 7. 52. had not one Convert upon Record. While *Peter*'s hearers were *prickt* in their hearts, theſe *gnaſht* with their *teeth*, ver. 54. The corruption of the former was drawn out by the pricking of their ſouls; the malice of the latter exaſperated by the cut of their hearts. What reaſon can be rendered of ſo different an event from one and the ſame means in ſeveral hands, but the over-ruling pleaſure of God? The reaſons were the ſame, ſet off with the ſame humane power; the Hearers were many of the ſame Nation, brought up in the reading of the Prophets, full of the expectations of a *Meſſiah*; they had both reaſons and natural deſires for happineſs, as well as the other; yet the one are turned *Lambs*, the others worſe *Lyons* than before; the bloody fury of the one is calmed, and the mad rage of the other is increaſed. The grace of God wrought powerfully in the one, and lighted not upon the other. *Two* are grinding at the ſame Mill of Ordinances, *one* is taken, and *another left*. Man breathes into the ears, and God into what heart he pleaſes.

2. The differences in *the changes of men under leſs means.* One is changed by weaker means; another remains in his unregeneracy under means in themſelves more powerful and likely: ſome are wrought upon by whiſpers, when others are ſtiff under thunders: The *Ninivites* by one ſingle Sermon from a Prophet are moved to repentance; the *Capernaits* by many admonitions from a greater than all the Prophets, ſeconded with Miracles, are not a jot perſwaded; ſome remain refractory under great blaſts, while others bend at lighter breathings. One one man may be more acute than another, of a more apprehenſive reaſon; yet this man remains obſtinate whilſt another becomes pliable. Whence doth this difference ariſe, but from the Will of God drawing the one, and leaving the other to the conduct of his own Will, ſince both will acknowledg what they are adviſed too, to be their intereſt, to be true in it ſelf, neceſſary for their Good, yet their affections and entertainments are not the ſame? Some of thoſe *Jews* who had heard the doctrine of Chriſt, ſeen the purity of his life, and the power of his Miracles, admired his Wiſdom, yet crucified his perſon; they expected a *Meſſiah*, yet contemn'd him when he came; when the poor Thief, who perhaps had never ſeen one Miracle, nor heard one Sermon of our Saviour, believes in him, acknowledges him to be the Son of God, whom he ſaw condemned to the ſame death with himſelf; and dyes a Regenerate man under great diſadvantages: A Figure (ſaith one) of all the Elect, who ſhall only be ſaved by Grace, and a clear teſtimony of an out-ſtretched arm of Grace. Thoſe that our bleſſed Saviour admoniſht only as a Doctor and Teacher, were unmoved, none ſtirr'd but thoſe he wrought upon as a Creator.

3. Difference of the ſucceſs of the *ſame means in different places.* How various was the ſucceſs of the *Apoſtles* in ſeveral parts of their circuits? *Paul* finds a great door of Faith open'd at *Corinth*, and in *Macedonia*, and his Nets empty at *Athens*; multitudes flocking in at one place, and few at another. He is entertained at *Corinth*, ſtoned at *Lyſtra*, Acts 14. 19. in danger of his life at *Jeruſalem*; while the *Galatians* were ſo affected with the Goſpel, that they *could have pulled out their eyes for him.* The Apoſtle was the ſame perſon in all places; the Goſpel was the ſame, and had a like power in it ſelf; men had the ſame Reaſons, they were all fragments from the lump of *Adam*; the difference muſt be then from the influence of the divine Spirit, who rain'd down his grace in one place and not in another; on one heart, and not on another; who left darkneſs in *Egypt*, while he deſus'd light in *Goſhen*.

4. Difference *in the ſame perſon.* What is the reaſon that a man believes at one time under the propoſal of weak Arguments, and not at another under ſtronger? 'Tis not *ex parte objecti*, for that was more viſible and credible in it ſelf, when attended by ſtrong arguments, than when accompanied with weaker. Perhaps God hath ſtricken a mans conſcience before, and he hath undone that work, ſhaken off thoſe convictions: he hath contended with his Maker, and muſtered up the power of Nature againſt the Alarms of Conſcience; ſtruggled like a wild Bull in a Net, and broke it, and blunted thoſe darts which ſtuck in his ſoul; he hath afterwards been ſcrew'd up again, and the Arrow ſhot ſo deep, that with all his pulling he could not draw it out: What but a divine hand holds it in, in ſpight of all the former triumphs of Nature? How come convictions at laſt to be fixed upon men, which many a time before did but flutter about the ſoul, and were ſoon chaſed away? And God by ſuch a method keeps up the honour of his grace in men after Regeneration, and teaches them the conſtant acknowledgment of his Power in the whole management. Do we not daily find, that the ſame reaſonings and conſiderations which quicken us at one time in the ways of God, ſtir us not at another, no more than a child can a mill-ſtone? That we are quickned by the ſame word at one time, under which we were dull and ſtupid at another? And the ſame truth is deliciouſly ſwallowed by us, which ſeemed unſavoury at another, becauſe God edgeth it with a ſecret vertue at one time more than another? Hereby God would mind us to own him as the Author of all our grace, the ſecond grace as well as the firſt. Upon all theſe Conſiderations this can be no other than the work of God. Can a corrupt creature elevate himſelf from a ſtate of being hated by God, to a ſtate of being delighted in by him? Satan's work none can judg it to be; the deſtroyer of mankind would never be the reſtorer; the moſt malicious enemy to God would never contribute to the rearing a Temple to God in the ſoul, who hath uſurped Gods worſhip in all parts of the world. Good Angels could never do it, they wonder at it; the Wiſdom of God in thus creating all things in Jeſus Chriſt, is *made known to them by it*, Eph. 3. 9, 10. They never aſcrib'd it to themſelves; if they did, they could never have been good, their goodneſs conſiſting in praiſing of God, and giving him his due: Good men never did it; the firſt planters of the Goſpel (whereby it is wrought) always gave God the praiſe of it, and acknowledged both their own action, and the ſucceſs, to be the effect of the grace of God, and upon every occaſion admir'd it, *Acts* 11. 21, 23. *It was the hand of the Lord, and the grace of God.*

III. The *third General Head*, from what *principles* in God it flows, or *what perfections of God are eminent in this work of Regeneration.* What is obſervable in the forming Chriſt in the Womb of the *Virgin*, is obſervable in the forming Chriſt in the heart of a believer. Grace to chuſe her to be the holy Veſſel; Soveraignity to pitch upon her rather than any other of the Lineage of *David*; Truth to his promiſe in forming him in the Womb of a Virgin, and one of the Houſe of *David*; Wiſdom and Power in the formation of him in a Virgins Womb above the power of Nature; Mercy bears the firſt ſway as the motive of the degree, but in a way of Soveraignity to call out ſome, and not others; Truth to himſelf obligeth, after Soveraign Mercy had made the Reſolution; Wiſdom ſteps in to contrive the beſt way to accompliſh what Mercy had moved, and Soveraig-

nity had decreed; Holineſs riſeth up as the pattern; and Power rides out for the execution. Mercy moves, Soveraignity decrees, Truth obligeth, Wiſdom counſels, Holineſs regulates, Power executes.

(1.) *Mercy and Goodneſs is a principal perfection of God illuſtrous in this work. Bornnot of the will of man, but of God*, of the Will of his Mercy. *Plato* thought that *Heroes* were born ἐξ ἔρωτος θεῶν, the love of God; divine love brings forth an Heroick Chriſtian into the World; all outward Mercies are ſtreams of God's goodneſs; but thoſe are but trifles if compared with this. There is as much of God in imparting the holineſs of his Nature, as in imputing the Righteouſneſs of his Son. We are juſtified by Chriſt, quickned by Grace, ſaved by Grace; Grace is the womb of every ſpiritual bleſſing. To be delivered from Places and Company wherein we have occaſions and temptations to ſin, is an act which God owns as the fruit of his mercy: *I brought thee out of the land of Ur of the Chaldees*, Gen. 15. 7. an Idolatrous place; 'tis a greater fruit of his goodneſs to be delivered from a Nature which is the ſeed plot of ſin. *He heals our back-ſlidden natures*, becauſe he *loves us freely*. 'Tis therefore called Grace, which is not only Goodneſs and Mercy, but Goodneſs with a more beautiful varniſh and ornamental dreſs.

(1.) Therefore in this take notice of the *peculiarity of mercy*. Such a goodneſs that not one fallen Angel ever had, or ever ſhall have a mite of; neither did Mercy excite one good thought in God of new poliſhing any of thoſe Rebellious Creatures; Mercy caſts no eye upon them, but Juſtice left them to their malicious obſtinacy. That the Rivers of living waters ſhould refuſe to run into ſuch a channel, or flow out of ſuch a belly, to run in the heart of a man more muddy! As peculiar grace pitched upon the very Fleſh of Chriſt, to be united to the ſecond Perſon; ſo the like grace pitches upon this or that particular ſoul, to be united to the body of Chriſt. That ſingular love which choſe Chriſt for the Head, choſe ſome men in him to be his members; *choſen us in him*, Eph. 1. 4. And the anointing which is upon the Head, is poured out by ſuch a peculiarity of love upon the Members, not only by an act of his power as God, but by an act of appropriated Goodneſs, *thy God*, Heb. 1. 9. God anoints his *fellows* with that holy gracious unction, as their God, not only as God; for anointing him as the head, under that particular conſideration, he anoints alſo his fellows, his members, under the ſame conſideration too, becauſe he is as well their God, the God of the Members, as well as the God of the Head, for they are his fellows in that unction: the difference lies in the greater portion of grace given to the humane Nature of Chriſt. And the Apoſtle *Peter*, 1 Pet. 1. 3. intimates in his thankſgiving to God, that God begat us as the *Father of our Lord Jeſus Chriſt*; *Bleſſed be the God and Father of our Lord Jeſus Chriſt*; the paternal affection he bears to Chriſt, being the ground of the regeneration of his people; the paternal affection firſt pitching upon Chriſt, then upon others in him. Indeed it is a peculiar fatherly affection. In his mercy to the world he acts as a Rector or Governour; in that relation he propoſeth Laws, makes offers of Peace, urgeth them in his word, ſtrives with men by his Spirit, enduing men with Reaſon, and deals with them as rational creatures; he uſes afflictions and mercies, which might ſoften their hearts, did they not wilfully indulge themſelves in their hardneſs. This is his Rectoral Mercy, or his Mercy as a Governour, and as much as his relation of a Governour can oblige him to. If men will not change their lives, is God bound as a Governour to force them to it, or not rather to puniſh them for it? But in Regeneration there is a choicer affection, whereby beſides the relation of a Governour, he puts on that of a Father, and makes an inward and thorow change in ſome which he hath choſen into the relation of Children: as a Father, who cannot perſwade his Son lying under a mortal diſtemper, to take that *Phyſick* which is neceſſary for ſaving his life, will compel him to it, open his mouth and pour it in; but as he is a governour of his ſervant, he will provide it for him, and propoſe it to him; to do thus is kindneſs to his ſervant, tho he doth not manifeſt ſo peculiar an affection as he doth to his ſon. God governs men as he is the *Author of Nature*; he renews men as he is the *Author of Grace*: he is the Law-giver and Governour; it doth not follow that where he is ſo, he ſhould be the New Creator too: this is a peculiar indulgence.

2. As there is a peculiarity of Mercy, ſo there *is the largeneſs of his Mercy and Goodneſs in this work*. It was his goodneſs to create us, but a full Sea of goodneſs made us new creatures, 1 *Pet.* 1. 3. *Who according to his abundant mercy hath begotten us again to a lively hope*, κατὰ τὸ πολὺ αὐτοῦ ἔλεος. His own mercy, without any other motive; much mercy, without any parcimony; not an act of ordinary goodneſs, but the deepeſt bowels of kindneſs, an everlaſting ſpring of goodneſs, an exuberancy of goodneſs. The choice love he bears to them in election, cannot be without ſome real act: 'tis a vain love that doth not operate: one great part of affection is to imitate the party beloved; but ſince that is unworthy of God to imitate a corrupt creature, he performs the other act of love, which is to aſſimilate us to himſelf, and bring us into a ſtate of imitation of him, endowing us with principles of reſemblance to him. 'Tis abundant mercy to love them; 'tis much more goodneſs to render them worthy of his love, and inſpire them with thoſe qualities, as effects of his love of benevolence, which may be an occaſion of his love of complacency. Worldly mercies do many times, yea for the moſt part (if you view the whole Globe of the earth) conſiſt with his hatred; but this is a beam from a clear Sun. At beſt other benefits are but the mercies of his hand, this of his heart. In thoſe he makes men like others of a higher rank, in this like himſelf.

(1.) *'Tis a goodneſs greater than that in Creation.* 'Tis more an act of kindneſs to reform that which is deformed, than to form it at the beginning; becauſe it is more to have a happy than a ſimple being. To repair what is decayed, is a teſtimony of greater goodneſs, than at firſt to raiſe it. Creation is terminated to the good of a mutable nature, Regeneration is terminated to a ſupernatural good, and partaking of the divine nature. The Creation was an emanation of his goodneſs, never entituled the work of his Grace. Mans *firſt* uprightneſs was an impreſs of God; his *ſecond* uprightneſs is far more pleaſing to him, as being the fruit of his Sons death, wherein all his Attributes are more highly glorified. 'Tis a Regeneration by the *Reſurrection of Chriſt*, 1 Pet. 1. 3. that being the perfection of it, includes his death, which is the foundation of it, as the perfection of a thing includes the beginning. God pronounced all the ſtructures of the firſt Creation good; but not with thoſe magnificent titles of his delighting in it, forming it for himſelf, that it might ſhew forth his praiſe; which expreſſions teſtifie a greater efflux of his goodneſs in this ſecond Creation. Nor did Chriſt ever ſay his delight was in that, or in that one man *Adam*, but in the Sons of men, of Apoſtate *Adam*, as to be redeemed and renewed by him after their Apoſtacy, *Prov.* 8. 31. *my delights were with the ſons of men*. What Sons of men? The Exhortation, *Verſe* 32. intimates it, thoſe that are his Children renewed by him; that hearken to him and keep his ways. God pronounceth it

it good, but not his Treasure, his Portion, his Inheritance, his *Segullah*, his House, his Diadem. All those things which he made, even the noblest Heaven, as well as the lowest Earth, he overlooks and speaks slightly of them, *Isa.* 66. 1, 2. *all those things hath my hand made, and all those things have been*, &c. * to fix his Eyes upon a contrite spirit, a renewed nature: he speaks of them as things past away, and is intent only upon the New Creation; values it above Heaven and Earth, and all the ceremonial worship. What is the Object of his greatest estimation, partakes of a greater efflux of his goodness to make it so. And the *Apostle Peter* aggrandizeth this abundant Mercy in Regeneration, from the term *unto a lively hope*, not such an uncertain hope, as *Adam* had when he was fullest of his mutable uprightness: * A living hope that grows up more and more into life, till it comes to an inheritance that fades not away as *Adam*'s did. Surely there is more of bowels in the Spirit's *brooding* over a sinful Soul, to bring forth this beautiful frame, than in *brooding* over the confused mass to bring forth a World.

* אביש

* ἐλπὶδα ζῶσαν.

[2.] *All the Grace and Goodness God hath, is employed in it.* In the Creation you cannot say, all the goodness of God was display'd, as not all his Power, nor all his Wisdom. For as to his Power, he might have made Millions of Worlds unconceivably more beautiful and more wisely contrived; for tho there be no defect of Wisdom and Power, yet neither of those Attributes were exerted to that height that they might have been: So for his goodness, he might have made Millions of more Angels and Men than he did create, with as (and more) illustrious Natures; for a man may conceive something more than God hath display'd in the Creation, as to the extensiveness of his perfections at least. But in this God hath display'd, as it may seem, the utmost of his Grace: for no man or Angel can conceive a higher grace than what God shews in this, of beginning in it than a likeness to himself, and perfecting it hereafter to as high a pitch as a Creature is capable of. Therefore called *unsearchable riches of Christ*, Eph. 3. 7. A further good cannot be imagined or found out than what is there display'd. Therefore the *Apostle Peter* speaks of God, as effectually calling us into his eternal glory by Christ, under the title of *the God of all grace*, 1 *Pet.* 5. 10. which *calling* includes all preparation for glory. All grace doth not less fit us for it, than call us to it; there is more of grace in fitting us for it, than barely in calling us to it; and the call it self hath more of grace in it, than the giving the possession of that Inheritance you are called unto. 'Tis not so high a favour in a Prince, actually to set his Royal Bride in the Throne with him, as to call her to, and prepare her for so high a Dignity. To prepare a Soul for it by Regeneration, is an act of pure grace; to give it after a preparation for it, is an act of truth as well as grace: nothing obliged him to the first, his Promise binds him to the latter. What if I should say, this renewing of us, and subduing our sins in us, is a greater *act of grace* than a bare remission? *Micah* 7. 18, 19. seems to favour it; to pardon us is an act of his delightful mercy; but to subdue our iniquities, is an act of his tenderest compassion; mercy is there joined with pardon; and compassion with subduing: And the latter expression, *Thou wilt cast all their sins into the depths of the sea*, may refer to both those acts of grace against the guilt and filth of sin.

(3.) *The freeness of his mercy is manifest in it.* 'Tis as free as Election, *Eph.* 1. 3, 4. *who hath blessed us with all spiritual blessings* (of which Regeneration is none of the meanest) *according as he hath chosen us in him* *. 'Tis as free in the Stream as 'tis in the Fountain. Jesus Christ is as freely formed in us, as we were freely chosen in him; as freely, *quoad nos*, as to us; not in regard of Christ, who merited the the former, tho not the latter. 'Tis his own mercy, 1 *Pet.* 1. 3. *his own will*, James 1. 18. not moved by any other; as we do many things by the will of others when our own are not free, in which are mixt acts. 'Tis in regard of this freeness called grace. Supposing God would create man, and for such an end as to enjoy blessedness, he could not create him otherwise than with an universal rectitude; because had God created him with a temper contrary to his Law, he had been the Author of his sin. Some therefore call not the righteousness of *Adam* grace, because it was a perfection due to his Nature upon his creation. But there was no necessity upon God to bestow new creating grace, after he had stript himself of the Righteousness of his first Creation. And also supposing God will restore man to that end from which he fell, and re-fit him for that blessedness; he cannot fit him otherwise than by restoring him to that Righteousness, as a means of obtaining that blessedness. Yet both these are free, because the Original foundation of both is free. God might chuse whether he would create man when he was nothing, and chuse whether he would restore man when he was fallen. Yet there is more freedom in this latter, than in the former, in regard of the measures of the New Created Righteousness, and in regard of the immutability of it; in regard also of demerit. *Adam*'s dust, before Creation, as it could merit nothing, so it had an advantage above us, that it could not lie under demerit. But we, after the fall, are in a state of damnation, children of wrath: so that Regeneration is not a creating us from nothing, but recovering us from a state worse than nothing. In regard that man was miserable, he was capable of mercy; but, as he was a criminal, he was an object of severity: that is free mercy to renew any any man by grace, when he might have damned him by Justice; to work him for glory, when he had wrought himself for damnation: The *Apostle* therefore excludes all works whatsoever from any meritoriousness in this case, *Tit.* 3. 5. *Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.* I say, He excludes all works, because not one work, as good, was in being before the renewal of the Soul, for so *Verse* 3, plainly implies, when he concludes all men, himself too, in a state uncapable of doing any thing that was good: the honour of his truth indeed excites him to perfect it; but his grace only without any other motive, moves him to bestow it. All the grace you have in Regeneration sprung only from this: the Righteousness you are arraied with, the flames of Love in your hearts, the flights of your Faith, cost you nothing, they were all the births of Love. Goodness decreed all when you were nothing; Grace formed all when you were worse than nothing; your Faith is the *faith of God's elect*, Tit. 1. 1. New Creatures were chosen to Faith by Grace; and by the same Grace was Faith formed in the Womb of the Soul: electing-Grace proceeded; renewing Grace followed; the stream cannot be merited when the spring was free. Regeneration is an accessory to election. No man can merit the principal, therefore not the accessory.

* καθὼς ἐξελέξατο.

2. As mercy and goodness, so *the sovereignty of God is illustrious in this Work. Of God*, in the Text, is *of the will of God.* The Covenant runs in a Royal stile, *I will put my spirit into them, I will give a heart of flesh*, of my own free motion, and good pleasure, like the Patents of Princes. God reserves this in his own power, to give to whom he pleases: *Cameron* * saith, that Faith, which is a great constitutive part of Regeneration, was not purchased meritoriously

* *Cameron* opera. p. 531. col. 1.

meritoriouſly by Chriſt's death; and tho Chriſt doth give us Faith as well as Repentance, yet he doth that not as conſidered as a ſatisfier of God's Juſtice in his death, but as God's Commiſſioner in his exaltation, being impowered by God to give the conditions, upon which they agreed together in the firſt compact about the Work of Mediation, unto all thoſe that God had given him to ſatisfie for. Whether this Opinion be well grounded or no, I will not determine, yet the making it depend ſolely upon Election, and to be given as a fruit of Election, that hereby we may be partakers of Chriſt, makes it more fully depend upon the Soveraignty of God. God renews when he pleaſes: *the wind blows where it liſteth*, John 3. 8. To ſome he affords means, to others not, he deals not with every Nation as he dealt with *Iſrael*. In ſome he works by means, to others he gives only the means without any inward work: 'tis his pleaſure that he works upon any one to will, his good pleaſure that he give to any one to do, *Phil.* 2. 13. *of his good pleaſure*: Some hear the Word; others the Spirit in the Word: ſome feel the ſtriking of the Air upon their Ear; others the ſtamp of the Spirit upon their Hearts: Who choſe this rough Stone to hew and poliſh, and and let others lie in the Quarry? Who frames this for a Statue, a repreſentation of himſelf, and leaves another upon the Pavement? What doth all this reſult from, but his Soveraign pleaſure?

(1.) *No ultimate reaſon can be rendred for this diſtinction, but God's Soveraignty.* * We can render an immediate reaſon of ſome actions of God; Why the Heavens are round; becauſe that is the moſt capacious figure, and fitteſt for motion: Why the Sun is the center of the World, as ſome think, becauſe it may at a convenient diſtance enlighten the Stars above, and quicken the things below: Why our hearts are in the midſt of our Bodies; becauſe they may more commodiouſly afford heat to all the members: ſo alſo, why God loved *Adam*; becauſe he ſaw his own Image in him: Why he ſends Judgments upon the World; becauſe of ſin: Why he ſaves believers, and condemns unbelievers; becauſe they receive the grace of Chriſt, thoſe reject it. We have not recourſe immediately to God's will for a Reaſon; the nature of the things themſelves affords us one obvious to us. But no reaſon can be rendred of other actions of God, but his good pleaſure: Why he choſe *Abraham* above other men, and delivered him from *Ur* of the *Chaldees*: Why *Iſrael* above other nations; ſince all other men and Nations deſcended from *Adam* and *Noah*, and they were in their Natures equally corrupt with others; they were not in themſelves better than others; nor other Nations worſe than they. So in *Eſau* and *Jacob*, why the elder ſhould ſerve the younger, ſince they both iſſued from the ſame Parents, lay in the ſame Womb, were equally depraved in their Nature, had Original ſin equally conveyed to them by their Parents; no reaſon can be rendered, but the Will of God. * So if it be askt, Why men are condemned? Becauſe they do not believe: Why do they not believe? Becauſe they will not. God hath given them means and faculties. If you ask, why God did not give them grace to believe and turn their Wills? No other Anſwer can be given, but becauſe he will not. 'Tis his free-will to chuſe ſome and not others. Election is put upon his pleaſure, *Eph.* 1. 5. *predeſtinated according to the good pleaſure of his will*: and the making known the myſtery of his Will, is put upon his pleaſure, *Eph.* 1. 9. *Having made known unto us the myſtery of his will, according to his good pleaſure*: As God regards us abſolutely, 'tis rather mercy than than his good pleaſure. Why hath he changed our Wills? Becauſe he loved us, and bare good will to us in his everlaſting purpoſe, to which he was incited by his own mercy: But if we compare our ſelves with others, and ask why he renews this man and not that? Then it is rather an act of the Soveraign liberty of his Will, for there cannot be the reſult of any reaſon from any thing elſe: he pitches his compaſſions where and upon whom he pleaſes: The *Apoſtle* joyns Mercy and this Soveraignty of his Will together, *Rom.* 9. 15. *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion*: He is ſo abſolute a Soveraign that he will give no account of theſe matters, but his own good pleaſure. Why he renews any man, is meerly voluntary; why he ſaves renewed men, is juſt; why he juſtifies thoſe that believe, is Juſtice to Chriſt, and Mercy to them; but why he beſtows Faith on any, is meerly the good pleaſure of his Will. The *Phariſees* believed not, becauſe they *were not of Chriſt's ſheep*, John 10. 26. that is, they were not given to Chriſt by the Father, as is intimated, *Verſe* 29. And the proſperity of thoſe which are given to Chriſt is reſolved wholly into the pleaſure of God; *the pleaſure of the Lord ſhall proſper in his hand*, Iſa. 53. 10. In all our ſearches into the cauſe of this, we muſt reſt in his Soveraign pleaſure: our Saviour himſelf renders this only as a reaſon of his diſtinguiſhing mercy, wherein himſelf doth, and therefore we muſt aquieſce. *Matth.* 11. 27. *Even ſo, O Father, for ſo it pleaſed thee.*

(2.) He may well do ſo, becauſe *he is no debtor to any man in the way of grace.* There's nothing due to man but death, that is his *wages*; the other is a gift, *Rom.* 6. 23. *To you it is given to know the myſteries of the kingdom of heaven, to them it is not given*, Matth. 13. 11. Who ſhall controle him in the diſpoſal of his own goods? who ſhall ſay unto him, *What doſt thou?* Grace is his own Treaſure; if he gives the riches of it to any, it is his pleaſure: If he will not beſtow a Mite on any man, 'tis no wrong. *If any man hath given to him, it ſhall be recompenced to him again*, Rom. 11. 35. 'Tis not unjuſt with God to deny every man grace; 'tis not then unjuſt to deny a great part of men this grace: *Who hath enjoyned him his way*, ſaith *Job*; Or, *Who can ſay, Thou haſt wrought iniquity?* Job 36. 23. He is not to be taught by man how to govern the World: neither can any man juſtly blame him, if they judge right of his actions. * Tho every man is bound to endeavour the converſion of others; and every good man hath ſo much charity that he would turn all to righteouſneſs if he could; and thothe Love of God is infinitely greater than man's; it cannot be argued from thence that therefore God ſhould renew every man. This Charity in man is a debt he ows to his Neighbour by Communion of Blood, upon which the Law of Charity is founded, which obligeth him to endeavour the happineſs and welfare of his Neighbour: but God is free from the engagements of any Law, but the liberty of his own will; he is under no Government but his own; he hath none ſuperior, none equal with him, to enjoin him his way, to preſcribe him Rules and Methods. If he gives any favour to man, it is his pleaſure; if man improves it well, God is not indebted to him, and obliged to give him more; no more than a Father is bound to give his Son a new ſtock, becauſe he hath improved well the firſt he hath intruſted him with; it depends only upon his pleaſure.

(3.) *God's proceedings in this caſe do wholly declare it.* In the firſt gift of his People to Chriſt, he acted like a God greater than all in a way of ſupereminent Soveraignty; *My Father which gave them me, is greater than all*, John 10. 29. He acts as a Potter with his Clay; he ſoftens one heart, and leaves another to its natural hardneſs. He converts *Paul*, a Perſecutor; but none of the other *Phariſees* who ſpurred him

* *Amiraut.* Serm. ſur. 2. *Phil.* 13. *p.* 28, &c.

* *Amiraut.* Ser. Sur. 2. *Phil.* 13. *p.* 34, &c.

* *Amiraut.* Serm. de l' Evangile Ser. 4. *p.* 171, 172.

him on in that fury, and commiſſioned him to it: he ſnatcheth ſome from the embracements of luſt, while he ſuffers others to run their race to Hell. *David*, by grace, is made a man after God's own heart; and *Saul* left to be a man after his own will: ſome he changeth in the heat of their purſuit of ſinful pleaſures: others he wounds to death by his Judgments: the reaſon of the latter is deſerved Juſtice; the reaſon of the other is undeſerved pleaſure. He chuſeth the mean things of the World to be higheſt in his favour, and paſſes over thoſe that the World eſteems moſt excellent. *Not many wiſe, not many mighty*, is his Soveraign method. The amiable endowments eſteemed by the men of the World, have no influence upon him. He acts in this way with his own People: He gives ſometimes to Will, when he doth not give preſently to do: he diſtributes greater meaſures of grace to one than to another: he ſometimes excites them by his grace, ſometimes lets them lie as Logs before him, that he may be owned by them to be a free Agent. And further, it muſt needs be thus, becauſe God doth not Work in Regeneration as a natural Agent, and put forth his ſtrength to the utmoſt: as the Sun ſhines, and the fire burns, *ad extremum virium*, unleſs a Cloud interpoſe to hinder the one, or Water quench the other: but as an arbitrary Agent, who exerts his power according to his own will, and withholds it according to his pleaſure. For there are two acts of his Soveraign Will, one whereby he doth command men to do their duty, promiſes, rewards, and threatens puniſhment; but the ſubject is to be diſpoſed to God's Will of Precept. Here comes in another act of his Soveraignty, whereby he wills the diſpoſing ſuch and ſuch hearts to the accepting of his grace, and doth Will not to give others that grace, but leave them to themſelves: this we ſee practiced by God almoſt in every days experience.

3. *The truth of God is apparent in this Work.* Truth to his own purpoſe, 1 *Tim.* 1. 9. *Who hath called us with a holy calling, according to his own purpoſe and grace, which was given us in Jeſus Chriſt before the world began.* Soveraignty firſt ſingles this or that man out; and Truth to that firm and immutable Counſel, and that reſolve in his own mind, ſteps in to excite his Holineſs, Wiſdom and Power, to make every ſuch perſon conformed to the Image of his Son. It was not from any truth reſpecting any condition annext to any promiſe he had made, which he might find in the creature; for the *Apoſtle* plainly excludes it, *not according to our work*: for what motion can our work in a ſtate of Nature cauſe in God, but that of anger and averſion ariſing from truth to his threatning, the condition whereof is fulfilled by us: but not one Mite of good fruit that could as a condition challenge this great work at the hands of the Truth of God by virtue of his promiſe. His Truth to his threatning, would have raiſed up thoughts of deſtroying men; his Truth to his purpoſe carried on his deſign of effectually calling them. 'Tis not an engagement of truth to his creature, but of truth to himſelf. So that if you ask why he hath called *Peter*, *Paul*, and others, ſince many better conditioned than they, have rejected the Goſpel; the Anſwer is, Becauſe he had ſo purpoſed in himſelf; and he is Faithful and cannot deny his own counſel, for that were to deny himſelf, and that eternal *Idea* in his own mind, 2 *Tim.* 2. 13. *He is faithful and cannot deny himſelf*, in regard of his purpoſe, in regard of his abſolute promiſe, Truth to his promiſe; his promiſe to his Son, for ſo *Tit.* 1. 2. is principally to be underſtood, *In hope of eternal life, which God that cannot lie, promiſed before the world began*: there was a donation of ſome, made to Chriſt, and a donation of grace to Chriſt for them, depoſited in his hands as a Treaſure to be diſpenſed to every one of them in their proper time. His Truth comes in upon this double donative; a donative of grace to them in Chriſt, before the World began, which would be but as a uſeleſs ruſty Treaſure, if not beſtowed upon thoſe for whom it was intruſted in his hands: A donative of ſome according to this purpoſe to Chriſt, whoſe Death, and Reſurrection, and Purchaſe, would be ineffectual, if thoſe thus given, were not in time engrafted in him, and renewed by him, to be made partakers of all that which he purchaſed and preſerved for them. Jeſus Chriſt was to have a ſeed by Covenant, a People to be conformed to his Image; the iſſue then of forming a People for his ſeed, is the effect of God's truth to Chriſt. And conſequent to this Antecedent purpoſe in himſelf, and Promiſe to Chriſt, he gives him an order to bring in thoſe that were thus deſigned to be his Sheep, which he calls his Sheep, by right of donation, before they were renewed; *My Sheep* by right of Gift from my Father, mine by right of purchaſe at my Death, mine by right of poſſeſſion at their effectual call; theſe I muſt bring in; not I may, but *I muſt*; and they ſhall hear my voice, *John* 10. 16. *Other ſheep I have: them alſo I muſt bring, and they ſhall hear my voice*; not they may, but they *ſhall be* enclined to comply with my Word and Call; *Satan* and their own luſts ſhall not hinder them from coming unto me, but they ſhall be over-ruled by a Powerful Spirit: ſo that there is truth to his purpoſe, truth to his Promiſe to Chriſt, truth to the *depoſitum* in Chriſt's hands, truth to his Word publiſht, that he would give a new Heart. So that whatſoever heart this work is wrought in, 'tis a manifeſt effect of the truth of God to himſelf and his Chriſt. The gift of grace, in poſſeſſion, is a neceſſary conſequent of that Gift of it, in purpoſe, before the World began.

4. *The Wiſdom of God appears in this Work.* The ſecrets of Wiſdom ſhine forth in the great concerns of the Soul in Chriſt, who is made Wiſdom principally to us in our Sanctification, as well as Righteouſneſs and Redemption. Wiſdom in the imputation of Righteouſneſs, in the draught of Sanctification, and in the perfection of it in a compleat Redemption: Wiſdom like a Thread, runs through every part of the Web. The New Birth is the great wiſdom of the Creature; by this he becomes wiſe, ſince the Scripture entitles all fools without it The inſpiration of this wiſdom, can own no other but Divine Wiſdom for the Author. 'Tis his own Wiſdom; for, *Who hath been his counſellor?* Rom. 11. 34. He works all things according to the Counſel of his own Will, freely, Wiſely; a work of his Will, a Work of his Underſtanding, *Eph.* 1. 11. *Who works all things according to the counſel of his own will*, Verſe 12. *that we ſhould be to the praiſe of his glory*, that the glory of the Father may ſhine out in us. If all things are thus wrought with the choiceſt counſel, much more the rareſt work of God in the World. If all things are wrought with counſel, becauſe he will have a praiſe from them, much more that from whence he expects to gather the greateſt *crop* of glory. The bringing us to truſt in Chriſt, is for the praiſe of his glory; a glory redounds to him, becauſe there is nothing of our own in it, but all his; a farther glory redounds to him, becauſe it is in the wiſeſt manner. 'Tis to the praiſe and glory of his goodneſs in the act of his Will: to the praiſe of the glory of his Wiſdom in the act of his Counſel. There was a myſtery of Wiſdom in the firſt ſecretion and ſingling out this or that perſon; a Revelation of Wiſdom in the preparations to it, and formation of it. If there be much of his Counſel in the minute paſſages of his Providence in the loweſt Creatures, which are the ſubjects of that Providence, much more muſt there be

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in the framing the Soul to be a living Monument of his glory. Tis not a new moulding the outward caſe of the Body, but the inward *Jewel* wrapped up from the view of men: the ſpirit of the mind, which being more excellent, requires more of skill for the new forming of it.

(1.) *The nature of the New Birth declares it to be an effect of his Wiſdom.* 'Tis a building, a Divine Temple, a Spiritual Tabernacle, for his own reſidence, *ye are God's building*, 1 Cor. 3. 9. Strength will not build a Houſe without Art to contrive and proportion the materials: Skill is the chief requiſite of an Architect. The higheſt pieces of Art, come from the moſt excellent *Idea* in the Creature. The beautiful Fabrick of Grace is modeled by the wiſeſt *Idea* in God; that which is glorious in the erection, ſuppoſeth excellent skill in the contrivance. Every renewed man is a *lively ſtone*, 1 Pet. 2. 5. *Ye alſo as lively ſtones, every one of you*, Poliſht and Carved by the Wiſe Creator, for an everlaſting Statue: 'tis he that hath *wrought us to the ſelf ſame thing*, 2 Cor. 5. 5. κατεργασάμενος, Poliſht us and curiouſly wrought us, who were rough ſtones covered with the rubbiſh of ſin. As a wiſe builder, he lays the foundation in ſound habits, whereon to raiſe a ſuperſtructure of gracious actions. The counter part in the heart is no leſs a fruit of his Wiſdom, than the Law in the Tables of Stone; Wiſdom in the firſt framing the Law, Wiſdom alſo in the deep imprinting of it. That which enlightens the eyes and makes wiſe to Salvation, can be entitled to no other Original cauſe than Divine Wiſdom. The Soul is a *rational Work of God**. Surely then that which is the Soul of the Soul, the glory of the Creature, the preparation for Happineſs, more pleaſing to God than the brighteſt Nature, than the natural frame of the higheſt Soul, that which is the pleaſure and delight, muſt be the fruit too of infinite Wiſdom. Bare effects of power are not the immediate objects of God's ſpecial delight.

* Nyſſen. ποίημα θεῦ λογικόν.

(2.) *The means of it declare it to be a fruit of his Wiſdom.* Chriſt the exemplar hath the Treaſures of Wiſdom; Grace copied from it, is part of thoſe Treaſures. The Goſpel, the inſtrument, is the *wiſdom of God*, as well as the *power of God*, 1 Cor. 2. 7. Divine skill framed the model, reared the building; no leſs ſows the ſeed in the heart: what did partake of Wiſdom in the contrivance, progreſs, all the parts and methods of it, partakes of the ſame in the inward operations of it upon the Soul.

(3.) *The manner of it* ſpeaks it to be ſo. In regard of the Enemies he hath to deal with, there muſt be prudence to countermine the deep and unſearchable plots of the powers of Darkneſs. As there is the ſtrength of ſin within, the might of *Satan* without, as fit ſubjects for his power, ſo there are the Stratagems of Satan, the ſubtilties and deceits of the fleſh, as a fit occaſion for his Almighty skill againſt Helliſh policy. In regard alſo of his working upon the Soul: he works upon thoſe that are ſo contrary to his deſign, without impoſing upon their faculties; he moves them according to their Phyſical Nature, tho contrary to their Moral Nature: he make us do willingly what we would not: he ſo tunes the ſtrings, that they ſpeak out willingly what Naturally they are moſt unfit for. This Spirit acts wiſely in revealing to us the knowledg of Chriſt, as *Eph.* 1. 17. *The ſpirit of wiſdom and revelation in the knowledg of him*; which may note the manner of his acting in the Revelation, which is the firſt work in the Soul, as well as the effect it doth produce: tho, I ſuppoſe, the effect is principally meant. Some queſtion the Wiſdom of God in acting ſo upon the will, as not to leave it to its own indifference in this change. What reaſon is there to queſtion his Wiſdom? Do not the Angels in Heaven admire God's Wiſdom as well as his Grace, who hath immutably fixed them to that which is good? Do they queſtion the Wiſdom of God for ſo happy a confirmation of them againſt that indifference which deſtroyed ſome of their fellows by Creation? But is there not an evident Art in this work, to make the VVill willing, that had no affectation to this change? To fit the Key ſo to all the Wards, that not one is diſordered. To move us contrary to our corrupt reaſon, yet bring us to that paſs to acknowledg we had reaſon to be ſo moved? To move our faculties one by another as Wheels in a Watch? To preſent ſpiritual things with ſuch an evident light, as engageth our Underſtandings to believe that which they would not believe before, and our VVills to embrace that which our Affections gainſay? It muſt therefore be a fruit of Divine skill, ſince it is a fruit of *divine teaching*, John 6. 45.

(4.) *There is a greater wiſdom in it, than in the Creation of the World.* The higher the work riſeth, the more of Skill appears. 'Tis a divine Art to make man to live the life of plants in his growth; the life of beaſts in his ſence; the life of Angels in his mind: more it is than to make him live the life of God in his Grace. Man in his Body, partakes of Earth; in his Soul, of Heaven; in his Grace, of the Heaven of Heaveus, of the God of Heaven: the Grace in the new birth is nearer the likeneſs of God, than the Figure of man in the firſt birth; God therefore doth more obſerve the numbers and meaſures in the *Second* Creation than he did in the *Firſt*. Man was the moſt excellent piece in the lower Creation; therefore more of Art in the framing of him, than in the whole Cœleſtial and Elementary World; the glorious bodies of Sun, Moon and Stars, had not ſuch marks upon them: the nearer reſemblance any thing hath to God, the more of Wiſdom, as well as Power is ſignified in the make of it.

5. *The holineſs of God is ſeen in this work.* The day of Gods power breaks not upon us in the change of our Wills, without his appearance in the *beauties of holineſs*, Pſal. 110. 3. The Spirit is called the Spirit of Holineſs, not only as he is the Efficient, but as he is the Pattern, and like fire transforms into his own Nature; for that which is born of the Spirit, is Spirit. The Law in the Tables of Stone was an Image; the Law in the heart is an extract of Gods Holineſs. Our *Firſt* Creation in a mutable ſtate, was according to his *own image*, Gen. 1. 26. Our *Second* Creation is more exactly like him in a gracious immutabillity. The holineſs in Chriſts human Nature was an effect of the holineſs of God; the holineſs we have then in reſemblance to Chriſt, muſt be a fruit of the ſame perfection, if we are renewed according to his Image, it muſt be according to his Holineſs. To be merciful and juſt, is to have a Moral image: to be holy, is to have a Divine: the *Apoſtle* intimates this in his Exhortation, we muſt be holy in ſerving him, becauſe he was holy in calling us, 1 *Pet.* 1. 15. *As he which hath called you is holy, ſo be ye holy*, &c. In this reſpect, God calls himſelf, not only a Holy one, but the Holy one of *Iſrael*, Iſa. 43. 15. *I am the Lord your holy one, the Creator of Iſrael, your king.* He is not only Holy in himſelf, but diſplays his Holineſs in them, by an act of a new Creation. By *Creator*, is not meant his being the Creator of them, as he is of all, even of wicked men, and Devils, but implies a peculiar relation to them, as diſtinguiſht from others. He is the Creator of Devils, Holy in his actions towards Devils, but not their Holy one by an inward renovation, or conſecrating them to himſelf, as he is the holy one of *Iſrael*. As he is a God in Covenant, he is our God, therefore our God, as he is a Holy God, as well as he is a Powerful God, communicating the one as well as the other in a Covenant-way: therefore

therefore the Prophet *Habakkuk* joins them both together, *O, Lord, my God, my holy one*, Hab. 1. 12. His Holineſs is no leſs neceſſary for the felicity of his People, than his Mercy and Power. What happineſs could his Mercy move, his Wiſdom contrive, or his Power effect, without the communication of his Holineſs? Mercy could not of it ſelf fit a man for it, nor Power give a man poſſeſſion of it, without Holineſs, attiring him with all thoſe graces which prepare him for it. God, as Soveraign, choſe us; as Merciful, pardons us; as Wiſe, guides us; as Powerful, protects us; as True, makes good his Promiſes to us; but as Holy, cleanſeth us from our old habits, makes us Veſſels of honour, filled with the ſavoury and delicious fruits of his Spirit, his pleaſant things. The implantation of grace in the heart, is no leſs an effect of his Holineſs, than the preſervation of it is; which our Saviour intimates, when in his Petition for it, he gives his Father rather the title of Holy, than of any other Attribute, *John* 17. 11. *Holy father, keep through thy own Name.*

6. *The Power of God appears in this Work. Since the World began was it not heard that any man opened the eyes of one that was born blind*, John 9. 32. neither was it ever heard that any man could open the Underſtanding of one that was born dark. Every thing that pertains to life and godlineſs, of which Regeneration is not the meaneſt, is the work of Divine Power, 2 *Pet.* 1. 3. *According as his divine power hath given to us all things that pertain to life and godlineſs, through the knowledge of him who hath called us to glory and vertue*; glory and vertue, by a *Hendiadis*, for a glorious vertue: And the *Apoſtle* adds, That this calling was an effect of a glorious power; 'tis not διὰ, but διὰ, *through* glory and vertue; the ſame prepoſition διὰ, which as joined with knowledge, is tranſlated *through*; as much as to ſay, through a glorious vertue or power; both ἀρετὴ and *virtus*, ſignifying valour and ſtrength in their ſeveral Languages. When God hardens a man, he only withdraws his grace. But a Divine vertue is neceſſary for the cure of our hereditary Diſeaſe. There is no great force required to cut a dead man; but to raiſe him, requires an extraordinary power. We may as well deny this Work to be a New Creation, a Reſurrection, as deny it to be an act of Divine Power. There is a word that calls; there is alſo a power to work, 1 *Theſ.* 1. 5. *Our Goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt*; that is, the Power of the Holy Ghoſt. There was not only grace in the word, to woo, but the power of the Holy Ghoſt in it, to overcome the heart. There is not only an act of an Almighty Spirit, but an act of his Almightineſs. The hand of the Lord created the VVorld, *the heavens are the work of his fingers*, Pſal. 8. 3. but grace is the work of *his arms*, Iſa. 53. 1. It may be ſaid of the firſt grace in the new Birth, as it was of *Reuben*, Gen. 49. 3. 'Tis his *might*, the *beginning of his ſtrength, and the excellency of his power.* Tho Miniſterial gifts were as excellent as *Paul*'s, whoſe preaching was with demonſtration and power, and who knew the readieſt way to mens hearts, if a man ever did; yet the excellency *of the power, was of God*: and when he brandiſht his ſpiritual weapons, they were only *mighty through God*, 2 Cor. 10. 4. Tho the declaration was his, yet the working was Chriſt's, *Rom.* 15. 18. none of his People were *willing*, till the *day of his power*, Pſal. 110. 3.

(1.) *Tis as great, yea, greater power, than that put forth in Creation.* 'Tis as great; 'tis the introduction of another form, not in a way of any action or faſhion, but in ſuch a manner as was in the Creation; that is, by the mighty Operation of God; otherwiſe it could not be called a new Creature, tho it might be called a new thing. You call not that which is made by the Art or power of man, as a VVatch, a Clock, a Houſe, a New Creature; for there is nothing of Creation in them, but art and induſtry, ſetting the pieces of matter, created to their hands, together in ſuch a form or figure. But this is called a New Creature, not ſo much in regard of the newneſs of the thing, but in regard of the power that wrought it, and the manner of working it, being the ſame with that of Creation. * And being termed ſo, it implies the exerting an efficacious power; for Creation is not wrought by a ceſſation of action (which would be in God, if the VVill were only the cauſe of it) but the employment of an active vertue: God doth not hold his hand in his boſom, but ſpreads it open, and applies it to an efficacious action: ſince it is a New Creation, it implies a Creator, and a creative Power; Creation cannot be without both. 'Tis a greater power expended in Regeneration, than in Creation; more power Morally in this, than Phyſically in that: one Word created the VVorld; many words are combined for the New preparation of the heart. 'Tis eaſier to make a Thouſand Glaſſes, than to ſet together one that is daſht in pieces. 'Tis eaſier with God to make a VVorld, (*quoad nos*, as to our conception, for all things are alike eaſie with God) and create thouſands of men with his Image, as bright as *Adam*'s, than to bring that into form which is ſo miſerably defaced.

* *Anivant.* Serm. ſur. 2. Phil. 13. *p.* 20.

[1.] Firſt, *In regard of the ſubject.* Sin hath turned man into a Beaſt; and Omnipotency only can turn a beſtial man into Angelical and Divine. There is a leſs diſtance between the leaſt duſt and the glorious God, than there is between the holy God, and an impure ſinner; ſin and grace are more contrary to one another, than *aliquid* and *nihil*, ſomething and nothing. A Straw may with leſs power be made a Star, than a corrupted ſinner be made a Saint. In Creation God was only to put in Nature, here he is to put off one that is ſtrong, and to bring in another altogether ſtrange and new; 'tis hard to bring a man off from his old ſtock, and as hard to make him nakedly to truſt Chriſt: 'tis more difficult to make a man leave his ſin, than to change his Opinion, ſince men are more in love with habitual wickedneſs, than with any Opinion whatſoever. In regard of the indiſpoſedneſs of the Soul. There is ſome foundation for a natural Religion, there being general notions of God and his Attributes, which would adminiſter ſome Concluſions that he was to be feared and reverenced; and according to theſe notions, many checks of Conſcience, which would induce men to ſome Moral behaviour towards God: But in the ſetting our hearts right to God, and creating them in a Mediator, there was not the leaſt duſt in Nature to build upon. In the creating of *Adam*'s body, there was ſome preexiſtent matter; the duſt of the ground, whereof his body was by a divine power made and organized; but we meet with no preexiſtent matter for the formation of the Soul, which made him a rational Creature; that indeed was the breath of God; not engendered by any concurring cauſe in nature: there is no preexiſtent matter in the Creature, of which this Image is formed, tho there be a preexiſtent ſubject to receive the impreſſion of it; 'tis not the rearing any thing upon the foundation of Nature, but introducing a Nature wholly new, which ſpeaks Almightineſs. In regard of the contradiction in the ſubject. The ſtream of man's natural Reaſon, the principles of ſelf, whereby he is guided, run counter to it; there is a pride of Reaſon which will not ſtoop to the Goſpel, which in man's wiſdom is counted fooliſhneſs. Man is an untamed Heifer, a wild Aſs, that ſnuffs up the wind,

full of hatred to the ways of God, guided by Gygantick luſts, which make as great a reſiſtance as a Mountain of Braſs; ſtoutneſs of heart, ſtrong prejudices againſt the Law of God; fierceneſs of affection, drinking iniquity like Water; univerſal madneſs, reſiſting the ſpirit, harebrain'd imaginations; frowardneſs in the Will, forwardneſs to evil, perverſity againſt good: Can any thing, leſs than an Almighty power, make a univerſal cure? 'Tis more eaſy to make men ſtoop to ſome victorious Prince, and become his vaſſals, than to bring men to a ſubmiſſion to God and his Laws, which they entertain with contempt and ſcorn. *Nothing* obeyed Gods Word in the Creation; tho it contributed not to his deſign, yet it could not oppoſe him; it could not ſwell againſt him, becauſe it was *Nothing*. But every ſinner is rebellious, diſputes Gods commands, fortifies himſelf againſt his entrance, gives not up himſelf without a conteſt. This pride is hereditary, it bore ſway in the heart ever ſince *Adam*'s fall, and hath preſcription of as long a ſtanding as the World, to plead for poſſeſſion. What, but infinite power, can fling down this pride at the foot of the Croſs, make the heart ſtrike its ſwelling Sail to Chriſt, and become nothing in it ſelf, that Chriſt may be all life in him, and all Righteouſneſs to him? 'Tis only poſſible to God to make a Camel with this bunch on its back, paſs through a Needles eye: no leſs than divine power can bring down theſe Armies of oppoſite imaginations, which have both multitude and ſtrength, (and no man knows either their number or ſtrength,) and the whole frame of contradiction againſt the grace of Chriſt. Our Saviour intimates this creative power in that Thankſgiving to his Father, *Matth.* 11. 25. *I thank thee, O father, Lord of heaven and earth*, &c. Chriſt, in all his Addreſſes to his Father, uſed Attributes and Titles ſuitable to the buſineſs he inſiſted on. The revelation of divine knowledg to Babes, the moulding their hearts to receive it, was an act of God as he is Lord of Heaven and Earth, puting forth an infinite power in the forming of it. If God were the Author of grace in the hearts of thoſe Babes, perſons better diſpoſed, and nearer the Kingdom of Heaven, as he was Lord of Heaven and Earth; then there muſt be ſome greater power than that of the Creation of the World, put forth to conquer the wiſe and prudent, whoſe wiſdom and prudence ſtands Armed in the breaches of Nature to beat off the aſſaults of the Goſpel.

[2.] In regard of *the oppoſition of the preſent poſſeſſors*. The chaſing out an Armed Devil that hath kept the Palace in peace ſo long, muſt be by *a power ſuperior to his own*, Luke 11. 21, 22. This great *Goliah* hath his Armour about him, hath had long poſſeſſion and deareſt affections: the impulſes of natural concupiſcence take his part: he hath his alluring baits, his pleaſing propoſals: the world and the fleſh are linkt with him in a league, to hinder the reſtoration of the Soul to Chriſt, and the reſtoration of Gods Image to the Soul. A *threefold* cord is not eaſily broken. It muſt be a power ſuperior to thoſe three great powers in conjunction, that muſt bind the ſtrong man: and *caſting him out, and ſpoiling his goods, are acts of power*, Math. 12. 29. Satan is too ſtrong to be eaſily caſt out, and the fleſh loves him too dearly to be eaſily divorced from him; he is never like to lay down his Arms by perſwaſions; tho all the Angels in Heaven ſhould intreat him, he would not give up one foot of his Empire. Nay, tho what God doth propoſe hath a greater weight of goodneſs, pleaſure and profit in it ſelf, than what thoſe three great impoſters can offer, yet ſince Reaſon is weak and mightily corrupted under the conduct of ſenſe, which hath an alliance with Satan's propoſals, and firſt ſucks them in, it is not like to meet with any entertainment, as being againſt the intereſt of the fleſh; and the Will being backt with two ſuch powerful ſeconds, as Satan and the World, to aſſiſt it in it refuſals. Indeed, if *he* that *is in the Regenerate*, were not greater and more powerful than *he* that is *in the World*, they would not be able to reſiſt his allurements and ſubtilties, 1 *John* 4. 4. The triumphs of Chriſt at his Aſcenſion declare his power in his acquiſition; with a ſtrong hand he broke the chain of ſinners, and *led captivity captive* before he gave gifts to men, *Pſal.* 68. 18. He doth the like in giving grace to the heart: he *rides upon his white horſe* in the power of Almighty grace, when he *conquers* the enmity in the Soul, as well as when he *overcomes the enemies of his Church*, Revel. 6. 2.

(2.) *'Tis a power as great as that which wrought in the Reſurrection of Chriſt.* 'Tis conſiderable how loftily the *Apoſtle* ſets it out, *Eph.* 1. 19, 20. *And what is the exceeding greatneſs of his power to us ward who believe according to the working of his mighty power: Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in heavenly places.* Exceeding greatneſs of his Power, ὑπερβάλλον, with an *Hyperbole*, according to the working or efficaciouſneſs of his mighty power, noting the infuſion of Faith in the Soul by a powerful impreſſion, *According to the working of the might or ſtrength*; one word was not enough to ſignify the great power working: 'tis ſtrength with a greater edg upon it; as when a man would fetch a mighty blow, he ſtirs up all his ſtrength, ſets his Teeth an edg to ſummon all ſpirits to aſſiſt his Arm. The Power of God in creation of nature is never in the whole Scripture ſet forth ſo magnificently as his Power in the creation of grace is in this place. The *Apoſtle* picks not out any examples of Gods Power in his ordinary Works, or that Power in leſſer Miracles which exceeded the power of Nature, to illuſtrate this power by. He doth not ſay, 'Tis that power whereby we work Miracles, or ſpeak with Tongues: no; neither is it that power whereby our Saviour wrought ſuch Miracles when he was in the World. 'Tis a more illuſtrious power than the giving Sight to the blind, Speech to the dumb, Hearing to the deaf, yea, or Life to a putrified Carcaſs; this is an extraordinary power: But yet this gracious power is higher than all this; for it is as great as that which wrough the two greateſt Miracles that ever were acted in the Creation; as great as the raiſing Jeſus Chriſt, perfectly dead in the Grave, and having the weight of the ſin of the World upon him; and as great as that power, which after the raiſing of him, ſet him in his human Nature at his right hand, above Principalites and Powers, above the whole Angelical ſtate: As much as to ſay, As great as all that Power which wrought the whole ſcene of the Redemption, from the foundation-ſtone to the top-ſtone. 'Tis ſuch an unconquerable power, whereby God brings about all his Decrees which terminated in Chriſt. Some ſay, this power is not exerciſed in the begetting Faith, but in the Faithful after Faith is begun. 'Tis very ſtrange that a leſs power is neceſſary to beget, than to preſerve a thing after it is brought into being. And the ſame power is requiſite to raiſe the heart of the Moralleſt man under Heaven out of the grave of corrupted nature, as well as thoſe that are furtheſt in their diſpoſitions from God. As, had not our Saviour had the weight of the ſins of men upon him, had he been dead but an hour or two, lain in the Grave with a little looſe Earth, or light Sand caſt upon him; it would have required infinite power to have reſtored him to Life. The *Apoſtle* mentions this in other places, tho not ſo highly as in this, *Rom.* 6. 4. *that like as Chriſt was raiſed up by the glory of the Father, even ſo we ſhould walk in newneſs of life.* It muſt be underſtood thus: Even ſo we, being raiſed up from ſin by the glory of the Father, ſhould walk in newneſs of life.

And

And it may be partly the meaning of the Apoſtle *Peter*, 1 Pet. 1. 3. *Who hath begotten us again to a lively hope by*, or through, *the reſurrection of Jeſus Chriſt from the dead*, not only as the foundation of our hopes, but by a power conformable to that which raiſed Chriſt from the dead. I would only by the way *note*, That this infers a *higher operation* than meerly an *exhortation and ſwaſion*; for would any man ſay of a *Philoſopher* that had taught him Morality, That he had diſplayed in him the exceeding greatneſs of his power, only upon the account of adviſing and counſelling him to reform his manners, and live more ſoberly and honeſtly in the world? Our Saviour eſteemed this one thing greater than all the other Miracles he wrought, and declared himſelf to be the Chriſt more by this than by any other. When *John* ſent to know who he was, he returns no other account, than the liſt of his Miracles, *The blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached*, Luk. 7. 20. That which brings up the Rear, as the greateſt, is the *poor* εὐαγγελίζονται *are evangelized*; 'tis not to be taken actively of the preaching of the Goſpel, but paſſively, that they were wrought upon by the Goſpel, and became Goſpell'd people, transform'd into the mould of it, elſe it would bear no analogy to the other Miracles; the deaf hear, and the dead were raiſed; they had not exhortations to hear and live, but the effects were wrought in them; ſo thoſe words import, not only the preaching of the Goſpel to them, but the powerful operation of the Goſpel in them. This greateſt Miracle in the *Catalogue* is the only Miracle our Saviour hath left in the world ſince the ceſſation of all the reſt.

I have inſiſted the longer upon theſe perfections in God apparent in this Work:

1. *To ſtir up every renewed perſon to a thankful frame toward God*; That he ſhould engage his choiceſt Attributes for the good of a poor creature. To what purpoſe did the *Apoſtle* ſo long, and ſo highly ſpeak of the power of God in raiſing them from a ſpiritual death, but that they ſhould acknowledg it, and admire God for it? It cannot but raiſe high admirations and adorations of God, to conſider how Mercy moved for them, Soveraignty call'd them out, Wiſdom modell'd them, Holineſs cleanſed them, and Power framed them.

2. *To ſtir up deep Humility.* 'Tis a plain declaration of our miſerable eſtate by Nature, and the difficulty of emerging out of it; impoſſible for any creature to effect. Had not God been infinitely Merciful, Wiſe, Holy, True, and Omnipotent, and put forth his Power to free men from a ſlavery to ſin, not a man had been able to eſcape out of it; and theſe two, admiration of God, and humiliation of ſelf, are the two great acts of a Chriſtian, which ſet all other Graces on work. Mercy ſpeaks us very miſerable, Wiſdom declares us fools, Holineſs unclean, and Power extreamly weak.

3. *How mightily will it give a ground to the exerciſe of faith?* He that is deeply ſenſible of this work of holineſs and power in him, cannot but truſt God upon his deed, as well as before he did upon his word. As you go to the promiſes without you, conſider alſo the counter-part of the promiſe within you, and the efficacy of that power which wrought it; you have a ground of faith within you: the power extends to every one wherein this work is wrought: *What is the exceeding greatneſs of his power to us ward who believe*; this the Apoſtle ſpeaks to all the believing *Epheſians*.

4. Therefore *look much into your ſelves by way of examination, to obſerve the actings of Gods Wiſdom, Holineſs and Power, within you.* The want of this makes many gracious perſons live diſconſolately. *Paul* was certainly diligent in his obſervation, ſince he ſpeaks ſo feelingly and experimentally of it. 'Tis the way to anſwer Satans objections, ſilence unbelieving thoughts, when you can trace the ſteps and operations of them in you: it would make you ſtrive for an encreaſe of this work of Regeneration, that you may feel in your ſelves more evidences of the Holineſs and Power of God.

5. *Thoſe that want it, may well deſpair of attaining it by themſelves and their own ſtrength.* Divine Wiſdom and Power are exerted in this work; and men may as well think themſelves able to raiſe a dead man, yea Chriſt from the grave, and ſet him at the right hand of God, as do this by their own ſtrength: if we want an eye or a hand, all the creation cannot furniſh us with either. How can any power, but that which is infinite, give us an eye to look to Chriſt within the vail, and a hand to claſp him in heaven?

6. *It directs men where to ſeek it, and to ſeek it earneſtly.* At the hands of God; Since Infinite Wiſdom, Holineſs and Power, are neceſſary for the production of it. With earneſtneſs, becauſe it is ſo tranſcendent a work, hath ſo many perfections of God ſhining in it, that creature-ſtrength and wiſdom is utterly unable to frame and raiſe it; and with hopes too, if they earneſtly ſeek it, ſince God hath hereby declared himſelf infinitely loving in the combination of ſo many *Attributes* for the effecting of it. Plead therefore the glory of God in theſe his *Attributes*; and if God give you a heart to ſeek it, it is a probable argument he will give you that grace, which he hath given you a heart to deſire.

IV. Queſt. *How God doth this?*

1. *This work is ſecret, and therefore difficult to be deſcrib'd.* The effects are as obvious to a ſpiritual ſenſe, as the methods of it obſcure to our underſtandings; ſecret, as the original of *Winds*; ſenſible, as the ſound and bluſter of them, *John* 3. 8. If a dead man were raiſed, he would not know the manner how his ſoul returned into the body, how it took its former place, and made up a new union; yet he would know that he lives and moves. A gracious ſoul knows that he was carnal, and now ſpiritual; blind, and that he now ſees: he finds ſtrength inſtead of weakneſs; inclinations to good, inſtead of oppoſition; ſweetneſs in the ways of God, inſtead of bitterneſs. The methods of grace are obſcure, as thoſe of Nature, Eccleſ. 11. 5. *Who knows the way of the ſpirit, or how the bones grow in the womb of her that is with child? even ſo thou knoweſt not the works of God who makes all.* The manner of the formation of Chriſt in the ſoul, is as undiſcernable as the formation of a Child, or the manner of Chriſt's conception in the womb of the Virgin; both which are fearful and wonderful, as it is ſaid of the firſt, *Pſal.* 139. 14. *Who can declare his generation?* Iſa. 53. 8. that is, the generation of Chriſt, either in his perſon, or in his people. We cannot give a ſatisfactory account of the natural motions of our ſouls, how one faculty commands another, how the ſoul governs the ſeveral parts of the body; what the nature of the action of our mind is in contemplation and reflection; how our Wills move the ſpirits in the body, whereby the members are acted in their motion, and the functions of life perform'd: Much more undiſcernable are the ſupernatural methods of the Spirit of God. We know our ſelves heirs to the corruption of the *firſt Adam*, by the inbeing of it; the light of the grace of the *ſecond Adam* diſcovers it ſelf in the ſoul; but the manner of the deſcent of either is not eaſily to be determined. The Loadſtones attracting of Iron is the beſt repreſentation of this work; the ſoul, like that, moves ſenſibly, cleaves ſtrongly to God; but wherein this vertue conſiſts, how communicated both in that of Nature, as this of Spirit, dazles the eye of Reaſon.

2. *Yet this is evident, that 'tis rational; that is, con-*

* *Amiraut. de predeſt. cap.* 12. *p.* 149.

grunous to the eſſential nature of man. * God doth not deal with us as beaſts, or as creatures deſtitute of ſenſe, but as creatures of an intelligent order. Who is there that believes in Chriſt in ſuch a manner, as heavy things fall to the earth, or light things fly up to the air, or as beaſts run at the beck of their ſenſual appetite, without Rule or Reaſon? If the Spirit of God wrought ſo upon man, this were to lay our faculties aſleep, not to act them, but to act only upon them; this were to invert the natural order by creation, to raze out the foundations of Vertue, and deny the creature the pleaſure of his condition, who according to ſuch a manner of operation could not underſtand his own ſtate, no more than a Brute can the harmony of *Muſick*, or the pleaſing variety of colours: But Grace perfects our ſouls, poſſeſſeth them with new principles, moves one faculty by another, like the motions of the wheels in a Clock or Watch; like the common courſe of Providence, wherein he orders all affairs according to the dependance of them one upon another by creation, without making any inroad upon the natural Rights of any creature, but preſerving them entire, unleſs in ſome miraculous action. He diffuſeth a ſupernatural vertue into the ſoul, not to thwart it in that couſe of working he appointed it in the creation, but to move it agreeably to its nature as a rational being. As the Sun conveys a celeſtial vertue upon the Plants, drawing them forth by its influence according to their ſeveral natures; ſo the Holy Ghoſt introduceth a ſupernatural principle into men, whereby they act as reaſonable creatures in a higher ſtrain. What methods our Saviour uſed in the firſt declaration of the Goſpel, he uſes in the propagation of it in the hearts of men. The ſame reaſon that is uſed in writing the Indenture, is uſed in writing the Counterpart. He might by his Omniſcient Wiſdom have found the way to the ſecreteſt corner of every mans heart, and by his power have ſet up what ſtandard he pleaſed in every part of the Caſtle, without propoſing the Goſpel in the way of Miracles and Arguments; but he tranſacts all that affair in ſuch a manner, that men might be moved in a rational way to their own happineſs. He required a rational belief, as he gave rational evidences, Joh. 10. 37. *If I do not the works of my Father, believe me not*; that is, the works that none but one empowered by God could do. God that requires of us a reaſonable ſervice, would work upon us by a reaſonable operation. God therefore works by way of a ſpiritual illumination of the underſtanding, in propounding the creatures happineſs by Arguments and Reaſons, and in a way of a ſpiritual impreſſion upon the will, moving it ſweetly to the embracing that happineſs, and the means to it which he doth propoſe; and indeed without this work precedeing, the motion of the will could never be regular.

God doth this by a double work.

1. *Upon the Underſtanding.*
2. *Upon the Will.*

(1.) *Upon the Underſtanding.* The *opening the eyes* precedes the *converſion from darkneſs to light*, in Gods operation, as well as in the *Apoſtles* commiſſion, *Acts* 26. 18. The firſt appearance of life when God raiſeth the ſoul, is in the *clearneſs and diſtinctneſs of its knowledge of God*, Hoſ. 6. 2, 3. And the *Apoſtle* in his *exhortation* to the *Romans*, tells them, the way for the transformation of their ſouls, was by the renewing of their minds, *Be ye transformed by the renewing of your minds*, Rom. 12. 2. The light of the Sun is ſeen breaking out at the dawning of the day, before the heat of the Sun be felt. As the action of our ſenſe is to ſenſible objects, ſo is that of our ſoul to ſpiritual; our eye firſt ſees an object, before our hearts deſire it, or our members move to it; ſo there is an apprehenſion of the goodneſs of the thing propoſed, before there be any motion of our wills to it. So God begins his work in our minds, and terminates it in our wills. In regard of this, as a ſtate of Nature is ſet forth under the term of *darkneſs*, ſo a ſtate of Grace is often termed *light*, that being the firſt work in the new creation, as it was the firſt word of command in the old, *Let there be light*, 2 Cor. 4. 6. Col. 3. 10. and is therefore called a renewing *in knowledg*, or unto knowledg or or acknowledgment, ἀνακαινούμενον εἰς ἐπίγνωσιν. If you conſider the Scripture, you will find moſt of the the terms whereby this is ſet forth to us, have relation to the *underſtanding*. The Goſpel it ſelf is called *knowledg*, *Luke* 1. 77. *Wiſdom*, 1 *Cor.* 1. 30. What faculty in man is appointed for the apprehending of a Science to gain wiſdom, but the Underſtanding? That whereby we receive the Goſpel, is called *the ſpirit of the mind, the eyes of the underſtanding and ſight*, which is put before believing. *Joh.* 6. 40. *Every one which ſees the Son, and believes on him.* The work of grace is called *Revelation*, *Gal.* 1. 16. *Illumination*, *Epheſ.* 1. 18. *Tranſlation from darkneſs to light*; *opening the heart.* The action of our minds being enlightened, is called *comprehending*, Eph. 3. 18. and *knowledg*, 2 Pet. 1. 2. All reſpect the Underſtanding, as the original Wheel which God primarily ſets in order, * from whence he doth influence *ſecondarily* all the other faculties which depend upon its guidance, God preſerving hereby the order which he inſtituted in Nature: therefore when the Underſtanding ſavingly apprehends the deformity of ſin, the VVill muſt needs hate it: VVhen it apprehends the Mercy of God, and the beauty of Holineſs, the VVill muſt needs love him; and the higher the degrees of this ſaving illumination are in the mind, the ſtronger and firmer are the habits and acts of grace in the VVill. This illuminative act of the Spirit is before (*prior natura*) the other of enclining the VVill: for the Underſtanding is firſt exerciſed about the VVord, as *verum*, *true*, before the VVill is concern'd in it as *good*. The *Underſtanding* takes in the light of the Goſpel, which by the working of the Spirit is reflected upon the *Will*, whereby it is changed into the image of Chriſt, whoſe Goſpel it is, 2 Cor. 3. 18. *Beholding as in a glaſs the glory of the Lord, we are changed into the ſame image.* The firſt act is of the mind, which is the eye of the ſoul; where the *Apoſtle* intimates, that the whole progreſs as well as the firſt change, is wrought in this manner.

* *Teſtard de natura, &c. Theſ.* 233, 234.

This is wrought,

1. *By removing the indiſpoſition and prejudices which naturally are in the mind.* As a wiſe Phyſician which orders his Medicines for the removing of the principal humour. Chains of darkneſs muſt be broken, films upon the eye muſt be removed, which hinder the act of Viſion: for what the eye is to the body, that the underſtanding is to the ſoul. The darkneſs of ignorance is promiſed in the Covenant to be ſcattered, *They ſhall all know me from the leaſt to the greateſt of them*, Jer. 31. 34. This being a Law in the inward parts, the eye muſt be cleared to read it, as well as the heart cleanſed to obey it. The object being ſpiritual, requires a ſpiritual diſpoſition in the faculty for the reception of it. This is called in Scripture a *giving eyes to ſee, and ears to hear*, Deut 29. 4. and the *revealing* things not only by the word, but by the *ſpirit*, 1 Cor. 2. 10. which in regard of rectifying the reaſons and judgements of men, is called a *ſpirit of judgement*, Iſa. 4. 4. *and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and the ſpirit of burning*; a ſpirit of judgment, as it is light in the Underſtanding, removing the darkneſs; a ſpirit of burning, as it is heat in the heart, thawing the hardneſs. It reduceth the mind into a right order, and teacheth it to judg between

between truth and falſhood, between good and evil; the want of which is the cauſe of ſin, whence ſins are called ἀγνοήματα, Heb. 9. 7. *errors*, as ariſing from error in judgment. Since the mind is filled with fogs, and uncapable to perceive the ſplendor of divine Truths, God acts upon the mind by an inward vertue, cauſing the word propoſed, to be mixed with an act of faith, which he begets in the ſoul, whereby it apprehends the excellency of that ſtate preſented to it in the Goſpel. As there is a manifeſtation of his Name in the Word, ſo there is an operation of his Grace; an internal teaching by God, as well as an external by the Goſpel; the propoſal of the Word by man, the opening and fitting the heart by God, *Joh.* 6. 45. *Every man that hath heard, and hath learned of the Father, comes unto me.* Chriſt taught all by his Miniſtry, the Father only ſome by his Spirit. Learning of God goes before coming to Chriſt; and thoſe two acts are plainly diſtinguiſht, *Iſa.* 6. 9, 10. *hear, and not underſtand*; the lock of their minds was to be opened, as well as that of their ears; the Prophets voice could unlock the one, the Spirit only had the key of the other. Men may enlighten as moral cauſes, God only as the efficient cauſe, to root out the inward indiſpoſition. The Spirit alſo removes the prejudices againſt Chriſt as undeſirable, againſt Holineſs as troubleſome; takes down the ſtrength of corrupt Reaſonings, pulls down thoſe Idols in the mind, and falſe notions of happineſs; out-reaſons men out of their inward thoughts of a happineſs in ſenſual pleaſures, pride of life, Mammon of Honour or Wealth, which are the root of our ſpiritual diſeaſe, and firſt to be cur'd. In this there is a manifeſt difference between the working of Satan, and the operation of God; he ſets his battery againſt the affections, becauſe the entry is there eaſieſt; God breaks in upon the Underſtanding, which being the chief Fort, will quickly be a means to reduce the leſſer Cittadels. And when the work begins in removing the blindneſs, it is the way to a true converſion; when it begins only in the affections, it is a prognoſtick of a quick ſtarting aſide. In an outward exhortation, God acts ſutably to our Nature, ſince we are indued with Underſtanding and Will; but in acting upon us within, he doth remedy the vice of our Nature, ſince our Reaſon and Will are corrupted.

(2.) It is wrought by *bringing the mind and the object cloſe together.* * Sight is produced in a blind man by drawing off the ſcales from his eyes, and the recourſe of ſpirits to the eye neceſſary for ſight; beſides this, there muſt be outward light, and objects coloured by that light; and from the eye ſo diſpoſed within, and the thing diſcovered without, ariſeth the action of ſight: So from the preparation of the Underſtanding, and the application of the object, ariſeth this action of Spiritual Viſion. There is a double opening, one of the Goſpel, the other of the Underſtanding; our Saviour did both, he *opened the Scriptures*, Luke 4. 32. and opened their Underſtandings, *ver.* 45. that there might be a mutual entrance, that the Word might dwell in their hearts, and their hearts have admiſſion into the Word. The Spirit ſhews the great things of the Goſpel to the ſoul, *Joh.* 16. 14. ἀναγγελεῖ, *He ſhall receive of mine, and ſhew it unto you*; not in general, but bring them near to them, to make them view, *and know the things that are freely given to them of God*, 1 Cor. 2. 12. the benefits of the death and reſurrection of Chriſt; he repeats them again and again, and there may be an evidence in the mind that they are the Royal gifts of God. There is a knowledg before this work of the Spirit, but as of things at a diſtance; many know the things propoſed in the Goſpel, but they know it not as a glorious Goſpel, nor ſee the wonders in this Law, till the Spirit brings that and the faculty cloſe together. As a man may diſcern a ſtatue or picture at a diſtance, but till the eye and the objects meet cloſer together, it cannot diſcern the beautiful workmanſhip upon them, with any affection to them Not that a man knew nothing, or knows new reaſons of thoſe things which he knew before; but there is a nearer, and therefore a clearer repreſentation of them, which is *demonſtratio oſtenſiva*, whereby he knows them in another manner than he did before. As a man may know the promiſes before, but they were not brought ſo near to him as to taſte them; taſte being an addition to knowledg, whereby a man knows that ſenſibly, which before he only knew notionally. 'Tis one thing to know a Mechanical Inſtrument, and another to know it in the operation of it, when it is applied to its proper uſe. 'Tis like a man that hath his Underſtanding more cleared by ſeeing Mathematical Demonſtrations, and Lines drawn, than by all the Rules of Art in his head.

(3.) *By fixing the mind upon the object ſo cloſely preſented.* The Spirit ſettles that light and the object ſo in the mind, that it can no more blow it out, than puff out the ſparklings of a Diamond, or than an Artiſt endued with the habit of ſome Art, can diveſt himſelf of his Skill. Many men have ſome convictions of truth, but flaſhy and uncertain, and which ſlip from their minds: but when the Spirit opens the heart, it holds the object to the mind, and the mind to the object; ſtarts one holy thought after another about the truth it hath darted in, makes the mind peer about it, and take notice of every lineament of that truth that we eye, and thoſe thoughts lye down, riſe up, and walk with us. When *Lydia's heart was opened, ſhe attended to the things ſpoken by* Paul, *Acts* 16. 14. her whole heart cleaved to them. In this reſpect the Spirit is a Remembrancer, making the ſoul ponder and beat over again with all intenſeneſs of mind, the goodneſs and truth of thoſe things in the Goſpel, which are brought unto it; that the heart is, as *Paul* was, *bound in ſpirit to Jeruſalem*, Acts 20. 22. The thoughts of that Journey did ſo haunt him, and follow him, as the ſhaddow doth the body, that no arguments of friends, nor fear of danger, could divert him; the ſoul is bound by them, one conſideration overtaking another, and all at work beating upon the mind. Hence conſideration is put before converſion, *Ezek.* 18. 28. *becauſe he conſiders, and turns away from all his tranſgreſſions.* And 'tis called the *ingrafted word*, faſtned to the ſoul as a graft to the ſtock; when the heart is opened by the Spirit, the word is inſerted in, and bound to it, and at laſt the heart becomes one with the word, and grows up with it.

(4.) *By bringing the Soul to an actual reaſoning and diſcourſe upon the ſight of the evidence.* God convinceth the judgment with Reaſons proper to evidence the truth and goodneſs of what he doth propoſe, and that with pregnant and prevailing demonſtrations, which give a competent ſatisfaction; therefore called the *demonſtration of the ſpirit and power*, 1 Cor. 2. 4. that is a ſpiritual and powerful demonſtration. When the eye is opened and the revelation made, and held cloſe and faſt to the ſoul with a divine demonſtration, that this is the only means to elevate him to a high condition, and at laſt bring him to a bleſſed immortality; the Underſtanding is moved to compare the force of thoſe Arguments, and conſequently judgeth that true which before it counted falſe and fooliſhneſs; and comes by the help of this ſpiritual light to reaſon ſpiritually, and ſpiritually to diſcern the propoſition made to it. It compares its natural ſtate with the happy ſtate offered to it; its own ignorance with that light, its own miſery with that mercy. God will not have man, that is ſo far above a beaſt, do any thing without reaſon:

* *Amirant.* Serm. ſur. 2. *Phil.* 13. p. 75.

reaſon; for this would be to do it brutiſhly, tho the thing done were never ſo good: When men act as men, they follow the judgment of the beſt Reaſon they can; and ſhall man that was created a Rational creature, be renewed without Reaſon, when the very work is to advance him to the true ſtate of a Reaſonable creature, and his Reaſon is enlightned by the Spirit, that it may rightly judge of the demonſtrative arguments it offers to him? Is there not as much reaſon for the guidance of the Will in the higheſt concern, as for the conduct of it in affairs of a lower ſphere? Man was firſt indued with Reaſon, that he might rationally ſerve God; and his depraved reaſon is reformed, that he may rationally return to God. If therefore he act like a man in other things, he doth not ſurely act like a bruit in this, but the ſpirit excites that reaſon he hath enlightned, to judge of thoſe excellent things he doth propoſe, and the ſtrength of the Arguments he backs them with, which are are ſo clear and undeniable, that they cannot be refus'd by a mind diveſted of thoſe indiſpoſitions which drew out before a contempt of them. The change in the Will being an election and choice, cannot be made without convincing and ſatisfying Reaſons which induce it to that choice, and juſtify the election it hath made; * That can hardly be called Faith, when a man believes that which he doth not think upon the higheſt reaſon was his duty to believe. And indeed what man is there that cannot alledg ſome Reaſon why he is induced to this or that act? God moves men by preſenting things to the Underſtanding, under the notion of good, honeſt, profitable; and when the Underſtanding is enlightned to judg of things in ſome meaſure under the ſame notion that God propoſeth them, a man's own Reaſon cannot but upon a view of them aſſent unto them; and that aſſent is followed with a change, according to the degrees of that illumination, if it be a ſaving one. Upon this account, that our own Reaſon is excited to judg of the propoſal, our faith can no more be ſaid to be a human faith, or the work to proceed from our own power, than it can be ſaid to be ſenſitive, becauſe it comes by hearing: for tho faith depends upon hearing and reaſoning, as upon natural powers; yet the light whereby the faculties are acted, is wholly ſupernatural, and from the Spirit of God.

** Stillingfleet.*

(5.) Hence follows a *full conviction of the ſoul.* Both the knowledg of its own miſery, and the amiableneſs of the Goſpel offer, whence iſſues a wearineſs under the one, and deſires for the other. By this enlightning, the Soul ſees ſin in its Empire, God in his wrath, Satan in his Tyranny, and the hardneſs of the ſtone within him: He ſees the Law accuſing, Sin triumphing, Heaven ſhut, and Hell open, God ready to judg him, and his Soul every way deplorable. He ſees alſo in the Goſpel how Chriſt hath expiated ſin, anſwered the demands of the Law, ſtills the clamours of conſcience, ſatisfied the juſtice of God by bearing his wrath; hereupon the ſoul cloſes with Chriſt, and is born again. *Here* are heaps of ſin that cannot be numbred; on the other ſide are riches of mercy that cannot be reckoned; there is ſin to damn, here is a Chriſt to ſave; Heaven and Hell, Sin and Chriſt, Damnation and Salvation, are preſented in their proper colours, and preſſed upon the Underſtanding, which beholds all by a clear light. And thus by the illuminative vertue of the Spirit, the ſoul is laid at God's foot in a ſenſe of its miſery, and then drawn into Chriſt's arms by a ſenſe of his grace. This is wrought by a *convictive perſwaſion*, for ſo the word ἐλέγχειν ſignifies, *John* 16. 8. which cauſes both a ſight of ſin, and a ſenſe of righteouſneſs, and produceth a full aſſent in the Underſtanding.

(2.) The next faculty wrought upon, is the *Will.* The Will is enclin'd as well as the Underſtanding enlightned, whereby ſpiritual things are appoved with a ſpiritual affection; the ſame hand that darts light into the Mind, puts heat into the Will. After the act of Underſtanding hath proceeded in a ſerious conſideration, and through conviction, the act of the Will by vertue of the ſame Spirit, follows in a delightful motion to the object propoſed to it; 'tis conducted by Light, and ſpirited by Love; the Underſtanding hands the object to the Will as neceſſary to be embraced; and the arms of the Will are opened to receive it, as the eyes of the Mind are to behold it.

For the underſtanding of this, take theſe *Propoſitions.*

Prop. 1. *There ſeems to me to be an immediate ſupernatural work upon the Will, as well as upon the Underſtanding*: Not that the Underſtanding is only enlightned, and the Will follows the dictate of that, without any further touch of the Spirit upon it; But the Will as it is the Will, and therefore cannot be forced, there is need of a Moral cauſe which may determine it according to its nature, and draw it by the cords of a man. When a Maſter inſtructs a youth in his Trade, he doth it by arguments, morally; when he holds his hand with the inſtrument in it, and directs the motion, he acts phyſically; ſo doth the Spirit exhort us to ſpiritual motion, telling us inwardly which is the way, that we may walk in it, and take our Wills by the hand, as it were, and lead them in the way they are to go. A Nurſes tongue and exhortation is not enough to make a child to go, becauſe of the weakneſs of its limbs; nor the light in the Underſtanding ſufficient to move the Will, wherein there is an habitual weakneſs and contradiction. * How did God work up the Wills of the *Egyptians to lend their Jewels to the Iſraelites*, but by ſome immediate touch *. Their reaſon might have furniſht them with many more arguments againſt it, than it could for it: They knew the *Iſraelites* had been highly injured, and that very lately too; that they could not but have a deep ſenſe of their oppreſſion, and intentions of revenge, as far as their power extended. They knew that the *Iſraelites* prepared for flight, and might more than conjecture that they intended never to return or ſend their Jewels to them; for what need had they of ſo many goods barely to ſacrifice in the Wilderneſs? How were their Wills thus bended againſt ſo many arguments, againſt this action, and without any ſtrong Reaſons to move them to conſent to ſuch a deſire of the *Iſraelites*? How muſt this be, but by the efficacious power of God, not forcing their Wills, but taming their fierceneſs, ſoftning them by a ſecret inſtinct, and exciting them to a grant of the *Iſraelites* requeſt. The Apoſtle ſaith, *God gives to will.* If there were not a particular act upon the Will, it had better been ſaid, God gives to underſtand and know, and man to will and do. After the evidence ſet up in the Underſtanding, there is a ſecret touch upon the Will, opening and enlarging it to run the way that is propos'd in an excellent and charming manner. As the power of God raiſeth every part of Chriſt, ſo the ſame power raiſeth every faculty of the ſoul: it was alſo a phyſical power, ſince meer exhortation would never have effected it.

** Ducat. de Imag. Dei. lib. 2. c. 4. p. 32.*

(1.) *The Scripture intimates this in the terms whereby it ſignifies this work to us*; as *Creation, Reſurrection, Regeneration, New birth,* all which denote ſome phyſical operation diſtinct in each faculty in the new creation, as there was in the firſt; not only the Law in the mind to direct, but the heart of fleſh to comply, is God's act. The fleſhy heart is wrought by him, as well as the knowledge of the mind lighted by him. In Generation ſomething is removed, another thing introduced: in Regeneration then of the Will

Will, there is consonant to that, an *eradication* of corrupt habits, and an *implantation* of gracious ones. 'Tis called a *giving a heart*, a *circumcision of the heart to love God*, Deut. 30. 6. Love is an act of the Will, tho it supposeth a knowledg of the amiable objects in the Understanding. If Faith be principally in the Will, as I think it is, as to consent; and the words *leaving*, *resting*, *coming*, rather note an act of the Will, than an act of the Understanding; there is then an operation of God upon the Subject, *viz.* the *Will*, in the implanting of it.

(2.) *The Will is corrupted as well as the Understanding.* The Works of the Flesh issue from both; if the corruption were only in the Understanding, then that being removed, the Will would be regenerated. As in a *Watch*, if the fault be only in one Wheel, that being mended, the whole frame is rectified; but if there be a flaw in all, the mending of one, tho the principal one, which moves the rest, will not set every Wheel right, without a particular application of Art to restore them to their due frame. Was not original righteousness subjectively in the Will, as well as in the Mind? Did not a stoutness in the Will succeed in the place of that Righteousness, as well as darkness in the place of light? Must not there then be a habit of molifying grace bestowed upon the one, as well as a habit of enlightning truth set up in the other; an inclination to good in the Will, and an aversion from evil, as well as the knowledg of both? The corrupt proneness in the Will, is the cause that it is easily excited to evil by the perswasion of the Devil and the VVorld; and is there not need of an inward rectitude in the Will to *byas* it to a free embracing and close adherency to the good proposed to it by God, that his grace may be efficacious in every part? This work is a quickning a man under a universal Spiritual Death; the will was dead, as well as the mind dark, which must have life instead of its deadness, as the other hath light instead of its darkness: And if they be *two distinct faculties*, then there are two distinct acts of the Spirit, tho they depend one upon another. There is no less power requisite to make us Spiritually willing, than to make us Spiritually knowing; since the corrupt habits in our VVills are rather stronger than the prejudices in our Understandings: therefore there seems to be a distinct act in removing the resistance from the one, as well as expelling the darkness from the other. As the Spirit takes away the wisdom that was sensual, earthly and devilish, so it divests the Will of that disposition whereby it was enamoured on that devilish wisdom of the flesh, and makes it willing to cut off the right hand, and right eye, to deny sin, which is the very self, and engage in an irreconcileable quarrel against all that which engrossed its choicest affections.

(3.) If the Understanding hath such a power, by vertue of its illumination, without an act also of the Spirit upon the Will, and a particular application of the Understanding to the VVill, and the VVill to the Understanding, *Why did not Adam's Will follow his Understanding?* His Understanding was clear, without darkness; his affections first made the rebellion; Sense was the leader, and the VVill the follower. *Eve's* Understanding was not silent under the temptation of *Satan*; her knowledg was actuated in that speech, *God hath said, You shall not eat of it, neither shall you touch it, lest you die*, Gen. 3. 3. she cites the word, her Understanding must needs concur with it, unless it were corrupted and darkned before the Fall: Where lay the resistance? in the Affections, and the Will which sided with them. Why may not the Will possest with those evil habits, resist the Understanding imperfectly restored to its primitive light, as well as *Adam's* Will did where there was no scale or film upon the eye of his Soul? And likely his affections had kept their due order, if the Will had preserved its due dependance upon Reason, and its soveraignty over the sensitive part. Do we not find that our Wills are oftner in contradiction to the true sentiments of our Understanding, and in conjunction with the Affections, than in a due subordination to the one, and commanding over the other? Is it not frequently seen, that we of much light, knowledg and gifts of Reason, answer not the end of that illumination, and are without a Will to turn to God? Besides, since corruption came in by the way of the Affections, when the Understanding was clear; how can Regeneration of the Will come in by the illumination of the Understanding without a particular Operation upon the Will and Affections? If it be said, The Will follows the dictate of the Understanding? Why did it not so in *Adam*? If we were perfectly restored, as *Adam* was in innocency, without the grace of God in our Wills, as light in Understandings, we were not like to keep up in due order.

(4.) *God in his other creatures gives not only a light and fancy in Nature, but endues them with such Principles that encline them to their motion, as connatural to them.* Why then shall we not think,* since the Will is an habitual power, that when the Will is moved to supernatural ends, 'tis endued with such a supernatural habit, whereby it may be sweetly and readily moved to the chief good, as its proper Object. Are there not corrupt habits in the Will, which the Scripture calls *lusts*, and *the works of the flesh*, Gal. 5. 19, 20, 21. which the Spirit mortifies, as well as those in the mind; Why not then gracious habits set up in the room of the other in this faculty, as well as in the other?

* *Ferri*, cap. 3. p. 496.

(5.) If there were not a Physical operation and habits in the Will, *what would become of infants, who cannot in that state be renewed without such a kind of working?* They are not capable of Moral Exhortations? we cannot conceive any other way the Spirit hath to work upon them, but by such a Physical Operation, puting habits into their Wills, whereby they are renewed and sanctified; they are capable of the habit, tho not of the act. We never find our Saviour spending any Exhortations upon Infants, but he took them in his Arms and blessed them; and told us, that *of such is the kingdom of heaven*; and if the Kingdom of Heaven be of such, there is some Operation upon them different from this method of working only upon their Understanding.

(6.) If there were not some Operation of the Spirit upon our Wills, *Regeneration and Conversion would be more our work than Gods.* If the Spirit terminates his working only upon the Understanding, and the Will be moved by the Understanding alone, without any conjunction of the Spirit in the work upon the Will; then the Spirit doth not immediately concur to the cheifest part of Regeneration, but as it illuminates the mind; for the cheif part of renewing-grace is in the Will: so it would be more our work than Gods, if the Moral only were his, and the Physical Operation only ours. It was in a less affair than this, wherein *David* blessed God for the Peoples *willingness, offering so freely*; acknowledging it indeed the Peoples act, but by God's over ruling their Wills, 1 *Chron.* 29. 13, 14.

(7.) *God is all in all in glory*, 1 Cor. 15. 28. *When Christ shall have delivered the kingdom to his father, God then shall be all in all*; all in their Understandings, all in their Wills; he shall be the immediate cause of all things, and govern and dispose all things by himself, and for himself; binding the Souls of all the glorified by everlasting ligatures to himself: all in all to the glorified, all light in their Understandings, all love and delight in their Will, objectively, efficiently. What efficacy he hath in glory,

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ſhall we deny him in grace in every particular faculty?

[2.] Propoſition. Yet *this work, tho immediate, is not compulſive and by force.* 'Tis a contradiction for the Will to be moved unwillingly: any force upon it deſtroys the nature of it; if it be forced, it ceaſeth to be Will. 'Tis not forced, because it is according to Reaſon, and the Natural motion of the Creature; the Underſtanding propoſing, and the Will moved to an embracing; the Underſtanding going before with Light, the Will following after with Love. The liberty of the Will conſiſts in following the guidance of Reaſon; to have a liberty to go againſt it, is the greateſt miſery of the Creature: that is properly conſtraint, when we are compelled to work contrary to the Natural way of working: there is no conſtraint by force, but there is a kind of a conſtraint by love, becauſe the Spirit accompanies this Operation with ſo much efficacy, that inſtead of that ſadneſs we ſhould have in a thing we were forced unto, there is an unſpeakable joy and contentment in the Soul; it not being poſſible to taſte ſo much of the Love of God, to be delivered from ſo fearful a condemnation, to be brought to ſo glorious a hope, without being ſeized upon with much pleaſure and delight. God changeth the inclination of the Will, but doth not force it againſt its inclination: the Will, being a rational faculty, cannot be wrought upon but rationally. Since the main Work conſiſts in Faith and Love, 'tis impoſſible there can be any force: no man can be forced to believe againſt his Reaſon, or love againſt his Will, or deſire againſt his Inclinations. Belief is wrought by perſwaſion; no man can be perſwaded by force. It cannot be conceived, that the will ſhould will againſt the Will. No man can be happy againſt his will, all happineſs conſiſting in a ſuitableneſs of the Object to the faculty: thoſe things that in themſelves are the greateſt pleaſures of the World, if they pleaſe not a man, cannot confer any happineſs upon him. The Spirit never works thus; becauſe *where the ſpirit of the Lord is, there is liberty*, 2 Cor. 3. 17. he deſtroys not the liberty, but reduceth it to will more nobly than before. Beſides, the liberty of the Will doth not ſtand in indifference to this or that thing, for then the will would loſe its liberty every time it hath determined it ſelf to any one thing, becauſe after the determination it would be no longer indifferent to the other. But the liberty of the Will conſiſts in being carried out according to the dictate of the Practical Judgment, and not by a blind inſtinct. God doth not deal with us as Stones and Logs, or Slaves, whom the Whip makes to do that which they hate in their hearts: but conducts us in ways agreeable to our Nature: he calls, ſaying, *Seek you my face*; and enclines the Will to anſwer, *Thy face, Lord, I will ſeek*, Pſ. 27. 8. That God who knows how to make a Will with a principle of freedom, knows how to work upon the will, without intrenching upon, or altering the eſſential priviledg he beſtowed upon it: he that formed us, as a Potter doth his Veſſel, knows very well the handles whereby he may take hold of us, without making any breach in our Nature.

[3.] Propoſition. *'Tis free and gentle.* A conſtraint, not by force, but love, which is not an extrinſick force, but intrinſick and pleaſant to the Will; he bends the creature ſo, that at the very inſtant wherein the Will is ſavingly wrought upon, it delightfully conſents to its own happineſs: he draws by the cords of a man, and by a ſecret touch upon the Will, makes it willing to be drawn, and moves it upon its own hinges. 'Tis ſweet and alluring: the Spirit of grace is called, the *oyl of gladneſs*; 'tis a delightful and ready motion which it cauſes in the Will: 'tis a ſweet efficacy, and an efficacious ſweetneſs. At what time God doth ſavingly Work upon the Will, to draw the Soul from ſin and the World, to himſelf, it doth with the greateſt willingneſs, freedom and delight, follow after God, turn to him, cloſe with him, and cleave to him, with all the heart, and with purpoſe never to depart from him, *Cant.* 1. 4. *Draw me, and we will run after thee*: drawing ſignifies the efficacious power of grace; running ſignifies the delightful motion of grace: the Will is drawn, as if it would not come; it comes, as if it were not drawn. His grace is ſo ſweet and ſo ſtrong, that he neither wrongs the liberty of his Creature, nor doth prejudice his abſolute Power. * As God moves neceſſary cauſes, neceſſarily; contingent cauſes, contingently; ſo he moves free agents freely, without offering violence to their natures. The Spirit glides into the heart by the ſweet illapſes of grace, and victoriouſly allures the Soul, *Hoſ.* 2. 14. *I will allure her, and ſpeak to her heart*; not by croſſing, but changing the inclination, by the all conquering and alluring charms of Love; as a man doth that perſon whom he intends for his Spouſe; for to that he alludes; becauſe in the latter part of the *Chapter*, he ſpeaks of the conſummation of his Marriage with the Church, *Verſe* 16. *In that day thou ſhalt call me Iſhi*; In what day? In the day that he ſhould *allure* her, and *ſpeak to her heart.* God puts on the deportment of a Lover in changing the frame of the Will. The Spirit is as one that leads the way into Truth (*The ſpirit ſhall guide you into all truth*, John 16. 13.) * Not drags; he opens the heart, not by a forcible entry, but as a Key that fits every Ward in the Lock. The attraction of the Will, is much like that of Iron by the *Loadſtone*, which had no motion of it ſelf, till the powerful emiſſions of the Loadſtones vertue reached it, and then it ſeems to move with a kind of voluntarineſs; there is no force uſed, but a delicious vertue emitted, which doth, as it were, both perſwade and enable it to join its ſelf to its beloved attractor. There is a ſecret vertue communicated by God, which, as ſoon as it toucheth the Soul, puts life and delightful motion into it, which before lay like a Log. It embraceth Chriſt as its portion, and paſſes a Decree, that it *will keep his words*, Pſal. 119. 57. *Thou art my portion, O Lord: I have ſaid, that I will keep thy words.*

* ἑλκυσον.

(4.) Propoſition. *'Tis inſuperably victorious.* What the *mouth* of God *ſpeaks*, what his will purpoſeth, his *hand* doth *fulfil*, 1 Kings 8. 24. 'Tis not a faint and languiſhing impreſſion, but a reviving, ſprightly, and victorious touch. As the demonſtration of the Spirit is clear and undeniable; ſo the power of the Spirit is ſweet and irreſiſtible; both are joined, 1 *Cor.* 2. 4. An unexpreſſible ſweetneſs allures the Soul, and an unconquerable power draws the Soul; there are clear demonſtrations, charming perſwaſions, and invincible efficacy combined together in the Work. *He leaves not the Will in indifference. If God were the Author of Faith only by puting the Will into an indifference, tho it be determined by its own proper liberty, why may not he alſo be ſaid to be the Author of unbelief, if by the ſame liberty of this indifference it be determined to reject the Goſpel? For in the ſame manner God is Author of one motion of the Will as well as of the other, if he doth no more than leave the Will in an *æquilibrium*. This irreſiſtibleneſs takes not away the liberty of the Will. Our Saviours obedience was free and voluntary, yet neceſſary and irreſiſtible. He could not ſin in regard of the Hypoſtatical union, yet he had a greater averſion to ſin than all the Angels in Heaven. Is not God freely and voluntarily good, yet neceſſarily ſo? He cannot be otherwiſe than good, he will not be otherwiſe than good. So the Will is irreſiſtibly drawn, and yet doth freely come to its own happineſs. The Soul is brought over to God, and adheres to him, not by a neceſſity of compulſion, but of immutability:

* *Amirant.* Serm. de l'Evangil. Ser. 6. p. 316, 317.

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As the Angels neceſſarily obey God, not by compulſion, but from an immutable love. A ſinner is neceſſarily a ſervant to ſin; a Regenerate man neceſſarily a ſervant to God; both by a kind of neceſſity of nature. Our main buſineſs then is to ſee, what new enlightnings there are in our minds by the Spirit in the Goſpel; what taſtes and reliſhes we have of Divine Truths; how our Wills are allured to a ſincere and cloſe compliance with the propoſals of God in the Goſpel; what vigour is in them. This is Gods method, to Work firſt upon the Underſtanding, then upon the will. That work which begins firſt in the affections, without light dawning & breaking in upon the mind, & growing up by conſideration & enquiries into the Goſpel, is to be ſuſpected, and is not like to be durable.

This is the Scripture-method, and every Regenerate perſon may find it more or leſs in himſelf.

V. The *USE* is, 1. For *Inſtruction.*

(1.) If God alone be the Author and Efficient of the New Birth, then it doth inſtruct us *how inſufficient a good Education of it ſelf is to produce this work in the Soul, and how unfit to be reſted on without a further work.* I doubt many may reſt upon a Religious Education, without ſearching and inquiring into themſelves what further work of God hath been wrought upon them. God hath intruſted Parents with a power of inſtructing their Children, but reſerves the power of renewing Grace to himſelf. If Parents may ſet the Object before them, God only can give them a Spiritual eye to diſcern it: if they may inform the Underſtanding, a Divine touch only can bend the will: if they may lay the Wood of Spiritual leſſons together, yet the fire to kindle them in the heart, and conſume the luſts, muſt deſcend from Heaven. Education may correct, but not extirpate the malignity of Nature: good inſtruction meeting with an orderly conſtitution, may ſow the ſeeds of Moral vertue, and reſtrain Natural corruption, but not weed that out of our Nature, or plant the root of grace, any more than the skilful managment of a Beaſt can change its natural inclination, tho it may curb it. The folly bound up in the heart of a Child, is too ſtrong for the wiſdom of Man, and is wholly to be expelled by the wiſdom which comes down from Heaven, ſet up in the heart by Chriſt, who is the Wiſdom of the Father. The little Stars of Precepts glittering in the mind, cannot make the young Plants ſprout up with their heads towards Heaven, without the influence of the Sun: Chriſt, the Sun of Righteouſneſs, fixed in the Soul by the Spirit, can do more than all the Stars of Moral inſtructions in the World. *Timothy* had as Religious inſtruction from his Religious Mother and Grand-mother, as any in the World, both being believers, 2 *Tim.* 1. 5. yet *Paul* calls him his *own ſon in the faith*, 1 *Tim.* 1. 2. as having *begotten him in the Goſpel*: thoſe inſtructions did not beget him, tho they might facilitate the Evangelical Work, which was wrought *by the Goſpel in Pauls miniſtry:* Therefore the *Apoſtle* manifeſtly diſtinguiſheth between Inſtructers and Fathers, 1 *Cor.* 4. 15. *Tho you have ten thouſand inſtructers in Chriſt, yet have you not many fathers: for in Chriſt Jeſus I have begotten you through the Goſpel.* He diſtinguiſheth their inſtructions from Chriſt the Efficient cauſe, and himſelf through the Goſpel, the inſtrumental cauſe. Yet ſuch inſtruction is not to be neglected when Children are capable; God may ſet home that by the Goſpel, which hath been ſuckt in, in younger years. Men may as well turn their backs upon the hearing the Word, becauſe it is inſufficient without the Operation of the Almighty Grace. Inſtruction and Prayer ſhould go hand in hand together. But take heed of reſting upon a good Education.

(2.) It inſtructs us, That *Regeneration doth not depend meerly upon the Word, if God alone be the Efficient cauſe of it.* It depends upon the inward efficacy of the Spirit. Had it depended upon the power of the *Apoſtles*, or the outward demonſtration of the Word, they would have converted all that they had preached to, they would not have ſuffered any to have remained obſtinate againſt the Goſpel: Charity would have obliged them to the exerciſe of their power; and their power would have made their charity effectual. As God doth ſeldom Work without means; ſo means can never work without God. *David* had the Law of God in his hand, but could not learn it without Gods teaching; therefore he prays, *Pſal.* 86. 11. *Teach me thy way, O Lord; I will walk in thy truth.* And in many places of the 119*th Pſalm*, he takes notice, that all Spiritual knowledg comes from God, tho in the way of his Precepts, *Verſe* 98. *Thou through thy commandments haſt made me wiſer than mine enemies:* and *Verſe* 104. *Through thy precepts I get underſtanding.* While we uſe the means, our eye ſhould be upon God. *Thomas* had his Fingers upon our Saviours wound, but his thoughts upon Chriſts Divinity; *my Lord, and my God.* Food maintains the Body, but by vertue of the Soul animating it, and enabling it to concoct that Food. The Spirit of God is the ſoul of the Goſpel, and of all means, to make them efficacious: And with this power of the Spirit the weakeſt means can effect more than the greateſt means without it, which, indeed, can produce little or nothing. *Peter's* Sermon, *Acts* 2. was but ſhort, but improved by the Spirit to the converſion of *three thouſand ſouls.* Means can do nothing of themſelves to change the heart. When the Diſciples had two Ordinances repreſenting the Death of Chriſt; *i.e.* the *Paſſover* and the *Lords-Supper*; Pride, the great Enemy to Regenration, put up its head above Water: they quarrelled *who ſhould be greateſt*, Luke 22. 24.

(3.) *There is no Reaſon to confide in our own purpoſes and reſolutions, or any ſtrength of our own, If God alone be the Efficient cauſe of Regeneration.* For it depends not upon our Reſolves without the Grace of God. *Satan* fears not our vows, he knows, without Grace, they are but as light Feathers, eaſily to be puft away by him: but ſparks, which without his breath, the flood of corruption in our Souls would extinguiſh as ſoon as they begin to appear. How can our reſolves without Grace renew us, when *Peter's* reſolve, with his inherent Grace, could not defend him? Who after his boaſting, when certainly he ſincerely meant what he ſaid, fell ſo ſhamefully, that he ſtood in need of a new converſion. How ſoon do we, after a tranſient awakning, fall to nodding in our ſpiritual ſleep? If Grace be not preſent with us to cure our Lethargy, our purpoſes are as empty Sails hoiſted by us, the breath of the Spirit only fills with a full gale for motion. We can never *ſtedfaſtly look into heaven, and ſee the glory of God*, unleſs we be *full of the Holy Ghoſt*, Act. 7. 55. *Stephen's* eye would have been twinkling, had not the Divine Spirit fixed it. How ſoon will a ſlight blaſt of a temptation ſhake a building, which hath no other foundation but the movable Sand of our own purpoſes, when as ſlight a temptation ſhook the Image of God out of *Adam* with all its brightneſs, who was built with Gods own hand, with a power alſo to keep himſelf? *Adam* could not be without purpoſes of obedience when he heard the Precept, yet with a ſlender temptation came tumbling to the duſt, and fell as low as Hell. A vain confidence in our own reſolutions, is ſo far from being a cauſe of this Spiritual Birth, that it is rather a hinderance, and part of the pride of Nature, that muſt be demoliſht, and to be reckoned as one of the eldeſt things among theſe *old things*, that are to paſs away. Truſt not therefore to your ſelves: look up daily for the Divine influence; lean not to your own underſtanding, tho in part enlightened; confide not in your own wills, tho in part inclined to the beſt things; purſue nothing in your own ſtrength.

(4.) *'Tis an injury to God to aſſociate any thing with him in this Work, which he challengeth as his own* production. Would it not be a diſparagement to deny him the ſole efficiency in one of the nobleſt Works of his Wiſdom and Holineſs? That he who wrought the comely Fabrick of the firſt Creation by his own Power and Wiſdom, without a co-partner, or deputing any of the higheſt Angels to bring the World into form; ſhould not have the honour of a Work which bears the ſtamp of a higher Wiſdom and Power than the whole Creation! That he who contrived the Models of the little Creatures in the World, ſhould leave this to the fooliſh contrivance of any Creature! Why ſhould we imagine that the Divine Image, upon which the higheſt bleſſedneſs of the Creature depends, ſhould be of ſo little value in the Judgment of Gods Infinite Wiſdom, as to be turned over from the care of ſo Wiſe a Workman, to the capriciouſneſs of a light and uncertain Will, more blind and mutable than *Fortune* the Heathen Goddeſs? 'Tis more (we have heard) to frame ſo excellent a piece as the New Creature is, out of the rubbiſh of ſin, than to frame the whole Celeſtial and Elementary World out of a rude maſs of matter; ſince there is a greater Gulf to be ſhot between Corruption and Grace, than between nothing and the beautiful Structure of Heaven and Earth: and therefore we may leſs diſparage him, in denying him the title of Creator of the World, than that of the Creator of a New Heart, ſince he hath Promiſed by his own Mouth to do it with his own Hand. The *Apoſtle* cannot be charged with ignorance, but knew what he ſaid in that comprehenſive Thankſgiving, for *all ſpiritual bleſſings in Chriſt*; if all, then one of the higheſt, the new Creation, is not intended to be left out of the Roll of Spiritual Bleſſings; aſſociating none with God, as the Principal, but Chriſt as the Mediator, conveying this Grace by his Spirit, according to the orders of the Father; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* Eph. 1. 3.

(5.) See from hence *how excellent a thing it is to be born again*, if God be the ſole Efficient of it! Whatſoever God is the Author of in his ordinary Works, is excellent in its kind; they are all the effects of his Will; this is an effect of his gracious will: other Generations are by the will of man, wherein the will of God concurs with them; this is ſolely by the will of God, without any concurrence of the will of man in the firſt work, called therefore by way of excellency, *The faith of the operation of God*, Col. 2. 12. not a Gift conveyed by Angels, but his Spirit. A grain of Grace of Gods planting is more worth than Millions of Gold of mans getting: a more worthy Gift than all the Gold of *Ophir*, which God gives to men by their induſtry, who ſhall never ſee his face; but this by his own Spirit in order to Glory; 'tis a Royal Gift he reſerves in his own hands, to beſtow upon thoſe that were his favorites in his Eternal purpoſes; it grows not in every mans ground, neither is it ſown in every mans field. The Soul is more excellent than the Body, not only in reſpect of its Nature, but in reſpect of its immediate Author: God is called particularly, *The father of Spirits*, not of Bodies, tho he is ſo; but in the production of Bodies he acts by the hand of Nature; in the production of the Soul, by his own hand; in that work, he acts by the intervention of ſecond cauſes; in this, without ſerving himſelf of any other Efficient cauſe but his own will: If the Soul, as being the only work of God, is therefore more excellent, then certainly a new born Soul is more excellent than any thing in the world, in regard God is the Author of it in a more peculiar manner by the Operation of his choiceſt Affections.

(6.) If God be the Efficient of Regeneration, then *there is a neceſſity of the influence of God in all the progreſs of Grace.* 'Tis yet imperfect; the ſame hand that planted it, muſt alſo water and dreſs it. There is a tough ſinew left in mans will, which makes him halt, after he hath the new name of *Iſrael* put upon him; a weakneſs of Faith, a coldneſs of Love, a faintneſs of Zeal. What he is the Creator of, is nurſed by his Providence; what he is the new Creator of, is foſtered by a ſucceſſion of Grace: the Scripture therefore appropriates all to him; he is the God that Calls us, the God that Anoints us, the God that Carries us, the God that Eſtabliſheth us, the God that Keeps us, and the God that Perfects us. He is the Author of Grace in its firſt iſſue, its fruitful ſproutings, its delicious ripenings; it depends upon him in creation, preſervation, augmentation, as well as Natural things depend upon him in all their progreſſive motions, from one degree to another, as the Author of Nature. When Nature was moſt unſpotted, Grace was neceſſary to preſerve and fix it in that ſtate. *Adam* needed the aſſiſtance of Grace with the embelliſhments of Nature. The ſame power that inſpires us with life, inſpires us with a perpetual continuation of it. If the tide that turns the ſtream of the River, deſert it, and return to its own Channel, the River will return to its natural Current. Our hearts will decline, our life languiſh, unleſs fed by that ſupernatural efficacy which did firſt produce it. The Plants cannot grow meerly from their own internal form; nor Trees bring forth their pleaſant fruits without the influence of Rain, and Sun, feeding and hatching their innate ſpirits, and drawing them out to make a ſhew of themſelves in Flowers and Fruits; and when they are brought forth, they ſtand in need of the ſame Rain to fill them, the ſame Sun to ripen them.

(7.) If God be the Efficient, *&c.* we ſee *whither we are to have recourſe in all the exigences of the New Creature*; to whom, but to the Author of thoſe beginnings of Eternal Life? God is all, in all parts of this glorious work; *The God of all grace, who hath called us into his eternal glory, make you perfect, ſtrengthen, ſtabliſh, ſettle you*, &c. 1 Pet. 5. 10. There is need of *preſerving, ſtrengthning, increaſing, quickning* and *perfecting* grace.

Theſe you need, and theſe muſt be ſought, and will be had, from the ſame goodneſs and power by which you were new born.

[1.] *Preſerving Grace.*

(1.) *God only can give it*: There is a neceſſity of it: as God rears it, ſo he only can keep it from pining away. Plants will wither, if the Rain do not deſcend; the Flame will be extinguiſht, if Fewel be not added. There is as much a neceſſity of a conſtant influence to keep up this New Nature, as there is of the Sun to preſerve the *Horizon* from that darkneſs which would invade it upon the turning its face to other parts of the World. The perpetual duration of renewing grace, is not eſſential to grace; for then *Adam* and the Angels had ſtood by vertue of their grace, for nothing ever loſeth its eſſential property; but it is by an additional grace, diſtinct from the firſt grace, wherein our Regeneration doth conſiſt: as the preſervation of the Creatures in their Natural beings is by an act of God, diſtinct from his creative act. The firſt grace God gives now, is a bounty to his Creature, but it is further an obligation upon himſelf, not as it is grace, or as it is his own work, for *Adam's* grace which failed, was wrought by his fingers, inſpired by his breath; but as it is a new Covenant-grace which alters the condition of it. God's finger writ the Law in the heart, and his breath can only blow the duſt off, that would fill the Engraved Letters.

(2.) *God will preſerve it. Job* would argue with God, and ask him, *Is it good unto thee that thou ſhouldſt deſpiſe the work of thine hands?* Job 10. 3. Is it agree-

able

able to his goodneſs and wiſdom, to ſlight and neglect the work of his own heart; not a fruit of his common liberality to the Creation, but a choice fruit of his redeeming Love? His common Love, as he is the Author of Nature, preſerves the Old Creation; much more his ſpecial Love, as he is the Author of the New Nature, will preſerve the New Creation; his general goodneſs made the World, but his gracious goodneſs formed the Soul: the one is more ſplendid than the other, therefore the effect more durable. *Mercy compaſſeth* the godly *about*, Pſal. 32. 10. like Bulwarks that ſurround a City for its defence, againſt the aſſaults of ſpiritual Enemies. A higher Providence attends man than other Creatures, becauſe he is of a more noble conſtitution: upon the ſame account a higher Providence muſt attend the New Creature, as being far more noble than meer man: God embraceth all Creatures in his Arms with a common Love as Creatures; he lays the new begotten ones in his boſom by a ſpecial Love. His Power too is to be conſidered. He will not want a Power to preſerve that which he did not want Power to New Create, the Power being the ſame that raiſed Chriſt from the dead, which raiſed any from their Natural Condition, will have the ſame iſſue; ſince it never ſuffered Chriſt to return to the Grave again, neither will it ſuffer any new-born Soul to return to a ſpiritual death. Every new Creature is the Fathers by purpoſe, and by actual traction; they were his before they were Chriſts: the Father draws them to Chriſt: and the Power of Chriſt will be as eminent to preſerve them, as the Power of the Father was to draw them. Why were the Creatures brought by that inſtinct God put into them, into *Noah*'s Ark, but to be preſerved from the deſtroying Deluge? Why did he take pains to write the Law anew in the heart, if he would ſuffer it to be daſht out again? If he would not preſerve his own Work, why did he not let the Soul lie wallowing in its old filthineſs, and forbear the expence of thoſe freſh Colours he hath new drawn his Image with? It ſeems to be a greater Power to take off all that load of ſin which lay upon you, than to preſerve you from having ſo great a burden again upon you. 'Tis not reaſonable to think, that God ſhould be at ſo much coſt, only to reſtore man to *Adam*'s mutable condition, whereby to incur a greater condemnation.

[2.] *Strengthning grace*: This we need as well as preſerving grace. 'Tis God that ſtrenghtens us in the inward man: by that ſtrengthning Grace the New Creature can do all things; without it, nothing. *Through him we are more than conquerors over principalities and powers*, Rom. 8. 37, 38. *Strength to mount up* to Heaven as an *Eagle*, to *run* our race *without wearineſs*, to *walk without fainting*, to combat difficulties without ſinking fears, is only to be had by *waiting upon the Lord*, who is the Fountain whence all theſe *flow*, Iſa. 40. 31. and by his Grace confers a ſupernatural fortitude; *Iſa.* 40. 31. *But they that wait upon the Lord, ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary: they ſhall walk, and not faint.* Look not therefore for ſtrength in your New Nature, look for it in God, in that Spirit which firſt renewed you; ſince that glorious Power is imparted to ſtrengthen you, which was at firſt employed to new create you. This was the matter of the *Apoſtles* prayer for the *Coloſſians*; and this ſhould be ours, *Col.* 1. 9, 11. *Strengthned with all might, according to his glorious power.* There is much weakneſs in us, a medly of luſts, an Army of Enemies, but the way is open for us to that glorious power, to endue us with a new vigour, which firſt ſeized upon us with an inſuperable efficacy: our ſhattered and weakned ſins ſhall not be able to reſiſt that glorious power now, which they could not ſtand the ſhock of when they were in their full ſtrength. *God will be a Sun and a ſhield*, Pſal. 84. 11. a Sun to diſpel our darkneſs; a Shield to ſecure us from Darts: a Sun againſt the allurements of the World, defeating them by a charming light, a Shield againſt the affrightments of the World, over-powering them by an irreſiſtable force; the Sun that gave us life, the Shield that ſecures our ſtrength. The glorious power which we need in our progreſs, lies in the ſame Arm which wrought our deliverance, and from thence muſt be fetched: 'tis only by him that we have ſtrength to tread down the wicked one's temptations, and thoſe fiery Darts are made as aſhes under the ſoles of our feet, *Mal.* 4. 3.

[3.] *We need increaſing Grace; and that is from God.* The increaſe depends upon him, as well as the firſt planting: when we want it, he is the Fountain from whence we muſt draw it; ſo did the Diſciples, *Luke* 17. 5. *Increaſe our faith*; * or, *add to us faith*. Every new Spring, freſh Bud, ſpreading Bloſſom, is an addition by his influence. When we have it, we muſt acknowledge his ſole hand in it: So the *Apoſtle* did when he ſaw the growth of the *Theſſalonians* Faith, and the abounding of their Charity, 2 *Theſſ.* 1. 3. *We are bound to thank* *God always for you, becauſe that your faith grows exceedingly.* He did it by Obligation; no ſuch tye had lain upon him, had God left them to increaſe it themſelves. The new fruits you bear, is from his new *purging*, as the firſt power to bear was from his *planting*, John 15. 2. If you would thrive, it muſt not be by your own, but by the increaſes of God: *God gives the increaſe*, both in the outward Adminiſtration, and inward Operation of the Goſpel, 1 *Cor.* 3. 7. Faith, in every aſſent, is conducted by that power which firſt ſettled in the heart, and without it cannot commence any higher degree. As every ſpark of Spiritual Life is by his kindling, ſo every ſparkling of that ſpark is by his blowing. Look for it at God's hands, beg of him to write that Law deeper which his Fingers firſt engraved in your hearts. 'Tis God's being a *dew to Iſrael* makes him grow up in beauty as the *Lillie* and *the Olive-tree*; in ſtrength, *caſt out his roots as the cedars of Lebanon*, Hoſ. 14. 5, 6, 7. If you would grow up as Calves of the Stall, you muſt lie under the healing wings of the Sun of Righteouſneſs, *Mal.* 4. 2. *Unto you that fear my Name, ſhall the Sun of righteouſneſs ariſe with healing in his wings*, &c. That Sun which by its beams conveyed into you a Spiritual Life, can only by the ſame heat, influence you to a taller growth. Every drop of the knowledg of his will till you come to be filled, every mite of *Wiſdom* and ſpiritual *Underſtanding*, is to be drawn from him only, *Col.* 1. 9. both the additions of knowledg, and the deeper impreſſions, and lively ſproutings of what we know.

[4.] *Quickning Grace*; This alſo we need. As our life, ſo the livelineſs and activity of Grace depends upon the Divine influence; a Divine motion is neceſſary to elevate our Souls to thoſe actions which are ſupernatural: our grace depends upon God *in actu ſecundo*, as well as *actu primo*: As God firſt puts a Nature into Creatures (in the exerciſe as well as the being) and then quickens them by his Providential concurrence in thoſe acts ſutable to their Nature, which acts are therefore natural to thoſe Creatures: So by a gracious concurrence he doth quicken the New Nature in the Soul, to the exerting of gracious Operations according to that Nature he hath endued it with. As he tunes the ſtrings by his skill to fit them for a Divine harmony; ſo he enlivens them by his touch to make what muſick he pleaſes; every heavenly prayer, every gracious groan; every ſtart of Spiritual Affection, is from the Spirit turning, quickning, aſſiſting againſt infirmities and deadneſs. There muſt be a continued drawing, to make a continued running. *Draw us, and we will run after thee*, Cant. 1. 4. It was the

* περσθες ἡμῖν.

* ἐυχαριστεῖν ὑπὲρ ὑμῶν.

Church, the gracious Church, the Spouſe and Dove of Chriſt, yet ſenſible of her own inability to quicken her pace to new Communion with Chriſt, without freſh Communications firſt from him. There is a *byas* in the Soul to direct it in a right motion; there muſt be a hand without, to put it upon that motion; Chriſt muſt *put his hand in at the hole of the Door*, before a lazy Soul, tho gracious, will ſtir at his call, *Cant.* 5. 3. or as the Child which hath a principle of motion, muſt be aſſiſted and quickned by the Nurſe, before it can move a ſtep. Grace is more prevalent to keep us from ſin, than excite us to holineſs; yet neither can be done by it without new quicknings; our motion is in him, and by him, as well as our life, ſpiritually as well as naturally, *Acts* 17.28. *In him we live, move, and have our being*: the old ſtock muſt have continual ſupply: *without* Chriſt we *can do nothing*, John 15. 5. without him we cannot have grace in the Plant, nor grace in the fruit. As the Soul excites the ſpirits in the eye to an act of viſion; if they be not quickned by their Governour, tho things be before our eyes, they ſee nothing: ſo the Spirit of God excites, as it were, the Spirits of grace, to their particular acts, Faith to apprehend, and Love to work: the goodneſs that made the Promiſe, guides the hand of the Soul to faſten upon it, *Pſal.* 119. 49. *Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.* As God makes the Promiſes, ſo he makes the meeting between the Soul and the Promiſe; every motion proceeds from God's touch upon the heart enlarging it; therefore our dependance muſt be upon God's Grace, *Pſal.* 119. 32. *I will run the way of thy commandments, when thou ſhalt enlarge my heart*: I will run, not by my own ſtrength, but by the hand of God enlarging and enlivning my heart. Indeed, if God did not give to act as well as implant the habit, he would give no more to us in the New Covenant, than he gave to *Adam* in the old, who had a power to do, but not the act of doing: his power was from God, but the act of obedience depended upon himſelf, and for want of actual obedience he fell. We ſee whence we muſt derive our quicknings; we want them, becauſe we expect them from the New Nature in us, not from the Author of that nature, and the concurrence of his grace with it; and depending upon habitual, more than actual grace, is the cauſe of our having many a ſlip. We are as dead lumps, notwithſtanding all the grace we have, if God do not cauſe a free life to ſpring up in us by ſucceſſive breathings.

[5.] *Perfecting grace* is only from God. He is the *finiſher* of what he is the *Author* of, Heb. 12. 2. and in our ſpiritual warfare, ſupplies us with new recruits, till the combat end in victory, and the victory in triumph. He will come *as the former and the latter rain*, Hoſ. 6. 3. As the former Rain to open the Womb of the Earth, and the latter Rain to ripen the fruits of the Earth: As he hath laid the foundation of Mount *Zion*, ſo he will perform the whole work in it: he *fulfils the work of faith* with the ſame power wherewith he begins it, 2 *Theſſ.* 1. 11. The power which cauſed the Reſurrection of Chriſt, cauſed his Aſcenſion: he had his Forty days upon the Earth, after his Reſurrection, before he was taken up to Glory. There is a continuance of a believer in the World after his Reſurrection from a Spiritual Death: But the ſame power which cauſed his Spiritual Reſurrection, will as ſurely cauſe his Heavenly Aſcenſion. That Arm that brought him out of *Egypt*, will conduct him to the limits of *Canaan*, the flouriſhing paſtures of the promiſed Land. Grace is the firſt Gift; Glory is the latter; Glory follows upon the heels of Grace; *he will give grace and glory*, Pſal. 84. 11. Grace to fit for Glory, and Glory to reward his own Grace; all Grace till it ends in Glory. God muſt be ſought and depended on for this: we cannot *Will* our perfection without grace, as we cannot will our Regeneration without grace: God gives the will, the progreſſive as well as the initial Will. Then ſeek only God, depend upon him only, for the warmth of his goodneſs, to bring thoſe Chickens to perfection which he hath gathered under his wing; his Affections are not tired, 'tis a pure diſintereſted love mingled with no defects: his Wiſdom and power is no leſs able to perfect, than his love is to incite him to it.

USE 2. The Second Uſe is of *Comfort*.

Is God the Author of Regeneration? He that is the God of all Grace is the God of all Comfort too. Where he is the one, he will be the other. As he creates the Soul to good works, ſo he creates it to Heavenly conſolations: when God acts as a God of Juſtice towards Sinners, he appears as a terrible God in his puniſhments: when he acts towards Saints as as a God of Grace, he appears as a comforting God; he fills the one with all terrors, prepares the other for all comforts; he calls you by by a New Creation into his Eternal Glory, and ſends therefore ſome ſparkles of Glory into the Soul here. Are you born of God? You approach in excellency as near to Chriſt as a Creatures capacity will admit. Chriſt was his natural begotten Son; believers his Spiritually Regenerated Children. Chriſt is *the firſt born*, but *among many brethren*, Rom. 8. 29. that Chriſt *that ſanctifieth*, and we that *are ſanctified, are all of one*, Heb. 2. 11. of one Nature, ſay ſome; of one Father, ſay others; therefore he is *not aſhamed to call them brethren*; one Nature doth not ſo much make us Brethren, as one Father. Chriſt was not Regenerated; but Generated; he ſtood not in need of the other, becauſe the firſt Generation failed not; neither could he, being God: he is the exact Image of his Father's Perſon, and ſo particularly of all his Attributes, becauſe he partakes of his eſſence: believers are the living Images of God's holineſs, not partaking of all his Attributes, but of that.

Particularly,

(1.) *God will rejoyce in his own work.* If he rejoyced in the firſt planting of his Image at the Creation, he will no leſs rejoyce in it at the reſtauration; and with more gladneſs embrace the Son that is returned from death to life, by returning from his debauched courſe, than that Son that remained with him all the while. Why doth he renew the face of the Earth by the miſſion of his Spirit, but that he may rejoyce in his Works? *Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth. The glory of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works*, Pſal. 104. 30, 31: If God ſhall in time rejoyce in the Earth, wherein he had little joy after the creation of it, and ſoon repented of his Work; he will rejoyce in the nobleſt Work, in the frame of his Image, which, next to Chriſt, makes all other Works of the lower Creation pleaſant to him. He *creates Jeruſalem a rejoycing, and her people a joy*, and he will rejoyce in the New Creation of his People, in the People he hath New Created, *Iſa* 65. 18, 19.

(2.) *He will deſtroy all Enemies to his own Work.* How will his Love pierce into every part, and employ his Power in deſtroying the Enemies of his Work! whip buyers and ſellers out of his Spiritual Temple, caſt out all their remaining rubbiſh; let not this Houſe be always a Den of Thieves, that ſhall rob God of his Glory, and his Temple of its Beauty. That God that can raiſe men 5000 years ago dead, as eaſily as one dead the laſt minute, can remove all the bands of corruption tho never ſo ſtrong: If he hath raiſed you from death, he will lift you up from all the remainders of death; the Grave-clothes which yet remain about you, ſhall be in time united, as well as the Soul unlooſed from the principal bands

of

of death. Tho there be in you a *ſpirit that luſteth to envy*, as well as a ſpirit that luſts to love, yet *God gives more grace*, James 4. 5, 6. luſts will down, corruptions fall in time before his grace: darkneſs muſt hide its hated head, when that word breaks louder from his Lips, *Let there be light*. The Promiſes of a thorough Sanctification belong to you, as well as the Promiſes of a perfect Remiſſion: If God be the Teacher, no matter what the Scholar is: if God be the Workman, no matter what the Matter is: if God be the Guardian, no matter what the Enemies are; nothing is too rugged for his skill, or too hard for his Power.

(3.) *He will order all things for the good of his own Work. They ſhall not labour in vain: for they are the ſeed of the bleſſed of the Lord*, Iſa. 65. 23. He did not want grace to reſtore them, he will not want comforts to ſupport them. Their very afflictions ſhall be ordered to preſerve the work of his own heart in them; and while he prunes and cuts, he will purge away the luxuriant corruptions, that his Vine may be more beautiful and delicious: And if he doth chaſten you ſharply, it is that you may be nearer *partakers of his holineſs*. Heb. 12. 10.

USE 3. The third Uſe is of *Exhortation*.

1. *To the renewed.*

(1) *Walk Humbly*. Swell not big, as if your own power had procured it; let not Pride ſpread its Sails in your Souls. Conſider, you are Creatures ſtill, tho New Creatures: As God put into you whatſoever you have of natural exiſtence, ſo he hath put into you whatſoever you have of ſpiritual: you are duſt ſtill by your natural Creation, tho new formed by the Spirit. There is nothing of grace, no act of grace, but you receive mediately or immediately from God. You opened not your own eyes, nor thruſt back the Lock of your own hearts, nor can call one ſpark of that ſpiritual life you have, your own creature: it moved not at your beck, obeyed not your orders; 'tis when God ſaith, Go, that it goes, and do this and that, ſettle upon this or that Soul, and it doth it: How humble ſhould you be! ſince grace doth nothing in any, but by Gods order, not your own. God works in us, we add nothing to God. The melted Wax receives the Stamp from the Seal, but the Wax addsnothing to the Seal. *What haſt thou that thou haſt not received? If thou didſt receive it, why doſt thou boaſt as if thou hadſt not received it?* 1 Cor. 4. 7. Grace is Gods communication to you, not yours to your ſelves. What is received, is not your own own work, but anothers gift; were it deſert, we had reaſon to boaſt; but being a gift, we have no reaſon to grow big. Lie therefore before him in your own nothingneſs. Renewing grace firſt lighted upon you when you were humble; and grace in its increaſe flouriſhes when the Soul is in the ſame poſture.

(2) *Aſcribe all that you are, as renewed Creatures, to God.* Aſcribe it wholly to him; let ſelf rub off every filing of this Gold from its own fingers. *Not unto us, not unto us, O Lord, but unto thy Name* be *the praiſe*, Pſal. 115. 1. The repetition removes the glory far from themſelves. If *praiſe be comely* for an upright perſon, it is moſt comely in the greateſt cauſe that can happen to him, *Pſal.* 33. 1. Account your ſelves therefore nothing, and God and Grace all; and let no ſhoutings be heard in your Souls, while God is rearing up the Divine Temple, but thoſe of *grace, grace*, Zech. 4. 7. both in the foundation, and ſuperſtructure, till he comes to the top-ſtone. Your breathing after God, is but the effect of his breathing after you: the Moon hath no light of her ſelf, but what ſhe receives from the Sun; nor any creature a ſpark of grace, but what is derived from the Father of Lights. Gods purity is as the Sun; your grace as a beam from that Sun, not primitive in your Nature, but derivative from God. Were it not from grace, *Saul* had never been *Paul*, nor *Peter* a penitent, nor *Mary* a convert, nor *Zacheus* a Chriſtian, nor hadſt thou ever been brought to the ſweetneſs of a ſpiritual life, or advanced to the ſtate and comforts of another World. Did you will to run, till mercy moved your *wills*, and ſpirited the feet of your Souls? Your will, your race was nothing; *Gods grace was all*, Rom. 9. 16. Was it not his word of Command, *Let there be life?* Was it not his invincible Power battered down the ſtrong holds of ſin? O ſeriouſly think, O Chriſtian, that dry and deſert heart of thine could never have been mollified and watered by rocky Nature, nor vertue ever Bud and Bloſſom in that barren Soil, unleſs the Soil were mended, as well as the Plant fixed, by ſome powerful hand: Bleſs God therefore, ſince, had it not been for him, you had never been humbled, never been renewed, never reached ſo high as a holy deſire, or a penitential tear, but lain till this day, and for ever bemired in fallen nature.

That you may know what reaſon you have to bleſs God with the higheſt praiſes, conſider,

(1.) *What your obligation is, how great!* What good would your creation have done you ſince your fall, without a new creation by the ſame hand? It muſt have render'd you miſerable without this, and could never have render'd you happy but by the intervention of this. Without this you might have been his ſons and daughters by creation, and Devils by corruption. The *Heathens* were *Gods off-ſpring*, as they were rational creatures, *Act.* 17. 28. and the Devils children as they were corrupt creatures. You might have had the image of God in a glimmering reaſon, without his image in a divine holineſs. Was it not a greater obligation to reſtore that with kinder circumſtances which you had wilfully thrown away, when it was in no wiſe due to you, than it was at firſt to beſtow it? There was ſomething like debt at firſt; ſuppoſing God would create a rational creature, integrity and innocency was naturally due to it, in regard of the Holineſs and Wiſdom of God, unleſs he would have been the Author of the creatures ſinfulneſs; but ſince that voluntary defection, the reſtoration was in no ſort due; therefore the obligation greater. If God had created a thouſand Worlds, and given you the Lordſhip of them for ſome millions of years, had this been ſuch a kindneſs as to afford you a New Nature, whereby you will be eternally happy in a likeneſs to God, and enjoyment of him? As the work of Redemption, ſo this of Regeneration darkens the glory of the work of Creation; ſince more of Grace, Wiſdom, Power, Holineſs, are the ſprings of it, the obligation muſt be far greater; the difference is as great as between Heaven and Earth. Will you not bleſs God for making you creatures? for recovery from a fit of ſickneſs? Is the obligation leſs in delivering you from a ſpiritual death? Is not the reaſon of bleſſing God greater for the Second Creation, than the Firſt, ſince it is the ſame skill adorns you with his Image in the New Creation, which beautified man with that image at the firſt?

(2.) *Was there not as much unfitneſs in you, as in the worſt of men by Nature?* Not one good diſpoſition grew upon Nature, but all was the work of preventing grace: Could then the iron gates of your hearts fly open of themſelves? Or could any elſe but a God break them open? Was not your Nature carried as violently to ſin, as any; perhaps not into ſuch brutiſh ſins as others, yet more refined and deviliſh. If you did not launch out into the groſſeſt ſins, you owe your preſervation to reſtraining grace. That *Socrates* was better and wiſer than another, was from God in the acknowledgment of a *Heathen*. * who ſaith he was choſen to Vertue *by the Divine ſuffrage*: Κατὰ τὴν Θεῶν χειροτονίαν.

Were

VVere your ſtrings better? ſure they were of Gods tuning. Man was not more unfit for a natural being before God created him, than the beſt man in the world was for a ſpiritual being, till God wrought him with his own finger. VVas not the worſt in the world naturally as fit for it, as your ſelves? Did any better thing dwell in your fleſh, than in theirs, to give grace entertainment? Did not grace at firſt make its way, conquering, and to conquer, and not one blow ſtruck by you to facilitate the Victory? Nay, were you not ſo far from having a grain of grace by Nature, that there was nothing but oppoſition and rebellion againſt the Author of it? Did you not want every thing to make you lovely in Gods eye? Nay, did you not hate him, while he had a love of benevolence towards you? And have you not reaſon to bleſs him then, that he would not diſdain to look upon you, ſuch an impure and rebellious creature? Perhaps your caſe was the ſame with hers, Hoſ. 2. 5. *who ſaid, I will go after my lovers*; ſhe decreed to follow her idols, and was reſolved not to be reclaimed; but God reſolved otherwiſe, *v.* 6, 7. who would not leave her, till he had made her change her baſe and unworthy reſolution, for better; *She ſhall ſay, I will return*, &c. And was it not a happy reſolution in the Divine breaſt, not to ſuffer you to run mad and furiouſly to Hell? VVhat an irrecoverable condition had you been in, if God had not ſpake a powerful word, *Hitherto thou art gone, but no further ſhalt thou go?* VVere you not once in your blood, and pitied by no eye, when God ſaid, Live? And can you not wonder at the mercy of his lips, and raiſe your Notes above an ordinary ſtrain? Read over the Records of the firſt work upon thy heart, and ſee if any thing were written there with thy own finger: The very ſenſe of thy own wretchedneſs, was Gods writing on thy heart; thou waſt weighed in the ballances, and found wanting, lighter than vanity, nothing of thy own to concur with God, but folly and miſery.

(3.) *If grace found thee unfit and rebellious, there could then be nothing of the leaſt deſert:* And this ſhould make you caſt a wondring eye at the greatneſs of Gods kindneſs. Mans voluntary defection, without any violence offered to him, had render'd him unworthy of any recovery: you did no more deſerve it, than the worſt Devil, who ſhall never have one line of it drawn upon him. Not one previous diſpoſition, not one ſigh or groan for it, could be diſcerned; much leſs the draught it ſelf: Your true earnings were nothing but that death you lay under. The unlooſing any band of it, or knocking off any fetter, was meerly free grace. Is there not then reaſon to bleſs the Lord, when an undeſerved Power hath been put forth to new create you, when a deſerved Power might have buried you for ever under your own ruines? Suppoſe you had been the moſt exact Moraliſt in the world, the ſupernatural grace of the new birth could not be deſerved by you, becauſe nothing can be merited but by an act as excellent as the Reward. No man can merit by any act a thing of a greater value than the act it ſelf; but this grace is of another order, and far ſuperiour to any Moral natural work. Indeed upon covenant, if a man doth ſuch a thing, he ſhall have ſuch a reward; the thing promiſed may be challenged upon the performing the condition, but cannot be ſaid to be merited, becauſe the act was inferior to the Reward in the true value of it; but this grace could neither be merited nor challenged at Gods hand upon a condition, ſince he had made no promiſe in this kind to give you a right to ſuch a demand. 'Tis one thing to be capable of it, another thing to have a juſt right. A ſinner in the ſtate of ſin is capable of being changed, but not capable of having a right to that change. Well then, you could never deſerve ſuch a mercy; and will you not prize it, and bleſs God for it?

(4.) *Since you did not deſerve it, no nor the propoſals of it, conſider what a condition you had been in, had God left you to your ſelves, or put your wills only into an indifference.* Had it been by a meer ſwaſion, or a naked propoſition of the Truth, I ſuppoſe you are ſo ſenſible of the mutability of your Will, that you might well believe you ſhould ſcarce have complied with God. Your ſecurity at beſt had been but as good as *Adam's*, who had his *poſſe*, but not his *velle*. What furious paſſions and Devils in your ſouls were ſet againſt him? and had you been left to your own choice, you would not have ſtirred one foot to follow his Chariot. If you did *purifie your ſouls in obeying the truth*, it was *through the Spirit*, 1 Pet. 1. 22. and all the faith you have, was from the ſame Fountain, Acts 18. 27. *Which believed through grace.* Put it to your ſelves; Do you think your hearts were not ſo ſtout, that nothing but divine grace could mollifie them? Do ye think there would have been any heat or warmth in you, unleſs God had kindled the flame? Can you imagine your frozen hearts would have melted, but by a Divine breath? It was happy for you that God would put your Wills beyond an indifference, and deal with you by the ſame power as he dealt with Chriſt, not leaving him or you in a doubtful ſtate between life and death. How happy was it for you that God would be Conquerour, and ſurmount your reſiſtance; tame your force, ſcatter your counſels, level your Mountain, and bring your fierceneſs under the yoke? That he would not wait your choice, and leiſure, but make the event certain? That he had mercy on you, becauſe he would have mercy? That he would turn the ſtream of your hearts by the over-maſtering Tide of his Grace, and overpower the fleſh in the chief parts of your ſouls, and ſecure the rational powers of Mind and Will for himſelf? How glad may you be of the loſs of that indifference, that ſecures your happy eſtate for ever? Who, that is in favour with a Prince, would not willingly have his will fixed to pleaſe him, and dread nothing more than ſuch an indifference whereby he might hate his Prince, and loſe his favour?

(5.) Is there not reaſon you ſhould bleſs God, *when he hath dealt thus graciouſly with you, and not with many others in the world?* Why any of you ſhould be raiſed up to a ſpiritual life, when you ſee many others near you ſtretched out in a ſpiritual death: Why one upon the ſame bench, and not another; why one ſhould be gathered with his arm, and another left to the jaws of the devouring Lion; why you ſhould have any choice fruit grow in any of your hearts, when thorns and briars grow in every Hedg: That God ſhould have afforded you means of Regeneration, and not to moſt others in the World, is a ground of bleſſing and praiſe, much more that he ſhould afford you the grace of Regeneration, and not to many others under the ſame means: He hath not dealt ſo with every Nation in giving them the means, *Pſal.* 147. 19. he hath not dealt ſo with every perſon in giving them the grace. That wind that blows where it liſteth, hath left other dry bones to remain dry ſtill; paſt by others more civil, and of ſweeter converſations. Drawn his image in one, and left others to tumble down to Hell in the likeneſs of *Adam*, wherein they were born. Overlookt one that was not far from the Kingdom of Heaven, and laid hold on another that was many leagues further from Chriſt. The Spirit of God only makes this diſtinction; he will pour out his grace in *Galatia* and *Macedonia*, and not ſuffer it to be known in *Bythinia*, Acts 16. 6, 7, 8. *And they eſſayed to go into Bythinia, but the Spirit ſuffered them not.* Cauſe it it to rain in one City, on one perſon, and not on another; call one out of the grave, and leave others under the bands of death, and in the dregs of human nature.

You

You ſee your calling, and you may ſee how diſtinguiſhing it is, *not many wiſe after the fleſh, not many mighty*, 1 Cor. 1. 26. Can you ſee this, and not bleſs the Caller, the Renewer? A leſs favour wrought ſo much upon *David*'s heart, that he would bleſs God in ſpight of mocks and ſcoffs, 2 *Sam.* 6. 21. Oh rich diſcriminating grace! Where any are peculiar Monuments of Grace, they ſhould have peculiar notes of praiſe. What reaſon can others have to bleſs God, if ſuch ſhould have no hearts to bleſs him for ſo great a Mercy? All are under God's Will of Precept; all are under his Will of Promiſe, if they perform that Precept: but all are not under his Will of Purpoſe, to give them ſtrength to perform that Precept.

(6.) 'Tis to be conſidered too, *With what pains and patience God wrought this work in your hearts.* You may beſt know what ado God had with your hearts before they were thus formed according to his Will. Were they not as Clay to the Potter, which needed much tempering before they were fit for uſe? Did God find that pliableneſs in you, that the Devil found? Had he a cordial welcome at the firſt proffer? Do you not remember reſiſtance enough to make you for ever aſham'd that ever you ſhould put the bleſſed God to that toil? and yet you know not the thouſandth part of that reſiſtance God knew was lodged in your Nature. Do you not remember how he met you at every turn, hedged up your perverſe way with thorns, before he could be admitted to ſpeak a word to your heart? How he anſwered one objection after another, whereby you would have ſtifled his Work? Can you remember this, and not admire the Mercy that took ſuch pains with ſo unprofitable a heart? 'Tis called a Reſurrection, but it is more; before the reſurrection of the body, one part of man lives, and waits for re-union, tho the body be crumbled into very duſt; but there's no life in you naturally; ſo little in you to take part with God, that even that which is the Glory of man, his mind and Reaſon, and Wiſdom, were in arms againſt this Work, as well as the ſenſitive and brutiſh part; for the *carnal mind was enmity againſt God*, Rom. 8. 7. What was your language to God at firſt, but like that of the Helliſh Spirit in the man, in *Luke* 4. 34. *What have we to do with thee?* Yet he dealt with you as the Sun with the Earth, which ſcatters the miſts it ſends out to choak its light, and ſpreads its warm wings over the face of the World, ſo doth God, tho men offend him with the ſtreams of their ſins, and uncivily command him to depart from them, yet he leaves them not till he hath made them willing that he ſhould do them good.

(7.) *The work it ſelf requires admiration and bleſſing in regard of the excellency of it.* 'Tis more admirable than all the Miracles of Nature; the whole World can no more compare with it, than a Dunghil can equal the worth of a Rock of Diamonds; all bleſſings which make you happy ſpiritually and eternally, are wrapped up in it. What can God give greater than his own Nature? What are you capable of more than what he hath done and will do upon that foundation? If God had only given thee knowledg, thou mighteſt have been a Devil for all that; but the New Nature makes you equal with Angels. What Man or Angel could you be born of with ſo great advantage, as to be born of God? There is no higher being to be born of. What can he do more, than thus to beget you? You are new born according to that Image after which his only Son was eternally begotten; conceived by that Spirit whereby Chriſt was conceived in the Womb of the bleſſed Virgin; raiſed by the ſame Almighty hand, whereby the great Patron of the New birth was raiſed from the dead: 'Tis the higheſt elevation of human nature, to be united to the Son of God, and to be made like to that glorious image. Greater gifts cannot be, than theſe two, Chriſt to deſcend to partake of human nature, and the creature elevated to partake of the Divine. If you will not loudly bleſs him for this, what can God do that ſhall deſerve your praiſe, ſince a greater he cannot confer; more full of the ſpirits of his favour towards you?

(8.) *May there not be ſome circumſtances in your particular New birth, that may raiſe your hearts to bleſſing and praiſe?* Perhaps thou wert *born in a day*, as his promiſe is of a *Nation*, Iſa. 66. 7, 8. and without thoſe racking pains which attend the New birth of many; he did not take thee *by the throat*, nor *arreſt* thee with legal terrors; but breathed upon thee with a gentle wind; conceived and formed thee in a little ſpace of time, that thou wert within the proſpect of heaven, before thou thought'ſt thy ſelf out of the ſuburbs of hell; and brought thee forth a Man-child, before thou didſt imagin thy ſelf to be delivered. Was it not mercy to renew thee without worrying thee? to melt thee by a gentle fire of love, not break thee piece-meal by the Hammer of Wrath? that thou ſhouldſt ſcarce diſcern the Lance from the Balſom, and the Wound from the Plaiſter? Perhaps he arreſted thee in a full courſe of ſin, in ſome deſperate career, when ſome plot was laid for a high piece of wickedneſs. It had been an act of his Power, hadſt thou been brought up in ſome Religious Family, tutor'd in the ways of Religion by a choicer education; but perhaps God took thee from the very ſtreams of Hell, when thou hadſt not one thought of him, and he might have let thee alone, as well as he did others of thy companions. It had been admirable Power to turn clear Water into Wine; but more, to turn ſtinking and putrified Water into a generous Wine. Do not the viſible characters of Mercy and Power in ſuch a caſe call for more praiſe at thy hands? Can any other cauſe have a pretence to put in for a ſhare in thy acknowledgments.

(9.) *You are not without many examples to move you to this acknowledgment.* Our Saviour himſelf could not regard the *Centurion*'s Faith without aſtoniſhment. He wondred at that in his Humanity, which he wrought himſelf by his Divinity, *Matt.* 8. 10.

And when *Peter* profeſſeth his Faith in him by acknowledging him to be the *Son of God*, Chriſt preſently owns his Father as the Author of it, *Mat.* 16. 17. *Fleſh and blood hath not revealed it unto thee, but my Father which is in heaven.* Angels ſang both at the firſt and ſecond Creation, and ſhouted for joy when the corner-ſtone thereof was laid, *Job* 38. 6, 7. When they ſaw its beautiful order, they then ſhewed themſelves to be the ſons of God indeed, in glorifying their Father for his incomparable Works. The *Second* Creation being more glorious than the *Firſt*, is not celebrated by them with fainter ſhoutings; if God hath then *Hallelujahs* for you, 'tis fit he ſhould have *Hallelujahs* from you. If Angels ſpeak loud, it is not fit you ſhould ſpeak low; 'tis their concern, as they are God's friends and ſervants; your concern as you are his workmanſhip, of his own carving. The Saints in all Ages of the Church have led the way in this acknowledgment. The Elders, made Kings and Prieſts on earth, in a conqueſt of Satan and their own hearts, crown'd with a bleſſed grace, caſt down their crowns at the feet of God, Rev. 9. 11. *For thou haſt created all things, and for thy pleaſure they are and were created*; both the preſent New Creation, and the Old. *Thou haſt looſed my bands*, Pſal. 116. 16. what follows? *I will offer to thee the ſacrifice of thanksgiving.* And God's *renewing David's youth like the Eagles*, his changing him into a New man, ſaith *Jerome*, is one argument of *David*'s praiſe, *Pſal.* 103. 5. Add to this

* *Heathens*

*Max. Tyr. Diſſert. 22. p. 211. 216. *Plato ſaith. Men are θεᾳ μοίρᾳ ἀγάθοι

* *Heathens* have acknowledged it to be the work of God; One examining the reaſon why *Homer* calls Vertuous men Δίες, anſwers, Becauſe Goodneſs was not a work of Art, but ἔργον Διὸς. If Divining and Myſtical knowledg be θέᾳ τινὶ ἐπιπνοίᾳ, by divine inſpiration, ſhall we ſay of Vertue it is ἔργον τέχνης θνητῆς, the work of mans Art? Where do you find any like *Nebuchadnezzar*, gazing upon the divine formation in his own heart, and proudly crying out, *Is not this great Babylon which I have built?* Doth ſuch language drop from a *David's* mouth? No; but, *thou haſt quickned me*: Or from *Paul*? No, *by grace I am what I am.* Every inch, every ſpark, every joint of the New man is from Grace.

(10) *If you do not acknowledg it to God, and bleſs him for it, you may juſtly ſuſpect you are not born of him.* 'Tis the nature of true grace to reflect back upon God, as it is of a Sun-beam ſhining upon a wall to reflect back upon the Sun. Bleſſing God for it, is a character of a renewed man; it is an evidence of the ruine of the contradiction of nature againſt God, when man can ſtrip himſelf of all, and own God the prime fountain of what he is and hath. If a man boaſt of his being the cauſe of a New Birth in himſelf by any work of his own, 'tis a ſhrewd ſign he is not renewed; becauſe by ſuch boaſting he croſſes the main end of the Goſpel, which is to ſtain the pride of man, and debaſe him to the duſt from all grounds of glorying in himſelf. How jealous was the *Apoſtle* in this caſe, and therefore backs his aſſertion again and again, that he might beat mans hands off from fingering any thing of Gods Glory, *Ephe.* 2. 5. *by grace you are ſaved*; again, *Verſe* 8, 9. *and that not of your ſelves*; *it is the gift of God*: once again, *Not of works*: and the reaſon why he is thus earneſt, was perpetually to diſcountenance ſelf-confidence, *leſt any man ſhould boaſt*: the deſign of God in all Goſpel diſpenſations is to pull *away the ſtool* whereon the fleſh ſits to glory, 1 *Cor.* 1. 29, 31. *that no fleſh ſhould glory in his preſence.* It would ſeem ſtrange that the New Birth, a main Goſpel-work, ſhould be wrought without promoting a Goſpel end; to have a New Birth, and ſuch a flouriſhing pride, oppoſite to the end of it, is a contradiction. If the Doctrine of Faith doth exclude boaſting, as *Rom.* 3. 27. boaſting is excluded *by the law of faith*: the grace of Faith alſo will exclude it: where the New Birth is wrought, Pride, the great Enemy to it, will ſurely be captivated. We are then ſomething in and by God, when we are moſt nothing in our ſelves.

Well then: be much in the work of praiſing God, who ſhined into thy heart when it was dark, and ſealed inſtruction to thee; who took away the ſtony heart, and introduced one of fleſh in the room: who manifeſted a day of power in the night of your weakneſs; can you, dare you to aſcribe it to your ſelves? Let God then have the praiſe; 'tis our fault, we are more in complaints of what we want, than acknowledgments of what we have: O rob not God of his Deity, pretend not your ſelves partners with him in the leaſt of the ſtock. The more you return the glory of his grace, the more will he return the comfort of it to you: the more you give him that glory he is ſo jealous of, the more he will give you that grace he is ſo liberal of.

(3.) A third duty, for thoſe that are renewed; *acknowledg God in all the changes you ſee in others.* Miracles muſt be regarded. 'Tis greater for the *Apoſtles* to act with new hearts, than to ſpeak with new Tongues; greater than to ſtop the Sun in its courſe, which would ſet all the World upon an aſtoniſhed gaze. Shall any ſuch Miraculous Work be done in our view, and we ſtand only as ſtupid ſpectators, and not render to God that glory which is due to him for his choiſeſt work? As the ſight and conſideration of the material Creation kept up the notion of the Being of God as Creator: ſo the conſideration of his works upon the Souls of men will quicken thy ſentiments of God as a New Creator. One is an argument to prove the power of his eſſence; the other an argument of the power of his grace. *Noah* doth not bleſs *Sem* firſt, for that act of filial duty ſhewed to his Father, but bleſſes God as the Author of that modeſty *Sem* had ſhewn, in covering his Fathers nakedneſs, *Gen.* 9. 26. *Bleſſed be the God of* Sem. When a great number were turned to Chriſt, *Barnabas* preſently caſt up his eye to the grace of God, *he ſaw the grace of God*, Acts 11. 21, 23. Let every *Lazarus* you ſee raiſed from the Grave, raiſe up your Faith to a higher elevation, and dreſs it in a Jubilee attire. When you ſee a new Temple reared to God, own it as the Lords doing, and let it be marvellous in your eyes.

(4.) *Be content with every condition your new Creator ſhall caſt you into.* Diſcontent at any of Gods diſpenſations doth ill become one whom God hath new begotten to a glorious Inheritance. What can he do more than he hath done, and what he will do upon that foundation? All that he acts is to further that which he hath ſo powerfully and mercifully begun. What Son would repine at the loſing a Rattle, as long as he is born to a never fading Inheritance? If grace hath put forth a power to New Create you, it will not uſe that power otherwiſe than for your good. It may contradict your Carnal deſires, not your Spiritual intereſt: well may any man be content with the Jewel that is left, tho the casket be loſt. All things are too light, if put into the ballance with the New Birth; the deareſt Husband or Wife, the ſweeteſt Children or Friends, the moſt flouriſhing Inheritance; ſtudy therefore contentment in the worſt condition upon this ground: you know not how ſoon you may be put to practice all your skill; Do you not ſee the Heavens gathering blackneſs over your heads? A New Birth, that allies us to God as his Children, will be of more force to ſettle us, than calamities can be to diſcompoſe us; for never was Child ſo dear to an Earthly, as a new created Soul is to its Heavenly Father.

(5.) *Walk worthy of the Author of it.* A verbal acknowledgment will ſignify little without a real imitation of the *vertues of him that hath called you out of darkneſs into his marvellous light*, 1 Pet. 2. 9. A holineſs is to be expreſt by you, like the holineſs of that God who hath renewed you. Let no deviliſh or brutiſh carriage be yoaked with a divine birth; indeed it cannot; the beſpotting corruptions of the World will not agree with the Regeneration of the Soul; the ſtains of the fleſh are inconſiſtent with the purity of the New Nature. *Belial* and *Chriſt*, God and Satan, are not joint begetters: Satan's impure breathings upon you ſhould not be admitted to mix with the breath of God. A New Nature by grace muſt not imitate a brutiſh Nature by ſin. A Soul born of God muſt not be faſhioned according to the World: If you differ from the World in your nature by grace, differ from the World alſo in your carriage by holineſs. 'Tis uncomely for one born of God to be taken with the fooliſh flaunting pride of the World more than the pattern God hath ſet him; that is to imitate Beaſts, not a Heavenly Father. The World is little, nothing, vanity in the eye of God, ſo ſhould it be in the eye of a divinely begotten Soul. Uſe the World as Travellers an Inn, to lodg, not to dwell in, to accommodate you in your journey to that Father of whom you were born. Let a Heaven-born Nature be attended with Heavenly flights, longing for that happy ſtate wherein nothing but the divine nature ſhall be ſeen in you, as nothing but fire is ſeen in melted Gold.

(6.) *Mourn*

(6.) *Mourn for your imperfections.* Give God his due, and grieve for your defect in paying him his own: The Soul in creation comes pure out of Gods hand; but it is poysoned by the flesh, and the impurity in the sensative part of man. Tho your grace be from God, yet your imperfections are from your selves. The Waters that run through Sulphur and Allum Mines, flow from the Sea; but the ill taste and scent are communicated by the matter it mixes with in its passage. God is the Author of your Faith, but not of the weakness of your Faith; the Author of your Love, but not of the coldness of your Love; the Author of your Zeal, but not of the faintness of your Zeal. Chide your hearts therefore for your weakness, as Christ did his Disciples for their slowness in Faith. *Rejoyce with trembling*, Psal. 2. 11. rejoyce in what you have, and mourn for what you want, and come short in. Reason you have, since there is too much of the power of nature remaining with our best grace; so that it may be said of it, as *Lot* of *Zoar*, What grace hath enclosed, *is but a little one.*

2. Exhort. *To those that are not born of God.* You see at whose hands you are to seek it. God was the first contriver of the Gospel, the first preacher of the Gospel, the sole Artist in any Gospel Operation: *no man can come, except the Father draw him:* not some men, but no man; every man must therefore seek to this great Attractor. 'Tis a vanity of human Nature, that every man loves to be αὐτοδίδακτος, his own teacher; and no less a vanity it is that every man loves to be αὐτογέννητος, his own begetter. Men glory in the knowledg they get without a teacher; and no less glory in any change they can hammer out without a spiritual Father. As he that scorns to be taught by another, shall surely have a fool to his Tutor: so he that thinks to gain spiritual life by himself, shall be sure to have death for his quickener. No man would seek life from death, or light from darkness; and the best natural man is no better. The glory of the Lord must rise upon us, before we can rise out of our death in sin. *Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee*, Isa. 60. 1.

(1.) *Seek it only at the hands of God.* 'Tis not to be had by outward rules, but divine influence: the streams of life must come from him, since with him only is the *fountain of life*, Psal. 36. 9. *I will give a heart of flesh*; I alone, without any other co-ordinate cause, either Man or Angel. He only hath the Key of the heart, as well as that of the Womb; confide not in your selves. *Adam* was a root to convey sin and death, but no root to convey spiritual life: Corruption comes by propagation from him, grace only by spiritual Regeneration from God: would any wise man seek for Water in a desart? or for grace from himself, who is naturally a dry Wilderness? What Toad, naturally full of Poyson, ever made himself sweet and wholsom? As Christ was by the grace of God made partaker of our nature in his Incarnation, so by the same grace only can we be made partakers of his nature by Regeneration: we are naturally weeds; if ever we be flowers in Gods Garden, the transformation must be Gods act alone.

Seek it of God. But,

[1.] *In the use of means?* not abating any thing of thine own industry: seek, while God offers it: hold your mouth under the Fountain while it runs. *Moses* hewed the Tables, but God wrote the Law. God promised *David*, and *Gideon* victory, but not with their hands in their Pockets, but their Arms and Armies about them. *Moses* must fight with the Arms of *Israel*, but pray to the God of battles and victory; we must with one hand use the directions God hath given, and lift up the other in spiritual supplication for success upon them. Therefore let not the Doctrine of Gods Being, the cause of the New Birth, encourage your laziness and sloath: this sloath among men, *Chemnitius* thought to be the occasion of *Pelagius* his error, who seeing the laziness of Christians, thought to correct it by making them think highly of their own strength; but that was a dangerous extream.

[2.] *Yet let your eye be solely upon God in the use of them*, since all the means in the World cannot do it without him. Unless God pull up the flood-gates, no water of life can stream into the Soul; means can no more of themselves cast out death, than the Disciples could cast out some Devils: but Christ was able to do what they could not. All the Angels in Heaven, and men upon Earth, have not been able these almost 6000 Years, to make one Fly; yet all the Angels and the whole frame of the World, were made by God in six Days. Men speak to the sense, God to the heart; they *to* the understanding, and God into it: Men argue with the Will, and God perswades it. All the clamours, of the whole Nation of the *Jews*, yea, of all the men in the World, would not have made *Lazarus* stir out of the grave, had not our Saviour spake the word, *Lazarus come forth.* How often do the Clouds of Heaven drop upon men, yet they still remain as a dry chip! their stony hearts perhaps moistened with some transient fleshy affections, but not molified into flesh. Pray therefore to God, before the use of any means. Lord breathe life so powerfully upon me, that I may walk before thee, and never find my self again in a natural winding-sheet; let thy voice, Lord, be heard, and felt by me as the voice of thy Son was by *Lazarus*. To use means without a seeking to God for his blessing, is to be exercised in Divine Institutions with an Atheistical spirit: he is an Atheist that expects nourishment from his Meat without God's benediction; and he no less that runs to means, without lifting up his heart to God, thinking to get grace conveyed by the means without God's Operation.

(2.) Direction. *Plead much with God from the glorious Attributes he honours in this Work.* Lord, here is a subject for thy power to work upon. God made the Heavens when there was nothing but a rude mass; he brought forth the Sun, Moon and Stars with all their glory, out of the barren Womb of nothing. Is thy heart worse than nothing, more contradictory to God than nothing? 'Tis so: Assume an argument from hence. Lord here is a subject for thy power above what was manifested in the Creation: there is not a more tough heart in the World than mine; lose not the opportunity of displaying the greatness of thy power, since there is scarce a heart more stout and unwieldy than mine is: Lord bestow a vital principle upon me; thou didst it to the lifeless *Body* of *Adam*; thy power will be more magnified in the breathing upon a lifeless *Soul* of a Son and Daughter of *Adam*. In the same manner plead his Wisdom and Holiness. Plead also the enmity thy sin hath against him, the wrong it hath done him, in spoiling the Creation, changing the end of it, hindering thee from thy natural duty; and that it is not for the interest of his glory to let sin bear such a sway and dominion, and usurp his room in one who would fain be another man.

(3.) *Be deeply sensible of the corruption of thy nature:* the want of this is the cause there is so little sense in Men and Women of the absolute necessity of the grace of Regeneration, and a change of nature. Thefore labour to see your selves in a forlorn condition by spiritual death. Look upon your great fall, as a Son of *Adam*, a Slave of Satan, and possessor of a Hellish nature, and at a vast distance from God and Happiness.

(4.) *Grieve not the Spirit in any of his Operations.* Quench not the ſparks of the Spirit in any previous preparations and diſpoſitions to this New Birth. Be pliable to his breathings; hoiſt up your Sails to receive his Gales; when he knocks, open thy heart as wide as may be, puſh it to the furtheſt point, that there may be no *Remora*; let all the Houſe be free for his triumphant entrance; ſince thy ſtrength is too weak for it, beg of him at ſuch a ſeaſon to break it open: ſet upon prayer at ſuch a Seaſon, and leave not till you have prayed your ſpirits up, and your reſiſtance out. How ungrateful and fooliſh is it to grieve that Spirit, who offers to form you into a New Birth, and bring the life and joy of Heaven into your heart! This is the only means to recover the loſs you had by the fall of *Adam*, and ſurmount all the miſery of it. Seek to him; he that can gather the duſt of your Bodies, if blown to the further part of the World, and knit it together, can overcome the filthy and deadly noiſomneſs of your Souls: he can make a barren Wilderneſs to become Pools of Water; a lump of vanity, a garden of pleaſure; a heap of rubbiſh, to ſprout up a new-born Sun: If you would therefore be animated with a Spirit of Life, you muſt approach the beams of the Son, and lie under the rich and enlivning influences of it.

A

DISCOURSE
Of the Word, the Inſtrument of Regeneration.

James I. 18.

Of his own will begat he us, with the word of truth, that we ſhould be a kind of firſt fruits of his creatures.

I Have choſen this *Text* to treat of the *Inſtrument* of the New Birth.

The *Apoſtle* having adviſed them, (*Verſe* 13. *But, let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted to evil, neither tempts he any man:*) not to charge God as the Author of any temptation to evil, ſhewing it to be contrary to the Nature of God, who is infinite Goodneſs and Righteouſneſs; for as he cannot be tempted with evil, ſo neither can he tempt any man; and declaring the true cauſe and ſpring of all evil to be inherent in our ſelves, even that luſt which is rivetted in our Nature, which he calls our own luſt, Verſe 14. *But every man is tempted when he is drawn away of his own luſt, and enticed.* He takes occaſion from thence to ſhew the order of ſins working: ſin is firſt conceived by that Original corruption in our Nature, and formed and brought forth into action, and when it is finiſhed, and grows into a habit, it *brings forth death*, Verſe 15. To remove this error, which ſome in thoſe days had ſuckt in out of a natural ſelf-love that man hath to excuſe himſelf, and remove the cauſe of ſin far from him: The *Apoſtle* ſhews, that God is the Author and Fountain of all the good we have, *Ver.* 17. *Every good gift, and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableneſs, nor ſhadow of change*; God being the Infinite Father of Lights, who hath no eclipſes or decreaſes, no ſhadows or mixtures of darkneſs, but always ſhines with a conſtant and ſettled brightneſs; of this goodneſs hath given a great evidence in conferring the choiceſt mercy upon us, even a new begetting through the Goſpel, and thereby the relation of Children to him, that we might be conſecrated to him as the firſt fruits and a peculiar portion. *Of his own will,* βουληθεὶς, by his meer motion, induced by no cauſe, but the goodneſs in his own Breaſt. (1.) To diſtinguiſh it from the Generation of the Son, which is natural, this voluntary; of his own will, not naturally, as he begat his Son from Eternity. (2.) Not neceſſarily, by a neceſſity of nature, as the Son, to which he had compared God before, doth enlighten and enliven, when matter is prepared to receive his quickening beams; but by an Arbitrarineſs of grace. (3.) Not by any Obligation from the Creature: the Will of God is oppoſed to the merit of man. The New Creation anſwers to Election; the firſt purpoſe was free, the bringing that purpoſe to execution is free: whatſoever Obligation there is, reſults not from the creature, but from himſelf, his own immutable nature, which hath no variableneſs, nor ſhadow of change. *Begat us* ἀπεκύησεν, or brought us forth; for the ſame word ἀποκύει, *Verſe* 15. is tranſlated, *brings forth*. *By the word of truth*, a title given to the Goſpel both in the *Old* and *New Teſtament*. In the *Old*, Pſal. 45. 4. *And in thy majeſty ride proſperouſly, becauſe of truth, or* * *upon thy word of truth.* In the *New Teſtament*, Eph. 1. 13. *In whom you alſo truſted after you heard the word of truth, the Goſpel of your ſalvation.* So 2 *Cor.* 6. 7. and 2 *Tim.* 2. 15. And 'tis called truth by way of excellency, as paramount to all other truth. (1.) Either, By an *Hebraiſm*, the word of truth; that is, the true word. (2.) Or rather By way of eminency, as containing a higher truth, more excellent in it ſelf, more advantageous for the Creature, than any other Divine truth; wherein the higheſt glory of God, the ſure and everlaſting happineſs of the Creature is ſet forth; a word which he hath *magnified above all his name*, Pſal. 138. 2.

* עַל דְּבַר אֱמֶת *upon the word of truth.*

And called the *word of truth*,

1. *In regard of the Author*, truth it ſelf; *and the publiſher*, he who was the way, the truth, and the life.

2. *In oppoſition to all falſe Doctrines*, which can never be the Inſtruments of converſion; for error to convert to truth, is the ſame thing, as for darkneſs to diffuſe light, or water to kindle fire.

3. *In oppoſition to the windy and flaſhy conceits of men*, which can no more be inſtrumental in the begetting a Chriſtian, than meer wind can beget a man.

4. *In oppoſition to the legal ſhadows*; the Goſpel declares

clares the truth of thoſe Types. Both the Law and Prophecy were but as a dim Candle *in a dark place*, 2 *Pet.* 1. 19. but this as a Sun ſhining out at noon-day. All other diſcourſes did ſtream to this as their great Ocean, wherein they were to be ſwallowed up. The Law was the Word of Truth, but referred to the Goſpel as the great end of it. This contains the whole and ultimate purpoſe of God, for ſaving men by Jeſus Chriſt, and in him inriching them with all ſpiritual bleſſings; and not by the Works of the Law: and thus the Spirit which enlightens and ſeals inſtruction upon our Souls, is called *The ſpirit of truth*, John 14. 17. as it is called a ſpirit of holineſs, as it makes us holy; a ſpirit of grace, as it makes us gracious; or as it declares the grace of God. Some by *the word of truth* underſtand Chriſt, the eſſential and uncreated λόγος Word, as it is underſtood by ſome in 1 *Pet.* 1. 23, 25. *By the word of God, which lives and abides for ever: and this is the word which by the Goſpel is preached to you*; Poſſibly it may be meant of Chriſt, who by the Goſpel is declared and preached to be the Mediator between God and man, appointed to raiſe up thoſe that are given to him. Others by *the word* there, mean the Will of God of giving grace in Chriſt, which is manifeſt in, and expreſt by the Goſpel. But here it is evidently meant of the Goſpel, becauſe of the inference the *Apoſtle* makes, *Verſe* 19. *be ſwift to hear*; that is, prize the word, wait upon the means with all readineſs; *ſlow to ſpeak*, to utter your judgment of it, or be wiſe in your own conceit, whereof a readineſs to ſpeak peremptorily in Divine truth is ſometimes an evidence; ſlow to wrath and paſſion, which hinder any profit by the word. *That we ſhould be a kind of firſt fruits of his creatures*: the chief among his creatures: the firſt fruits were the beſt of every kind to be offered to God, whereby they acknowledged God's gift of them, and deſired his bleſſing upon them, and were given as God's peculiar right and portion. It was commanded in the *Law*, Deut. 18. 4. It was a cuſtom among many of the *Heathens:* to offer them, was a token of thankfulneſs; not to offer them, was accounted a ſign of Atheiſm and Prophaneneſs*. The New Creature is God's peculiar portion taken out of mankind; and it beſpeaks duty to; being conſecrated to God by a new begetting, they ſhould ſerve God with a new ſpirit, new thankfulneſs, new frames. We ſee here,

* Apuleii Apolog. p. 291.

1. *The Efficient of Regeneration, God*: *He*, the Father of Lights.
2. *The impulſive or moving cauſe, his own Will.*
3. *The inſtrumental cauſe, with the word of truth.*
4. *The final cauſe: that we may be a kind of firſt fruits.*

The *Doctrine* I am to handle is,

Doct. *That the Goſpel is the Inſtrument whereby God brings the Soul forth in a New Birth.*

The Scripture doth diſtinguiſh the *Efficient* and *Inſtrumental* cauſe, by the prepoſitions ἐκ, or ἐξ and διὰ. When we are ſaid to be *born of the Spirit*, it is *John* 3. 5. ἐκ πνεύματος, 1 *John* 3. 9. ἐκ Θεοῦ, 1 *John* 5. 1. never διὰ πνεύματος, or διὰ Θεοῦ; but we are no where ſaid to be born of the Word, or begotten of the Word, but διὰ λόγου, by or with the word, 1. *Pet.* 1. 23. and διὰ εὐαγγελίου, 1 *Cor.* 4. 15. I have begotten you *through the Goſpel*; the prepoſition ἐκ or ἐξ, uſually notes the *Efficient* or *material* cauſe; διὰ, the *Inſtrument* or *means* by which a thing is wrought. Sin entred into the heart of *Eve* by the word of the Devil; Grace enters into the heart by the word of God; that entred by a word of error, this by a word of truth; *Ye are clean through the word I have ſpoken to you*, John 15. 3. whereby our Saviour means the word outwardly Preached by him, for it is the word ſpoken by him. Not that it had this efficacy of it ſelf, but as an *Inſtrument* of their Sanctification, rendring them ready to every good work. The holineſs therefore which it begets, is called The *holineſs of truth*, Eph. 4. 24. oppoſed ro the ἐπιθυμίας τῆς ἀπάτης, *luſts of deceit*, Verſe 22. Luſts grow up from error and deceit; and holineſs of the New Man grows up from truth. The Goſpel-Adminiſtration, in regard of the effects of it, is called the *kingdom of God*, Mark 1. 14. it erects the Kingdom of God in the World, and in the hearts of Men; and called the Regeneration, *Mat.* 19. 28. *ye which have followed me in the regeneration*: the Goſpel-Adminiſtration being a creating of *new heavens* and a *new earth*, Iſa. 65. 17. This is the triumphal Chariot, wherein Chriſt rides Majeſtically to the conqueſt of hearts, *Pſal.* 45. 4. *And in thy Majeſty ride proſperouſly, becauſe of truth**. A *Pſalm* the *Jews* themſelves underſtand of the *Meſſiah*. The word of his truth is the ſupport of his Kingdom, whereby he aws ſinners into ſubmiſſion. *Peace* from Heaven, and the health of our Nature, is the *fruit of the lips*, tho of God's Creation, *Iſa.* 57. 19. 'Tis like the Dew or Miſt which Watered the Ground, and prepared the Earth for the formation of *Adam*'s Body, into which God breathed, afterwards, *a living ſoul*, Gen. 2. 6, 7.

* עַל דְּבַר אֱמֶת

I. For Explication, take ſome Propoſitions:

1. *'Tis not the Law that is this Inſtrument.* The *Law* taken in general for the legal Adminiſtration preſcribed to the *Jews*, was inſtrumental for renewing, becauſe there was a Typical Goſpel in that *Judaical* Adminiſtration, *Heb.* 4. 2. *For to us was the goſpel preached, as unto them**; they were Evangelized, as the word ſignifies: the Judaical Adminiſtration was compounded of Law and Goſpel; the Moral Law as a Covenant of works; the Ceremonial Law, repreſenting the Covenant of Grace. The Law of God, or Goſpel among them, is ſaid to *convert* the Soul; *Pſal.* 19. 7. But the Law, taken as a Covenant of Works, was not appointed for renewing the Soul; otherwiſe what need had there been of enacting another Law for that work? * And thoſe that ſay, the Law is inſtrumental in Converſion, or enflaming our Affections to obedience, ſay, That all the benefits by it are to be aſcribed to the Covenant of Grace in Chriſt. 'Tis true, the Law conſidered in it ſelf is preparatory to caſt men down, and ſhew them their diſtance from God, and contrariety to his command: but the Law without the Goſpel never brought any man to Chriſt. Whatſoever it doth in this caſe, is not of it ſelf, but by the mingling the Goſpel with it, which ſpirits it to ſuch an end. Tho the Law did not encourage ſin, yet it gave no help againſt it, but left the Soul under the dominion of it, which is evident by the Apoſtle's inference, Rom. 6. 14. *Sin ſhall not have dominion over you; for you are not under the law, but under grace*; hence the property of the Law, which is meant by the *Letter*, 2 Cor. 3. 6. is to kill, but the *Spirit* gives life; that lives under the ſeverity of Juſtice, after ſin had entred; but the ſpiritual adminiſtration wherein the Spirit works, is to quicken and renew the ſoul, and make it able to get above the guilt and power of ſin. The *Apoſtle* therefore wholly excludes the Law, Gal. 3. 2. *Received you the Spirit by the works of the Law, or by the hearing of Faith?* That is, the Word of Faith, as the Goſpel is called, *Rom.* 10. 8. By Spirit is meant, ſaith *Calvin*, the Grace of Regeneration, as by Faith is meant the Doctrin of Faith. I might have preached (as if the *Apoſtle* ſaid) the Works of the Law till my Lungs had been worn out; and the renewing-ſpirit, would never have entred into you by that Fire, but it deſcended upon you in the ſweet Goſpel-dew. The Goſpel is therefore called the *Miniſtration of the Spirit*, and the *Miniſtration of Righteouſneſs*, 2 Cor. 3. 8, 9. 'Tis the Chariot or *Vehiculum*, wherein the Spirit rides, the

* Εὐηγγελίσθησαν.

† *Burges*, Vindiciæ Legis. *pag.* 202.

proclamation by which it is declared, the Channel through which it is conveyed. The *Law* diſcovers the righteouſneſs of God, as well as the *Goſpel*; but that demand a Righteouſneſs from the Creature, the Goſpel confers a Righteouſneſs upon the Creature; the Law ſhews us God's Righteouſneſs in his Nature, the Goſpel ſhews us God's Righteouſneſs in his Nature and Grace. The Law is a Hammer to break us, the Goſpel God's Oyl to cure us; the Law makes ſin live and our Souls die, *Rom.* 7. 9. *When the commandment came, ſin revived and I died*; the Goſpel makes ſin die and our ſouls live. The Law awakens the Lion, the *Goſpel* lets out his Blood. At the beſt the terrors of the Law do chain up our furious Affections, but the ſweetneſs of Goſpel Mercy changeth them. The Law prepares the Matter, the Goſpel brings the New Form. That was appointed for the rule of our walk, not for the Reſtoration of our life. And they are the Promiſes of Mercy which are the Motives to return: Rebels will not ſubmit to their Prince, as long as they know they ſhall have no quarter*. Hue and cry makes the Thief fly away the faſter. By the *great and precious Promiſes* we *are made partakers of the Divine Nature*, 2 Pet. 1. 4. The Promiſes of the Law being conditional, belong not to us without fulfilling the condition, of which we are incapable of our ſelves. The Law therefore ſince the fall is deſtructive, the Goſpel reſtorative, and the Promiſes of it, the Cords whereby God draws us.

* Dr. *Preſton.*

2. The Goſpel is this Inſtrument. 'Tis an Inſtrument to unlock the Priſon doors, and take them off the hinges; ſtrike off the fetters, and draw out the ſoul to a glorious liberty. 'Tis by the voice of the Arch-angel men ſhall riſe in their bodies: 'Tis by the voice of the Son of God in the Word, that men riſe in their ſouls. Nothing elſe ever wrought ſuch miraculous changes; to make *Lions* become *Lambs*, Iſa. 11. 6. Hoſ. 4. 13. beloved idols to be caſt away with indignation; to make its entrance like fire, and conſume old luſts in a ſhort time; theſe have been undeniable Realities, which hath created both affection and aſtoniſhment in ſome enemies as well as friends. It hath a more excellent inſtrumentality in it, than other Providences of God, becauſe it is a higher manifeſtation. Every Creature conducts us to the knowledg of God, by giving us notice of his *Power, Wiſdom* and *Goodneſs*, Rom. 1. 20. The declaration of his Works in the World, is inſtrumental to make men *ſeek him*, Acts 17. 27. Every days Providence declares his patience; every *ſhower of rain* his merciful proviſion for mankind, *Acts* 14. 17. every days preſervation of the World under a load of ſin, manifeſts his mercy. The *Heavens* have a tongue, and the *Rod* hath a voice; the deſign of all is to *lead men to repentance*, Rom. 2. 4. If theſe therefore be ſome kind of inſtruments upon the hearts of conſidering men, the Goſpel being a diſcovery ſuperior to all theſe, in manifeſting not only a God of Nature, but a God of Grace, muſt be deſigned to a choicer and nobler work: The Heavens and Providences are inſtruments to inſtruct us, this to renew us.

'Tis an *Inſtrument*; but,

1. *It is not a natural inſtrument, to work by any natural efficacy*; As food doth nouriſh, the Sun ſhines, or the Air and Water cools, or as a ſharp knife cuts if it be applied to fit matter. If it were thus natural, it would not be of Grace: Tho the ſhining of the Sun, or the healing by a Plaiſter, are acts of the goodneſs and mercy of God, yet the Scripture calls them not by that higher title of acts of grace. If the operation were natural, the Goſpel would never be without its effect whereſoever it were preached; as the Sun, whereſoever it ſhines in any Land, doth both enlighten and warm. Our Saviour then would have had more ſucceſs, ſince the Goſpel could not have greater natural efficacy than from his lips; yet the number of his Converts were probably not much *above five hundred*, for ſo many he appeared to after his Reſurrection, 1 *Cor.* 15. 6. when many thouſands in that Land heard his voice, and ſaw his Miracles. Chriſt, who was alway able to give himſelf ſucceſs, would not; perhaps for this among many other reaſons, To advance his ſpiritual above his corporal preſence; and to prevent any thoughts of any natural vertue in the Word, without the power of the Spirit working by it. Every day teaches us, that tho many ſee the glaſs of the Goſpel, yet few ſee the glory of God in that Goſpel. Were it natural then, that all that hear it were not renewed, would be more miraculous than that any are; as it was more a miracle that the Sun ſhould ſtand ſtill in *Joſhua*'s time, againſt its natural courſe of motion, than that it moves every day in the Heavens. * If it were a natural inſtrument, it muſt then have life in it ſelf; but how can the voice of a man, or the words and ſyllables in a Book, be capable of receiving ſpiritual life, which they muſt have before they can naturally convey it to others? Were it a natural inſtrument, it would have the ſame effect upon the ſoul at one time, as at another. But doth not daily experience witneſs, that the word ſhines at ſome particular times upon the ſoul with a clearer ray than at other times, that ſuch a ſoul hath thought it ſelf in another world (as it were) and that too, when it hath been much clouded by the weakneſs of the Inſtrument declaring it? Laſtly, Were it natural, the wiſeſt men, men of the ſharpeſt underſtandings, could not reſiſt it; no man can hinder the Sun's ſhining upon him, when he is under the beams of it; it would warm him whether he would or no; yet have not ſuch been the moſt deſperate oppoſers of it in all Ages of the World, as well as in the times of the *Apoſtles*? 'Tis not then a natural, but a Moral Inſtrument; which will follow afterwards, when we come to conſider how it works.

* Vid. *Baxt.* Reſt. Part 1. p. 160.

(2.) *'Tis the only inſtrument appointed by God to this end in an ordinary way.* God hath made a combination between *hearing* and *believing**, Rom. 10. 14, 17. ſo that believing comes not without hearing. The Waters of the Sanctuary run only through the Channels of the Goſpel; the Mines of Grace are found only in the Climates of the Word. Why doth not Air nouriſh? Becauſe God did not ſet that, but meat apart for ſuch an end: Tho God could, by his Almighty Power, bleſs Air to this end, yet in an ordinary way, he hath fixed his bleſſing on theſe natural cauſes of his own ordaining. God hath appointed ſecond cauſes for natural operations; if we would be warm, God hath appointed Fire and Sun to warm us; he could do it immediately, by ſpreading a lively heat in every member, as well as he gave at firſt a power to Fire to burn; but he uſes natural inſtruments in natural effects, and likewiſe ſpiritual inſtruments in ſpiritual productions. God may flow in an extraordinary way upon the ſoul by a divine breath, without any inſtrument: As he did immediately upon the *Prophets*, or as he gave light to the World the *three firſt days* of the Creation without a Sun, but ſince only by the Sun and Stars: But God ſeems here to have fixed his Power, Rom. 1. 16. *The Goſpel is the power of God to ſalvation*; not that his power ſhall alway attend it, but that he will exert his power, at leaſt ordinarily, only by it, no other organ through which the wind of the Spirit ſhall blow, no other *Sword* which the Spirit ſhall manage, but this, *Eph.* 6. 13. Tho our Saviour prayed upon the Croſs for ſome of his greateſt Enemies who had their hands embrued in his precious blood, tho he was heard, yet his prayer was not anſwered but through *Peter*'s Miniſtry, to grace the firſt ſpiritual diſcovery of the Goſpel. Nothing elſe can have that efficacy. Had every man in *Iſrael* made a brazen Serpent, and look-

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ed upon it when they had been ſtung, they might have looked till they had groan'd their laſt, before they had met with any cure, becauſe only one was of God's appointing: To a caſt of an eye upon that, he had only promiſed his healing vertue; in that only then he had lodged his power.

(3.) *'Tis therefore a neceſſary Inſtrument.*

[1.] *In regard of the reaſonable creature there muſt be ſome declaration.* * God doth not ordinarily work but by means, and doth not produce any thing without them which may be done with them. God doth not maintain the creatures by a daily creation, but by generation; he maintains that faculty of generation in them by the means of health and nouriſhment, and that by the means of the fruits of the earth, and doth all this according to the Ordinance he fixed at the Creation, when he appointed every kind of creatures their proper food, and beſtowed his bleſſing upon them, *Encreaſe and multiply.* So according to the method God hath ſet of mens actions, 'tis neceſſary that this Regeneration ſhould be by ſome word as an Inſtrument: for God hath given Underſtanding and Will to man; we cannot underſtand any thing, or will any thing, but what is propoſed to us by ſome external object; as our eye can ſee nothing but what is without us: our hand take nothing but what is without us: ſo it is neceſſary that God by the Word ſhould ſet before us thoſe things which our Underſtandings may apprehend, and our Wills embrace. Now we believe things as we conceive them true, or not believe them as we conceive them falſe: We love, deſire, delight in things, as we conceive them honeſt or profitable; we hate, we refuſe, or grieve, as we conceive them diſhoneſt, or troubleſome, or hurtful to us: Whatever we are changed by in our Underſtandings, Wills and Affections, is repreſented to us under ſome of theſe conſiderations. To make an alteration in us according to our nature of Underſtanding, Will and Affection, 'tis neceſſary there ſhould be ſome declaration of things under thoſe conſiderations of True, Good, Delightful, *&c.* in the higheſt manner, to make a choice change in every faculty of the ſoul; and without this a man cannot be changed as a rational creature; he will otherwiſe have a change he knows not why, nor to what end, nor upon what conſideration, which is an unconceivable change in a rational creature.

[2.] *'Tis neceſſary the revelation of this Goſpel we have, ſhould be made.* There is a neceſſity of ſome revelation; for no man can ſee that which is not viſible, or hear that which hath no ſound, or know that which is not declared. There is alſo a neceſſity of the Revelation of this Goſpel, ſince Faith is a great part of this work. How can any man believe that God is good in Chriſt, without knowing that he hath ſo declared himſelf? Since the Spirit takes of Chriſts, and ſhews it to us; there muſt be a revelation of Chriſt, and the goodneſs of God in Chriſt, before we can believe. Tho the manner of this Revelation may be different, and the Spirit may renew in an extraordinary manner; yet this is the Inſtrument whereby all ſpiritual begettings are wrought; the manner may be by viſions, dreams, by reading or hearing, yet ſtill it is the Goſpel which is revealed; the matter revealed is the ſame, tho the formal revelation, or manner, may be different. *Paul's* Regeneration was by a viſion; for at that viſion of the Light, and that voice of Chriſt, I ſuppoſe him to be renewed, becauſe of that full reſignation of his *will to Chriſt*, Acts 9. 6. yet the matter of the Revelation was the ſame, that Chriſt was the *Meſſiah*; for ſo *Paul* underſtands it, in giving him the title of *Lord.* Tho God may communicate himſelf without the written Word, to ſome that have it not, yet according to his appointment not without a revelation of what is in that Word.

[3.] *This neceſſity will further appear, if we conſider that it always way ſo. Adam* and *Eve* were the firſt after the fall, wherein God did conſtitute his Church, whoſe regeneration and converſion were wrought by that promiſe of the Seed of the Woman, made to them in Paradice, God ſurely putting an enmity in the heart of thoſe to whom this firſt promiſe of an enmity was made; upon which promiſe a Sacrifice followed, which ſome ground on Gen. 3. 21. *God made them coats of ſkins* of Beaſts, which the words עור ſignifies, and is never taken in Scripture otherwiſe than for the outward skin of a Beaſt. * And indeed it is not likely that 129. *years* ſhould be between the *Promiſe* and the *firſt Sacrifice*; for ſome think *Abel* was killed by *Cain* in the 129. *year* after the Creation: for it is certain 130. years after the Creation *Seth* was born, *Gen.* 5. 3. And this is confirmed *Heb.* 9. 32. *neither the firſt teſtament was dedicated without blood*; the firſt Teſtament was of an ancienter date than the *Jewiſh* Service ordained by *Moſes*; and ſome Ceremonies, as *Sacrifices*, and diſtinction of *clean* and *unclean beaſts*, were in uſe before, *Gen.* 8. 20. ſo that there ſeems to be a Sacrifice repreſenting the *Meſſiah*, for the dedication of the *Firſt Teſtament*, which *Adam* had received from God, and tranſmitted to *Abel*, whom he taught the way of Sacrificing. What Regeneration *Adam* had, was by this Word of the Goſpel; had not *Adam* believed it, he would not have delivered it to *Abel*; and *Abel* had not ſacrificed, unleſs he had been taught ſo by his Father, or immediately by God; but moſt likely by his Father, becauſe God doth not uſe extraordinaty means, when ordinary will ſerve. And *Abel* was regenerate; for it is ſaid, *by faith he offered this ſacrifice*, Heb. 11. 4. and it was faith in Chriſt, faith in the promiſed ſeed; for all of them in that Catalogue, *Heb.* 11. did eye Chriſt by faith, as well as *Moſes*, of whom it is particularly expreſt, v. 26. *that he eſteemed the reproach of Chriſt greater riches than the treaſures of Egypt.* Conſidering all this, it is evident, That the ancient Reſtauration was by the revelation of Chriſt and the Goſpel, as the only neceſſary means. *Abraham*, it is likely, had ſome external word in his Father *Terah*'s Family, by tradition from the *Patriarch*'s; and had the revelation of the *promiſe* made to him by God, *Gen.* 18. 19. And it was wrought then in an ordinary way, by inſtruction; for, for that *Abraham* is commended, and no doubt but *Iſaac* and *Jacob* did the ſame; ſo that all along this change of the heart was wrought by a declaration of the Word of the Goſpel.

(4.) *It ſeems to be the ſtanding Inſtrument of it to the end of the world.* Some indeed think the converſion of the *Jews* ſhall not be by the declarations of the Word in a way of preaching and inſtruction, as the *Gentiles* were brought in, but by a viſible appearance of Chriſt, which they ground upon *Zach.* 12. 10. *They ſhall look upon him whom whom have pierced*, they ſhall ſee Chriſt in the clouds as pierc'd by them; and underſtand *Paul's* converſion by an extraordinary light ſhinning round about him, and a voice from Heaven, to be a Type and Pattern of Gods manner of the future converſion of the *Jews*, which is intimated 1 *Tim.* 1. 16. that the mercy he obtained was a *pattern for them which ſhould hereafter believe on him to life everlaſting.* Whether this be ſo or no; yet however the converſion is by a revelation of that which is the matter and ſubſtance of the goſpel, 'tis the revelation of Chriſt himſelf; and it, like *Paul's* converſion, by a Voice, as well as by ſight; by inſtruction as well as by apparition. But it ſeems to me to be the perpetual ſtanding means of Regeneration. The fruits of our Saviours Aſcenſion ſhall endure

* *Amiraut: Serm. ſur. 2. Phil. 13. p. 68, 69, &c.*

* *Cloppenburgh, de ſacrifice. p. 13*

endure to the end of the world; and the enduing men with gifts for the building him a ſpiritual houſe, is a great end of his Aſcenſion, *Pſal.* 68.18. compared with *Eph.* 4. 8, 9. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea for the rebellious alſo, that she Lord God might dwell among them.* He receives gifts upon his Aſcenſion, for the ſubduing and changing the hearts of the Rebellious, that they may be a fit habitation for God, who dwells in them by his Spirit; theſe gifts being the fruit of ſo glorious an Aſcenſion, and a rich donative to him for the accompliſhment of his undertaking in the world, and being given for the ſmoothing, poliſhing, and fitting rude ſtones to combine together for a Temple for the Lord to dwell in(which is the reaſon why he keeps up the World); as long therefore as God hath a Temple, and any ſtone to poliſh,theſe gifts will remain in the Miniſtry of the Word, and be exerciſed in order to ſo great a building; and we may infer alſo by the way, that it is not likely that God doth dwell in any, but ſuch who are ſo ſubdued and formed by rhe Miniſtry of the Word, which is the fruit of Chriſts Aſcenſion. It ſeems alſo to have an ancienter date, and founded upon the Covenant of Redemption between the Father and the Son. All that prayer in the 17*th* of *John*, ſeems to me to run upon thoſe Articles agreed on between them. Thoſe that were given to Chriſt, were given to keep his word, *John* 17. 6. *Thou gaveſt them me, and they have kept thy word.* Which word was given to Chriſt by God in order to be given to them,v.8.*I have given them the word which thou gaveſt me.* And in his Prayer fortheir Sanctification, *v.* 17. he ſeems to intimate that this was the ordinary Method then ſubſcribed to by both, and the ſettled means of Sanctification; he doth not only propoſe his deſire for their ſanctification, but the means, *through thy truth*, and ſpecifies what he means by truth, *thy word is truth.* And what he did here pray for, for them that were then with him, he did for all that ſhould hereafter *believe*, *v.* 20. and tho this be meant of a further ſanctification of thoſe that were already regenerate, yet it will, I think, evidently follow, that if the word by agreement between the Father and the Son, be the Inſtrument of every degree of Sanctification, it muſt be alſo of the Firſt; ſince there can be no Faith, but refers to the Object believed, and the ground why it is believed, *whence belief of the truth is joined with the ſanctification of the ſpirit*, 2 Theſ. 2. 13. beſides, v. 20. all belief for the future was to be through the word, *through their word.* Let me add another inference from this; what an excellent Argument is this to plead in Prayer, before you go to hear or read the word, Lord was not this an Article of Agreement between thee, and thy Son? was not this the deſire of our Saviour, who knew the beſt means of ſanctifying?

[5.] *'Tis neceſſary by Gods appointment, for all the degrees of the new birth, and all the appendixes to it.* When God ſhews his own Glory for a further Change,he repreſents the Species of it in the glaſs of the Goſpel, 2 Cor. 3. 18. *beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory.* 'Tis the miniſtration of the Spirit in all the acts of the Spirit. If the Spirit quicken, it is by ſome Goſpel Precept; if it comforts, it is by ſome Goſpel Promiſe; if it ſtartles, it is by ſome Threatning in the Word; whatſoever working there is in a Chriſtians heart, it is by ſome word or other dropping upon it. If any temptation which aſſaults us, be baffled, it is by the Word, which is the Sword of the Spirit.The life of a Chriſtian is made up of increaſing light, refreſhing Comforts, choicer inclinations of the heart towards God; by the ſame Law whereby the Soul is converted, the heart is rejoiced, and the eyes further enlightened, Pſal. 19.7,8. *The Law of the Lord is perfect, converting the Soul, making wiſe the ſimple, rejoycing the heart, enlightning the eyes.*The Spirit makes the Word not only the fire to kindle the Soul,but the bellows to blow: it is firſt life, then livelineſs to the ſoul, 'tis through the Word he begets us,and through the Word he quickens us,*thy Word hath quickened me*, Pſal.119.50, 93. 'Tis by the *Word* God gathers a Church in the World, by the ſame *Word he ſanctifies* it to greater degrees. *Eph.* 5. 26. 'Tis the *ſeed* whereby we are born, the *dew* whereby we are refreſht. As it is the ſeed of our birth, ſo it is the *milk of our growth*, 1 Pet. 2.2. Faith comes by hearing, and ſalvation after faith by the *fooliſhneſs of preaching*, 1 Cor. 1. 21. It helps us after we have believed through grace, Act. 18. 27, Our fruitfulneſs depends upon our plantation by this Rivers ſide. The influence of other Ordinances depends upon it. **Sacraments* that nouriſh and encreaſe, are not efficacious, but by vertue of the Word; they have their dependance on the word, as *Seals* upon the Covenant; the Word is operative without Sacraments, Sacraments are not operative without the influence of the Word,they are only aſſiſtants to it. This quickens and encreaſeth habitual grace, as well as it was the Inſtrument firſt to uſher it into the heart, Eph. 5.26. *that he might ſanctifie and cleanſe it with the waſhing of water by the word.* As God will have the Mediation of his Son honoured in the whole progreſs and perfection of Grace as the meritorious cauſe, the efficacy of the ſpirit as the efficient cauſe, ſo he will have the Word in every ſtep to Heaven honoured as the inſtrumental cauſe; that as Jeſus Chriſt is all in all, as the chief, ſo the Word may be all in all as the means. As God created the world by the word of his power, and by the word of his providence bid the creatures encreaſe and multiply, ſo by the word of the goſpel he lays the foundation and rears the building of his Spiritual houſe.

**Blake's* Covenant ſealed, p. 213.

4. As it is not a natural Inſtrument, but the only Inſtrument appointed by God, and therefore, upon theſe, and upon other Accounts a neceſſary Inſtrument. *So it is an Inſtrument, which makes mightily for Gods Glory.* The meaner the appearance of the Inſtrument, the more evident the Power and Skill of the Workman. It would be miraculous for a man to raiſe up another from death, by a compoſition of Medicines ſyringed down the Throat, but a greater Miracle to raiſe him by ſpeaking a Word.In the New Birth there is nothing ſenſible to man but the Word, the other Cauſes are ſecret, like the Wind, you know not whence it comes, nor whither it goes. The Inſtrument being weak in it ſelf, none can claim any ſhare with God in the Glory of the Work. But were there a natural Strength in the means, much of the Honour would be pared from God, and aſſumed by the Creature. 'Tis like the Trumpet in the right hand of *Gideons* Soldiers, and a Pitcher with a Lamp in the left, upon the blowing of the Trumpet and the breaking the Pitcher, the Enemies fled, and God would have the means but ſmall, but 300 of 32000, that *Iſrael* might not vaunt, and ſay, mine own Arm hath ſaved me, *Judg.* 7. 2. It had not been ſo admirable for *Sampſon* to have killed ſo many with a Sword or Spear, or if the Walls of *Jericho* had fallen flat by the force of ſome battering Engine; but it was wonderful to ſee them tumble at the Blaſt of Rams Horns. Is it not the ſame to ſee ſtrong holds, high thoughts, *Goliah*-like Corruptions, and ſpiritual Death it ſelf fly before the voice of the Word? To ſee a man like the *Babel* Builders, ſwelling, and rearing up his own confidences againſt God, to have all the former language of his Soul confounded by a Word; to think of other Objects, ſpeak in another ſtrain, deſcend from ſelf to duſt, deny Pleaſure, embrace a Crucified Chriſt: that carnal Reaſon ſhould be ſilenced, Legions of Devils driven

driven out, a Maſſy *Dagon* fall before an Ark of Wood, that hath nothing in it but the Rod of *Aaron*, and the Pot of *Manna*; In ſuch weak means is the Power of God exalted, and no other cry can reaſonably be heard, but *this is the Lords doing, and it is marvellous in our eyes.* So it was more glorious for our Saviour to turn many of the *Jews* to him after his death, than in his life, to bring them to believe by a VVord, upon a Perſon they had crucified as a Malefactor, than if he had brought them to believe, while he was attended with a Train of Miracles: the Power of his Miracles might ſeem in their eyes to be extinct with his Death, ſince he that delivered others, did not deliver himſelf from the hands of his Murderers: He now honours both his own Word, and their Faith, in bringing them to believe by the preaching of men, who did not believe by the word from his Lips attended with the Seals of ſo many Glorious Miracles.

5. Conſider, *As it is an Inſtrument, ſo but an Inſtrument.* God begets by the word, the Chief Operation depends upon the Spirit of God. No Sword can cut without a Hand to manage it, no Engine batter without a force to drive it. The word is objective in it ſelf, operative by the Power of the Spirit; Inſtrumental in it ſelf, efficacious by the Holy Ghoſt. The VVord of Chriſt is firſt Spirit, and then life, *The words that I ſpeak, unto you they are Spirit, and they are life.* Joh. 6. 63. The VVord is the Chariot of the Spirit, the Spirit, the Guider of the VVord; there is a Goſpel comes *in word*, and there is a Goſpel comes *in Power*, 1 Theſ. 1. 5. There is a publiſhing of the Goſpel, and there is the *fulneſs of the bleſſing of the Goſpel*, Rom. 15. 29. There was the Truth of God ſpoken by *Peter*, and *Paul*, and God in that Truth, working in the heart, Gal. 2. 8. *He that wrought effectually in Peter to the Apoſtle-ſhip of the circumciſion, the ſame was mighty in me towards the Gentiles.* The Goſpel in it ſelf is like Chriſts Voice; the Goſpel with the Spirit is like Chriſts Power raiſing *Lazarus*; other men might have ſpoke the ſame VVords, but the Power of riſing muſt come from above. 'Tis then ſucceſsful when an inward Unction drops with the outward dew, when the vail is taken from the heart, and the Curtain from the VVord, and both meet together, both VVord, and Heart; when Chriſt kiſſeth with the kiſſes of his mouth, and the man embraceth it with the affections of his heart. The Light in the Air is the Inſtrument by which we read, but the Principle of that Light is in the Sun in the Heavens. The VVord is a *Rod*, a *Breath*, but efficacious in ſmiting and ſlaying the old man, as it is the *rod of Chriſts mouth*, the *breath of his lips*, Iſa. 11. 3. A Rod like that of *Moſes*, to charm us, but as it is the *rod of his ſtrength*, Pſal. 110. 2. A *weapon*, but only *mighty through God*, 2 Cor. 10. 4. A Seed, but brings not forth a Plant, but by the Influence of the Sun. The Word hath this efficacy from the bleeding Wounds and dying Groans of Chriſt; 'tis by his making his Soul an offering for ſin, that he ſees the Travel of his Soul in his New Born Creatures; by his Blood are all the Promiſes of Grace confirmed; by his Blood they are operative. The word whereby we are begotten, was appointed by God, confirmed by Chriſt, and the Spirit which begets us, was purchaſed by the ſame blood. To conclude, the Word declares Chriſt, and the Spirit excites the heart to accept him. The Word ſhews his Excellency, and the Spirit ſtirs up ſtrong cries after him. The Word declares the Promiſes, and the Spirit helps us to plead them. The Word adminiſters Reaſons againſt our reaſonings, and the Spirit edgeth them. The Word ſhews the way, and the Spirit enables to walk in it. The Word is the Seed of the Spirit, and the Spirit the quickner of the Word. The Word is the graft, and the Spirit the Engrafter; the Word is the Pool of Water, and the Spirit ſtirs it to make it healing.

II. *Q. How doth the Word work?*

1. *Objectively; As it is a declaration of Gods Will.* As it doth propoſe to the Underſtanding what is to be known in order to Salvation hereafter, and Practiſe here; as it doth declare the Purpoſe of God to ſave only by Jeſus Chriſt the Mediator, and by him to deliver us from Sin, Satan, and whatſoever is contrary to everlaſting happineſs; and thus is ſignificative of ſomething to our Minds and Underſtandings. The Spirit gives us an eye to ſee, and the Word is the Light which diſcovers the Object to the eye. The Spirit gives us an Organ, but ſomething muſt be propoſed for that Organ to exerciſe it ſelf about, otherwiſe there is no uſe of the Underſtanding in any rational Operation, which certainly there is; for tho the Object is ſupernatural, and the inward work upon the Mind ſupernatural, yet the propoſal of the Object to the Mind is made in a rational manner. The Word doth objectively propoſe life and death, in a way ſuitable to the Nature of Man, that he may rationally chooſe life; *I have ſet before you life and death, bleſſing and curſing, therefore chooſe life*, Deut. 30. 19. both the bleſſings of the Goſpel, and the Curſes of the Law are preſented in the Word, that the *one* may be choſen, the *other* avoided. The Word is propoſed under various Notions; as *true*, and ſo it is the Object of the Speculative underſtanding; as *good*, ſo it is the Object of the practical underſtanding and will; as *profitable*, ſo it is the Object of the Appetite and Affections; when it is received into the ſpeculative Underſtanding, it is a preparation to the new birth; when it is received into the practical Underſtanding and Will, 'tis the new birth. It diſcovers the wonders in Gods own heart, his Son, and his Promiſe; the Spirit demonſtrates it, and gives Power to embrace it; it firſt preſents the Promiſe, and then anſwers the Pleas the ſtubborn heart makes againſt it, yet by the ſame Goſpel; it fetches demonſtrative arguments from that quiver to ſatisfie a cavilling Underſtanding, and Motives from thence to overcome a reſiſting Will; it ſilenceth the fears, points to the way, excites the Soul to an acceptance of Chriſt, all by this Goſpel; and ſo draws us, as a man draws a Child, by preſenting ſome alluring object to him: The Spirit immediately himſelf, touches the Soul, but by the Word, as an Inſtrument propoſing the Object, and drawing out the Soul into an actual believeing.

The *two chief parts of the Word* are,

[1.] *The diſcovery of our miſery by Nature.* The heart is ript open, our putrified Condition in our own Blood evidenced, our deplorable State unfolded, and thereby the Conſcience awakened to ſenſible reflections; it diſſects the Heart, diſcovers the ſecret Reſerves, unravels the Thoughts, purſues Sin to its faſtneſſes, and pulls and brings it out, as *Joſhuah* the Kings to Execution. 1 Cor. 14. 25. *And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.* It opens Sin to the very Bowels, diſcovers the inward Filth, takes off its beautiful Diſguiſe, its ſilken Covering, and ſhews the running Ulcer under it. It diſcovers the forlorn Eſtate by Nature, and the inſufficiency of Fleſh and Blood to inherit the Kingdom of God. Let the Word be whiſpered by the Spirit in the Ears of a ruffling Sinner, and the Curtains which obſcured his Sin from his eye, drawn open, that he may ſee what a Neſt of Devils he hath, what Aſtoniſhment will it raiſe in him! how will he ſtand amazed at his own Folly! how will he loath that ſelf, which before he ſo vehemently loved!

[2.] A Second Diſcovery is of *the Neceſſity and Exiſtence of another Bottom.* It diſcovers our Miſery by Nature,

ture and our Remedy by Chriſt, the Plague brought upon the World by the *firſt Adam*, the Cure brought to the World by the *Second*. It proclaims a Peace concluded between God and the humbled Sinner by his Son the great Ambaſſador, confirmed by his Blood, aſſured by his Reſurrection. It ſhews him the Fountain of Death in his Sin, the Fountain of Life in Chriſt, the free Streams and gracious Communications of it. The Promiſe diſcovers the gracious Nature of God, his Kindneſs to Man, the openneſs of his Arms to receive him; and thus brings the ſoul off from it ſelf to the Foot of God, and the Bottom of the Croſs. When the Word like Fire, and the Heart like Tinder come cloſe together, the Heart catcheth the ſpark and burns. From the Word Reconciliation and Peace ſtep out, and meet the ſoul, it finds the Kiſſes of Chriſts Mouth inſpiring it with life, the *Box* of the Goſpel promiſes broke open, the Window of the Goſpel-Ark opened, and the Dove flying out of it into the deſart heart. The Word propoſeth things as they are in reality, and the *ſoul knows things as it ought to know*, 1 Cor. 8. 2. It underſtands the unavoidable neceſſity, and the infallible excellency of the things propoſed. It ſees the Rocks and Shelves wherein the danger lies, and a compaſs whereby to Steer, a Road wherein to lie ſafe at Anchor; whereupon he relents for his ſin, is aſtoniſhed at divine kindneſs, rejoyceth at the promiſe, as before he trembled at the threatning, and hath far other thoughts of God than he had before: In which act divine life is breathed into the Soul.

2. *The Word ſeems to have an active force upon the Will, tho the manner of it be very hard to conceive.* 'Tis Operative in the hand of God for Sanctification: the Petition of our Saviour, *John* 17. 17. *Sanctify them through thy truth: thy word is truth*, ſeems to intimate more than a bare objective relation to this work; it both ſhews us our ſpots, and cleanſeth them. 'Tis a Seed: Seed, tho ſmall, is active; no part of the Plant retains a greater efficacy; all the glory and ſtrength of the Plant in its buds, bloſſoms, and fruit, are hidden in it: the Word is this Seed, which being ſettled in the heart, by the Power of the Spirit, brings forth this New Creature. 'Tis a glaſs, that not only repreſents the Image of God, but *by the ſpirit changeth us into it*, 2 Cor. 3. 18. *A ſword that pierceth the heart*, Heb. 4. 12. yea *ſharper than a two edged ſword, dividing aſunder the ſoul and ſpirit*; 'tis a fire to burn. The Spirit doth ſo edg the Word, that it cuts to the quick, diſcerns the very thoughts, inſinuates into the depths of the heart, and takes up the ſmall Sands from the bottom, as a fierce wind doth from the bowels of the Sea. 'Tis Gods Ordnance to batter down ſtrong holds; tho it be not a Natural Inſtrument to work neceſſarily, yet it is likened to Natural Inſtruments, which are active under the efficiency of the Agent which manages them; and this alſo, in the hand of the Spirit, works mighty effects. The *ſanctification of the ſpirit, and belief of the truth*, are joyned together, one ſubordinate to another, 2 *Theſſ.* 2. 13. The Spirit efficiently infuſing Holy habits; the Word *objectively* and *actively*: objectively as outwardly propoſed; actively as inwardly engrafted: it at leaſt excites the new infuſed gracious principle, and produceth our actual converſion and believing. As the pronouncing Excommunication, in the Primitive times, filled the perſon with terror; and no queſtion, but upon the ſame account, the Authoritative pronouncing the Pardon of ſin by the *Apoſtles*, tho only declarative, might have a mighty Operation upon the Soul in filling it with joy; yet both, as managed by the Spirit, concurring with his own ordinance. So that the Word is mighty in operation, as well as clear in repreſentation; for an activity ſeems to be aſcribed to it by the Scripture *Metaphors*. The chief *activity* of it is ſeen in that likeneſs which it produceth in the Soul to it ſelf. Seeds have an efficacious vertue to produce Plants of the ſame kind with that whoſe Seeds they are: ſo the Word produceth qualities in the heart like it ſelf. The Law in the heart, is the Law in the Word tranſcribed in the ſoul; a *graft* which changeth a crabbed ſtock into a ſweet Tree, *James* 1. 21. like a Seal, it leaves a likeneſs and impreſſion of it ſelf; it works a likeneſs to God as he is revealed in the Goſpel; for we are changed into the ſame Image; What Image? The *ſame image* which we behold in *that glaſs*, 2 Cor. 3. 18. not his eſſential Image, but the Image of his glory repreſented in the Goſpel for our imitation. The Word is the glory of God in a glaſs, and imprints the image of the glory of God in the heart. 'Tis a ſoftening word, and produceth a mollified heart; an enlightning word, and cauſes an enlightned ſoul; a divine word, and engenders a divine nature; 'tis a ſpiritual word, and produceth a ſpiritual frame; as it is Gods will, it ſubdues our will; 'tis a ſanctifying truth, and ſo makes a ſink of ſin to become the habitation of Chriſt. To conclude, this is certain, The promiſe in the word breeds principles in the heart ſuitable to it ſelf; it ſhews God a Father, and raiſes up principles of love and reverence; it ſhews Chriſt a Mediator, and raiſes up principles of faith and Deſire. Chriſt in the word, conceives Chriſt in the heart; Chriſt in the word, the beginning of grace, conceives Chriſt in the ſoul, the hope of glory.

III. The *USE*. 1. *Information.*

1. *How admirable then is the power of the Goſpel!* 'Tis a quickning word, not a dead; a powerful word, not a weak; a ſharp edged word, not dull; *a piercing word*, not cutting only skin deep, *Heb.* 4. 12. What welcome work doth it make, when a Door of utterance and a Door of entrance are both opened together! It hath a mighty power to outwreſtle the principalities of Hell, and demoliſh the ſtrong holds of ſin in the heart. 'Tis a word of which it may be ſaid, as the *Pſalmiſt* of the Sun, *Pſal.* 19. 6. his *circuit is to the ends of the earth, and there is nothing hid from the heat thereof*. No part of the Soul is hidden from a New Birth by the warm beams of it, when directed by God to the Soul. What a powerful breath is that which can make a dead man ſtand upon his Feet and walk! If you ſhould find your Faces, by looking in a Glaſs, transformed into an Angelical beauty, would you not imagine ſome ſtrange ſecret vertue in that Glaſs? How powerful is this Goſpel word, which changeth a Beaſt into a Man, a Devil into an Angel, a Clod of Earth into a Star of Heaven!

(1.) *'Tis above the power of all Moral Philoſophy.* The wiſdom of the *Heathens* never equalled the Goſpel in ſuch Miracles: the political Government of the beſt States never made ſuch alterations in the hearts of men. How excellent is that Goſpel, which hath done that for the renewing of Millions of Souls, which all the wit and wiſdom of the choiſeſt *Philoſophers* could never effect upon one heart! All other Lectures can do no more than allay the paſſions, not change them; bring them into an order fit for human ſociety, not beget them for a Divine fellowſhip; not draw them forth out of a principle of Love to God, and fix them upon ſo high an end as the glory of God that is inviſible. This is the glorious begetting by the Goſpel, which enables not only to Moral actions, but inſpires with Divine principles and ends, and makes men highly delight in the ways they formerly abhorred. What are a few ſprinklings of changes Moral Philoſophy hath wrought in the lives of men, to the innumerable ones the Goſpel hath wrought, which were ſuch undeniable realities,

lities, that they were never openly contradicted by any of the moſt violent perſecutors of the Chriſtian Religion; and were alway the moſt urged argument for the truth of the Goſpel in the Ancient *Apologies* for it? How long may we read and hear meer Moral Diſcourſes, and arrive no higher than ſome reformation of life, with unchanged hearts; have ſin beaten from the out-works, yet retain the great Fort, the Heart?

(2.) *Above the power of the Law.* The natural Law ſees not Chriſt; the Moſaical Law dimly ſhews him a far off: the Goſpel brings him near, to be embraced by us, and us to be divinely changed by him. The Natural Law makes the Model and frame of a man; the Moſaical adds ſome colours and preparations; and the Goſpel conveys ſpirit into them. The Natural Law begets us for the World; the Moſaical kills us for God; and the Goſpel raiſes up to Life. The Natural Law makes us ſerve God by Reaſon; the Moſaical by Fear; and the Goſpel by Love. 'Tis by this, and not by the Law, thoſe *Three Graces*, which are the main evidences of life, are ſettled in the Soul: It begets *Faith*, whereby we are taken off from the ſtock of *Adam*, and inſerted in Chriſt; *Hope*, whereby we flouriſh, and *Love*, whereby we fructify. By *Faith*, we have life; *by Hope*, ſtrength; by *Love*, livelineſs and activity: All theſe are the fruits of the Goſpel-Adminiſtration.

(3.) Its power appears *in the ſubjects it hath been inſtrumental to change.* Souls bemired in the filthieſt luſts, have been made miraculouſly clean: it hath changed the hands of Rapine into inſtruments of Charity: hearts full of filth, into veſſels of purity: it hath brought down proud Reaſon to the obedience of Faith, and made active luſts to die at the foot of the Croſs: it hath ſtruck off Satan's chains, and ſnatcht away his captives into the liberty of Gods ſervice. It hath changed the moſt ſtubborn hearts. The converſion of a great company of thoſe *Jewiſh* Prieſts that were moſt violent againſt it, and the Author of it, is aſcribed to the power of the word, *Acts* 6.7. *And the word of God increaſed, and a great company of the prieſts were obedient to the faith.* How many were raiſed to life by *Peter*'s Sermon! More Souls turned, than words ſpoken upon Record. It ſubdues the Will, which cannot be conquered but by its own conſent. Light can dart in upon the Underſtanding whether a man will or no, and flaſh in his face, tho he keep it in unrighteouſneſs: Conſcience will awaken and rouſe them, tho men uſe all the arts they can to ſtill it. The Will cannot be forced to any ſubmiſſion againſt its own conſent; the power of the Goſpel is ſeen in the conqueſt of the Will, and puting new inclinations into that.

(4.) The power of it is ſeen *in the ſuddenneſs of its Operation.* In a moment, in the twinkling of an eye, like the change at the laſt Reſurrection, 1 *Cor.* 15.51, 52. *We ſhall all be changed, in a moment, at the laſt trumpet.* How have troops of unmaſtered luſts fled at the voice of the Goſpel Trumpet, like a flock of frighted Birds, and left their long poſſeſſed manſion! How have the Affections, which have ſheltered ſo many Enemies againſt God, been on the ſudden weary of their reſidence, and abhorred what they loved, and loved what the moment before they abhorred! How have welcome temptations been upon this ſudden change rejected, a deſpiſed Saviour dearly embraced, a furious Soul tamed, a darling ſelf crucified, and a Soul open to every temptation ſtrongly fortified againſt it! How frequent are the examples, in the firſt times of Chriſtianity, of men that have been almoſt as bad as Devils one day, one hour, and joyful Martyrs the next; and as ſoon as ever they have been begotten by it, aſſerted the power of it in another New Birth by flames?

(5.) And *this hath been done many times by one part, one particle of the word.* One word of the Goſpel, a ſingle ſentence, hath erected a Heavenly Trophy in a Soul, which all the volumes of the choiceſt meer Reaſon could never erect; one plain Scripture hath turned a face to Heaven, that never looked that way before, and made a man fix his eye there againſt his carnal intereſt. One plain Scripture hath killed a mans ſins, and quickned his heart with eternal life; one word of Chriſt, remembred by *Peter*, made him weep bitterly; and two or three Scriptures preſſed by the ſame *Peter* upon his hearers, pricked their hearts to the quick. How hath Hell flaſht in the face of a ſinner, out of a ſmall cloud of a threatning, and Heaven ſhot into the Soul from one little Diamond-ſpark of a Promiſe! a little ſeed of the Word, like a grain of Muſtard-ſeed, changed the Soul from a dwarfiſh to a tall ſtature! This the experience of every Age can teſtify.

(6.) And *this power appears in the ſimplicity of it.* **Savanarola* obſerves, That when he neglected the preaching of the Scripture, and applied himſelf to Diſcourſes of Philoſophy, he gained little upon the hearts of People: but when he came to illuſtrate and explain the Scripture, the minds of People were wonderfully enflamed and excited to a ſerious frame. And that when he diſcourſed in a Philoſophical manner, there was a non-attention, not only of the more ignorant, but the more learned ſort too. But when he preached Scripture truths, he found the minds of men mightily delighted, ſtung with Divine truth, brought to compunction, and a reformation of their lives; which ſhews, ſaith he, the power of the word, acting more vigorouſly than all human Reaſon in the World. And indeed Scripture, and Scripture reaſon, is the Wiſdom of God; all other Reaſon is the wiſdom of man. God will depreſs mans wiſdom, and advance his own. It works as it is the *word of God, which lives and abides for ever*, 1 Pet. 1. 23. To wrap a fine piece of Silk about a Sword, or guild a Diamond, is to hinder the edg of the one, and the luſtre of the other.

Triumph. Crucis. lib. 2 cap. 8. p. 100

2. Information. *The Goſpel is then certainly of Divine Authority.* Since in this God hath *ſet a Tabernacle for the Sun* of Righteouſneſs to move in; as the Heavens are the Tabernacle for the material Sun, *Pſal.* 19. 4. That word that raiſes the dead, muſt needs be the word of no leſs than God. Our Saviours diſcovery of mens thoughts argued his Deity; the words diſcovery of the inward workings of the heart, and the alteration it makes there, evidenceth a Divine ſtamp upon it. God would never have made a lye ſo ſucceſsful in the World, or bleſſed it in making thoſe alterations in men, ſo comely in the eye of Moral Nature, ſo advantageous to human ſociety as the principles it inſtills into the minds of men are. A lye would never have been bleſt to be an inſtrument of ſo much vertue and truth; it would not conſiſt with the Righteouſneſs of Gods government, or his goodneſs and truth as Governor, to bring the hearts of men into ſo beautiful an order by a deceitful goſpel. What Word ever had ſuch Trophies? what Engine ever battered ſo many ſtrong holds? If the lame walk by the ſtrength of it, if the dead are raiſed by the power of it, if Lepers are cleanſed by the vertue of it, if impure Souls are ſanctified, dead Souls enlivened, are we to queſtion its Divine Authority? Should a word work ſuch wonderful effects for ſo many Ages, that had no ſtamp of Divine Authority upon it? would all thoſe Witneſſes be given by God to a meer impoſture? Let the victories it hath gained, evidence the Arm that wields it: What Sword was uſed at the firſt conqueſt of the World through grace, but this of the Spirit? How ſoon was the Devil, with all his heap of Idols, fain to fly before it! How ſoon was the Devil, with all his pack of luſts, forced to leave his habitation in the

hearts of men! Is not that of Divine Authority that ſo routs the Enemies of God, puts ſin to flight, expels ſpiritual death, breaking the bands of that worſt King of terrors? That had skill to find out ſin in its lurking holes, and power to diſpoſſeſs that, and introduce ſpiritual life into the Soul? Can that be a thing leſs than Divine, that reſtores man to his due place as a creature reſpecting his Creator, referring all things to his glory? that implants the love, fear, hope of God in the mind? that makes man of a miſerable corrupt creature to become Divine? that roots out the vices of Hell, and ſtores the Soul with the vertues of Heaven? Can ſuch a Goſpel be termed leſs than a divine word of truth? If there be any word, that can ſo change the Nature, and transform Wolves into Lambs, let it have the honour and due praiſe when it is found out; but whatſoever the Atheiſm of the World is, that never felt the powerful efficacy of it, you ſurely that have felt it a mighty weapon to conquer the Devils that that once poſſeſſed you, and an inſtrument to New Beget you when you lay in your blood, ſhould entertain no whiſper againſt the Divine Authority of it, but count it the Power and Wiſdom of God, as, indeed, it is in it ſelf, and in its effects upon Souls, *Rom.* 1. 16. 'Tis ſaid there, to be *the power of God to Salvation*; upon that account the *Apoſtle* was not aſhamed of it, neither ſhould we; but conclude as the ſame *Apoſtle* ſaith, *If I be not an Apoſtle, yet to you I am an Apoſtle*; ſo if the Goſpel be not in it ſelf the Goſpel of God, ſurely it is ſo to you who have been renewed.

3. Information. *It ſhews us the reaſon why the Goſpel is ſo much oppoſed by Satan in the World.* It begets thoſe for Heaven, whom he had begotten for Hell. It pulls down his image, and ſets up Gods: it pulls the Crown off his head, the Scepter from his hand, ſnatches ſubjects from his Empire, ſtraitens his Territories, and demoliſheth his Forts, breaks his Engines, outwits his ſubtilty, makes his captives his Conquerors, and himſelf, the Conqueror, a Captive; It pulls men *out of the kingdom of darkneſs, and tranſlates them into a kingdom of light*, Col. 1. 13. And all this as it is a word of truth, oppoſed to his word of deceit, whereby he hath cheated Mankind, and deceived the Nations: that we may well ſay of him, as the *Apoſtle* of death, O *death, where is thy ſting?* 1 Cor. 15. 55. O Hell, where is thy ſting? O Satan, where is thy victory? This ſlays Satan, and revives the Soul.

4. We ſee then *how injurious they are to God, who would obſtruct the progreſs of the Goſpel in the World.* That, as the *Papiſts*, would hinder the reading and preaching of the Word. Whoſe ſeed are they, but the ſeed of that *Dragon*, that would as well hinder the New Birth, as devour a Divine-begotten Babe *as ſoon as ever it were born?* Rev. 12. 4. Such would hinder the greateſt and moſt excellent Work of God upon the Souls of men, would have no ſpiritual generations for God in the World. Such envy Chriſt a ſeed, and God a family, they would deſpoil him of a family on Earth, tho they cannot of a family in Heaven. In baniſhing the Word, they would baniſh the grace of God out of the World, and leave no place in a World drowned with ignorance, where this Dove ſhould ſet her foot. Thoſe that would take away the ſeed, would not have a ſpiritual Harveſt, but reduce Souls to a deplorable Famine; lock them up in the grave, and keep them under the bands of a ſpiritual death.

5. It informs us, *That the Goſpel ſhall then endure in the World, as long as God hath any to beget.* Men may puff at it, but they cannot extinguiſh it; 'tis a word of Truth; and Truth is mighty, and will prevail. It was a mighty wind wherein the Spirit came upon the *Apoſtles*, to ſhew not only the quick and ſpeedy progreſs of the Goſpel, as upon the wings of the wind, but the mighty force of it, that men can no more ſilence the ſound of the Goſpel, than they can the bluſtering of the Wind. It ſhall prevail in all places, where God hath a Seed to bring in, a People to beget. Thoſe given to Chriſt ſhall come from far: *from the eaſt*, Iſa. 49. 12. *and from the weſt, and from the land of Sinim* (now, I think, called *Damiata*, in *Egypt*) The Word, being the Inſtrument, ſhall ſound every where, where he hath Sons and Daughters to beget for Chriſt. As long as Chriſt doth retain his Royalty, *his mouth ſhall be a ſharp ſword*, Iſa. 49. 2. That is the firſt thing concluded on between God and Chriſt, before they come to any further treaty; which is expreſt in that *Chapter*. As Chriſt ſhall be his Salvation to the ends of the Earth, ſo ſhall the Word be the Inſtrument of it to the end of the World, the *poliſhed ſhaft* is *hid in his quiver*. As he is a Light to the *Gentiles*, ſo the Golden Candleſtick of this Goſpel wherein this Light is ſet, ſhall endure in ſpight of Men and Devils. Since his Promiſe of a Seed to Chriſt ſtands ſure, the Word, whereby he begets a Generation for him, is as ſure as the Promiſe, and ſhall not return void, *Iſa.* 55. 11. *but it ſhall accompliſh that which he pleaſes, and it ſhall proſper in the things whereto he ſent it.* Never fear then the removal of the Goſpel out of the World, tho it be removed out of a particular place; ſince it is a Word of Truth, and an Inſtrument ordained to ſo glorious an end.

6. *'Tis a ſign then God hath ſome to beget, when he brings his Goſpel to any place.* He hath a pleaſure to accompliſh, and it ſhall not return unto him void. Proſperity is entailed upon it for the doing the Work whereto he ſent it. Since then it is appointed an Inſtrument, in the hand of the Spirit, for a New Begetting, it will be efficacious upon ſome Souls where it comes; for the wiſe God would not ſend it, but to attain its main end upon ſome hearts. God never ſends his Word to any place, but it is received and reliſht by ſome as the ſavour of Life. *It* looſeth the bands of ſpiritual death in ſome, and binds them harder upon obſtinate ſinners: to them that periſh it is the ſavour of death. *In* every place the Goſpel was ſavoury to ſome, 2 *Cor.* 2. 14, 15. *God made manifeſt the ſavour of his knowledg,* by the Apoſtles *in every place.* Wherever this ſeed is ſown, the Harveſt hath been reapt, either more or leſs: 'Tis fruitful at *Corinth*, for there God hath much People, *Acts* 18. 10: 'Tis not fruitleſs at *Athens*, tho the Harveſt was leſs; moſt mocked, but *ſome believed*, and but *one man* of Learning and wordly wiſdom, *Acts* 17. 32, 34. When God ſend *John* in a way of Righteouſneſs, if the *Phariſees* believe not, God will make a conqueſt of *Publicans* and *Harlots*, Matth. 21. 32. *John came to you in the way of righteouſneſs, and you believed not: but the Publicans and Harlots believed him.* The Net of the Goſpel is not caſt wholly in vain, but from the time of its coming, to the time of its removal, ſome Souls have been catcht, tho not of the moſt delicious Fiſh, yet of the worſt ſort.

7. It informs us, *What an excellent thing is a New Birth!* The end is more deſirable than the means: this is the chief end of all the Ordinances of God in the World; the Goſpel had never been revealed but for this intent: this is the deſign of the Spirits Operation in any Goſpel-Adminiſtration. All the lines of the Word are to draw the lineaments of grace in the heart. This muſt be a noble and excellent thing, for which chiefly the Oracles of God ſound in the World, for which ſo great a Light is ſet up in the Goſpel: All the Love of Chriſt breathes in the Goſpel: the whole Teſtament is ſealed by his Blood; the perpetual workings of the Holy Ghoſt, the preaching of the Word, the celebration of the Sacraments, are in ſubſer-

viency

viency to this end; the one to make us live; the other to make us grow. How unconceivably excellent is that, how valuable in the eye of God, how advantageous to the happineſs of men, that is, the deſign wherein ſo many Divine Operations meet!

8. *What a lamentable thing is it, that ſo few ſhould be New Begotten by the Word of Truth!* How many are there among us, that underſtand not what a New begetting and Birth is, no more than *Nicodemus* when he diſcourſed with our Saviour! What a deplorable thing is it that the Word ſhould be preached, and ſo little regarded! that not only an hours, but many years Diſcourſes ſhould paſs away (as the *Pſalmiſt* ſpeaks of our lives) *like a tale that is told*! Pſal. 90. 9. How miſerable is that man, that hath the *objective* cauſe of the New Birth, without the *effective*! 'Tis the Word of Truth; what will become of you, if you prefer a word of error before it? If you preſer the Devils killing ſuggeſtions before Gods reviving Oracles? What doth the Word of Truth move you to, but to a New Birth? Why will any man ſtruggle againſt it? Every reſiſtance of the Word, is a reſiſtance of God himſelf; 'tis God hews *by the Prophets*, Hoſ. 6. 5. 'Tis God offers to beget by the Word; every reluctance then againſt the Word, is a reluctance againſt God. The Word will either bring in a new form of grace, or a new form of torment. If the inworking of the one be rejected, the inworking of the other cannot be avoided; it will either cut the bands of a ſpiritual death, or cut the ſinews of our Souls. That piece of Timber that hath not its knots cut off for the building, ſhall be cut in pieces for the fire. A New life waits for them that *obey the Goſpel*; an endleſs death for them that reject it: they that *obey not the goſpel*, *know not God*, 2 Theſſ. 1. 8. And what is reſerved for ſuch, but revenging flames in another World? It would be happy for ſuch, that they had never heard of a renewing Goſpel. Every Goſpel-Diſcourſe that might have been the cauſe of a ſpiritual life, and a divine cordial, if ſuckt in, Rejected, will be a bitter Drug in that Portion which ſhall be drunk in an eternal Fever.

9. *Hereby you may examine whether you are New Begotten.* 'Tis the Word of Truth whereby God begets. In this Word he opens the glory of his grace, and through this he conveys the power of his grace. The conqueſts of Chriſt were to be made by the Word, and it was ſo ſettled at the firſt conſtitution of him, as Mediator and Redeemer, *Iſa.* 49. 2. *He hath made my mouth like a ſharp ſword.* It was by this the hearts of men were to be conquered. And what heart is not ſubdued by the Sword of his Mouth, is not ſubdued by the Power of his Arms. Some Word or other was the Inſtrument to beget you, (*I* ſpeak of people grown up) The *Apoſtles* interrogation is a ſtrong Negative. There's no believing without *hearing*, Rom. 10. 14. Hearing goes before believing: he lays it down as a certain concluſion from his former arguing, *So then faith comes by hearing, and hearing by the word of God.* If you conclude your ſelves New Begotten, how came you by it? Is it by the Word, or no? That is Gods ordinary means. If you be not renewed by this, 'tis not likely you are renewed at all: no other Inſtrument hath God ordinarily appointed to this end. Afflictions may plow men for it, but the Word is the only Seed that renews the face of the *Earth*. All falſe notions or preſumptions of the New Birth muſt be brought to this touch-ſtone: 'tis a miſhappen and monſtrous birth, that is not by a ſeed of the ſame kind: the Law in the heart hath no ſeed of the ſame nature with it to engender it, but the Law in the Word, that Word which we properly call Goſpel; the Word of Truth, not the word of *Philoſophy*, which is a word of uncertainty; Gods Word, not *Plato*'s word. If a Thouſand Beaſts had been conſumed by common fire, not one of them had been an *Holocauſt*, a grateful Sacrifice, unleſs conſumed by the fire of the Altar which came down from Heaven. Moral wiſdom is not that fire, hath not that eminent deſcent from Heaven; 'tis not that ſpeech from Heaven whereby our Saviour is ſaid yet to ſpeak, *Heb.* 12. 25. A little ſpark kindled by the voice of Chriſt from Heaven, from whence he yet ſpeaks in the Goſpel, is more worth than all the *Bonfires* in the World, kindled by the ſparks of Moral wiſdom. Thoſe qualifications which grow of their own accord, without the Word, are like the Herbs which ſprout in wild places without any Tillage, which are of a different kind than what are planted and watered in a Garden, and over-looked by the care of man: If your diſpoſitions, you boaſt of, were not planted by the Word, how fair ſoever they may look, they are but a wild kind of Fruit. Therefore it concerns you to look back upon your ſelves, think what word it was whereby you were begotten. If no particular word can be remembred, if your Regeneration were wrought inſenſibly in your younger years, examine what ſuitableneſs there is between the VVord and your Souls, whether your hearts are turned into the nature of it. The meaſures of Grace are according to the meaſures of the Word: If you cannot remember the firſt glorious entrance of it, you muſt ſee for the rich dwelling of it. An Inhabitant may enter into our Houſes unſeen, but he cannot dwell there without our knowledg; the lines of the VVord will be ſeen in the heart, tho the particular Pencil whereby they were wrought, may not be remembred.

10. *It inſtructs Miniſters how to preach.* 'Tis the VVord of Truth, the Goſpel that muſt be the main matter of our preaching, and thoſe things in the Goſpel that have the greateſt tendency to the new begetting men, and working this great change in them, and driving it on to greater maturity. The Inſtrument of Converſion is not barely the letter of the VVord, but the ſenſe and meaning of it, rationally impreſt upon the Underſtanding, and cloſely applied to the Conſcience. The opening the VVord is the life of it, and the true means of Regeneration. If any man would turn his Servant or Child from a courſe of ſin, would he diſcourſe to them of the nature of the Sun and Stars, their Magnitude, Motions, Number and Qualities; this would be nothing to the true purpoſe; his way would be to ſhew them the deformity and danger of their ſin. The Word of *Truth* is Gods Inſtrument, and it ſhould be ours; what is the end of the Word, ſhould be the end of our preaching. It was through the Goſpel, the *Apoſtle* begat the *Corinthians*: not that the preaching of the Law is excluded, but it muſt be preached in order to the Goſpel as a preparation to it. Whatſoever in the Word of Truth doth prepare for the new Birth, produce it, cheriſh it, preſerve it, center in one and the ſame end. How careful and induſtrious ſhould we be to beget children to God, that we may preſent them, and ſay, here am *I*, *and the children, which thou haſt given me.* The new birth will be your joy, and crown, and you will be ours, 1 *Theſ.* 2. 19, 20. *Aarons* Sons are called the *generations of Moſes*, as well as *Aaron*, Numb. 3. 1. tho none of his natural Sons are reckoned *Aarons* by Natural Generation, *Moſes*'s perhaps by a ſpiritual Regeneration and Inſtruction.

USE 2. *Of Exhortation.*

1. *Highly*

1. *Highly glorifie God for the Word of Truth which is ſo great an Inſtrument.* How thankful ſhould we be, for an invention to ſecure our Eſtates from conſuming, Houſes from Burning, Bodies from dying! The Goſpel, the Word of Truth doth much more than this, 'tis an Inſtrument to beget a ſoul for God; an Inſtrument whereby God makes himſelf our Father, and us his Children. It is but an Inſtrument, let not the glory be given to the Inſtrument, but to the Agent. As it is an Inſtrument, let it have part of your Affection, but nothing of the Glory; that belongs to God; love the Truth, but glorifie and bleſs the God of Truth, that hath ordained it to be ſo excellent an Inſtrument.

(1.) *Bleſs God in your hearts.* [1.] That ever you had the Word of Truth *made known to you.* How many Millions ſit in a ſpiritual darkneſs, without ſo much as the means of a new begetting! Millions never heard the Sound of it, nor ever will. [2*ly.*] Much more that it *hath been ſucceſsful* to any of you, Have you any thing in your ſpirits that bears witneſs to the Truth of it? When you read or hear it, do you find ſomething of kin to it in your ſouls, and feel ſomething within you riſe up and call it bleſſed: how ſhould you read and hear it, with eruptions of thankfulneſs to God for it, hearty embraces of it, and fervent ejaculations to God to work more in you by the Power of it! Why hath the World grappled with any of our ſouls, and not with others? arreſted any of you in a courſe of Sin, and left others to walk in their own ways, to run down ſilently like the ſtreams of a River, till ſwallowed up in an Ocean of Death. The *Apoſtle Paul* heard the *voice,* others with him only a *ſound of Words,* Act. 9. 7. Act. 22. 9. Some have heard a ſound of VVords without the voice of God in it, while others have heard a Divine Voice in a human ſound. The VVind hath blown upon many, God in that VVind only upon few: ſome have received air, whilſt others have received ſpirit and life; ſome have only the body of the word, while others feel the ſpirit and power of it in their hearts; ſhall not God be glorified for this? Had it not been for him, and his ſpirit, words had been only words and wind to all well as to ſome.

(2.) *Glorifie God in your lives.* As you feel the power of it in your hearts, let others ſee the brightneſs and efficacy of it in your actions. The new born creature ſhould principally aim at the glory of God, ſince the inſtrument whereby he is begotten, was firſt publiſht for the *Glory* of God *in the higheſt,* Luk. 2. 14. What is produced by the efficacy of ſuch an inſtrument, muſt have the ſame end, *viz.* the glory of God in the practiſe of holineſs. A holy Goſpel imprinted can never leave the heart and life unholy. A Goſpel coyned for the glory of God, when wrought in the heart; can never ſuffer the ſoul to aim chiefly at ſelf, but at the great end for which the Goſpel was firſt diſcovered; the Goſpel of holineſs and truth in the heart, will engender ſincerity and holineſs in the life.

2. *Prize the Word of Truth, which works ſuch great Effects in the Soul.* Value that as long as you live, which is the Cord whereby God hath drawn any of you out of the Dungeon of Death. Never count that fooliſhneſs by which God hath inſpired you with the choiceſt Wiſdom; and never count that weakneſs, which hath made any of you of dead, living; of darkneſs, light; and of miſerable, happy by grace. If a Soul be worth a world, and therefore to be prized, how precious ought that to be which is an Inſtrument to beget a ſoul for the felicity of another World! How ſhould the *Law* of Gods mouth be better to us, than *thouſands of gold and ſilver*! Pſal. 119. 72. How ſhould we prize that Word whereby any of us have ſeen the Glory of God in his Sanctuary, the glory of God in our ſouls! When Corruptions are ſtrong, 'tis an Engine to batter them. When our hearts are hard, 'tis a hammer to break them; when our ſpirits are impoſtumated, it is a ſword to cut them. When our hearts are cold, it is a fire to enflame them. When our ſouls are faint, it is a cordial to refreſh them; it begins a New Birth, and maintains it. 'Tis the *ſeed* from whence we Spring, 1 *Pet.* 1. 23. the *glaſs,* wherein we *ſee the glory of God,* 2 Cor. 3. 18. By the Waters of the Sanctuary we have both Meat for Nouriſhment, and Medicines for Cure, from the *tree* that grows by its Streams, Ezek. 47. 12. *The fruit thereof ſhall be for meat, and the leaf for medicine.* Have a great regard to it, keep it in the midſt of your hearts, *for it is life,* Prov. 4. 21, 22.

3. *Pray and endeavour for the Preſervation and Succeſs of the Word of Truth.* Were there a Medicine that could preſerve life, how chary ſhould we be in preſerving that? The *goſpel is the tree, whoſe leaves cure the nations, Revel.* 22. 2. It was a Bleſſing God endued the Creatures with, when he bid them *increaſe and multiply,* Gen. 1. 22. It was an evidence that he intended to preſerve the World. If the Goſpel get ground in the hearts of men, 'tis an evidence it ſhall continue in ſpight of the oppoſitions of men or devils.

4. *Wait upon God in the Word.* Where there is a Revelation on God's part, there muſt be a hearing on ours. *Sit down* therefore *at the feet* of God, and *receive of his Words,* Deut. 33. 3. (1.) *Deſpiſe it not*: he that contemns it, never intends to be new begotten, ſince he ſlights the means of Gods appointment; he that intends an end, will uſe all means proportionably to his deſires for that end. He that contemns it, never was renewed; habitual Grace being wrought by it, cannot but in its own Nature have a great affection to it. He that loves Chriſt, cannot but love all the Methods of his Operations. (2.) Deſpiſe it not *becauſe it is but an Inſtrument.* Say not, becauſe God is the chief *Agent,* therefore you need not come to the Word. Our *Saviour* knew that *man did not live by bread alone, but by every word, that proceeds out of the mouth of God,* Mat. 4. 4. Did he therefore neglect means for preſerving his life? Becauſe God gives the increaſe, ſhould not the Husbandman Plow and Sow? If God doth not work upon you by the means, you can have no rational hopes he will do it any other way: What tho Miniſters can only ſpeak to the ear? *John Baptiſt* could do no more, whoſe Miniſtry was notwithſtanding glorious. in being the forerunner of Chriſt. To neglect it therefore is to double-bar your hearts againſt the entrance of grace, and ſlight the truth which Chriſt brought down from the boſom of God.

[1.] *Never did God appoint any other way but this:* Miracles were never appointed but as attendants upon this: *Miracles* come after *teachings* in the great gifts to the Church, 1 Cor. 12. 7, 8, 9, 10. Firſt, the *manifeſtation of the ſpirit, the word of wiſdom and the word of knowledg,* then *gifts of healing,* and *Miracles.* Miracles are ceaſed, as being not abſolutely neceſſary; but the Miniſtry of the word will laſt to the end of the World. By the Prophets God brings Souls out of a ſtate of Bondage, and by the Prophets he preſerves them in a ſtate of Grace, Hoſ. 12. 13: *By a Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he preſerved.* Miracles and the Reſurrection of one from the Dead, was never appointed under the legal Adminiſtration, but

but *Moſes and the Prophets*, Luk. 16. 13. Theſe were the ordinary means, and if theſe did not work, Miracles were inefficacious.

[2.] *God never made any promiſe but in this way.* God promiſed to circumciſe their hearts to love him with all their ſoul, but in the way of *hearing his voice, and obſerving his ſtatutes*, Deut. 30. 6, 10, 11. He meets Souls only that *remember him in his way*, Iſa. 64. 5. And to the preaching of the Goſpel only our Saviour promiſed his *preſence to the end of the world*, Mat. 28. 20. the promiſe is perpetually and immovably throughout all Ages of the World fixed to this command. The promiſing his preſence to the preaching of the Goſpel, implies that his preſence ſhall be enjoyed only by attendance on the Goſpel. The gracious workings of the Spirit are by this; they are the words of Chriſt brought to remembrance by him, whereby he doth ſo mightily operate.

[3.] *No other way did God apparently work by formerly.* In the time when God did eſpecially manifeſt himſelf to his people by Viſions, Dreams, and Apparitions of Angels, and in thoſe ways made revelations to them, he converted not any either from a ſtate of Nature, or from a particular fall, but by the Word. *Manaſſeh's converſion was by the word of the Seers*, 2 Chron. 33. 18. Nor was *David* reclaim'd after his fall by an immediate Viſion, but by the Miniſtry of *Nathan*. *Peter* by a look, which revived the *Word* ſpoken to him, *Luke* 22. 61. The Angel that attended the *Eunuch*, Acts 8. 26. made no impreſſions upon him, but was ordered to direct *Philip* thither to explain to him the Myſtery of the Goſpel; and the Spirit particularly orders him to go near the *Chariot*, ver. 29. but makes no impreſſions upon him but by the Miniſtry of the Word. An *Angel* is ſent to direct *Philip*, but *Philip* is ſent to diſcover Chriſt. An Angel is ſent to *Cornelius*, not to preach the Goſpel, but to direct him where to ſend for a *Teacher*, Acts 10. 3, 5, 6. the Spirit prepares *Peter* to go, *v.* 19, 20. and likewiſe prepares *Cornelius* for his reception. God prepares the *Jaylor* by an Earthquake, but renews him not but by the *Miniſtry of Paul*, Acts 16. 26, 32. In the times of the Goſpel there was firſt to be a *teaching* of God's ways, before a *walking* in his paths, *Iſa.* 3. 3. The Arm that made Heaven and Earth, makes the new heart and new ſpirit, but by a word as well as them. The Net of the Goſpel is only appointed to catch the fiſh; tho the fiſh that had the the Tribute-money in its mouth, was immediately for the ſervice of Chriſt, yet he would not uſe his power to bring it to the ſhoar, without *Peter's* caſting out the net. Chriſt firſt brings Souls to the Net, and by the Net to himſelf.

[4.] *God hath always bleſt this; more or leſs. Moſes's Rod* in *Moſes* his hand hath wrought Miracles; Chriſt's Rod in the Spirits hand hath wrought greater: the New creations have been always by it, and the after-breathings of the Spirit through it. By this he makes men righteous, holy, ſincere, in a way of eminency, as the morning-light which *encreaſeth to a perfect day*, and no longer, as a *morning cloud*, which quickly vaniſheth, *Hoſ.* 6. 5. which ſome underſtand of a Goſpel promiſe mixed with that diſcourſe. How hath the light of the beauty and excellency of God flaſhing upon the Underſtanding from the glaſs of the Goſpel, filled the Will and Affections of many with deſire and love to that glory it repreſents, and that ſtate it offers! The very *leaves* of it, the Profeſſion, hath healed Nations, and brought Humane Societies into order, and the *fruit* of it hath been the cure of many a Soul. Wait therefore for the falling of this fruit. Grace is a beam from the Sun of Righteouſneſs, but darted through the Medium of Goſpel Air; a Pearl engendred by the blood of Chriſt, but only in the Goſpel Sea. It hath not been without its bleſſing to others; it hath raiſed men from death to life. Is the Vertue of the Seed expired? or the ſtrength of the Lord grown feeble? If ever therefore you would have the Image of God in inward impreſſions of Grace, and outward expreſſions of Holineſs you muſt look for your transformation in and by the Goſpel. All the other knowledg in the world cannot give a man a right notion of the new birth, much leſs produce it. Look not after *Enthuſiaſms*, nor expect it in new ways; *to the Law and to the Teſtimony*, ways of God's appointing. The *Jews* could not expect an Angel to bring them ſoundneſs of limbs, but by the Pool; nor we the Spirit to infuſe Grace into us, but by the Word. 'Tis from the Mercy-ſeat only God ſpeaks to *Iſrael*: *Wiſdom's gates* are the places where to expect her Alms, *Prov.* 8. 34. Wait therefore upon the Word, wherein the Spirit of God travels with Souls.

Q. How ſhall we wait upon the Word, ſo as that we may be new-begotten by it?

1. *Wait upon the Word frequently.* Be often in reading, and hearing, and meditating on it. Men ſet upon theſe works, as if they were afraid they ſhould be new born too ſoon, or prejudiced in their concerns and contentments in the World; as if they feared the mighty wind of the Spirit ſhould blow away their beloved droſs too faſt; as if it were a matter of indifferency to be like their Maker. If you had gold not throughly refined, would you not caſt it again and again into the fire? If filth not wholly purged, would you not uſe the Fountain again and again? Thoſe that are in the Sun are coloured and heated by it, and have things more viſible: Thoſe that are much in the Word, ſee more of the Wonders, feel more of the warmth, receive deeper impreſſions, are endued with the grace and holineſs of truth, have a purer flame in their affections for Heaven. How do you know but an opportunity miſſed, might have been the beſt Market? How do you know but the Spirit might have joyned himſelf to the word, as *Philip* to the Eunuchs Chariot while he was reading? While *Peter* yet ſpake *thoſe words*, ('tis ſaid) *the Holy Ghoſt fell upon all them which heard the word*, Acts 10. 44. What Words? Even the Marrow of the Goſpel. *v.* 43. *that through his name, who ſoever believes in him ſhall receive remiſſion of ſins.* God may have a portion ready for us, and we go without it, becauſe we are not ready to receive it. We muſt not expect a Raven to bring us food upon a bed of ſluggiſhneſs. Do it the rather, becauſe you may live to ſee ſuch times, wherein *Bibles* may be as much ſhut, as they are now open, wherein (as in former times) you may be willing to give a large parcel of your goods for one Chapter of it. We read of ſome that have given a *load of Hay for one Chapter of St. James.* Be frequent in waiting upon the Word.

2. *Let your Hearts be fixt upon that which is the great end of the word.* New begettings are the end of the Goſpel; Come then with minds fixed upon this end, and deſires for it. Regard it not as a meer ſound of words, but as an Inſtrument of the nobleſt Operations in the Soul. If this be the great work of the Goſpel, we ought to read and hear it with deſires to be enlivened where we are dead, quickned where we are dull; be made new creatures, where we are yet but old; taller Creatures, where we are yet but of a low ſtature; not only to have our underſtandings inſtruct-

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ed but your hearts changed. To *enquire after God, to behold the beauty of the Lord*, Pſal. 27. 4. that we may be transformed into it: to look for God who *is in the word of a truth*; for the Kingdom of God comes nigh to you in the Goſpel; that was the Word, that Chriſt when he ſent his Diſciples *out firſt to preach*, bid them ſpeak unto men, Luke 12. 9. Men uſually get no more than they come to ſeek. He that goes to market, intending only to lay out his mony upon ſome trifle, returns for the moſt part with no better commodity. *Zacheus* got upon the tree to meet with Chriſt, ſo noble an end wanted not an excellent ſucceſs; that day came *ſalvation into his houſe*, Luk. 19. 9. When the *Jews* did not mind the end of Sacrifices, and regarded not the things God principally looked for in them, God ſlighted them, and they went without any divine operations upon their ſouls by them, *Iſa.* 1. 11, 13, 14. When our ends ſuit the Goſpel, then are we like to feel Goſpel influences. We come with wrong ends, and therefore return with unchanged hearts; we come for a ſound, and go away with no more. Our end therefore in coming ſhould be to gain this new begetting, or increaſe the growth of the new Creature; our ends are not elſe conformable to the ends of God in it; therefore, as the earth ſucks in the rain, and the roots in the earth attract it unto themſelves, that they may bring forth fruit; ſo ſhould we open our hearts to receive the ſhowers of the Word with an aim at a new Birth, or a further growth. As this is *finis operis*, ſo it ſhould be *finis operantis*.

3. *Mind the Word in the ſimplicity of it. and that in it, which tends to that end.* Some men are more taken with Colours, than Truth; more enamoured with words than matter, fill themſelves only with air, and neglect the Subſtance. Such are like thoſe that are pleaſed with the Colours of the Rainbow, more than with the light reflected, or the Covenant of God repreſented by it. No man is renewed by Phraſes and Fancies, thoſe are only as the Oyl to make the Nails of the Sanctuary drive in the eaſier, in Eccleſ. 12. 11. *Acceptable words* joyned with *words of truth*, are as the *faſtning of the nails*, both *given by one ſhepherd*. Words there muſt be to make things intelligible; illuſtrations to make things delightfully intelligible, but the ſeminal vertue lies not in the huſk and skin, but in the Kernel, the reſt dies, but the ſubſtance of the Seed lives, and brings forth fruit; ſeparate therefore between the huſk and the Seed. The Word doth not work as it is elegant, but as it is divine, as it is a word of Truth. Illuſtrations are but the ornaments of the Temple, the Glory of it is in the Ark and Mercy-ſeat. 'Tis not the engraving upon the ſword cuts, but the edge; nor the Key, as it is guilt, opens, but as fitted to the Wards. Your *faith muſt not ſtand in the wiſdom of men, but in the power of God*, 1 Cor. 2, 5. 'tis the juice of the meat and not the garniſhing of the diſh, that nouriſhes. Was it the Word as a pleaſant Song, or as a divine Seed that changed the Souls of old, made *Martyrs* ſmile in the midſt of Flames? It was the knowledg of the excellency of the promiſe, and not worldly eloquence made them with ſo much courage ſlight Gibbets, Stakes, Executioners; they had learned the truth as it is in Jeſus.

4. *Mind the word as the word of truth.* Take it not upon the account of perſons, value it for its own ſake, as it is a word of truth. 'Tis neither *Paul* nor *Apollos*, but God that gives the increaſe. Value it not by men; 'tis no matter what the Pipe is, whether Gold or Lead, ſo the water be the water of life; the word hath an edg, becauſe it is the word of God, not becauſe it is whetted upon this or that Grindſtone. Some will ſcarce receive a Truth, but from one they fancy; as if a man ſhou'd be ſo fooliſh as to refuſe a Medicine which will preſerve his life, becauſe it is not preſented to him in a glaſs which he hath a particular eſteem of. To receive or refuſe any Truth upon the account of the perſon is a ſign of carnality, and the way to remain carnal; upon this account the *Apoſtle* pronounceth the *Corinthians* again and again *carnal*, 1 Cor. 3. 4. Deſpiſe not the meaneſt Inſtrument. Our Saviour in his Agony was comforted by an Angel, much more inferior to him who was the Lord of Angels, than any Miniſter can be to a Hearer. Mr. *Peacock* being Fellow of a Colledg, in great deſpair, when ſome Miniſter had been diſcourſing with him, and prevailing nothing, offering to pray with him; *No*, ſaith he, *diſhonour not God ſo much, as to pray for ſuch a Reprobate.* A young Scholar of his ſtanding by, anſwer'd, *Surely a Reprobate could not be ſo tender of Gods honour*; which words prevailed more to the bringing him to believe, than all that the other had ſpoken. When men turn their backs upon the Word, becauſe the *mouth* doth not pleaſe them, they turn their backs upon *God*, John 13. 20. and perhaps upon their own mercy. When any have reſpect to the man more than the word, God will leave them to the operation of the man, and withdraw his own.

5. *Attend upon the Word with an eye to God.* Look not for the New birth only from the Word. It was the folly of the *Jews*, to think to find *life* in the Scriptures without Chriſt; life in the Letter, without the Original of life, *Joh.* 5. 39, 40. *Except the Lord build the houſe* (that is, the Temple) *they labour in vain that build it*, Pſ. 127. 1. Without God all our endeavours to build a ſpiritual Temple, are like the ſtrivings to waſh a Blackamore white. No believing the word, tho preached a Thouſand times, without *Gods revealing his arm*, Iſa. 53. 1. 'Tis not the File that makes the Watch, but the Artiſt by it. No inſtrument can act without the vertue of ſome ſuperior Agent: 'Tis the Altar that ſanctifies the Gold, and Chriſt that ſanctifies his Ordinances. *Paul* may plant by his Doctrine and Miracles; *Apollos* may water by his affectionate Eloquence; but God alone can give the increaſe by his Almighty breath. Man ſows the ſeed, but God only can make it fructify. The richeſt ſhowers cannot make the ground fruitful, but as inſtruments under Gods bleſſing. 'Tis not ſaid the *Prophets* did hew them but God by his *Prophets*, Hoſ. 6. 5. Then have your eyes fixed upon God. 'Tis the word of *his* lips, not of *mans*, whereby any are ſnatcht out of the paths of the deſtroyer, as well as kept from them. Man's teachings *direct* us to Chriſt; Gods teachings *bring* us to Chriſt; Man brings the Goſpel, at moſt, to the heart, the Spirit only brings the Goſpel *into* the heart; Man puts the key in the Lock, God only turns it, and opens the heart by it; man brings the word of truth, and God the truth of the word into the ſoul; Man brings the objective word of grace, God alone the attractive grace of the word. If where there is already the new birth, the ſoul muſt be fixed on God for further openings, much more where it is not yet wrought. *David* had an excellent knowledg, yet cryes out for the opening of his eyes to ſee the wonders in Gods Law: 'Tis God only can knock off the fetters of ſpiritual death, and open the Iron gates, that the King of glory may enter with ſpiritual life. If any therefore will regard the word more than as an inſtrument, as a Partner with God in his operation, he may juſtly leave you to the weakneſs of that, and deny the influx of his own ſtrength.

Therefore let the word be attended with *Prayer.* (1.) *Before you wait upon God in any Ordinance:* Plead with him as *Moſes* did in another caſe, *to what purpoſe*

ſhould I

I go, unleſs thy preſence go with me? What can the Letter do without the Spirit, or words without that powerful wind to blow them into my heart? None can have life by the bread of the word, without the bleſſing of God; as man brings the graft, deſire God to inſert it. As God hath promiſed gifts to his Chruch, ſo he promiſed his own teachings, Heb. 8. 11. *All ſhall know me from the leaſt to the greateſt:* Urge God with his own promiſe, deſire him to open his mouth, and to open your hearts; his mouth to breath, and your hearts to receive. When men overlook God, he makes a ſeparation between the word and his own quickning preſence. The end doth not neceſſarily ariſe from the means; and therefore in the uſe of them there muſt be a fiduciary recourſe to the grace of God. In the time too of waiting upon God, let there be ejaculations, let your heart be continually lift up to God, let your expectations be from him; we ſhould be like *Jacob's* Ladder, tho the feet ſtand in *Bethel*, the Houſe of God, our heads ſhould reach to heaven in all our attendances.

(2.) *After you have been at the word.* God is the great Seer, Chriſt the great Prophet; we ſhould go to him for the repetition of things upon our hearts; we may have that wind afterwards by prayer, which we felt not ſo ſtiff at hearing. The operations of truth, as well as the knowledge of it, are beſt fetch'd out upon our knees by earneſt prayer. How do you know but while you are praying, the fire may deſcend from Heaven, and transform you into a divine likeneſs? Thus you will make God the *Alpha* and *Omega* of his own Ordinance in your acknowledgments of him, as well as he is, ſo in himſelf.

(3.) *Reſt not in bare hearing.* Look for God in the Ordinances as he is the living God, who lives in himſelf, and gives life to men, and means, *Pſal.* 84. 2. *My ſoul longs for the living God*: there is a ſtrength and glory of God to be longed for in the Sanctuary: no means are to be reſted in or uſed, but as they lead to ſuch an end for which they are fitted. To reſt in the word heard, or read, is to make that our end, which God hath appointed only as the means. The Word is ſweet, but as it is the Pipe through which God and his Image, God and his Grace, which is ſweeter and higher than all Ordinances, ſtream to the Soul. Rejoyce in the Word, but only as the wiſe men did in the Star, as it led them to Chriſt. The Word of Chriſt is precious; but nothing more precious than himſelf, and his formation in the Soul. Reſt not in the Word, but look through it to Chriſt.

6. *Attend upon the Word ſubmiſſively.* It is not the hearer, but the humble hearer, ſhall find the power of the VVord working in him. As it is not the ſpeaking a Prayer but the wreſtling, and ſtrugling of the heart with God in Prayer, receives a gracious anſwer. The humble are the fitteſt ſubjects for grace, thoſe that lie upon the ground with their mouth cloſe to the Pipe. *He gives grace to the humble.* Reſign your ſelves up to the VVord, ſtruggle not againſt the battery it makes, nor the wind that blows: receive every ſtroke till you ſee the frame of the New Creature. Let a ſilence be impoſed upon the fleſh, and ſelf bowed down to the duſt, while Chriſt the great Prophet ſpeaks. Be not peeviſh, nor expoſtulate with Gods Soveraignity, as they did, *Iſa.* 58. 3. *Wherefore have we faſted, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledg?* Acknowledg God a free Agent, ſubmit to his Soveraign pleaſure. A truly humble bow to God will prevail more than all the ſawcy expoſtulations of proud fleſh. In hearing the Word, pick not here a part, and there a part, as ſuits your humour, but conſider what really is Gods Will, and ſubmit to it; *Cornelius* was of this reſigning temper when the Spirit deſcended upon him, *Acts* 10. 33. *We are here preſent before God, to hear all things that are commanded thee of God.* An humble Soul, ſaith *Kempis*, by the grace of God, underſtands more the reaſons of eternal truth, in a trice, than a man that hath ſtudied many years in the Schools, becauſe he hath the operations of them in his heart.

7. *Receive the Word with Faith.* I mean, not the Faith which is a part of the New Creature, but an aſſent. There is a rational belief, that it is the word of truth, which is in many men that have no juſtifying Faith. Actuate this. The believing the word to be ſo, to be the Word of God, is the firſt ſtep to the receiving advantage by it. No man will ever comply with that which he believed not to be true, or believes not himſelf to be concerned in. 'Tis ſaid by the *Apoſtle*, Heb. 4. 1, 2. *The word profited not, becauſe it was not mixed with Faith.* There was truth in the Word, but no firm aſſent to it in their hearts. There can never be a full compliance with Chriſt, in order to a New Birth, if there be not firſt an aſſent to the Word. Where there is a defect in the firſt concoction, there will alſo be a defect in the ſecond and third. If you do not believe with *Naaman*, that the Waters of *Jordan* are appointed by God for this end, and not thoſe of *Albana* and *Pharphar*, you will never be rid of the ſpiritual death, no more than he would have been of his *Leproſie*. You never ſee God in his Sanctuary, nor feel God in his Power for want of this. Surely as this made our Saviour ſuſpend the power of his Miracles, by the ſame reaſon it makes him ſuſpend the power of his Word, *Matth.* 13. 58. *He did not many mighty works there, becauſe of their unbelief.* If men did believe there were a place where they might enjoy all Earthly delights in a higher meaſure, at an eaſier rate; how ambitious would they be of putting themſelves into a ſtate to enjoy them? If men did believe the report of the Goſpel, would they not be full of great underſtandings for the enjoyment of the proffers of it? But the Goſpel, more is the pity, hath not naturally that credit with men that a fiction hath.

8. *Obſerve much the motions upon your hearts while you are attending upon God.* If the Sails be not skilfully ordered to catch and hold, and make the beſt improvement of the wind that blows, much of the wind will paſs beſide it, and the Ship lie many leagues behind, or lie wind-bound a long time before it receive a like gale. God hath particular ſeaſons, *Heb.* 4. 7. *To day if you will hear his voice.* Sometimes the Spirit is more urging than at another time, and ſends his motions thicker upon the heart; let thoſe times be obſerved; and when there are motions on the Spirits part, let there be compliance on yours. Catch a promiſe when the Spirit opens: bind your ſelves to an obſervance of the Precept when the Spirit ſhews it: let Gods drawing be anſwered with the Souls running: obſerve what precious Oil is dropped through the Golden pipes upon the heart, and ſpill it not; take notice of what ſparks light upon you, and loſe not the warmth they may convey to your hearts; what beam of light breaks in, let it not be puft out by a temptatation or diverſion: obſerve what is afforded to make your hearts burn, and your corruptions and ſinful inclinations cool. Regard not ſo much your Affections, as what touches are upon your Wills; Affections may ariſe from a natural conſtitution of the Body, ſome tempers being more eaſily excited to exert Affections than others; yet they are not always, nor altogether, to be diſregarded; nor are they always to be lookt upon as Ciphers; but eſpecially, ſee what influence the Word hath upon the Underſtanding and Will chiefly, as well as upon the Affections.

Affections. Judge of your ſelves by the inward power and might, by the breakings in of the light, and the ſpritely ſtrain of your Wills. The *might* of the Spirit works in the *inner man*, Eph 3. 16. not in a part of the inner man, but in every faculty. See what compunction there is in your Souls, what ſtrong deſires in the Will. Bare affections are but like a ſponge, which will by a light compreſſion let out that water which it ſo eaſily ſuckt up: men may receive the *word with gladneſs without having any root* of ſpiritual grace, *Mark* 4. 16, 17. When men regard only particular affections, they uſually ſit down in thoſe ſparks of their own kindling, and look not after a thorough change. Or if you find ſuch affections, ſee whether thoſe affections are raiſed rather by the truth than the dreſs; whether they be kindled by the conſideration of thoſe Attributes of God, his Mercy, Goodneſs, Wiſdom, Holineſs, which have a great hand in the New Birth; whether by the deep conſideration of our Saviour's Death and Reſurrection, the great deſign of the Goſpel; whether the motion be orderly; firſt, Underſtanding, then Will, and afterwards Affections: this is a genuine flame, kindled by a fire which comes down from Heaven, working upon all the parts of the Soul: a bare work upon the Affections is rather a ſtrange and carnal fire. Obſerve, therefore, what tender blades bud and ſhoot forth in the higher faculties of your Souls.

9. *Preſs the Word much upon your hearts after hearing.* How great is the neglect of this application of the Word of Truth: Men will ſpend hours in hearing, and not one minute in ſerious reflections; as if the Word in their Ears, or a receit in their Pockets, could cure the Diſeaſe in their heart; this is the Worm at the root of all our ſpiritual advantages: What is only daſht upon the fancy, or lightly coloured, may ſoon be waſht off. The Soil muſt be made tenacious of the Seed by the Harrow of Meditation, which *hides* it *in the heart*, and covers it with Earth; for want of being laid deep and banded by ſerious Meditation, the *ſeed takes no root*, becauſe there is not much Earth about it, *Mark* 4. 5, 6, 16. How can food nouriſh your body, unleſs it be concocted by natural heat? or ſpiritual food enliven you, unleſs concocted by Meditation? The *Shepherds* after they had heard the news of Chriſt's Incarnation from the mouth of the Angel, reflected upon their duty, *Luke* 2. 14, 15. Words muſt be kept ſome time upon the mind, and rolled over and over again, before they can work any ſenſible change, becauſe the heart naturally hath an averſeneſs to God and his Word: As the ſtrongeſt Phyſick muſt be in the Body ſome time, and be wrought upon by the Stomach, before it can work upon the humors. How do you know, but while you are muſing, a divine fire may ſparkle in your ſouls, and Chriſt riſe in your hearts? Grapes muſt be preſſed to get out the Wine that will chear the heart. Put the queſtion to your Soul, in every part you can remember, as our Saviour did to *Martha*, John 11. 25, 26. *I am the reſurrection and the life. Believeſt thou this?* There is ſuch a thing as the New Birth: believeſt thou this? 'Tis neceſſary to be had: believeſt thou this? God only can work it: believeſt thou this? And ſo for every divine truth. Leave not thy Soul to its vagaries; hold it on to the work, preſs it to give a poſitive anſwer whether it believe this or that truth. Put not your ſelves off with a ſlight anſwer to the queſtion, but examine the reaſons of your belief of it. Look upon your ſelves as really concerned in the word you hear; otherwiſe it will no more affect you, than if you ſhould tell an ambitious man gaping after preferment in *England*, of a wealthy place fallen in *Spain*, which will not engage his thoughts, as being out of his ſphere, and at too great a diſtance. To have a liſtleſneſs to ſuch duties, or any ſpiritual duty, after hearing the Word, which is the food of the ſoul, ſhews a great corruption within; as the heavineſs in the body, and corrupt vapours in the mouth, ſhew the badneſs of concoction.

10. *Labour to have the ſavour of truth upon your ſpirits, as well as the notions of it in our heads.* The Kingdom of God conſiſts not *in word*, but *in power*; the New Birth conſiſts not in a bare notion, but in ſpiritual ſavour. The higheſt notional knowledg, comes far ſhort of experimental: the knowledg a blind man hath of light and colours, by hearing a Lecture upon it, is but meer ignorance to the knowledg he would have if his eyes were opened. Endeavour to have the *ſavour of Chriſt's ointments*, Cant. 1. 3. and inward ſenſe exerciſed, *Heb.* 5. 14. The *Apoſtle* diſtinguiſheth *knowledg* and *judgment*, Phil. 1. 9. Knowledg is a notion in the head, judgment, or αἴσθησις, is the ſenſe or ſavour of it in the heart. What a miſerable thing is it to ſpend our lives without a taſte? Knowledg is but as a cloud that intercepts the beams of the Sun, and doth not advantage the Earth, unleſs melted into drops, and falling down into the boſom of it, let the knowledg of the Word of the Truth drop down in a kindly ſhower upon your hearts, let it be a knowledg of the word heated with love.

I might have added more; bring *plain hearts to the word*, put off all diſguiſes. *Moſes* took off his veil when he went into the preſence of God. Bring not fleſh and Blood as your counſellors, theſe are no friends to a New Birth. And come *with love*; love makes the ſtrongeſt impreſſions upon the Soul.

It might here be alſo worth the *enquiry, why ſo few are renewed by the Word of Truth in this Age?* Why the Goſpel has no more powerful effect among us, as in former Ages; 'Tis a Wonder to ſee a man begotten by the Word, as it was a *wonder for the woman to bring forth a man-child*, Rev. 12. When our Saviour was brought into the *Temple*, not a man but *Simeon* knew him: no queſtion but many *Phariſees*, *Doctors*, and Gentlemen, were walking there, but none but *Simeon* knew him, to whom he was revealed, *Luke* 2. 22, 25. the reſt lookt upon him as an ordinary Child. Formerly men flocked to Chriſt as the Doves to the windows; the ſword of the Spirit was never unſheathed, but it cut ſome hearts; the Word ſeems now to have loſt its edg and efficacy, which ought to be conſidered and laid to heart.

Many cauſes may be rendred: I'll only hint a few:

(1.) *Taking Religion upon truſt.* Old Cuſtoms are hardly to be parted with; *every man will walk in the Name of his God*, Micah 4. 5. To root out falſe conceptions in Religion, which either education, fancy, or humour have rooted is very difficult.

(2.) *A conceit of the meanneſs of the Word*: Whereby there is a ſecret contempt of it, and ſo a formal and cuſtomary uſe of it.

(3.) *A conceit of men, that they are New Born already.* Many think their condition good, becauſe of their civil honeſty. Tho that be a very comely and commendable thing, yet ſecurity in it kills its thouſands. Many, becauſe they are free from the common pollutions of the World, and poſſeſſed with many amiable vertues, never conſider how much their hearts are ſtored with an enmity againſt God: ſuch count their Righteouſneſs their gain, and think it a ſufficient bribe for God's mercy.

(4.) *A conceit that to be New Born is but to change an Opinion.* A change of Opinion may look like Faith, as preſumption doth, but it is not Faith. The Devil holds ſome men in the chain of ſublimated

mated speculations, which hinder the working of the most spiritual and influential truths.

(5.) *Pride of reason, frequency of disputes.* 'Tis a rational Age; an Age overgrown with reason; and the Scripture tells us, *Not many wise*, &c. The Truths of God, are very much turned into *Scepticism*.

(6.) *The common Atheism that so much prevails among us.* How should men regard a Discourse of the New Birth, a begetting to God, when they scarce believe there is a God at all, but their own lusts, to be like unto? How should they be wrought upon by the word of God, that scarce believe there is any God to reveal a Word, and that there is no Word of God.

(7.) *Hardness of heart, occasioned (through the just judgment of God) by the frequency and unprofitable hearing of the Word.* The Word is most Operative when it comes first into a Nation or Town: when the heart is not broken by hearing the Word of Truth, it becomes more hardned and compact in sin. Many other Reasons might be rendered, but I have held you too long upon this subject.

A DISCOURSE
Of God's being the Author of Reconciliation.

II Cor. V. XVIII, XIX.

All things are of God, who hath reconcil'd us to himself by Jesus Christ. And hath given to us the Ministry of Reconciliation, To wit, that God was in Christ reconciling the world unto himself.

THESE words are small in Bulk, but great in Mystery; 'tis the Heads of the Gospel in a Nut-shell, the most sparkling Diamond in the whole Golden Ring of Scripture. It comprehends the Counsels of Eternity, and the Transactions of Time. Wonder in Heaven, God bringing forth a Man-Child to be a propitiation for Sin, which was the *Jews* Stumbling-block and the *Gentiles* Scoff*. But wherein the Wisdom and Grace of God's Counsel in Heaven, and the Power of his Actions on Earth, clearly shine forth in the Face of Jesus Christ. The *Jacob's Ladder*, the upper part fixed in Heaven, and the lower foot standing upon the Earth, Angels descended on that, God descends to man by this in Acts of Wisdom and Grace, and man ascends to God in Acts of Faith and Love.

* 1 Cor. 1. 23, 24.

If there be any Mystery in Christianity more admirable than another, it is this of *Reconciliation*. If any Mystery in this Mystery, 'tis the various and incomprehensible engagement of the Father in it, in and through Christ. If any thing in Scripture sets forth this Mystery in a few words like a Picture in a little Medal, 'tis this which I have read, wherein the Apostle gives us a short, but full and clear account of the Doctrine of Reconciliation, which is the substantial part of the Gospel.

There is a *double Reconciliation here*, and in the *following verse*, expres'd.

First, *Fundamental*; At the Death of Christ, whereby it was obtain'd. This is the ground of God's laying aside his Anger; this is *reconciliatio legalis* or *de jure*.

Secondly, *Actual* or particular, when it is complyed with by Faith; this regards the Application of it, when God doth actually lay aside his Enmity, and imputes sin no more to the person. Which consists of two parts.

1. *The Proclamation of this*, ver. 20. *We pray you in Christ's stead, be ye reconcil'd to God.* Declaring God's willingness to take men into favour; this is the declaration of *reconciliatio de jure*, or the right of Reconcilement. The Gospel contains the Articles of Peace, and the Counsels and Methods of God about it. 'Tis the Copy of Gods Heart from Eternity.

2. *Particular Acceptance*, which is on our part an acceptance of the Terms of Reconcilement, on God's part an acceptance of us into his favour, and a non-imputation of our sins to us, which the *Apostle* calls *Rom.* 5. 11. *the receiving the atonement*, this is the accepting the Atonement, the ground of Reconciliation on mans part, and the application on God's part.

The *first*, viz. The *Proclamation* of it to us is God's promise to us, the other is the performance; the one is God's gracious Favour to us, the other is God's gracious act in us. Christ is the cause of both these Reconciliations; of the fundamental Reconciliation by his Death, of our actual Reconciliation by his Life; the one by himself in Person, the other by his Deputy the Spirit.

*God**]

God is taken here by some ἰσιωδῶς for the whole *Trinity*, Christ οἰκονομικῶς, as *Mediator*.

* Others, and more likely, understand by *God*, the Father; to whom Reconciliation is ascrib'd *per modum appropriationis*, as he is the fountain of Divinity; as the Fathers use to call him*. As the Father is the *principal person* wronged, and declaring his anger against us, the Reconciliation is principally made to him; in which sense we are said to have *access to the father*, Eph. 2. 18. *through* Christ, and *by* the Spirit; the Son brings us to the Father, and the Spirit directs us to the Son. Christ takes away God's Enmity to us, and the Spirit takes away our Enmity to God. As the first Creation is appropriated to the Father, so is the second also. The *Apostle* having describ'd the new state of things, *ver.* 17. tells us *ver.* 18. that all *things are of God, who hath reconcil'd us to himself by Jesus Christ*; that this new state is of God, who is no less the Creator of the *second state* than of the *first*. *Adam*, the common head of God's appointment, by his falling, overthrew himself and his Posterity; God therefore appoints another Head to reduce men again to himself. What is here called Reconciling, is called *Eph.* 1. 10. *gathering together in one*, ἀνακεφαλαιώσασθαι, God would gather them together to himself under one head, as they had been separated from him under one head.

* Forbs *Instr. Hist. lib.* 1. *cap.* 19.

* Ibid. *cap.* 20.

* Πατὴρ τῶν ὅλων, Ναζ. Θεολ. Πηγαῖα ὁ πατὴρ *ratione originis & principii.*

God was in Christ.]

Some make this expression to signifie no more than *by Christ*, *ver.* 18. Or *for Christ's sake*, Eph. 4. 32. *as God for Christ's sake hath forgiven you.*

But the expression notes something more than *for Christ's sake*; in actual pardon Christ is the moving Cause by his Intercession, as well as the meritorious Cause by his Propitiation; 1 *John* 2. 2. *If any man sin, we have an Advocate with the father, Jesus Christ the righteous, who is a propitiation*, &c. But the first

purpose of Reconciliation, and the appointing Christ as the Medium for it, had no moving Cause but the infinite Compassion of God to his fallen Creature. Christ was not the moving Cause of this, tho he be the meritorious Cause of all the effects of it, and laid the foundation of an actual Reconciliation, by being the Center of the agreement between the Justice and Mercy of God. God's anger was appeased by the Death of Christ; But God was the first Author of this propitiation, appointing this Method of restoring the Creature, and this Person, or *Jesus*, to do it.

[*God was in Christ*] It may be meant of the *Trinity*, the Father was in Christ constituting and directing, the Son was in Christ by personal Union, the Spirit was in Christ gifting him for this work of Reconciliation; But I would rather understand it of the Father.

Being in Christ is not meant.

1. *Of that essential inness or oneness whereby the Father and the Son are one in Essence.* Or as a Father of the flesh and his son, are said to be of the same nature, disposition and likeness, whereby we say the Father lives in the Son, in the lineaments and temper of the Son, whereby he resembles the Father. 'Tis true, the Father and the Son have the same Nature, the same Perfections and Divine Excellencies; so the Father is in the Son without any respect to Reconciliation. He is so in the Son in Creation also, He is so also one with the Spirit; But this notes some singular manner of *inness* in Christ which is not in the third Person, or in any else.

2. *Nor in regard of that affection the Father bears to Christ.* He is indeed in a peculiar manner in Christ, in regard of Love, more than in all Believers besides. He loved him as the Head, Believers as the Members. This is common to Believers with Christ, though not in the same degree.

3. But *it notes some peculiar manner of operation in Christ as Mediator.* Redemption was not the work only of the Son; the Son wrought it, the Father directed it; the Son paid the price, the Father appointed him to do so, received it of him, accepted it from him, and accounted it to others through him, which is that we are bound to believe, as Christ tells the *Jews*, *Joh.* 10. 38. *that you may know and believe that the father is in Me*, and *I* in him, *Joh.* 14. 20. *I am in my father.* The Father is in Christ by way of direction, support and influence; and Christ in the Father by way of observance, obedience and dependency. As the World was in Christ as in their surety and head, satisfying God; so God is in Christ, as in his Ambassador, making peace with the world. All things that Christ acted and managed in this work, are to be referred to God as the prime Author.

The World.] * The World properly signifies the frame of Heaven and Earth, and all Creatures therein joyned together by an exact harmony, order, and dependance upon one another; But in the Scripture is chiefly understood of Mankind, the top of the lower World, and end of its Creation. 'Tis frequent in all Writers to put the place for the Inhabitants. And it is taken for the most part for the corrupted World, the World fallen under sin and wrath, and opposing God, *Joh.* 1. 10. *The World* knew him not. And when God takes some out of the World, he calls them not by the name of the World, but his Church. And those that he brings out of this sinful condition, he is said to bring *out of the world*, and to choose *out of the* * *world*. The World is fundamentally reconcil'd, there being a foundation laid for the World to be at Peace with God, if they accept of the termes upon which this amity is to be obtain'd. Or all Ages of the World, those before the coming of Christ in the Flesh as well as those after, 1 *Joh.* 2. 2.

*Daille Sermon sur. 3. Jean 16.

*Joh. 15. 19 Joh. 17. 6.

Reconciling.] The greatest controversie lyes in this word, whether by it be meant Gods Reconciliation to us or our laying down our Enmity against God. *Socinus* and his followers say, God was not angry with man, He was Reconcil'd before. But that this place is meant of affection towards God, because it is said, *We are reconciled to God*, and not God to us.

But learned men have clear'd this. The * *phrase* in *Heathen* Authors of *mens being reconcil'd to their Gods*, is always understood for appeasing the anger of their Gods, and escaping those dreadful Judgments either actually inflicted or certainly threatened from heaven. By Reconciliation of us to God in this place cannot be meant our Conversion, or any act of ours.

*Grotius de satisf. cap. 7. pag. 143. 146. Owen against Biddle cap. 29.

1. *Because* the Reconciliation here spoken of was the *Matter* of the *Apostles* Discourses ad Sermons, and *the great argument they used to convert the world to God.* If then that sence were true, it would be an impertinent argument, unworthy of those that Christ call'd out to be the first Messengers and Heralds of this Redemption, the sense of their Discourse would run thus; God hath already converted you, therefore be converted to him; as it is nonsence to exhort a man to do that very act which he hath already done.

2. This Reconciliation doth *formally consist in the non-imputation of sin to men*; Now this is Gods Act, not the Creatures: *Not imputing sin* and *forgiving sin* are the same * thing: Therefore the Reconciliation it self is an Act of God. If God were to be brought into our favour as a person offending, we should be said rather not to impute Gods supposed offences to him, and not to charge him with that which was the ground of our Hatred of him.

* Rom. 4. 7, 8.

The *Apostle* tells us that God doth not impute the Trespasses of the World to them Emphatically, as * *Grotius* observes, but he doth to another whom he had made sin for them, *ver.* 21. *for he hath made him to be sin for us, who knew no sin.* And the *Apostles* were sent about the World to testify this Benefit, that men might give credit to God and turn to him.

*Grotius de satisf. cap. 7. pag. 146.

And upon the Declaration of this Doctrine, That God had in Christ laid aside his anger for their sins, and having punished another for them, would not punish them if they embraced by Faith what was proposed to them. They besought men that they would lay aside their Enmity against God, as he declared himself willing to lay aside his Enmity against them, and had testified this by sending his own Son to bear their punishment.

There is a like place with this, *Rom.* 5. 6, 10. *If when we were enemies, we were reconcil'd to God by the death of his Son; much more being reconcil'd, we shall be saved by his life.* If Christ dyed for Sinners to make an atonement for them, it was then to procure Gods well-pleasedness with them, because they had offended him. But if he dyed to bring God in favour with us, then his death was an atonement for God, and to expiate Gods offences, who never was, nor can be guilty of any towards his creature.

* But it is evident the Reconciliation there mentioned as well as in the *Text*, was antecedent to Conversion, and therefore is not the same with the Conversion of the Creature.

*Grotius de satisf. cap. 7. pag. 143. &c.

1. *Because* otherwise the *Apostles* Argument would have little validity in it, for it proceeds *a majori, much more* being reconcil'd by his death we shall be saved. If God were so infinitely kind to us, as to turn away his anger from us by the death of his Son, when we were yet enemies, how much more tender will he be of us, since he hath taken us into favour, and we are actually converted to him?

2. The *effect* of this Reconciliation is a saving from wrath by the blood of Christ, *ver.* 9. *Much more being justified by his blood we shall be saved from wrath through him.* Therefore this Reconciliation must be by appeasing that wrath under which we should otherwise have fallen.

And the effect of it is to have peace with God, *v.* 1. *we have*

have peace with God; whereas if it were meant of Gods being brought into our favour, it should have been said *God hath peace with us*, And that *God hath access to us*.

3. *Justification is the effect and consequent* of this reconciliation. And this *Crellius* confesseth, * *Justificatio est effectus reconciliationis*. But this is the *Act* of God.

*Respon. ad Grot. de satisf. cap. 7. pag. 391.

4. Reconciliation is here attributed to the *Death of Christ*, as a distinct cause from that of Conversion, *Rom.* 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son*, that is the *reconciliatio impetrata*, which in the second expression of our actual or applied reconciliation is ascrib'd to the Life of Christ or Intercession; That being the *end* for which he lives in Heaven, *Heb.* 7. 25.

*Rom. 4. 5. Rom. 8. 33.

5. We are said to *receive the* *atonement*, which is the same with *receiving forgiveness of sins*, *Act.* 10. 43. But to receive Conversion is a phrase not at all used in Scripture. When a man turns to the East, no man saith he receives turning to the East. Besides if it were meant of bringing God into our favour, it were more proper to say God receiv'd the atonement, and not we.

*Ro. 5. 11.

6. * If by Reconciliation were meant our *bending our hearts to love God*, there could not be any sufficient reason rendred, why the Sanctification of the Heart should be laid down by the *Apostle*, as the *end* of this Reconciliation, as it is *Col.* 1. 22. *Yet now hath he reconcil'd in the body of his flesh through death to present you holy and unreproveable in his sight*. For nothing can be both *medium* and *finis sui ipsius*, its own end and means too.

* Camero *Praelect. pag.* 142. *Col.* 2.

By Reconciliation is meant the *whole work of Redemption*. The *Scripture* hath various terms for our recovery by Christ, which all amount to one thing; But imply the variety of our misery by sin, and the full proportion of the remedy to all our capacities in that Misery. Our fall put us under various relations, our *Saviour* hath cut those knots, and tyed new ones of a contrary nature. 'Tis called *Reconciliation* as it respects us as enemies, *Salvation* as it respects us in a state of damnation, *Propitiation* as we are guilty, *Redemption* as Captives and bound over to punishment. Reconciliation, Justification and Adoption differ thus; In Reconciliation God is considered as the *Supream Lord* and the injur'd party, and man is consider'd as an enemy that hath wrong'd him; In Justification God is consider'd as a *Judge*, and man as guilty; In Adoption God is considered as a *Father*, and man as an Alien. Reconciliation makes us Friends, Justification makes us Righteous, Adoption makes us Heirs!

This Verse then represents to us the Doctrine of Redemption under the term of Reconciliation. In it we have.

I. *The principal Author and Spring of this Reconciliation*, God.

II. *The immediate efficient* or *the meritorious Cause of it*, *Christ*.

III. *The Subjects*, *God and the World*, *the World to himself*.

IV. *The Form of this Reconciliation*, Or *the fruit of it*. *Not imputing their trespasses unto them*, Not charging them with their crimes.

V. *The Instrumental Cause of Actual Reconcilement*, the Ministry of the Word.

The *Observations* we may take notice of are these.

First, *Reconciliation by Christ is the foundation of the Regeneration of Nature*, ver. 17, 18. *All things are become new, and all things are of God who hath reconcil'd us to himself by Jesus Christ*. The design of God was to reduce us to Happiness, which was not to be done without the satisfaction of his Justice. Christ by his Death satisfies that; in his life is a model of our sanctification: God is first the God of peace, before he be the God of sanctification, 1 Thes. 5. 23. *and the very God of peace sanctifie you wholly*. The destruction of the Enmity of our nature was founded upon the removing the Enmity in God: There had been no sanctification of our Natures, had there not been a redemption of our Persons; no more than for Devils, who remain unholy, because they remain unreconcil'd. Besides, since God hath been at peace with us he will sanctifie us, That the actual peace may be preserved by the weeding out the remainders of the enmity in our Natures. 'Tis as he is a God of Peace that he conquers any of our spiritual Enemies. He will never engage in the *bruising Satan under our feet*, till he be our reconciled God in Christ, *Rom.* 6. 20. *the God of peace shall bruise Satan under your feet*.

Secondly, *God doth not act principally as a Creator, but as a reconcilable God ever since the first promise*. All blessings flow from him as standing in that relation. All his providences in keeping up the world, the fruitful showers, the enjoyments of the sons of men in the world, are upon the account of the Mediator, wherein he hath declar'd himself a reconciling God. He acts towards the world as a reconciling God, towards Believers as reconciled. He is reconcilable as long as he is inviting and keeps men alive in a state of probation. But he is not reconciled but to those that accept of the way of reconciliation which he hath wrought in his Son, and according to the methods whereby he wrought it. The relation of a Creator cannot cease while there is any Creature; But if God should act towards the world only as Creator, the dissolution of the world had been long ago, because the law of the Creation had been transgress'd. But he acts as a *faithful* * *Creator*, as a Creator according to the promise of the Covenant which his faithfulness respects.

* 1 Pet. 4. 19.

Thirdly, And that which I only intend, is this,

Doct. *God is the great spring and author of our recovery*. Or *God was principally engaged in the whole undertaking and effect of our Redemption and Reconciliation by Christ*. God was the first mover in those acts whereby the first foundation stone was laid and the building rear'd. All was begun by his order, and managed by his direction and influence, 2 Cor. 5. 18. *All things are of God who hath reconcil'd*, *i. e.* all things are of God in this reconciling act. The whole Trinity is concern'd in it. Each person acts a distinct part; the glory of contriving is appropriated to the Father, as he that made the first motion, counselled Christ to undertake it, sent him in the fulness of time, and bruis'd him upon the Cross, making his soul an offering for sin. The glory of effecting it is ascrib'd to the second Person, both in the satisfactory part to the justice of God, and also in the victorious part the conquest of Satan: The glory of working, the conditions upon which it is to be enjoy'd, and the applying it, is attributed wholly to the Spirit. The story of the Creation seems to intimate some other work to be done in the World by God, besides that work of Creation which God the Father made at that time, *Gen.* 2. 2. *And on the seventh day God ended the work which he had made, and rested from all his work which he had made*, And ver. 3. and *rested from all the work which God created and made*; thrice repeated, He rested from that work which he had made, he made no more of that kind and nature. But a rest he could not find; he rested from it, but not in it, there was a work of a nobler strain behind to be made by him for his rest; he foresaw how soon he should be disturb'd by the entrance of sin; and though he rested from making any more creatures of that sort, yet he had works of grace to make afterwards more wonderful than those of nature. He had a further display to make of his gracious Perfections, which could not be decyphered on the face of that Creation: But a work there was remaining, wherein he intended to bring forth the glory of his Divine Excellency which yet lay hid. This is the highest

draught of Divine Wiſdom and Goodneſs; Therefore if the Father created all things wherein his Wiſdom and Goodneſs appears in a ſhadowy manner, drawn with fainter colours; he would have no leſs hand in this wherein his Wiſdom was to appear without a Vail, in its full Luſtre and eternally durable Colours, when this material world ſhall paſs away: *A mighty variety of* * *Wiſdom*, which delights the Creator and amazeth the Creature! He would no leſs have a hand in the ſecond creation of all things by Chriſt, than he had in the firſt, ſince a greater glory was to redound to him as reconciling, than as creating, by how much it is more excellent to give man an happy Being than to give man a bare Being. God is therefore ſaid to be the *head of* * *Chriſt*, as Chriſt is the head of man; as man was made to declare the glory of Chriſt, ſo is Chriſt formed to declare the glory of God; As all Influences the Members receive in point of Direction and Motion are from the head, ſo all the influences Chriſt had were from God, as the head directing and moving him; as the head counſels what the members act, ſo God counſels what Chriſt acts. God brings forth this Mediator as his Divine Image, and diffuſeth all his Perfections in and through him before the eyes of men, and thought it a work too worthy to be contriv'd by any but *himſelf*, and tranſacted by any but his *Son*. God only ſent him to make it, and called him back to himſelf, as ſoon as ever he had finiſhed it.

*Eph.3.10. πολυποικιλ@ σοφία.

*1Cor.11.3

We ſhall conſider,

1. *What Reconciliation is, and wherein the nature of it conſiſts.*
2. *That God the father is and muſt be the prime cauſe of this.*
3. *Wherein the agency of the father appears and by what acts 'tis manifeſted in this tranſaction.*
4. *The Uſe.* Firſt, *What Reconciliation is.*

1. *Reconciliation implies that there was a former friendſhip.* There were once good Termes between God and Man; there was a time wherein they lovingly met and convers'd together: Man loved God and was beloved by him, till he left his firſt love and broke out into rebellion againſt him. God pronounc'd all his Creatures good, and man at the laſt *very good* with an *Emphaſis*. A God of Infinite Goodneſs could not hate his Creature which was an extract of his own Image: Man had the law of God engraven upon his heart, and therefore could not in that ſtate hate God, while he was guided by that law of Righteouſneſs and exact goodneſs in himſelf. Thus was Man Gods Favourite above all Creatures of the lower World, ſtyled his * *Son*: But how quickly did he prove a Paracide, and a quarrel was commenc'd between God and him? Now Reconciliation is piecing up of a broken amity, and a reglutination of thoſe affections which were disjoyn'd. And the miracle of this Reconciliation made by God in Chriſt excels the former friendſhip; that might be broken off, as we find by woful experience it was. This as to ſome acts and fruits may be interrupted, not aboliſht; as the beams of the Sun may be clouded, but the influence of the Sun cannot be Ecclips'd. Then God and man were not ſo cloſely united but they might be parted. Now God and the Believer are ſo affectionately knit that they cannot be ſeparated.

* Luke. 3. 38.

2. *Reconciliation implies an Enmity and Hatred, or at leaſt a Diſguſt on one, or both ſides. Adam* was created in a ſtate of Gods favour, but not long after his Creation he Apoſtatiz'd to Corruption; By his creation a Child of Gods love, by his corruption a Child of Gods wrath: While he ſtood he was the poſſeſſor of Paradiſe and Heir of Heaven, when he fell God ſeals a leaſe of Ejectment, and man becomes an Heir of Hell; he turns Rebel and joynes with *Satan*, Gods greateſt Enemy; God took the forfeiture of his poſſeſſion, turns him out of houſe and home, and hinders his re-entrance by a *flamed ſword* turning every way to keep his fingers off from the tree of life, or hope of felicity upon the former ſcore. Man invaded Gods right of Soveraignty, and God of a Soveraign Father becomes a puniſhing Judge. Man falls into ſin and wrath falls upon man, ſin ſeparated between God and him, and unſheath'd the flaming Sword. Thus are heaven and earth at variance. The hatred is mutual; God hates men not as his Creatures, but ſinners; Man hates God, not as God, but as Soveraign and Judge: Man turn'd off God from being his Lord, and God turn'd off man from being his favourite: Man vents his Serpentine poyſon againſt God, God pours out his wrathful anger on man. On mans part this Enmity is by ſin, on the part of God (1) From *the righteouſneſs of his nature* ſince he *cannot behold iniquity* without * indignation. As he cannot but love Goodneſs, ſo he cannot but *hate* * *iniquity*, He *hates and abhors all the workers of iniquity*. He hates the ſins of his Saints though not their perſons; He hates the perſons of wicked men, not primarily, but for their ſin. (2) From the righteouſneſs of his law made againſt ſin, whereby he cannot but according to his veracity puniſh it. His curſes muſt be executed, his law vindicated, and his Juſtice ſatisfied; Truth and Fidelity to his Law, his Nature, his Juſtice engageth him. Since there is nothing of the Life of God in us naturally, there can be nothing of the Love of God to us; for what affection can the Deity have to brutiſhneſs? and infinite purity to lothſomeneſs? Now there having been ſuch an Enmity, man is properly ſaid to be reconcil'd; good Angels cannot properly be ſaid to be reconcil'd, becauſe there was no difference between God and them. 'Tis a Queſtion, becauſe Believers are ſaid to be reconcil'd, and Reconciliation implying a former Hatred, *Whether God hated Believers before their Converſion?* In Anſwer to this.

*Gen.3.ult.

*Hab.1.13.

*Pſal.5.5,6.

1. *To ſay God hated them fully before, and loves them now, would argue a mutability in God.* Which the * *Apoſtle* excludes, *He is the father of lights, who* is ſo far from having any real change, that he hath not *a ſhadow* of it. If he did not love his Elect before Chriſt died for them, and loves them afterwards, then there is a change in his will; for to love them is nothing elſe but to will Eternal Life to them, and for God to hate any is not to will Eternal Life to be their inheritance. If God did ſo hate his Elect before Chriſt's Death as to will that they ſhould not inherit Eternal Life at all, and after Chriſts Death did will that they ſhould, his will would then be inconſiſtent and changeable. If God choſe them from Eternity, he loved them from Eternity; *If he choſe them in Chriſt as their* * *head*, he loved them in Chriſt as there head; he could not chooſe them to eternal life in thoſe methods without loving them, as he loved Chriſt the head before he dyed for thoſe that were to be his members, ſo he loved thoſe that were to be his members before they were actually ingrafted in him. As he loved Chriſt as *Mediator* before he was actually ſacrificed, ſo he loved his choſen ones before they were actually reconcil'd. When Chriſt came to reconcile, he came to do Gods will, and when any Soul is actually reconcil'd it is not a change in Gods Will, but the performance of Gods eternal Will.

*Jam.1.17.

*Eph.1.4.

2. *There is a change in the Creature,* But that doth not imply a change in God. 'Tis not a new Will in God, but a new ſtate in the Creature. The Creation adds no new relation or accident, but a change and effect in the creature. And as the Schools generally determine, 'Tis one thing *mutare voluntatem*, another thing *velle mutationem*; as a Maſter commands a Servant this work one day, another work another day; the Maſter changeth not his will, but wills a change in his work: Or as ſome illuſtrate it, as a Phyſitian preſcribes his Patient one ſort of Phyſick one day and another kind of Phyſick the next; the Phyſitian doth not

not change his will, but will a change. As a man hath a mind to adopt a poor Child to be his ſon, affection is the ground of this reſolution. But he lets him for a while run about in rags, and ſeems to take no notice of his miſery; yet at length takes him and cloaths him, and adopts him: There is a change in the ſtate of this child, but not in the affection, the original of it. There was a change in the Prodigal when he return'd, but not in the Father when he embrac'd him; *my ſon which was loſt is found, it was a new* finding of the ſon, but not a new affection in the father.

Well, but how may God be ſaid to *love* or *hate* believers before their actual Reconciliation ſince he is the author of it?

1. *God loves them with a love of purpoſe.* God loves them with a love of purpoſe or Election, but till Grace be wrought, not with a love of acceptation; we are within the love of his purpoſe as we are deſign'd to be the Servants of Chriſt, not within the love of his acceptation till we are actually the Servants of Chriſt, *Rom.* 14. 18. *ſerveth Chriſt and is acceptable to God.* They are alienated from God, while in a ſtate of nature, and not accepted by God, till in a ſtate of grace. There is in God a love of *good will*, and a love of *delight*: *Amor benevolentiæ, ſeu εὐδοκίας, Amor complacentiæ ſeu, ἀρεσκίας.* The love of good will, is love in the Root; the love of delight, is love in the Flower. The love of good will looks upon us afar off, the love of delight inns it ſelf in us, draws near to us. By peace with God we have acceſs to God, by his love of delight he hath acceſs to us. God wills well to them before grace, but is not well pleaſed with them till grace. Chriſt is the effect of his love of benevolence and compaſſion to relieve us, which *love* order'd Chriſt as the means, *Joh.* 3. 16. but Chriſt is the cauſe of that love of friendſhip wherewith God loves us. A King hath a kindneſs for a Priſoner in his boults, and ſends ſome to cloath him: but he hath no delight in him to think him fit for his embraces, till he be deliver'd both from his fetters and his filthineſs. An elect perſon is not ſimply beloved before his actual Reconciliation, becauſe he hath no gracious quality which may be the object of that love. Neither is he ſimply hated, for if ſo, how could he have any gracious habits infuſed into him, whereby he may be made the object of delight? It cannot be denied but that God intends to beſtow ſupernatural gifts upon thoſe he hath choſen, elſe wherein doth his love conſiſt? and it cannot be conceiv'd how a ſimple hatred can conſiſt with ſuch an intention. He loves them to make them his friends, and after reconciliation he loves them as his friends. 'Tis love in God to make an object for his love. God loves an object qualified with grace, therefore to qualifie an *object* ſo as to make it lovely, argues love in God to that object he ſo qualifies; Love in intention before the qualification. Hatred could never be the foundation and cauſe of that qualification; yea, the gift of Chriſt, which is the effect, doth ſuppoſe the love of God, which is the cauſe. God indeed was angry with all Mankind, but it was an anger mixed with love; he was angry, but yet willing to be appeas'd; a pregnant example of this, which may give us an underſtanding of it, we have from the mouth of God himſelf; * *My wrath is kindled againſt thee* (ſpeaking to *Eliphaz*) *and againſt thy two friends, therefore take unto you now ſeven bullocks, and ſeven Rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering.* There is a cloud upon God's Face, but his Mercy as the *Sun*, peeps out behind the Cloud; as he acquaints them with his anger, ſo he ſhews them the way to pacify it. Though his wrath was kindled yet he is not ſo ready to enflame it, as he is to have it quench'd by the means he preſcribes them, wherein *Job* was a type of Chriſt, whoſe ſacrifice God only accepts as well as appoints. There is no love of complacency either in the perſons or ſervices of any, but as conſider'd in Chriſt, the Reconciler, ſatisfying the Juſtice of God. When an Elect Perſon is engrafted in Chriſt, that love which was bubbling in the fountain from eternity, flows out in the ſtreams.

Job. 42, 7, 8.

2. *God doth hate his elect in ſome ſenſe before their actual reconciliation.* God was placable before Chriſt; appeas'd by Chriſt. But till there be ſuch Conditions which God hath appointed in the creature, he hath no intereſt in this reconciliation of God; and whatſoever perſon he be, in whom the condition is not found, he remains under the wrath of God, and therefore is in ſome ſenſe under God's Hatred.

(1.) *God doth not hate their perſons, nor any natural or moral good in them:* Nor indeed the perſon of any Creature, for as perſons they are his own work; the Creation was good in God's eye at the firſt framing, and whatſoever of goodneſs remains, is ſtill effected by an unchangeable Beeing; for infinite and unbounded goodneſs cannot hate that which is good either naturally or morally. Chriſt loved that morality he ſaw in the young man. God loves their moral qualities, and they are the common gifts of his Spirit, and qualities wherewith he hath endowed them; as their primitive natures were good, ſo what approaches neareſt to that nature, hath ſome tincture of goodneſs, and therefore hath ſome amiableneſs in the eye of God. But he took no pleaſure in them, neither in their perſons nor ſervices as acceptable to him without the Son of his love.

(2.) *God hates their ſins.* Sin is always odious to God, let the Perſon be what it will: God never hated, nor ever could, the Perſon of Chriſt, yet he hated and teſtified in the higheſt meaſure his hatred of thoſe iniquities he ſtood charged with as our Surety. The Father could not but hate the practices of a Prodigal though he loved his Perſon. God loves nothing but himſelf, and other things as they are like himſelf, and in order to himſelf; therefore God muſt needs hate whatſoever is contrary to his immaculate purity and different from his Image. He hates the ſins of Believers, though pardon'd and mortified; though his Mercy pardons them, his Holineſs can never love them; though the Puniſhment be remov'd from the Perſon, yet the Nature and ſinfulneſs is not taken from the Sin. Much more doth God hate the ſins of his unconverted Elect, which are neither pardon'd nor mortified: if he hates ſin in its weakneſs, much more in its ſtrength. He hates their ſins *objectively*, That is the object of, and the only object of his hatred; their perſons *terminative*, as the effects of his wrath to terminate in their perſons. Though ſin is the object of God's hatred, as being a contrariety to his holy Law, yet it is not the object of his wrath, but the perſon ſinning; Actions are not immediately puniſh'd, neither can, but the Perſons ſo acting. In that reſpect God may be ſaid to hate the Perſons of Men, and of his Elect before Converſion, as the effects of his wrath do terminate in them.

(3.) *God hates their ſtate.* Though God loves Morality in Men, yet that doth not include the Acceptation of their Perſons, or of their Moral Acts, or any love to their ſtate; though Chriſt loved the young Mans Morality, yet he could not love his State, ſince it was at ſome diſtance from the Kingdom of Heaven, though not ſo great a diſtance as others were from it. The Elect before their Converſion are in a ſtate of Enmity, a ſtate of Darkneſs, a ſtate of Ignorance, and a ſtate of Slavery, and that ſtate is odious to God, and makes them uncapable, while in that ſtate, to *inherit the Kingdom of God*, 1 *Cor.* 6. 9, 10, 11. *Such were ſome of you*, ſuch ſinners and in ſuch a ſtate of ſin that could not *inherit the Kingdom of God.* A man that hath a love to a beggarly Child, and doth intend to adopt him, he loves his

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Perſons but hates his preſent ſtate of Naſtineſs and Beggary; and when he doth actually Adopt him, changeth his ſtate, his relation, and diveſts him of his Filthineſs. The ſtate of the Elect before Actual Reconciliation is odious, becauſe it is a ſtate of Alienation from God; whatſoever grows up from the root of the *Old Adam*, cannot be delightful to him.

(4.) *God hates them as to the with-holding the effects of his love.* We call the Effects of Gods Grace, *Grace*; and the Effects of Gods Wrath, *Wrath*. So God may be ſaid to hate an Elect Perſon before his Converſion, becauſe being in that ſtate a Child of Wrath, the Wrath of God abides on him, and the curſes of the law are in force againſt him. As God is ſaid to Repent, when he with-holds thoſe judgments and effects of his Anger which he had Threatned againſt a Nation; ſo God may be ſaid to be angry, and to hate, when he pours out Vials of Wrath, and alſo when he withholds the fruits and proper effects of Love.

3. Propoſition as a *Caution. Though God be the prime Author of this Reconciliation, yet no man is actually reconciled to God, till he doth comply with thoſe Conditions whereupon God offers it. God was* in Chriſt when he was *Reconciling the World*, we muſt be *in Chriſt* if we be *Reconciled to God*; He in a way of Direction, we in a way of Dependency. Till a man doth believe, though God hath been Reconciling the World in Chriſt, yet he is not under the actual peace with God, though under the Offers of this Peace. *The wrath of God abides on him*, as well as the offers of Peace are propoſed to him: otherwiſe what need had the *Apoſtle* to beſeech men to be Reconcil'd to God, upon the account that he was in Chriſt Reconciling the World to himſelf, if there were not ſomething to be done by us in order to it, *ver.* 20. *We pray you in Chriſt ſtead be ye reconcil'd to God?* To what purpoſe ſhould we be exhorted to lay down our Arms, diſcard our Enmity, offer up our Weapons, if nothing were to be done on our parts. 'Tis true, God is in Chriſt *reconciling the world, not imputing their treſpaſſes unto them.* But to whom? to all the World without any diſtinction? though the offers are made to all, yet while men accept not of them, ſin will be imputed to the unbelieving World; ſhall we think God will recede from his anger till we recede from our ſins? what Rebels can be ſaid to be reconcil'd to their Prince, till they obſerve the Conditions in this Proclamation? Chriſt cannot preſent men Friends, till by Faith they are united to him; for though there be an Accompliſhment of the general Reconciliation in the Death of Chriſt, yet there is no benefit accruing to us till full Union by Faith. Much leſs can man be ſaid to be reconcil'd from Eternity; * Col. 1. 21. the *Apoſtle* cuts off that * Conceit, *Yet now hath he reconcil'd: Now*, not before; if it were from Eternity, the *Coloſſians* were never Enemies to God: If always reconciled, the *Apoſtle* ſpeaks a Falſehood; for to be Enemies and Friends at the ſame time, implies a contradiction; to be reconcil'd from Eternity, and yet but now, are inconſiſtent. Alas we come into the World with the badge of Gods wrath upon us, and our backs turn'd upon God, the firſt thing we do is to kick againſt him. Reconciliation in the decree is from Eternity; but we cannot more properly be ſaid to be reconcil'd from Eternity becauſe of that, then to be created, and born from Eternity, becauſe decreed to come upon the Stage of the World in time. Reconciliation in the purchaſe is Temporary; we were reconcil'd Meritoriouſly at the time of Chriſts Death, but no more actually reconcil'd, than we can be ſaid to be born when *Adam* was created, becauſe we were in him as a Cauſe. Reconciliation particular and actual is temporary; we have then God appeas'd towards us, when we can by Faith lay hold upon his Son upon the Croſs, and with a hearty ſincere Faith plead the wounds made in Chriſts ſide, the ſorrows in his Soul as a propitiation for ſin, an atonement of Gods own appointment. 'Tis not Sin, but the Sinner is Reconcil'd. God will hold an Eternal Antipathy to Sin, as Sin doth to God; God will never be pacified towards Sin, tho he will towards the Sinner. He is in Chriſt reconciling the World, not Sin in the World, to himſelf; Let none therefore build falſe Conceits upon this Doctrine. We muſt diſtinguiſh between Reconciliation *deſign'd* by God, *obtain'd* by Chriſt, *offer'd* by the Goſpel, *receiv'd* by the Soul.

4. *This Reconciliation on Gods part in and by Chriſt, is very congruous for the honour of God and abſolutely neceſſary for us.*

[1.] *For the honour of God.*

(1.) *For the honour of his Wiſdom.* Had not a Mediator been appointed, Mankind had been deſtroyed at the beginning of his Sin: God had loſt the glory of his preſent Works, and his Wiſdom would ſeem to lye under a diſparagement in publiſhing a Reſt from his Works and pronouncing them *Good*, when the very ſame day (as ſome think) they ſhould be ſullied with an univerſal ſpot, and the choiceſt part of the lower Creation turn'd back upon God, and all the other Creatures employed to baſe and unworthy ends, below their Creation, and contrary to the honour of their Creator. Without the appointment of a Reconciler, the Honour of God in Creation had been impair'd, the Creation had been in vain. No Creatures could have attain'd the true end of their creation; ſince man whom they were deſign'd to ſerve, had Apoſtatized from the ſervice of his and their Creator, they could not be employ'd by him in that ſtate for the ſervice they were ultimately intended for.

(2.) *For the honour of his Truth and Juſtice.* Since God had decreed and enacted, that whoſoever ſinn'd ſhould Dye, God muſt either upon mans ſin deſtroy him to preſerve his Truth and Juſtice, or neglect his own Law, and turn it upſide down for the diſcovery of his Mercy. Theſe things were impoſſible to the Nature of God; He muſt be true to himſelf, juſt to his Law. If Juſtice then ſhould deſtroy, what way was there to diſcover his Mercy. If God ſhould reſtore man to his friendſhip, without any conſideration, where would be the Honour of his Juſtice, the firmneſs of his Truth in his Threatning? the Wiſdom of God finds a way for the Honour of both, whereby he preſerves the righteouſneſs of his Law, and the Counſel of his Mercy, not by changing the ſentence againſt Sin, but the Perſon; and laying that upon his Son as our Surety, which we by the rigour of the Law were to endure in our own Perſons, whereby Juſtice was ſatisfied with the puniſhment due to the Sinner, and Mercy was ſatisfied with the Merit due to our Saviour.

[2.] *Neceſſary for us.* Neceſſary, ſince all men had, breath'd in the Contagion of *Adam*, had his corrupt blood, and the poyſon of the old Serpent diffuſed in their Veins; and being thus Enemies to God, became ſubject to Wrath and the Eternal Malediction of the Law. Neceſſary at the very firſt Defection; had there not been an Advocate to interpoſe, we cannot conceive how, according to the Methods of the eſtabliſh'd Law, God could have born one moment with the World; there was as much neceſſity for ſome extraordinary Remedy againſt the biting of the old Serpent, as againſt the bitings of the fiery ones in the Wilderneſs, which could not be cur'd by any natural means. They muſt have inevitably periſhed under their Venom, and man under his. If we come to God in our ſelves, what are we but as Criminals before a Judge, Stubble before Fire? God is infinitely good, *i. e.* infinitely contrary to Evil; and if to Evil, then to us, who think, ſpeak, act nothing but Evil. The Juſtice of God upon mans ſin, required that man ſhould endure an infinite puniſhment; and becauſe he could not endure a puniſhment *intenſly* infinite, by reaſon of the limitedneſs of his nature, as a finite Creature,

Creature, therefore he was to endure a punishment *extensively* Infinite in regard of duration, whereof he was capable by reason of the Immortality of his Soul. Since things stood thus, the fallen Creature could not be restor'd to Felicity, till some way were found out to restore the Amity, with a full satisfaction to both, that God might, without any dishonour to himself and his Law, rejoyce in his Creature; that the Creature might, with a firm security, rejoyce again in God. *The* * *Will of God* is an Evidence of the Necessity of it: Why did God ordain it, if it had not been necessary? The Natural Inclination and Will of Christ, as Man, was contrary to it; for he in the Flesh desir'd this Cup might pass from him. How then should the Infinite Wisdom of God, the Infinite Affection to his Son, put him upon that which was so Ignominious; and the Infinite Wisdom of the Son consent to such an event without an apparent necessity?

* Daille Sermon sur resurrec. pag. 226.

II. Second Thing. *That God the Father must needs be, and is, the Author of this Reconciliation.*

1. *That God must needs be the Author of this work.* Reconciliation in all the parts and degrees of it, in all the model and frame of it, is his Act. The first Invention of this *way*, the first Proposition, the last Execution and Acceptation, owns him for the Author. To him we must needs owe the Contrivance, Declaration and Accomplishment. If God be the first Cause in all things, he is the first Cause in the highest of his works. Nothing comes to pass in Time, but what was decreed in Eternity. If any thing were done which he did not first *Know*, he were not infinitely Wise: If any thing were done which he did not first *Will*, positively or permissively, he were not Infinitely Supream and Powerful. All things are wrought by his *Counsel*, which is the act of his Understanding; all things are wrought by his *Will*, which is the Act of his * Soveraignity: By God in Scripture sometimes is meant the Father by way of Eminency, because he is the fountain of the * Deity *Blessed be the God and Father of our Lord Jesus Christ.*

* Eph. 1. 11.

* Eph. 1. 3.

[1.] *No Creature could be the Original Author of its work.*

(1.) *All Humane Nature could not first invent it.* The whole Wisdom of *Moses* and the *Jewish* Nation in the Wilderness, could not find a remedy against the Bitings of the fiery Serpents, which indeed were so Venemous that they were absolutely Mortal. And if they were the *Prestores*, as the *Greeks* call them, which word signifies the same that the *Hebrew* doth, *burning Serpents*, no remedy was found against their Venom for many Ages after: In the time of the *Romans* * flourishing, the Poyson suddenly enflamed the bloud, puft up the skin, disfigur'd the countenance, depriv'd them of the shape of men, with the benefit of Life: An exact representation of the misery of Man by the Fall. No remedy could be found in Nature against this evil in the Figure, no more can any against the Evil represented by it: neither the languishing Law of Nature, nor the sickly Philosophy of the *Heathens* could ever find a Cure. The Reconciliation of God to man was too stupendious a work, for the joint Wit and Wisdom of Man to arrive at. Man was so plung'd in the sink of laps'd Nature, that he knew not how to desire it: So amiable were his Dreams of happiness in his Rebellion, that he had no mind to cherish any thoughts of it. He was so furious in his unjust war against God, that he had no will to accept of any such Motion. The World was filled with all unrighteousness, and Men were *haters of* * *God*. By all their Wisdom they *knew him not*, 1 *Cor.* 1. 21. No Mind to know God, no Will to be at Peace with him. Had the wisdom of the World been sensible of their deplorable Condition, could it have contrived a way for the glorifying his Mercy without invading the rights of his Justice, they might have dreamt of a pardon from his Mercy as the supream Governour; But how would the contentment of his Justice as eminent a Perfection in God as that of his Mercy, and the stability of his Truth in his threatning have insuperably puzled them? the difficulty lay not upon the point of Mercy, every days Sun, and every seasonable shower, were rich discoveries of this: But there was no direction in the other Case, to be read in the whole Manuscript of Nature. The Heavens declare the glory of God as Creator, not as Reconciler; they discovered his Glory, not any way of entrance into it. Had they had thoughts of accomplishing it by a Surety between God and them, where could they have pitched upon one worthy of Gods Acceptance? If they could have found out, and propos'd, what tye was there upon God to accept any other offer for the Offenders, but to exact it of their own Persons? What man could have thought of such an extensive love, as the Reconciliation not of one or two particular Men, but of the World, by so strange a means as the Death of Gods own Son? We read indeed of some one or two of the *Heathen Philosophers*, that declar'd an impossibility of the Worlds Reformation without Gods taking Flesh, but none imagin'd any thing of the Death of the Son of God; No not the *Jews*, but here and there one of their *Rabbies* long before his Coming. Oh the immense grace of God! to discover that to us in his Gospel, which all the Wisdom of fallen nature might have fruitlesly studied to Eternity! As no man can frame an Universal Law, accommodated to the several states and tempers of all the Men in the World, and to those Notions of fit and just in the Minds of Men, but God, who knows what he hath Engraven upon Mens Minds; so none but God can know how to find a way of Redemption, that may answer the gloty of all his Attributes, and the pressing urgency of Mens Necessities.

* Lucans *Pharsal. lib.* 9.

* Rom. 1. 29, 30.

(2.) *But might not the unblemisht wisdom of Angels, out of pity to Mankind, have found out a way of Reconcilement?* They knew much more of God, than Man; they knew the wonders of his Goodness, yet had seen many of their own order drop into Hell under his Wrath. They might know that the Devils, a stronger Nature, could not satisfie God for their offence; much less Man, the weaker Nature. They would never have stood gazing upon it with Astonishment, when it was reveal'd, had it been so obvious to their clear and comprehensive Reasons: The greatest Learning they have in it, is *by the Church*, Eph. 3. 10. *To the intent that now, unto the Principalties and Powers in Heavenly Places, might be made known, by the Church, the manifold wisdom of God? Objectively*, not *efficienter*. It was a Mystery hid in God, and only in him: Not an Angel seems to have had any thoughts of it, till the Revelation of it was made to the Church. *Now*, not before; all the Angels in Heaven were ignorant of it, and probably understood not the meaning of the first Promise in *Paradise*, till the coming of Christ in the Flesh: Yea, after the Revelation, those intelligent Spirits have not a perfect Knowledge of the whole Scope of the Gospel-state; for they *desire to look into* those * things; they could never be inventers of, or consulters in, that which they did not understand. Well then, *Angels* and *Men* may admire it when reveal'd, but not before imagine it; they may Applaud it, but never Contrive it. Which of them could presume to nourish such a thought, that the Father should call out his Eternal Son, to be a temporary Sufferer, to Vail his Divinity with the rags of an afflicted Humanity? what then was impossible to the approv'd Wisdom of Men and Angels, must only be ascribed to the Wisdom and Grace of God.

* 1 Pet. 1. 12

[2.] *God the Father* must needs be the Principal in this business.

(1.) *The*

(1.) *The order of the Trinity requires it.* There is an order in the *Operation*, as well as the *Subſtance* of the *Three* Perſons. As the Son is from the Father in order of Subſtance, ſo the Actions of the Son are from the Father in order of Motion and Direction. The Son is ſent by the Father, not only as Man, but as God; for the Spirit that hath only a Divine Nature, is ſaid to be ſent by the Father and the Son. The Perſons are all
*Phil. 2. 6. equal, *Chriſt *thought it not robbery to be equal with God*; yet one operation is appropriated to the Father, another to the Son, another to the Holy Ghoſt, in regard of Order; and the Father as he is the fountain of the Deity, is the fountain of all Divine Operation; as the Sun is the fountain of its Beams, ſo it is the fountain of all the operation of its beams. All things are of the Father by the Son. *He created all things by Jeſus*
*Eph. 3. 9. * *Chriſt*, He reconcil'd us unto himſelf *by* **Chriſt*: All
* 2 Cor. 5. 18 things of the Father as the Fountain, by the Son as the *Medium*. There is a propriety of *Order* in the Divine Paternity upon the account of Generation; and this Order is obſerved in the Divine Inſtitutions;
* Mat. 28. 19. *Baptiſm* is firſt in the Name *of the Father*, then *of the Son*, then *of the Holy Ghoſt*. Now it is moſt congruous, that as the Father was the Original of our Saviour's Perſon, ſo he ſhould be of this Office; as he was God of his ſubſtance, ſo he ſhould be Mediator of his Will; the Father firſt ſets the Copy, after
* Joh. 5. 19. which the Son writes. *The * Son can do nothing of himſelf, but what he ſees the Father do, for what things ſo ever he doth, thoſe alſo doth the Son likewiſe.* All operations begin firſt from the Father. This place the Ancient Fathers underſtood of Chriſt as the *ſecond Perſon*, not as *Mediator*. If the firſt motion came from Chriſt, the Order of working in the Trinity would be inverted; the Father would then do what he ſees the Son do, the Son would be the Director, the Preceder, and the Father the follower: The Son would go before in propoſal, and the Father follow after in conſent. God would not then be the God of Order in Heaven. Beſides, the love of the Father would not then be the principal Cauſe of our Redemption, upon which the Scripture every where placeth it, but the Love of the Son. Nay, if the Authority of conſtituting the Mediator were not in the Father by way of *Order*, there could be little or no Teſtimony of his love ſince the Fall of Man. To imagine therefore any other Root of our Redemption, is to contradict the *Order* in the Trinity. But this is agreeable to our Conceptions of things as far as we can apprehend ſuch Myſteries. The *Father* from himſelf, *Chriſt* from the Father, the *Spirit* from both; ſo the Father contrives this, and is pleas'd with it, as being the exacteſt Model of his Love, Wiſdom, and Juſtice, and the higheſt act of Love he could ſhew to his Son: The Son conſents to it, and is pleaſed with it, as being the higheſt act of Love he could ſhew to his Father, and to Men, in being their Reconciler; and to Angels in being their head. The Spirit is pleaſed with gifting him, as being the greateſt demonſtration of his power to gift Chriſt for ſo great a work,
*Iſa. 11. 2. therefore * the Spirit is ſaid to *reſt upon him*. Not only noting the continuance of the Spirit on him, but the ſatisfaction the Spirit ſhould have in this employment, as much in gifting Chriſt for it, as Chriſt in undertaking and managing the work.

[2.] *If the father were not principal in it, the undertaking a reconciliation could not of it ſelf be valid.*

(1.) *There had been an injury to the Father in undertaking it, without his full conſent at leaſt.* The Father is the principal party injur'd, and was therefore to be conſulted with in that which concern'd his own right. He is alſo the Governor of the World. 'Tis not convenient that a publick work ſhould be undertaken in a Nation without the conſent of the chief Magiſtrate, who may elſe make it fruſtrate. When Princes of equal Dignity are at war, none undertakes the compoſing of the quarrel, till both Princes accept of the Mediation. But here is the ſupream Lord of the World, and ungrateful Rebels at variance; the Chief Governour unjuſtly wronged. Now every man would judge it a preſumption for any to offer Terms of Peace to his Enemies, and undertake the ſatisfaction of himſelf without his own conſent in the Caſe.

(2.) *The Father could only by right appoint the Terms upon which, and the way whereby this Reconciliation ſhould be made.* The Father being the Law-maker could only diſpence with his Law, and judge what ſatisfaction was fit for the Vindication of it. The Law ran in that ſtrain, that the party ſinning ſhould die: Had the Letter of the Law been exacted, every man had been a ſtranger to Salvation; the right therefore of waving the Letter of the Law, while he maintain'd the Reaſon and ſubſtance of it, belonged to the Father. As the ſupream Governour too, he could only transfer the puniſhment from the offending party to another that was willing to ſtand under the penalty in his ſtead. Since Creation is appropriated to the Father, and ſin entred upon the World immediately after the Creation, it was God as a Creator was principally injur'd. The firſt ſin ſtruck more immediately at the *Father*, as Creator; Unbelief at the *ſecond Perſon*, the Redeemer; and a deſpightful contempt of Chriſt, after the Manifeſtation of him by the Spirit, and the motions preſſing upon men, is called the ſin againſt the *holy Ghoſt*. Chriſt intimates this, when he ſaith, *they have both hated me and my father, i. e.* me now, as well as my Father before. Now they ſhew a patticular hatred to me by Unbelief, as well as they have done to my father, formerly by Idolatry. The Father therefore only had the Right to appoint the way of Reconciliation, according to his good Pleaſure; ſince he was chiefly diſhonour'd, he is fitteſt to preſcribe the Method which he judges moſt convenient for the reſtitution of his honour; as all his attributes were wronged by ſin, ſo it was fit all his Attributes ſhould be glorified in Reconciliation of his Enemies: It was not fit that glory he is ſo jealous of, ſhould be intruſted in any hands, but by his own Will; and his preſcribing all the ways of Vindicating and illuſtrating it, and the glorifying of himſelf was his end in appointing Chriſt to this work; **thou art my ſervant, O Iſrael, in whom I will be glorified*; and the glory of God ſeems to be a name whereby Chriſt is called, **the glory of the Lord is riſen upon thee.* Since therefore a greater glory was his end in Redemption than barely in Creation, he had as much a right to be Principal in the Miracle of Reſtoration, as in that of Creation.
*Iſa. 49. 3.
*Iſa. 60. 1.

(3.) *The Father was not obliged, nor could be oblig'd by any, to entertain any thoughts of a Reconciliation.* He might without any prejudice to his goodneſs have demoliſht this defiled World, and by his power reared another wherein to ſhew forth the glory of his immenſe Perfections: he might have made good the Law upon the perſon of every ſinner; much leſs was he bound to accept of any ſurety; He might have exacted the ſatisfaction at the hands of the Criminal, before he would have been reconcil'd. Being *Soveraign*, it was at his Liberty whether he would be appeas'd or no towards Rebels. If he was willing to be appeas'd, he might have choſe whether he would have admitted of any ſurety to ſtand in their place. When *Reuben* offer'd *Jacob* his two Sons as a pledge for *Benjamin* **Jacob* was not bound to receive this offer, but at his Liberty whether he would take them or no. Nor was *Naboth* bound to part with his Vineyard for a better than his own upon *Ahab*'s * offer. No man is bound to part with his propriety in his Goods, or his right over his Priſoner; But if a price be agreed upon, he is then bound by the rules of commutative juſtice, to ſet the priſoner at liberty.
* Gen. 42. 37.
* Kings 21. 1, 3.

(4.) There-

(4.) Therefore *if the Son of God himſelf had been Incarnate, and Died for the World without the Father's Call and Miſſion, the Father was not oblig'd to accept it as the price of our Redemption.* For all things without a Call are of themſelves invalid, and depend only upon the Will of the Perſon to whom they are related for their Acceptation. God's Inſtitution confers Validity upon any thing. Could the Brazen Serpent ever have cur'd the Bitings of the fiery ones, had not God fixed it as a remedy?

Three things go to the Eſtabliſhing the Reconciliation.

(1) *The Dignity of the Perſon Reconciling.*

(2) *The Valuableneſs of the Satisfaction he offers.*

(3) *The Call of the Perſon injur'd*, or *the Acceptation of it.*

The *two firſt* makes the Merit ſufficient; the *third* only makes it Accepted. Had Chriſt endur'd all the Torments of the Croſs, the Acceptation of him for us might not have been, had not the Father's Conſtitution of him for that purpoſe preceded his Undertaking. Though the Death of Chriſt had an Intrinſick value, and therefore was in it ſelf Acceptable, yet the conſent of the Father only made it Accepted; he *made us* * *accepted* in Chriſt; therefore our Acceptation depends firſt upon the Acceptation of Chriſt. The ſtrength therefore of it in Scripture is put upon God's well-pleaſedneſs with him; *this is my beloved Son in whom I am well-pleaſed.* And upon God's call of * him. It was his *Will*, the *good pleaſure of his Will*, and *purpos'd in himſelf*; it roſe up in his own heart and mind. Though the ſatisfaction of Chriſt derives not its vertue of meriting from the grace of God, yet it derives its Acceptation from the grace of God. The grace of God, and the merit of Chriſt, relate to one another, as the Cauſe and the Effect; the Antecedent and the Conſequent. The merit of Chriſt is the Cauſe of our actual Favour with God, but the merit of Chriſt is not the firſt ſpring of it; for it is ſubordinate to the general grace of God, which orders it as a means of that Reconciliation which he purpoſed in himſelf. In *ſhort*, 'Tis like *this caſe*, when a man deſires the goods of another, and offers him as much as they are worth, and more; though what he offers hath an intrinſick Value to compenſate the Poſſeſſor for thoſe goods whether the Perſon accept of that offer or no, yet the Acceptation of it depends purely upon his will; and the ſum hath no validity to purchaſe what is deſired, without the Will of the preſent Poſſeſſor.

* Eph 1.6.

* Eph. 1.9.

(1.) *If the Father had been oblig'd to receive any ſatisfaction, it muſt be from the perſon offending.* No obligation can be conceiv'd incumbent upon him to receive it from a perſon wholly innocent, though it were of infinite value, becauſe none can transfer over the right of another, but he whoſe right it is.

(2.) *Had not the Father fully agreed to this, I do not ſee how Chriſt could have made a Compenſation by his Sufferings.* Had he aſſum'd a Body, and laid down that Body, and courted Death, had that been juſtifiable without a Call? the Humanity of Chriſt was a Creature, and therefore oblig'd by the Law of Nature, as Creatures are, to preſerve it ſelf. All men are bound to do ſo, unleſs God calls them to lay down their Lives, who is the Supream Lord of Life and Death. Suppoſe our Saviour might have laid down his Life, intentionally as a Compenſation for us, what could he have undergone in his humanity, but a Temporal Death? Was it not more we were to ſuffer? was not the wrath of God due to our ſouls? the ſoul was the chief offender, the ſoul then ought to be the principal ſufferer: If God therefore had not appointed Chriſt for thoſe Ends, the wrath of God could not have been inflicted upon the ſoul of Chriſt; for who ſhould have inflicted it? had it been juſt with God to have loaded a perſon with his wrath, who was innocent from any actual or imputed crime both in his own perſon, and transferr'd from others? His meer Bodily ſufferings could not have been a recompence for the ſin of the ſoul. The order of things fairly lyes thus; Man being unable to ſatisfie God for himſelf, nor any Creature being ſufficient to ſatisfie God for them; The Father calls the Son to take upon him the Humane Nature, and by ſatisfying his Juſtice for ſin, reſtore us to happineſs. The Father's Call, and his own voluntary conſent make him capable of having our ſins transferr'd upon him, and bearing them in his own body on the Tree. And Chriſt lays it upon the Commandment received from his Father, together with his own free * conſent; *I have power to lay down my Life, and I have power to take it again; this commandment have I receiv'd from my Father.* He had an Authority to lay down his Life, he had alſo a promiſe of Reſtoration of it by his Reſurrection. And to this End he had received, not only an Invitation, but a Command, which gave him full Authority to die, and a ground alſo to plead the Validity of it, for the ends deſign'd by it. Therefore had he not receiv'd ſuch a Command, he had had no Authority to lay down his Life; no more than *Abraham* had authority to ſacrifice *Iſaac* of his own head; neither could he have challeng'd any Acceptation of it for man at the hands of God.

* Joh. 10. 18.

(3.) *The Scripture doth ground the Merit of Chriſt upon the Grace of God.* 'Tis called the *Gift of God*, and *the Gift by Grace, which by Chriſt hath abounded to many:* * ſome bring this place to prove the abſolute efficiency of Chriſt's Merit, had he laid down his Life without the appointment of the Father; becauſe as the ſin of *Adam* had demerit enough to Condemn the World, ſo the Righteouſneſs of Chriſt had Merit enough to ſave the World. But the *queſtion* is, whence this merit did ariſe? It did riſe perſonally from Chriſt himſelf, and the Dignity of his Perſon; But as to the Acceptation from the Father, which the *Apoſtle* reſolves in this place, in telling us, 'Tis the *Grace* of God, and the *Gift* of God, becauſe if Chriſt's Death had a natural power of Merit without any precurſory agreement between the Father and the Son, it could not be ſaid then to be the Grace of God, for God could not but in a way of Juſtice accept it. There is a * *double Merit*, *Abſolute* and *Ex pacto*, or Covenanted Merit. *Abſolute*, when any good is done to a Perſon, which in the very Deed it ſelf, obligeth him for whoſe good it is done, to the Benefactor which doth it; as Generation and Education are the acts whereby Parents Merit of their Children. So that whether Children will or no, upon that very account that they are begotten, and brought up, they owe every thing to their Parents; ſo Creation being the work of God, the good of the Creature, for that very cauſe every Creature, eſpecially Rational, is oblig'd to God; and God by this Act, doth merit all Adoration, Obedience and Reſpect from his Creature. *Covenanted* Merit, is a work done which doth not in its own nature oblige, but by vertue of ſome preceding Compact and Agreement between the Perſon Meriting, and that Perſon of whom he doth Merit. As when a King propoſeth a Reward to thoſe that run a Race, let men run never ſo well, they have no right to demand a Reward, but upon ſuch a Declaration of the Prince, and ſuppoſing that Edict and Declaration, he that runs hath a right to the Reward promis'd and appointed by the King, but no right to a reward in general; the whole right doth riſe, not

* Rom 5. 15, 16, &c.

* Chamier *Tom. 3. Lib. 9. cap. 19. 5, 6, 7. 9, 10, 11.*

from the Race ſimply conſider'd, but as it reſpects the Declaration and Order of the Prince. If we ſpeak of a Covenant Merit, Chriſt did fully Merit at the hands of God Eternal Salvation, for he fully perform'd what was agreed upon: But if we ſpeak of abſolute Merit, neither Chriſt, nor any Creature could merit any thing at the hands of God, or render God oblig'd to them by a natural right; no more than any man that runs a Race can oblige a King by his ſwiftneſs. As the merit of Chriſt regards us, it is abſolute; for Chriſt by his very undertaking (ſuppoſing he had not had any agreement with the Father) to deliver us, and appeaſe the wrath of God againſt us, he had abſolutely merited of us all love and obſervance, yea though he had failed in it; but he had not merited of God any thing for us, by any undoubted right, but as it reſpects that agreement between the Father and the Son. *My* * *goodneſs extends not unto thee, but to the Saints which are in the Earth.* Chriſt did not add any thing to God, whereby he might abſolutely merit of him; but to the Saints he did, whereby they are for ever obliged to him. Chriſt did not merit any thing for us at the hands of God, but as *Mediator*; and to this office he was predeſtinated by God, and therefore he merited nothing but by that decree, what he did was from the office of Mediator or Prieſt; And becauſe he was ſo, therefore he merited. As when any Officers are appointed by the King, whatſoever they act by Vertue of their Office, has its foundation in, and force from the Royal Authority. His faithfulneſs whereby he merited, hath its validity from the appointment of him in his Offices by God; who was * *faithful to him that appointed him.* There had been no honour accruing to him, and conſequently nothing challeng'd by him, unleſs he had been *called of* * *God*; *No man takes this honour unto himſelf, but he that is called of God.* Chriſt himſelf owns the Father to be the foundation and ſtability of all the Salvation he wrought, *Pſal.* 89. 27. *He ſhall cry unto me, Thou art my Father, my God, and the rock of my Salvation; alſo I will make him my firſt-born higher than the Kings of the Earth.* This is taken from 2 *Sam.* 7. 14. and cited *Hebr.* 1. 5. as belonging to Chriſt, to prove his Dignity above the Angels. *The rock of my Salvation*, the ſtrength and foundation of the Salvation I have wrought for Men; or alluding to the Rock from whence the Waters flowed to the *Iſraelites* in the *Wilderneſs*; either way our Saviour owns his Father as the ſtability of it. *This* Salvation, *i.e.* not Perſonal, but Mediatory Salvation.

* Pſ. 16. 2.

* Heb. 3. 2.

* Heb. 5. 4.

[3.] As it could not have been valid, had not the Father been principal in it, ſo *it muſt needs be principally from him, becauſe it had not been for his honour that it ſhould principally have come from another hand.* * It was not expedient that we ſhould be redeem'd by any but God, both as to the *Medium* of our Redemption, and the grand Author and Contriver of it. As God created us for happineſs, ſo we by our own fault revolted from him: To be reſtor'd to that happineſs from whence we fell, is a greater good than ſimply to be created; becauſe 'tis more deplorable to lye under the intolerable vengeance of an infinite God, than to lye in the depth of nothing. Since therefore Man's happineſs doth conſiſt in a bleſſed Immortality, How much more would Man be obliged to him, who reſtores him to his loſt happineſs, than to him who created him in a ſtate wherein he might fall to imperfection and miſery? Being God hath given us life, if another ſhould bring us to a better life, without his intereſting himſelf in it; How much more of tender melting bowels would he diſcover, in conferring upon us that which is more magnificent? and we ſhould be indebted to him for the greater, to the former for the leſs. If it were ſo honourable a thing for his goodneſs to create us by himſelf, 'tis no leſs honourable to intereſt himſelf in our reſtoration. It had been no honour to him to have his work reſtor'd to beauty and perfection, by any other skill and directions rather than his own. 'Tis as much for the honour of the Father, to appoint a Head for the reſtoring the World, as he did a Head for the increaſe of it. By that one Man which he appointed, the root of Mankind, a blot came upon the World; it were not honourable for him to have another Head ſtand up, for re-inveſting Man in a nobler happineſs, without his appointment.

* *Vives de vent. Fidei lib.* 2. *cap.* 4. *pag.* 355.

Conſidering that in this work there is a diſcovery of the deareſt Love and profoundeſt Wiſdom, therefore the Father, the principal Perſon in the Deity, muſt needs be the principal Author and Director; otherwiſe the principal Glory of theſe Perfections would not belong to the principal perſon.

1. *Love.* If the firſt motion came not from him, it would repreſent him an hard Maſter, negligent of the good of his Creature, without Bowels, and only won by the importunities of his Son to have pity towards us. It would repreſent him only with Thunders, and the Son with Bowels; the greateſt Honour would redound to the Son, and the Son would deſerve more Honour than the Father; whereas the Honour upon the account of Mediation is equally due to both; *Joh.* 5. 23. *That all men ſhould honour the Son, even as they honour the Father.* The Father is to be honoured for the greatneſs of his Love, in committing his right of Judging to the Son; as the Son is to be honoured for undertaking, ſo the Father is ro be honoured for ſending him. *He that honours not the Son, honours not the Father which hath ſent him.* The ſending Chriſt is the ground of the Honour due to the Father in the work of Redemption. If the Father were not then the chief Author, the Honour of this love of Chriſt would not redound to him; it would not be *to the praiſe of the Glory of his Grace*; as *Epheſ.* 1. 6. but to the praiſe of the Glory of the Grace of the Son. Herein is the Love of the Father, that he was placable, deſirous to be at peace, orders his Son to procure it upon ſuch Honourable Terms for himſelf, and ſecure in the Iſſue for the Creature, that he might communicate his goodneſs through a Mediation to the polluted and rebellious World. The Love of the Father in this diſpenſation is as great in moving it, as the Love of Chriſt was in conſenting. *Abraham*'s willingneſs to ſacrifice his Son, was a Type of this. Chriſt's Death was prefigur'd in *Iſaac*, the Father's willingneſs repreſented in *Abraham*.

2. *Wiſdom.* As Goodneſs was the Motive of this Reconciliation, ſo Wiſdom was the Director: The Father would not be principal in the greateſt and higheſt notes of Wiſdom that ever ſounded in the Ears of Men: the higheſt act of Wiſdom would originally flow from the Son, not from the Father. In this buſineſs he is known to be the only wiſe God: which attribute *Paul* celebrates with an *Emphaſis*, * *Now unto the King Eternal, &c. the only wiſe God, be Honour and Glory for ever and ever*, after he had ſpoken of Salvation by Chriſt. No leſs than the Wiſdom of God could invent it; a puniſhment was due to lapſed Man, that Juſtice might not be defrauded: an infinite puniſhment the Creature could not bear, the Honour of God could not be fully vindicated in that way: Man juſtly ow'd a ſatisfaction, but could not pay it; nor without that ſatisfaction could be acquitted by Juſtice from the Obligation to an Eternal Curſe. What, but Infinite

* 1 Tim. 1. 17.

Wiſdom

Wiſdom could contrive a way for Man's Deliverance, whereby Juſtice might have the higheſt Right, and Mercy the greateſt Applauſe; that the enmity between God and the Creature might be totally demoliſht, never to break out again; the ſecurity of the Creature eſtabliſhed, never to be unravelled any more? The Wiſdom of God muſt then be the Arbitrator in this great Affair, to compoſe all ſeeming contradictions, and appoint means fully proportioned to the ends intended. His love would not leave the World to periſh, nor his Juſtice leave Sin without puniſhment: The one did not conſiſt with his merciful Goodneſs, nor the other with the Honour of his Law, and the immutability of his ſentence. There is a way therefore found in the treaſures of his Wiſdom to procure peace to the Sinner with Honour to himſelf; to reconcile the Sinner without impunity for the Sin; to ſatisfie both the crys of his Juſtice, and the yearnings of his Bowels: the one in the puniſhment of ſin in a ſurety, the other in pardoning ſin in our perſons. * *That God might be appeaſed, and that Man might have wherewith to appease him, there is given to the Humane Nature a new man, greater than a man, which might ſatisfie for man, and have that in himſelf which might exceed all the Debt Man owed to God.* This is ſuch a manifold Wiſdom which muſt ſpring from the Father, and to whom the Honour of it is due; as being *his eternal purpoſe which he purpoſed in Jeſus Chriſt our Lord* *. This being therefore the higheſt Act of Wiſdom, muſt originally ariſe from the Father, the principal Perſon in the Deity, the Fountain of all Decrees, and therefore of thoſe wherein the choiceſt Wiſdom of the Deity ſparkles. How could it be *the praiſe of the Glory of his Grace* *, if he had not concerned himſelf in the whole undertaking? 'tis hereby that Title of *the Father of Glory* belongs to him, as he is the *God of our Lord Jeſus Chriſt*, as Mediator *: herein ſhines the Glory of his Paternity.

* *Sabund.* Tit. 2. 2.

* Eph. 3. 10, 11.

* Eph. 1. 6.

* Eph. 1. 17.

2. *God the Father is the principal Author of this Reconciliation.*

(1.) *The particular ſtile God aſſumes in the New Teſtament manifeſts it.* A Title not known in the Old Teſtament, often in the *New* *. In the Old Teſtament he was called the God of *Iſrael*; and immediately before the diſcovery of Chriſt in the fleſh, *Zachary* bleſſes him under that Title. * *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people.* And God in a ſolemn manner entitles himſelf *the Lord God of their Fathers, the God of Abraham, the God of Iſaac, the God of Jacob.* This was to be his Name for ever, and his memorial to all Generations, * becauſe he was a God ſetling his Covenant with them, and promiſing the *Meſſiah* out of their Loyns; therefore when he was to deliver the *Iſraelites* from the *Ægyptian Bondage* according to his promiſe to *Abraham*, he entitles himſelf thus, that their Fathers might reſpect him in that promiſe; and among them he was chiefly known by this Title, and that of *their God that brought them out of the Land of Egypt*, and ſometimes *the Lord which created Heaven and Earth.* But when the myſtery of Redemption hid in God from Ages and Generations was drawn out of his Treaſury, he appears upon the ſtage in another garb with a new Title: when the Spiritual Redemption, whereof all their other deliverances were as Types, was wrought, He declares himſelf in a new ſtile *as the God and Father of our Lord Jeſus Chriſt*, becauſe the ſeed promiſed, upon which account he was called the God of *Abraham*, was now come, and the Covenant of Redemption was fully ſettled with him, and in him; and ſo he is called *the God of Chriſt* *. [1.] Not in regard of the *Divine Nature*, for ſo Chriſt is God *equal* with the Father; *Phil.* 2. 6. but in regard of his *Humane Nature*, as he was a Creature, and ſubject to God as a Creature. [2.] In regard of his *Mediatory Office*; in which reſpect he is his Father's Embaſſador, ſent with a Commiſſion, acting according to inſtructions received from him; in this regard he often owns that he acted by his Father's Authority, that his Father was greater than himſelf. [3.] In regard of the *Covenant* between them: In this reſpect chiefly he is ſaid to be the *God of our Lord Jeſus Chriſt*, as he is ſaid to be the God in a ſpecial manner to *Abraham*, as being in *Covenant* with him *. Chriſt was in Covenant with God ſeveral ways; under the legal Covenant, having ſubjected himſelf to it, and covenanted to fulfil the conditions of it. In the Covenant of Redemption wherein it was promiſed him to have a ſeed, and to be the Mediator and Foundation of the Covenant of Grace, the confirmer of it by his Death, and interpreter of it, and Advocate for the fulfilling the terms of it; though he was not properly in that under the Covenant of Grace himſelf. And as he is thus the God and Father of our Lord Jeſus Chriſt, he is the *Father of mercies*, and *God of all comfort to us* *. And as he ſtands in this relation, all *ſpiritual bleſſings* flow from him to us *: he is therefore the principal perſon to be conſidered in the work of Reconciliation, not only as the party to whom we are reconcil'd, but the party by whom the whole Plot and Model of our Reconciliation was laid, which is effected by the *Son*, and applied by the *Spirit*.

* Exod. 3. 15.

Sanderſon's Serm. Part 2. p. 190. *Zanch.* in Eph. 1. 3. *Bodius* in Eph. 1. 3.

* Eph 1. 17. *Bodius* in loc. p. 148. Col. 1.

* Gen. 17. 7.

* 2 Cor. 1. 3.

* Eph. 1. 3.

2. *All the ſpiritual bleſſings we have by Chriſt ſpring from the Father:* Surely then Reconciliation and Redemption, which are none of the meaneſt Bleſſings, indeed the viſible Foundation of all the reſt, ariſing immediately from Election, the ſecret Foundation, and which are indeed the end which Electing love aim'd at; theſe are the corner-ſtone upon which all the reſt are built. What Communications could we have from a God implacable? a God not reconcil'd? Therefore to God the Father the *Apoſtle* aſcribes all *: *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Heavenly places in Chriſt.* If *all*, then this, None are excepted, Pardon of Sin, Endowment with Righteouſneſs, Adoption of Sons, Infuſions of Grace, Participation of the Divine Nature, whatſoever Bleſſings deſerve the title of Spiritual, own the Father as the firſt Fountain: he adds, *in Heavenly places*, as our Tranſlation, or *Heavenly things*, as others; both amount to the *ſame*, all the Bleſſings which reſpect our Heavenly ſtate. The Father was the Authoritative Actor in all that Chriſt did; *Joh.* 14. 10. *The Father that dwells in me, he doth the works:* As the power of a Prince reſides in the Embaſſador, for the performance of thoſe Actions to which he is deſign'd: Whatſoever Chriſt purchaſed of the Father, he purchaſed by the Will of the Father, that he might communicate himſelf to us with Honour to all his Glorious Perfections. The *Old Teſtament* alſo aſcribes this to the principal perſon in the Deity *, *I will ſave them by the Lord their God*, or *Jehovah* their God; or, as the *Chaldee*, *I will redeem them by the word of the Lord.* He is therefore frequently called *the God of Peace*, becauſe he is full of thoughts of Peace, and is the Fountain of our Peace in Chriſt; as he is called the God of Holineſs, becauſe there is nothing he thinks, nothing he doth, nothing he ſpeaks but is Holy, and is the Fountain of all Holineſs to his Creatures. All that which we have by Chriſt, is ſaid to be *the myſtery of his Will purpoſ'd in himſelf, according to his good pleaſure*, Epheſ.

* Eph. 1. 3.

* Hoſ. 1. 7.

1. 9. What was the object of this purpoſe? All thoſe Spiritual Bleſſings the Apoſtle had numbred up before, which he reſolved himſelf to complete and communicate to us by Chriſt; as all the motions in the World depend upon the motion of the *Primum Mobile*, ſo all our Bleſſings upon the motion of God's love. In the Communication of thoſe Bleſſings, the Father hath a particular hand; 'tis not ſaid only that Chriſt is made to us Wiſdom, Righteouſneſs, Sanctification and Redemption, but
* 2 Cor. 1. 30. made all thoſe to us *of God* *. And the *Apoſtle* diſtinguiſheth the *Father* from the *Son* by this character; The Father *of whom* are all things, and one
* 1 Cor. 8. 6. Lord Jeſus Chriſt, *by whom* are all things *. The Father is the firſt cauſe, firſt mover, firſt contriver of all Spiritual Mercies for us, *of him are all things.* Chriſt, the only means appointed by the Father to work thoſe things for us, and communicate them to us; therefore it is ſaid, *by him are all things.* Therefore the whole work of Redemption is often in the Old Teſtament called *God's Salvation*; and in the *New Teſtament* called *the Will of the Father*, and Chriſt all along owns it; *as my Father hath commanded me, ſo I do.* Even thoſe Bleſſings which follow upon the Death of Chriſt, are the Iſſues of the Grace of God; the *riches* of his Grace
* Eph 1. 7. is the firſt cauſe of forgiveneſs *, the *freeneſs* of his
* Rom. 3 24 Grace of our Juſtification *, *being juſtified freely by his grace through the redemption that is in Chriſt:* Yet thoſe are the meritorious fruits of Chriſt's Death; much more are the Councels, Contrivances, and Reſolves about this, the Acts of his Free Grace.

3. *The Order and Foundation of Election diſcovers it.*
* Eph. 1. 4. God *choſe* men *in Chriſt* *, which Election is there aſcribed to the Father: This was an Act of Love in the Father, which in no wiſe falls under the merit of Chriſt; ſome things Chriſt merited, as our Reconciliation, Juſtification, *&c.* Some things were purely the Acts of God's Love without any merit of Chriſt, as Election, and the Incarnation of Chriſt. Chriſt did not merit Election, for he was the firſt fruit of it; Nor God's purpoſe of Reconciliation, nor his own Miſſion into the World; Election then being the proper Act of the Father, all thoſe means which were order'd for the accompliſhing the ends of Election, are of the Father's appointment; for under Election doth fall both the manner and order of that which is to be done; therefore Chriſt alſo who is the only means of our Redemption; and Chriſt himſelf tells us, That the *Love* of the Father did precede his Miſſion; *Joh.* 3. 16. It did therefore precede his De-
* 1 Pet. 1. 19, 29. ſignation. And *Peter* expreſly aſſerts it, * *Who verily was fore-ordained before the foundation of the World, but was made manifeſt in theſe laſt times for you. For you*, relates not only to the manifeſtation in the latter times, but to the fore-ordination of him before the Foundation of the World. Chriſt was firſt Elected as Head and Mediator, and as the corner-ſtone to bear up the whole Building; For the Act of the Father's Election in Chriſt, ſuppoſeth him firſt choſen to this Mediatory work, and to be the Head of the Elect part of the World. After this Election of Chriſt others were predeſtinated to be conformed to this Image of his;
* Rom. 8. 20. * *Whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt-born among many Brethren. i. e.* To Chriſt as Mediator, and taking humane Nature: Not to Chriſt barely conſidered as God; for as God, Chriſt is no where ſaid to be the firſt-born among many Brethren. This conformity being ſpecially intended in Election, Chriſt was in the intention of the Father, the firſt Exemplar and Copy of it. One foot of the compaſs of Grace ſtood in Chriſt as the Center, while the other walked about the Circumference, pointing out one here, and another there, to draw a line as it were between every one of thoſe points, and Chriſt. The Father then being the prime cauſe of the Election of ſome out of the Maſs of Mankind, was the prime cauſe of the Election of Chriſt to bring them to the enjoyment of that, to which they were Elected. 'Tis unlikely that God in founding an Everlaſting Kingdom, ſhould conſult about the Members, before he did about the Head. Chriſt was regiſter'd at the top of the Book of Election, and his Members after him. 'Tis called therefore *the Book of the Lamb*; Chriſt was the Title, and chief ſubject Matter of the Book: He was firſt choſen as the Well-head of Grace and Glory, then others choſen on whom, from, and through him thoſe ſhould be conferr'd; for he hath choſen us in him, that we ſhould be Holy; therefore he choſe Chriſt as the ſpring to convey this Holineſs to his Elect. The Elect were given by the Father to Chriſt as Mediator. Chriſt therefore was ſet up as Mediator by the Father's pleaſure; his Office was ſetled by the Father before the Gift was beſtowed upon him.

(4.) *The Creation of the World which is aſcribed to the Father, was principally intended by him for this end.* * Col. 1. 16.
All things were created *by him and for him* *: Chriſt was the means whereby God created all things, and the end for which they were created, that he might be Head of the Elect Kingdom which God intended to eſtabliſh by him, and diſcover the perfections of God in an illuſtrious manner; and therefore God will'd Chriſt then as the Head of all his Works. * It was from Eternity decreed by God to create a World, to communicate himſelf to his Creature, and to have a number of Elect to praiſe him; Therefore he reſolved to create Man, and endue him with ſuch faculties, yet mutable; he knew what every thing would work, if it were created in this or that ſtate and condition. He knew the Devil would be envious of Man's Happineſs, he knew what Temptation would aſſault Man, and the full ſtrength of that temptation, to what degree it would ariſe, and that Man would ſink under this temptation, Apoſtatize from him, ingulf himſelf and the whole Humane Race in miſery, and give him thereby an occaſion to lay open his Wiſdom, Goodneſs, Mercy, and Juſtice; for God ſees all things diſtinctly in their true cauſes, and therefore cannot but know the event of them; upon this fore-knowledge God appointed a remedy for man, wherein to manifeſt his perfections in a tranſcendent manner. And indeed God will'd the Creation, and upon that the permiſſion of ſin, that he might take occaſion from thence to communicate himſelf to man in the moſt excellent manner: for he that works wiſely, doth not only work from foreknowledge, but from a prævious intention; as when God would make *Joſeph* a Prince in *Egypt*, and uſe to that end the envy and ill-will of his Brothers, 'tis not to be thought that God only after the foreſight of their ſin, did will to make *Joſeph* a Prince; but on the contrary, he would advance *Joſeph* to a Prince-like ſtate, and therefore did permit his Brothers ſin, to uſe their evil to a good end: we find all the Providences of God concurring ſince the Foundation of the World, to the bringing forth Chriſt the Head of it; therefore the firſt Will of God in the Creation was the advancement of his Son, and founding an Everlaſting Kingdom under him, becauſe in all wiſe diſpoſals of things, even by men, the execution of things anſwers the intention; and thoſe things which are laſt in execution, are firſt in intention. And the Scripture doth clearly evidence this, for it ſpeaks of *a promiſe of Eternal Life*

* *Amyra ut de la Prædeſtin. Chap. 6. p. 62, &c. Suarez* in 3 Part Aquin. Diſp. 5. 5. 2. p. 139, 140.

Life given to thoſe that believe *before the World began**. He doth not ſay the Decree, but *the Promiſe*; this promiſe was then made by the Father to Chriſt, for the conſtituting this Mediatory Kingdom; he is therefore by this promiſe ſetled by the Father, as the Head of the Creation, and the Author of Reconciliation; for 'tis made to him as the Head of the believing World, and as the feoffe in that for them, for it concerns Eternal Life. *To us*, ſaith he, *i. e.* to thoſe that believe; and this promiſe was nothing elſe but that *word* which is now manifeſted through Preaching. * The whole Goſpel is built upon this promiſe, and is nothing elſe but the manifeſtation and reſult of that negotiation between them before the beginning of the World: The Goſpel is nothing elſe but this piece of Gold beaten into leaf; we cannot rightly underſtand the Goſpel till we underſtand this tranſaction, becauſe the Goſpel is nothing elſe but the explication of this firſt promiſe of God to Chriſt. Now theſe great Acts of Election and Creation being the Acts principally of the Father, and done for the Glory of Chriſt, and the compleating under him an Eternal Kingdom; It will follow, that the Father was alſo principal in all the deſigns of Chriſt, and in what he did. All things are for the Elect. The Elect for Chriſt, Chriſt for God. The Glory of God ſtands at the top as the chief end of all. * *All are yours, you are Chriſt's, and Chriſt is God's.* They were all created for Chriſt as the immediate end, for God as the ultimate end, and therefore now ruled and governed by Chriſt, and at laſt the Kingdom ſhall be delivered up to the Father, that God may be all in all *.

* Tit. 1. 1.
* v. 3.
* 1 Cor. 3. 22, 23.
* 1 Cor. 18. 24.

(5.) *All the thoughts of God in all Ages of the World were about this concern.* Chriſt owns this in his acknowledgment to God *: *Many O Lord my God are thy wonderful works which thou haſt done, and thy thoughts to usward, they cannot be reckon'd up in order unto thee, If I would declare, and ſpeak of them, they are more than can be numbred:* ſome obſerve that this *Pſalm* hath wholly a reſpect to Chriſt, by reaſon of the different placing the words of the Title: the Name of *David* in the *Hebrew* being put before the word *Pſalm*, לדוד מזמור and rather to be render'd *to the chief Muſitian concerning David* a Pſalm, *i. e.* The Antitype of *David*, *Chriſt* being called *David*, *Hoſ.* 3. 5. *Jer.* 30. 9. He that ſpeaks of the innumerable thoughts or conſultations of God about this, is the ſame perſon that ſpeaks *v.* 6, 7, 8. which words are applied to Chriſt, *Heb.* 10. 5, 6, 7. and thoſe verſes ſeem to tell us what thoſe counſels of God which appear ſo admirable were, *viz.* about Redemption by Chriſt: To this reſult did they all come, That *Sacrifice thou would'ſt not, but a Body haſt thou prepared me.* The infinite numberleſs thoughts of God center in this one thing of making Chriſt the Foundation of the Reconciliation intended, and exalting him thereupon. All the thoughts of God diſcovered to us in the Scripture refer to this: the Spirit of Prophecy ſeems to be given chiefly for the publication of this: this God ſpake by the Mouth of all his Holy Prophets ever ſince the World began; concerning the ſufferings of Chriſt: * *Thoſe things which God before had ſhow'd by the mouth of all his Prophets that Chriſt ſhould ſuffer, he hath fulfil'd.* Concerning alſo his Exaltation, and the compleating of his Kingdom, it was ſpoken *by the mouth of all the Holy Prophets ſince the World began* *. This thing run ſo in the mind of God, that he would have all the mouths of all his Prophets filled with it, and when Prophecy began firſt to breathe in the World, it was to declare this Grace of God: Not a ſignal Prophecy reveal'd ſince the foundation of the World, but there was ſomething of Chriſt in it. *The Teſtimony of Jeſus is the Spirit of Prophecy* *: The Prophetick Spirit which was from the beginning of the World, was a *Witneſs* of Chriſt what God had appointed him to do; not one Prophet is excepted *. And therefore the Spirit is ſometimes more large in thoſe ſtories or paſſages which were Types or Declarations of Chriſt, than in other things; as in *Abel*'s Death by *Cain*, when nothing is ſpoken of the Death of the other Children of *Adam*. How lively amd largely is the Story of *Joſeph*, a Type of Chriſt in his ſufferings and advancement, repreſented? *David*'s flights, and his aſcent to the Crown? *Solomon*'s *Temple*, the particular deſcription and punctual delineation of the *Jewiſh Ceremonies*, all relating to this. The Story of *Jonah*, upon record, when many other Prophecies were loſt, chiefly as a Type of his Death in the Belly of the Whale, and of his Reſurrection in being caſt out upon dry land, after three days lying in the pit. The Law and the Prophets appear two diſtinct things at the firſt ſight; as *Moſes* and and *Elias* at Chriſt's Transfiguration appear'd diſtinct from Chriſt *; but when the Cloud was removed, none but Chriſt was ſeen. So Law and Prophets center in him, and his reconciling Expiatory Death; they, as it were diſappear, and Chriſt appears to be the full ſum and ſcope of them, when we lay our Eyes nearer to the Divine Myſtery. His whole undertaking was encloſed in the Types, and repreſented by the Prophets. God hath diſcover'd that all his Counſels and Thoughts from the beginning of the World were about this; and when ever he ſent any Prophetick meſſage, it was a Witneſs of Chriſt, or had ſome Relation to him. This may give us an *Item* how we ſhould read the Prophets, with an Eye to Chriſt, that our Thoughts in Reading may agree with God's Thoughts in declaring. So that I think from theſe put together it appears, That the Father is the principal Author of our Redemption; That the original of God's favour to lapſed Man, muſt ſpring from his own natural Grace and Goodneſs; That the Death of Chriſt did not firſt diſpoſe God to have Mercy on us. The Father's Love preceded the Gift, and therefore preceded his Reſolution concerning the Gift. The Scripture makes Chriſt's Death every where the effect of God's Love; what is the Effect is not the moving Cauſe; his firſt workings of Mercy to us, were not rais'd up by the Death of the Redeemer.

* Pſal. 40. 5.
* Act. 3. 18.
* v. 21.
* Rev. 19 10.
* Luk. 1. 70. Act. 10. 43.
* Mat. 17. 3, 8.

Third Thing. *Wherein the Agency of the Father in this affair doth appear. God was in Chriſt Reconciling the World.* III.

1. *As chooſing and appointing Chriſt.* In which reſpect he is called the * *Elect* of God, the *Servant* whom he hath * *choſen*, ſaid to be *appointed* by him, *Heb.* 3. 2. He was fore-ordained in the Decree, deſign'd in the Promiſe, prefigur'd in the Types, Predicted by the Prophets. Our Redeemer came forth of the womb of a Decree from Eternity, before he came out of the Womb of the *Virgin* in time: He was hid in the Will of God, before he was made manifeſt in the fleſh of a Redeemer: He was a Lamb ſlain in Decree, before he was ſlain upon the Croſs: He was poſſeſſed by God *in the beginning*, or *the beginning of his* * *way*, the head of his works, and ſet up from everlaſting to have his delights among the ſons of men. The Father's appointment of Chriſt, is not to be underſtood of an appointment to his Sonſhip, for ſo he was from Eternity begotten; but to his Mediatorſhip. As he was from Eternity the Son of God by Generation, ſo he was from Eternity the Mediator between

* Iſa. 42. 1.
* Iſa. 43. 10.
* Prov. 8. 22, 23, 31.

tween God and Man by Conſtitution: The one is Natural, the other Arbitrary: As he was the Son, he was only God; as Mediator, God and Man. His being a Son, is in order of Nature before his being a Mediator; His being a Son, is from God's Nature; His being a Mediator, is from God's Will. Believers are ſaid to be begotten Sons according to his Will, but Chriſt is a begotten Son according to his Nature, and Mediator according to his Will: Chriſt is a name of Charge and Office, not of Nature. He had been a Son, had he never been a Mediator, or ſtept in for the reſcue of the World. All therefore that Chriſt did, is comprehended in one word, Doing the Will of God, * *I come to do thy Will, O God:* there was an Antecedent Act of Will in God, before there was a ſubſequent Act of Will in Chriſt in order of Nature. 'Tis called therefore the *Wiſdom of God*, in regard of Contrivance *; his *Purpoſe* in regard of the Immutability and Peremptorineſs of his * Will; the *Pleaſure* of the Lord, in regard of the Delight he took both in the Contrivance and Reſolution; Both in the Act of his Head and * Heart.

* Heb. 10. 7.
* Eph. 3. 10.
* Eph. 1 9.
* Iſa. 53. 10.

(1.) *He was appointed by the Father to this End*, viz. *of Redemption.* God ſet him up as a Screen between the injur'd Deity, and the offending Creature. 'Tis the ſcope of the Author of the Epiſtle to the *Hebrews*, to manifeſt that Chriſt was deſign'd to be an High-Prieſt, To offer Sacrifice for Men. He was deſign'd to be a *Sacrifice*, becauſe all others were * inſufficient; and he ſubmits to be a Sacrifice, for to that purpoſe he had a Body to do the Will of God in. This was God's aim in his firſt choice: He was to be the foundation of the Covenant for his People, to bring the Priſoners from Priſon, and thoſe that ſit in darkneſs out of the **Priſon-houſe*; he intended him as a Propitiation for * Sin; *whom God hath ſet forth to be a propitiation, προέθετο, purpos'd*, (the ſame word is Tranſlated, *Epheſ.* 1. 9. *purpos'd*) ver. 25, 26. *To declare, I ſay, his righteouſneſs at this time, that he may be juſt, and the juſtifier of them that believe in Jeſus.* Ἱλαστήριον, alluding to the Propitiatory under the Law, a Type of Chriſt: He purpos'd him in his Eternal Decree to this end, he ſhadowed him in the Mercy-ſeat under the Law, and afterwards expos'd him to publick view, to declare his righteouſneſs in the remiſſion of Sin. And becauſe it ſeems incredible, which a wounded Conſcience eſpecially will hardly believe, the *Apoſtle* repeats it again. One would think that Juſtice ſhould lay aſide its demands againſt the ſinner, rather than feed on ſo rich a Sacrifice. But God did, notwithſtanding his near relation to him, ſingle him out in his Eternal Council from Angels and Men, intended him in the ἱλαστήριον, and all the Types of the Law, and brought him upon the Stage in time to declare his Juſtice, to be as ready to be appeas'd, and ſave upon that account, as before it was to damn. He is therefore call'd *the Lamb of God*, *Joh.* 1. 29. (in alluſion to the Lambs ſeparated for the daily Sacrifice) to be offer'd up to God, for the taking away the ſins of the World. It was with reſpect to the Will of God in this firſt appointment that he deliver'd up himſelf, * *He gave himſelf for our ſins according to the will of God*, whereby is meant the Father in the Deity. In the very ordaining him, the Father reſpected our Glory, 1 *Cor.* 2. 7. *Hidden wiſdom which was ordain'd for our glory.* This hidden wiſdom is Chriſt crucified, as appears in the next verſe. Chriſt as reconciling by his ſuffering, is the wiſdom of God hidden with him, not known to the world for many Ages. Had God had a mind to remain an Enemy, he had dealt with Mankind after that Covenant of Works which they had tranſgreſt; and never had deputed a Mediator to ſtand between himſelf and them, to Adminiſter things according to the tenor of another Covenant. It was highly repreſented, *Exod.* 24. 8. when *Moſes ſprinkled the blood of the ſacrifice* upon the people, calling it *the blood of the Covenant:* at the end of this Action, *Moſes* and *Aaron*, with his Sons and the Seventy Elders, ſaw the God of *Iſrael* in a Humane Shape, *ver.* 10. *There was under his feet as it were a paved work of Sapphire, and as it were the body of heaven in its clearneſs.* The *Sapphire*, ſome tell us, was an Emblem of the Kingly and Prieſtly Office; ſuch a repreſentation there was when he appear'd as a Man to * *Ezekiel.* Immediately after this Typical repreſentation of him in the ſprinkling the Blood of the Covenant, he appear'd to them in a humane form, as the great intended *Antitype* of that Type they had been immediately before celebrating. As the Spirit is appointed to a peculiar Office to ſanctifie, and therefore is called a *Spirit of* * *holineſs*; and the end of his Miſſion is to ſanctifie. So the appointment of Chriſt was to an Office of High Prieſt and Reconciler, and therefore whatſoever he did and ſuffered belonged to that Office by peculiar deſignation. He was appointed to be a *witneſs to the* * *people*, a witneſs of the tranſcendent love of God, to bring Men to God, that the *Nations which knew him not* might *run unto* him.

* Pſal. 40. 6, 7.
* Iſa. 42. 1, 6, 7.
* Rom. 3. 25.
* Gal. 1. 4.
* Ezek. 1. 26.
* Rom. 1 4.
* Iſa. 55. 4, 5.

(2.) *God appointed him to every Office in order to this redemption, to every degree and circumſtance.* As a *Prieſt* to appeaſe his Wrath, a *Prophet* to declare his Mercy, a *King* to bring Men to the terms of Reconciliation. He was appointed a *Prieſt* for ever, that we might *draw nigh to* * *God*; God deſign'd him as a *Prophet*, from whom we might receive *his lively* * *Oracles*; God ſet him up as a *King*, that thoſe might be *bleſſed that put their truſt in* * *him.* The very Circumſtances were appointed by God; That he ſhould be born of a Virgin; the place where, *Bethlehem*; of the *Jewiſh* Race; of the Royal line of *David*, and that when it was decay'd and ſunk to poverty and miſery; *a rod out of the ſtem of* * *Jeſſe*, *a root out of a dry* * *ground*; and the *Jews* never queſtion'd the Royalty of Chriſt's Extraction. The time of his coming was fixed in *Jacob's* Prophecy about the time of the fall of the *Jewiſh* * *Government*, before the ruin of the *ſecond Temple*, *Mat.* 3. 1. After *Seventy Weeks of Years*, from the time of *Daniel's* Propheſie. What was figur'd in God's opening *Adam's* ſide to form a Spouſe; in the death of Righteous *Abel* by the hands of his Brother *Cain*; in *Iſaac*, under the edge of the Knife upon Mount *Moriah*, and rais'd to be a bleſſing to the World; In *Joſeph* in the Pit and Priſon, and afterwards on the Throne, to deliver the Church from Famine; In the *Paſchal Lamb*, kill'd to ſave the ſprinkled houſes with its Blood from the deſtroying Angel, were really fulfill'd in him, all the circumſtances were appointed with a particular deſignation of the end of them. The manner of his Death was foretold by * *David*, they have *pierced my hands and my feet.* The manner of his Crucifixion, his Burial, Reſurrection and Proſperity afterwards, the bleſſing of men by him, juſtification by the knowledge of him, were decypher'd by * *Iſaiah* above 700 *years* before his coming, ſo exactly, as if that Propheſie had rather been a Goſpel writ after his Death, ſince the events anſwer'd ſo punctually to each prediction. He was promis'd as a Prince of Peace, *Iſa.* 9. 6. one that ſhould make no noiſe, appear with no Pomp and Grandeur, *Zech.* 9. 10. ſend forth the Priſoners out of the pit, *ver.* 11. Be *the peace* himſelf, *Mic.* 5. 5. as a King deſtroy the Empire of the *Devil*, pour the waters of Grace upon the World, *Ezek.* 36. take away Iniquity, make Reconciliation

* Heb. 7. 17, 19.
* Act. 7. 37, 38.
* Pſal. 2. 6, 12.
* Iſa 11. 1.
* Iſa. 53. 2.
* Gen. 49. 10.
* Pſal. 22. 16.
* Iſa. 53.

ciliation for Sin, bring in Everlaſting * Righteouſneſs.

* Dan. 9. 24.

(3.) *It was a ſettled, firm, and irreverſible conſtitution.* It was not only a Council, wherein Wiſdom pitch'd upon it as abſolutely the beſt means for the Creations ſtanding; but determinate, wherein it was unalterable; * *deliver'd by the determinate Counſel and foreknowledge of God.* Counſel and Foreknowledge are joyn'd, to ſhow that there was the higheſt reaſon and moſt reſolute Will: not a Caſual thing or contingency, but an immutable Decree for his reconciling Death, fixed after the wiſeſt Counſel. And therefore in this appointment to this Office, God took an Oath, and thereby conſtituted Chriſt an irrevocable *Prieſt, after the Order of Melchiſedec, Heb.* 7. 21. to bleſs his people with * Peace, which Oath muſt refer to the firſt appointment of Chriſt to this Office, in order to the making him a ſurety of a *better Teſtament*, ver. 22. *Better*, for the preſervation of the honour of God, and happineſs of Man. It was ſuch a conſtitution that admitted not of the leaſt alteration or Repentance in God; an Oath which was not taken for the Creation of the World, or the ſetling of the *Aaronical Prieſthood*; by this Oath he declares this Conſtitution to be irreverſible. In this regard he is ſaid to be *ſealed* by God, to ſhow the perpetuity of this Conſtitution, as the Seal to the Book, *Rev.* 5. 1. ſhows the irreverſible certainty of God's Decrees. And therefore his appearance before his Incarnation in his Glory, as well as after his Aſcenſion, was with a *Rain-bow* incircling † him; a ſign of an Everlaſting Covenant that God would no more bring a *deſtroying Deluge* upon the World, *Gen.* 9. 16. The *Apoſtle* ſeems to intimate as though this Decree and Conſtitution was the Standard of all God's other actions; the point in which they ſhould all Center, or the rule which they ſhould be ſquar'd by; for as ‖ all our ſins met on Chriſt, ſo all God's Counſels met in him, *Epheſ.* 1. 9. the Rule muſt be perpetual, ſince all God's Works were to be regulated by this Counſel. Speaking of this Myſtery of his Will, which he had purpos'd in himſelf, to gather in one all things in Chriſt, he repeats again, *ver.* 11. this purpoſe of him *who works all things according to the counſel of his own will.* All things took birth from this Counſel, and were for the perfecting this Will.

* Hoſ. 6 3. *His going forth is prepar'd as the morning.*

נכון firm, ſtable, unalterable as the covenant of the day, like the Sun-riſing at ſuch a point, notwithſtanding all the darkneſs.

† Ezek. 1. 28. Rev. 4 3.

‖ Iſa. 53. 6.

(4.) *God choſe him to this work with an high delight, as one fully fit for the work.* In whom he could confide. He put *no truſt in his Saints*, for they were in their own Nature defectible *; where a Man cannot truſt his Concerns, he can have no Pleaſure. The Son of God's undertaking to be the head of the Elect, and ſatisfie for them, was that the Father could only place his confidence in; this was that which could only be acceptable to him. He calls him his Elect, *Iſa.* 42. 1. בחירי, *Behold my ſervant whom I uphold, my Elect in whom my ſoul delights.* My tried Elect; the word ſignifies, one choſen after ſerious conſideration and trial. God found none ſo fit among all the Legions of Angels, none that could ſo compleatly anſwer his deſign for Reconciliation; but upon a full Examination of the whole affair he found him exactly fit for it, and therefore brings him in with a *Behold*, a note of Admiration, as one he could *reſt in*; for ſo the word אתמך ſignifies as well as to *uphold.* Upon this trial, and upon this confidence, his *ſoul*, as it follows, *delighted in him.* He knew he would be faithful, and able to perfect it; ſome therefore refer, *Heb.* 1. 9. *Thou haſt loved righteouſneſs*, &c. *therefore God hath anointed thee*, &c. to the firſt conſtitution of Chriſt; God reſted upon

* Job 15. 15.

upon the holineſs of his Nature: and that *Iſa.* 49. 1. *From the Bowels of my mother hath he made mention of my name*, expreſſeth (in the judgment of ſome) the great joy of God in this Mediator; he had my name as I was conſtituted Mediator continually in his mouth. It was his pleaſure to be always thinking and ſpeaking of it; or it may note the familiar converſe between the Father and the Son, concerning this work of Redemption; we ſpeak and think much of that wherein we have the greateſt pleaſure. And thoſe words, *Prov.* 8. 30, 31. *I was daily his delight, rejoycing in the habitable parts of the earth*, intimate that the Son was the daily delight of the Father, as he had plac'd his Mediatory delights among the Sons of Men; as the Father ſaw all things exactly ſetled and govern'd by the Son, according to his Mind and Counſel. And therefore when this Suretiſhip of Chriſt is mention'd, God is pleas'd to expreſs himſelf with a pleaſing Admiration, * *their Governour ſhall proceed out of the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who is this that engageth his heart to approach unto me, ſaith the Lord!* Showing the delight of his Soul in his own choice, and his Sons acceptance, in the greatneſs of his Perſon, and the heartineſs of his undertaking. The word ערב ſignifies to pawn, or be a Surety. We many times expreſs our joy in a mode of admiration; ſo is God pleaſed to deſcend to our capacities in expreſſing his, what is the ground of it, *v.* 22. the Everlaſtingneſs of the Covenant; *and you ſhall be my people, and I will be your God.* How may we approach to God with the pleas of Chriſt in our mouths, ſince the Father had ſo mighty a delight in him!

* Jer. 30. 21.

(5.) *The Father had a particular love to Chriſt in this appointment, and highly loved him for his acceptance of it.* If he lov'd his Son's conſent to it, he loved his own Propoſal of it; *Joh.* 17. 24. *Thou haſt loved me before the foundation of the World*; which according to the beſt Interpreters, reſpects Chriſt's Perſon as Mediator, rather than his naked Deity. The Father loved Chriſt as Mediator in the firſt deſignment, that in him he might love his Elect. Our Saviour prays as Mediator; the Love therefore which he uſeth as an argument, was the love of the Father to him as Mediator. The Father's love to him as the ſecond Perſon in the Trinity, had not been an Argument congruous for that Petition of his peoples ſeeing his Glory; for the Love of the Father to him in that regard, did not neceſſarily infer a Love to any Creature; but his Love to him as Mediator and Head, doth infer his Love to all his Members, and was a ſutable Argument wherewith to preſs him for a glorifying his whole Body. Certainly if God loved Chriſt becauſe he did *lay down his life for his ſheep* *, there muſt be an high degree of love to him, becauſe he anſwer'd the Father's appointment of him from Eternity, by a voluntary conſent; as the Act of Suffering, ſo the firſt undertaking draws out the Father's love: the Father loved him before, as his Natural Son; he now loves him as the Univerſal Head; the Father's loving him for complying with this appointment, manifeſts the height of his love to all his Members, for whoſe ſake, next to his own Glory, he conſtituted him in his Mediatory Office. Some think that the well-pleaſedneſs of the Father with Chriſt for this work, was one part of the Glory of Chriſt: no doubt it was after its performance of it, and is his Glory now in Heaven: If ſo, I would thus underſtand *Joh.* 17. 5. *Glorifie me with thy own ſelf, with that glory which I had with thee before the World was, i. e.* Teſtifie

* Joh. 16. 17.

thy

thy ſelf well-pleaſed with my Mediation, which was the glory I had with thee, as Mediator, before the World was: the glory of his Deity was not impair'd, that was not therefore the glory he prays for; 'tis a glorifying him with his own ſelf; what is it then but the high affection the Father bore to him; for what glory can we conceive to come from the Father to the Son as Mediator before the World was, but this? The Argument he uſeth evidenceth it. * *I have manifeſted thy Name, i. e.* I have actually done that, in the undertaking whereof, O Father, thou wert ſo highly pleaſed. And *ver.* 4. *I have glorified thee on the Earth, and finiſhed the work thou gaveſt me to do.* I have glorified thee by witneſſing that thou art a God placable, full of love, Reconciling the World; *therefore glorifie me.* As the glory Chriſt brought to God, relates to the buſineſs of Redemption; ſo the glory he requeſts of God which he had before, more likely relates, not to the glory of his Deity, but his glory as Mediator, which is God's mighty pleaſure with it, acceptation of his willingneſs to perform it, and great affection he bore to him thereupon. The glory of his Deity was not a Subject to be prayed for: the glory which he was by Covenant to have after his Death and Reſurrection in his Humane Nature, was a glory in decree, and by compact, but not actually poſſeſſed before his Aſcenſion. But the acceptation of him, and high pleaſure in him, as undertaking to be our ſurety, was a glory he really had with the Father before the World was: Nor doth this ſenſe weaken the proof from hence of the *Deity of Chriſt*; for if he were in being before the World was, he was no Creature. How comfortably may we take up the ſame argument in our mouths as Chriſt did here, ſince the love he bore to Chriſt as Mediator before the Word was, did redound to every Member of his Son's, which was to be in time!

(6.) *God doth glory in this contrivance and appointment.* With what daring expreſſions to all Creatures doth God challenge the Honour of founding this Covenant of love and peace wholly to himſelf? No Creature did ſo much as put in his opinion in this counſel, or contribute any thing to it, but he would go away with the whole glory himſelf, *Iſa.* 45.21. *Tell ye, and bring them near, yea, let them take counſel together, who hath declared this from ancient time? who hath told it from that time; have not I the Lord? and there is no God beſides me, a juſt God, and a Saviour.* There is no contriver, no declarer of this but my ſelf. 'Tis not meant of the Deliverance from *Babylon*, as ſome interpret it, which is evinc'd by the *following verſes*, to the end of the Chapter: as alſo *ver.* 17. where it is called an *Everlaſting Salvation*, which ſhall admit of *no ſhame and confuſion, World without end*, a Salvation that ſhall laſt as long as Eternity endures. Well might all the Attributes of God glory. How ſurprizing is his love, that the Holy of Holies ſhould ſo love Sinners; the Soveraign Monarch juſtly jealous of his glory, furious Rebels, and unprofitable Slaves, as to appoint his Son for the Reconciler and Saviour! What Motives could there be but miſery to draw out the Bowels of this love? What attractives in ungrateful creatures lying in their Blood? What arguments could be in our thoughts to plead with God for ſo admirable a deſign? Juſtice and Mercy are comprehended as the great things he glories in: *Juſt God, and a Saviour.* Wiſdom might glory in the contrivance, and Goodneſs in the appointment of one ſo ſtrong to be a Sacrifice for Propitiation; to be himſelf a juſt Judge, and yet a tender Saviour; (for the Father is called *Saviour* as well as the Son*; *the kindneſs of God our Saviour* diſtinguiſht from Chriſt our Saviour, *v.* 6.) he finds a way to have a valuable ſatisfaction of his Juſtice, wherein ſhould be bound up an Eternal ſecurity to the Sinner; a great Prieſt for our guilt, and a beautiful pattern for our imitation; Juſtice ſhould triumph in the Puniſhment, Mercy in the Redemption, the Creature in the fruits redounding from both. How much was his Soveraignty glorified in it, which he ſeems alſo to aim at? *I am a God, and there is none beſide me.* His Soveraignty was manifeſt over all the Creation; Men and Angels were his abſolute Vaſſals; there was nothing wanting to declare the higheſt pitch of it, when his own Son became a Servant; the Lord of all things became lower than Angels, and as low as the meaneſt man; who ſhall ſtand out againſt his pleaſure, ſince the Son, equal with him, ſtood not out againſt his Father's Will? God doth this of himſelf, of his own Grace; by himſelf, his own Wiſdom; for himſelf, his own Glory.

2. *God the Father ſolemnly called him,* Joh. 10. 36. *Say you of him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt, becauſe I have ſaid I am the Son of God?* Our Saviour mentions a double act of the Father towards him, Separation and Miſſion, a Dedication of Chriſt to his Mediatorſhip, and then his Actual Miſſion. This Call is expreſt, *Iſa.* 49. 1. *The Lord hath called me from the womb*; which doth not imply, ſaith *Calvin*, that he was *but then* called, when he came out of the Womb of the Virgin, or that the Prophet doth define the beginning of time; but it is as much as if he had ſaid, Before I came out of the Womb, God called me, and ſeparated me to this Office: As *Paul* ſpeaks of his *Separation from the womb* *, yet he was choſen before the foundation of the World; and *Jeremiah* was known before he was form'd in the Belly, and ſanctified and ordain'd a Prophet before he came out of the Womb. So that in this place the *Prophet* introduceth *Chriſt*, ſpeaking of his Call to this Office, after it was formed in the Eternal counſel of God. In regard of this Call by God, and his acceptance of it, he is the ſame yeſterday that he was to day, and will be for ever. His Call to the Mediatorſhip was of an higher date than the Types of the Law; for *before Abraham was, he was* *, in the Call to, and actual exerciſe of his Mediatory Function; it was an argument to prove his former Aſſertion, that *Abraham* ſaw his day, and rejoyced in the ſight of it; which would be of no ſtrength, if he were not then known as Mediator, by whom God was to be reconcil'd to Man. 'Tis *I am*, to ſhow the conſtant Relation he had to this Office, *Before Abraham was, I am*; Mediator; affirming himſelf here to be the *Meſſiah* according to the *Jews* uſual ſpeech, that the *Law* and the *Meſſiah* were before the Creation of the World. The words uſed to expreſs the Call of Chriſt, are of a greater ſignification than the word uſed for the Call of *Aaron*, *Hebr.* 5. 4. καλούμενος, as if you ſhould in an ordinary way call a Man to you, or call him by his Name: But *ver.* 10. ſpeaking of the Call of Chriſt, it is a word of a more weighty ſignification, προσαγορευθείς, ſolemnly called and pronounced an High Prieſt.

1. *God called him to it as an honour.* * *No man takes this honour unto himſelf, but he that is called of God as was Aaron. So alſo Chriſt glorified not himſelf to be made an High Prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee.* Chriſt glorified not himſelf to be made an High Prieſt, but *he, i.e.* the Father glorified him, and beſtow'd an honour upon him when he called him. The Father thought it an honour at the time of the Call, not that there could be any addition of

* Ver. 6.

* Gal. 1. 5.

* Jer. 1. 5.

* Joh. 8. 58. *Before Abraham was, I am.*

* Heb. 5. 4.

* Tit. 3. 4.

of honour to the Perſon of Chriſt as God, or as though he had been defective in Honour, in being the Son of God and not Mediator; but as the Mediatory or Prieſtly Office is an excellent Office, and honourable Employment. Suppoſing the Incarnation of Chriſt deſign'd, the Mediatory Office was the higheſt honour could be conferr'd upon him; what greater Glory can there be, than to be plac'd in ſuch a ſphear, wherein he may honour the Creator more than all beſides? Can there be a greater Honour, next to being the Son of God, than to compenſate the Injuries God had ſuffer'd, and repair the Ruins under which the Creature had fallen; to reſtore God's Honour to him without Blemiſh, yea, with a greater brightneſs; like a bloody Sun in the evening, riſing fairer and freſher the next day; and Happineſs to Man without a flaw; to give God ground to look upon his works with Pleaſure, and Man a foundation to look upon God with delight? the honour appears to conſiſt in being *the Author of Eternal Sal-*
* Verſe 9. *vation*, as it follows *; though this Honour was to coſt him dear, yet he was recompenc'd in the Ends of it, the high ſatisfaction of God and reparation, of the Creatures. In which ſence *his reward* is
*Iſa. 40. 10, 11. ſaid to *be with him*, as well as *his work before* * *him*; How is his work his reward? *he ſhall feed his flock like a ſhepherd, and gather the Lambs with his arm*; he ſhall reſtore God's choſen ones into his fold. What greater glory than to be a reconciling Mediator, through whoſe hands all the Communica-
*Octino *Part* 5. *Pred.* 13. *pag.* 99. tions between God and Man were to paſs? *Nay the very calling him to death, and propoſing it to him for ſuch high ends, ſeems to be a greater honour than his innocence barely conſider'd, or his
*Heb. 2. 9. Exaltation afterwards; * *But we ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of death, crown'd with glory and honour, that he by the grace of God might taſt death for every* * *man.* It
* In the *8th. Pſalm*, whence this is cited, the *Pſalmiſt* conſiders man in the honour of his Creation; and the *Apoſtle* applies it to Chriſt in the honour of his Conſtitution. would be worth conſideration, whether this glory and honour be not meant of the honour of his Office, as his being lower than the Angels is meant of his ſtate of Humiliation in the World; and underſtanding it ſo, the words lye very fair before us. If it were underſtood of his Glory after his Sufferings, why ſhould it be added immediately after, *that he ſhould taſt death for every man*; that was not the end of his Exaltation after his death, but his exaltation was the reward of that. But the ſenſe runs cleverly thus. But we ſee *Jeſus*, who in his ſtate in the World was lower than Angels, yet in regard of his Office and deſign had a Crown of Honour and Glory above them all, in that by the grace of God he was ſet apart to taſt death for every Man; and by the purſuit of the *Apoſtle*'s Diſcourſes, ſpeaking of his perfection by ſuffering for the deſtruction of the Devil who had brought death upon Mankind, and the making Reconciliation for the ſins of the people, the Office it ſelf in which he was placed for thoſe great ends may be well ſaid to be a Crown of Honour and Glory. It was an Honourable Office in a ſtate of Humiliation, as *David*'s Line was an Honourable Line in a ſtate of Poverty. It was in his Death he diſcover'd his Vertues, Victories and Triumph. In his Death he blazon'd out all the Perfections of his Father; he illuſtrated his Mercy, and ſhow'd how dear the ſouls of Men were to him. He diſplayed his holineſs, and manifeſted how odious the ſins of Men were to him. What would Chriſt have been (ſuppoſing the union of the ſecond Perſon to the Humanity) if he had not died? he had not been made perfect, as the *Apoſtle* intimates (*to*
* Ver. 10. * *make the captain of their ſalvation perfect through ſuffering*) without ſuffering. He was called by God to ſuffering, that he might be perfect as Mediator, that the Juſtice of God might as it were quench its thirſt in his blood, and the Mercy of God riſe out of that Sea of Blood, like a rich morning Sun: and perfect alſo as a pattern, for in that his Humility, Charity, Patience appear'd in the higheſt manner to the Sons of Men for their imitation. God called him to it as an Honour, and plac'd the very honour of it in the very ſuffering that Death, as well as in acting afterwards upon that foundation as High Prieſt, for reconciling Man. 'Tis inconſiſtent with the immenſe Goodneſs of God, to bind his Creature to any thing but what is highly conducing to the honour and happineſs of his Creature. Much leſs doth it conſiſt with the Goodneſs of God, and that infinite Affection he bore to his Son, to call him to that which was not an honour in it ſelf. But this Honour of High Prieſt God calls him to, is an Honour next to that of his Sonſhip, which thoſe words intimate, * *But thou haſt ſaid to him, Thou art my Son, this day have I begotten thee*, as if it were a new begetting him. If it be then an honour in the account of God for Chriſt to die for ſuch worthy Ends, 'tis not leſs an honour to him to exerciſe that Office, which is ſo honourable in it ſelf, which is an high ground of Faith and Confidence in him, in all our approaches to him, wherein we do engage him in glorious acts, and worthy of him. *Heb 5. 5.

2. *God counſelled him upon this call to undertake it with large proffers.* * *I will bleſs the Lord who hath given me counſel.* It was the ſame perſon that bleſſeth God for this Counſel, who ſaith *ver.* 8. that he had *ſet the Lord always before him*; which words are expreſly ſaid by *Peter* to be ſpoken by *David* concerning him, *i. e.* Chriſt. * *I foreſaw the Lord always before my face, for he is on my right hand*; and ſo cites it to the end of the Pſalm. Chriſt doth bleſs God for this Counſel, and ſet this Counſel of God always before him, which I have ſpoken of in reference to Chriſt's bleſſing God for it, before upon another occaſion. I now cite it to evidence that there was a counſel of God to Chriſt about this affair. What was that he was counſell'd unto? To his Sufferings? which are intimated in the following verſe; Upon the aſſurance that his fleſh ſhould reſt in hope, and that his ſoul ſhould not be left in Hell, or the Grave, the ſtate of the dead, and the aſſurance of the fulneſs of joy and pleaſure which he ſhould have upon the account of this Mediation for Evermore. If the Father were the firſt mover, That motion was not without an advice to Chriſt to concern himſelf as Mediator, and declaring how agreeable it would be to him; upon which account, what Chriſt did and ſuffered, was not only out of a Bare Obedience, but an Affectionate Obedience; *Joh.* 14. 31. *That the world may know that I love the Father.* Therefore, *Pſal.* 40. 8. 'Tis ſaid, *God's law was within his heart*, or within his Bowels. It proceeded out of a tenderneſs of Affection to ſatisfie his Father, who was deſirous of reconciling man to him. For in Chriſt's undertaking, it could not be love to the Father, unleſs the effect of it, which was Reconciliation of man, had been declared by his Father to be a thing highly pleaſing to him; which declaration was as a counſelling Chriſt to this work. The Father counſels the creation of Man, *Gen.* 1. 26. *Let us make man*; no leſs was the counſel about Redemption the Father's counſel, Let us *ſo* make man. The Father counſelled him to be the head and knot of the whole Creation, whereby he might reſt in it with a full complacency; the Son claſpt about the Father with Love and Joy; the Father infolds Chriſt in the glorious Boſom of his counſel; the Son embraceth the Father with the arms of an Affectionate compliance; *Pſ. 16. 7. *Act. 2. 25.

a mighty Harmony! the one in propoſing, the other in complying, that the glory of God, and the felicity of the Creature, might be compleated in an Eternal Marriage. The Truth is, the manner of the Eternal Decrees and Counſels of God, are to us finite Creatures incomprehenſible; but the Scripture lowers it ſelf in Expreſſions ſutable to our Conceptions. As God is, in his Word, repreſented to us with Eyes and Ears, and Humane Members, in a way of Condeſcenſion to our Capacities; upon the ſame account are the Tranſactions of God, by ſuch ways of Expreſſion, brought down to our Apprehenſions. Add to this, * *the counſel of peace* ſhall be *between them both*; Some make this Counſel of Peace to be between the two Offices, the Royal and Prieſtly, both in conjunction, and not interfering one with another, as ſometimes they did in the *Jewiſh* State. Others, between the two Perſons, the Lord and the *Man*, that is called the *Branch*. The Will of the Father and the Son, as they are one Eſſence, is one; as they are two Perſons, there is the Counſel of both. Counſels ſeem to belong rather to Perſons than Offices.

* Zech. 6. 12, 13.

3. *God gives Chriſt a particular command concerning our Reconciliation and Redemption.* God purpoſing the Redemption of Man, the uniting his Elect under one Head, deſigning the Perſon, propoſing to him the Affair, to be manag'd in a Body; our Mediator, accepting of this Conſtitution, receives a Command to die; * *this commandment have I received of my Father, i. e.* to lay down his Life. Sometimes it is called the Will of his Father. The Will of God is called a *Law*, *Pſ.* 40. and the Sufferings of Chriſt are called *Obedience*, Phil. 2. 8. *He became obedient unto the death of the Croſs.* He was obedient in all things, things antecedent to the Croſs, and to the laſt point. It could not be Obedience to the Law as a Creature, becauſe he never tranſgreſs'd it; and being innocent, and under the Covenant of Works, he had not diſobeyed, if he had not ſuffer'd, becauſe according to that Covenant of Works he was not bound to ſuffer; for being without ſin he might have pleaded his right; beſides God would never command any thing againſt his own Covenant *. It muſt therefore be obedience to ſome other Precept concerning his Mediatory Sufferings. And *Rom.* 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* The Obedience of Chriſt, is oppoſed to the diſobedience of *Adam*; therefore as the diſobedience of *Adam* was a proper diſobedience, oppoſite to a plain Precept; ſo the obedience of Chriſt was a proper obedience, conformable to ſome Precept. A congruous reaſon may be rendred for this command, becauſe as Men were deſtroyed by diſobedience, ſo they ſhould be repair'd by obedience; and becauſe a work done in obedience is more perfect in it ſelf, and acceptable to God; for his Authority and Soveraignty, the Righteouſneſs, Holineſs and Equity of his Law is ſolemnly own'd thereby. Some queſtion, whether the *Command* laid upon Chriſt, as *Mediator*, was a particular Precept, or only a revealing of his Incarnation and Death, as a neceſſary means for the Redemption of Man, becauſe he had decreed to accept no other ſatisfaction. Some think this latter, and that upon God's revealing his Mind, there preſently did ariſe in Chriſt an obligation to undertake this. 'Tis more likely, that this Affair is expreſt to us under the notion of a Call, Counſel, Command, to ſhew the Ardency of the Father's Affection, for Man's Recovery, in an Honourable way, to Himſelf; becauſe the Scripture placeth Redemption in the Father's Love and Grace, as the Fountain; and in Chriſt's Love to his Father as well as to us, as hath been before noted. There was the Declaration of the *Will* of the Father, which was the Rule of Chriſt's Acting, as the *Will* of God is the Rule of the Spirit's Interceſſion in us, *Rom.* 8. 27. *According to God*; or as our Tranſlators have it, *according to the will of God*. A Rule ſeems to be ſet for the Spirit's Acting when he was *ſent*, and a Rule ſet for Chriſt's acting when he was *called*; the Spirit had a Rule ſet, for he was *to glorifie* * *Chriſt*, and Act upon that Foundation. This doth not weaken the voluntarineſs of Chriſt in his undertaking, who was ready to comply with the Call, *and made himſelf of no reputation, when he became obedient to the death of the Croſs.* When this command was given, is not ſo clear; but as the Promiſe was made before the World began, *Tit.* 1. 2. ſo might the Precept be given, before the World began, to Chriſt, conſidered as Mediator, for Precepts many times accompany Promiſes; the Divine Nature, which undertook the Mediatory Office, was not in it ſelf capable of a command or a promiſe.

* Joh. 16. 14.

* Joh. 10. 18.

* Suarez *Vol.* 13. *in* 3. *part.* Aquin. *Diſput.* 43. *Sect.* 3.

Uſe of theſe *two Heads.*

Firſt, *How adorable then is the depth of God's Wiſdom, and the vehemency of his kindneſs, to have a remedy ready to apply for the cure of fallen nature?* God had a ſalve lying by him for the ſore, and provided himſelf with a remedy for defeating the deſigns of Satan. * When he came to make a Proceſs againſt *Adam* for his diſobedience, and pronounce that death which he had merited, he like a Merciful Father declar'd this appointment of one that ſhould ſuffer indignities from *Satan*, and deliver man from the death he had deſerved. When he came to expel *Adam* out of his forfeited Paradiſe, he aſſures him of one that ſhould open the Gates of the Heavenly Paradiſe to him. He appoints his Recovery, as well as charges him with his Crime; * and though he barr'd the Garden againſt him by a flaming ſword, he promiſes to readmit him by the *ſeed of the Woman*, in whoſe blood that ſword ſhould loſe both its edg, and flame; its cutting, and ſcorching quality. * Oh the Miracles of Divine Love! The Law ſaw us guilty, inſolently taking up Arms againſt him, plunging our ſelves into thoſe Crimes he had prohibited, loathing thoſe Vertues he had commanded, guilty of millions of ſins, meriting millions of deaths, and the wrath of God, the quinteſſence of Hell. Yet how did his Bowels work within him, and never ceas'd till he had found a way infintely ſatisfactory to himſelf, and infallibly ſafe for his creature, whereby his injur'd Attributes are righted, and our offending ſouls rendred capable of the happineſs they had made themſelves unworthy of! He did this, and did it himſelf, by a Decree incapable of any alteration, ſtanding like a firm Pillar to ſupport Man's happineſs; the everlaſting fountain of his Love and Joy were opened at the very thoughts of this Admirable deſign. He claſp'd about the Mediator with the deareſt Affections never to be withdrawn, counſell'd, commanded, would not grow cool, and faint in the concern. He drew out of the depths of his infinite Wiſdom, ſuch a Model which makes Angels gaze, and believing ſinners fall down to the duſt in an humble admiration. He hath appointed the Heir of all things to be a ſervant for Rebels; the Lord of Glory to be a Man of ſorrows; to pay his Life, more worth than the lives of all the Angels, as a Ranſom for us; appointed him to ſhed his blood to preſerve ours, and ſingled him out to feel the ſword of his wrath in his own heart, that we might feel the effuſions of his healing Balm in ours. Oh wonderful goodneſs! to appoint and call out purity to ſuffer for impurity, and the innocent for the Criminal.

* Pont. *medit. part.* 2. *medit.* 5. *pag.* 207.

* Gen. 3. 15.

* Daille *Serm. ſur* 3. *Jean* 16. *Ser.* 8. *pag.* 337. ſomewhat changed.

2. *Raiſe*

2. *Take pleas in prayer from theſe Conſiderations.* You addreſs your ſelves to the Father of the Lord Jeſus Chriſt, repreſent to him his eternal Deſign, the mark of his love, the Center of his delight. Deſire of him *that Jeſus*, with all his Glories, with all his Graces: Argue with him, whether he hath not as much joy to ſee the fruits of his Son's Death, to confer them upon his loſt and ſenſible Creatures, as to call him out for ſo great a purpoſe. Spread before him his Eternal Counſels, open the Book of his Reſolves about Chriſt, read every ſyllable before him: Let your ſoaring Admirations, and your ardent Petitions keep pace together. How infinitely will the Father be pleaſed with ſuch arguments drawn from his own Eternal Thoughts of Redemption. If he appointed a Mediator for you when you were Rebellious, he will not deny that Mediator to you, when you are earneſt and humble Suppliants. His delight will be as much to beſtow him upon them that ſeek him, as it was to conſecrate him for Men, when he knew they would ſpurn againſt him. He hath the ſame thoughts of reconciling Mercy; and nothing that he hath done in order to this, doth he yet repent of; he hath *ſworn* when he call'd his Son, and *will not repent*; *Thou art a Prieſt for ever after the order of Melchiſedec*: Make uſe therefore of them as ſupports of Faith, and Arguments in Prayer.

3. *The Father enters into terms of Agreement with the Son, about the work and methods of Redemption*: which is expreſt by Divines by the Term of a *Covenant*.

A Covenant, is *an Agreement of two or more Perſons, in ſome common End pleaſing to them both, upon certain Articles and Conditions voluntarily conſented to by both, and to be perform'd by each party with ſolemn Obligations*. So that in it there are two Perſons, mutual Propoſals and Conditions, mutual conſent, terminating in one and the ſame end. Now this Covenant between the Father and the Son, was a tranſaction between them concerning Man's Recovery, conſiſting of Articles to be performed by both Parties; ſomething to be perform'd by Chriſt to the Father, ſomething to be perform'd by the Father to Chriſt. Something the Father required of him, ſomething the Father promis'd to him. Some * make this Covenant to be rather God's purpoſe and decree, concerning Chriſt's Incarnation and Paſſion, and ſucceſs of his ſuffering, and the Iſſue thereupon, and therefore improperly called a Covenant. I do not ſtand upon the Term, though it ſeems to be beſt repreſented to our conceptions under the Notion of a Covenant, and the Scripture delivers it to us under the form of a Treaty and Debate, *Iſa.*49. Though the Father, Son and Spirit have but one Will eſſentially, yet in this affair they are diſtinctly conſidered as two Perſons, treating and agreeing in one point upon certain conditions. Or as * There was a new habitude of Will in the Father and the Son, toward each other, that is not in them eſſentially, and it is called new, as being in God freely, not naturally. Such a Covenant is acknowledged by moſt. *Arminius* confeſſeth it to be pretty clear from *Iſa.* 53. 10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days*; in his Oration *De Sacerdotio Chriſti*. And ſome of the greateſt *Jeſuits*, as *Suarez*, *Tirinus* on *Iſa.* 53. 10. which is much; For aſſerting this Covenant, the Doctrines of Election, efficacious Grace, and perſeverance of that ſeed are eſtabliſht.

* Baxter *Aphor. Theſ.* 2.

* Dr. Owen againſt *Biddle, cap.* 27.

That there is ſuch a Covenant, I ſhall offer ſome Conſiderations.

1. *As there was a Covenant made with the firſt Adam for himſelf and his poſterity; ſo it is very likely there was a Covenant made with the ſecond Adam, for himſelf, and thoſe which were choſen in him.* Though this Covenant of Redemption be not the ſame with the Covenant of Grace, yet ſomething in this Covenant of Redemption did concern the ſeed of Chriſt. Upon the account of this Covenant, God is *the God of Chriſt*, *Pſal.* 89. 26. *Pſal.* 40. 8. And *Rev.* 3. 12. you have Chriſt calling *God, his God*, no leſs than four times in that *Verſe*. He is a ſurety of the Covenant of Grace; there was then ſome other previous Treaty whereby Chriſt entered into Terms of Suretiſhip.

2. *Chriſt is ſaid to be faithful*, Heb. 3. 2. As obedience implies a precept, ſo faithfulneſs implies a truſt, and a promiſe whereby a Man hath oblig'd himſelf to perform that truſt, according to the Direction given him. And Chriſt is ſaid to *truſt* God, *Heb.* 2. 13. As a Precept is a formal object of Obedience, ſo a Promiſe is a formal object of Truſt: as he had a command, ſo he had a promiſe, both which imply a Covenant.

3. *Chriſt's Prayer* doth in various parts manifeſt this; He doth not only intreat and petition, but he challengeth ſomething as due to him, upon the account of what he had done; in *Joh.* 17. he ſeems to run altogether upon a Covenant ſtrain, which muſt ſuppoſe ſome agreement and promiſe on the Father's part. God had not elſe been oblig'd to accept what he had done, nor could our Saviour have challeng'd it at the hands of God. A Claim implies a Promiſe preceding, annext to a condition to be done by the party to whom the Promiſe is made, which being perform'd, gives a right to demand the Reward. And hence, perhaps, it is that he calls God *righteous* Father, appealing therein to the faithfulneſs of God in this buſineſs. And indeed the Mediatory Covenant ſeems to me by that *Joh.* 17. to be the ground upon which Chriſt builds his whole Interceſſion; that being a Tranſcript of it, and the Pleas there being drawn by a ſtrong compact.

4. *This Treaty is diſtinctly evidenced*, Iſa. 49. 3, 4, 5, 6. from which *Chapter* to the end of that *Prophecy*, there ſeems to be a continued Diſcourſe concerning Chriſt. Chriſt directs his Diſcourſe to the *Gentiles*, acquainting them with the manner of this Treaty, *ver.* 1. *Liſten O Iſles unto me, and hearken ye people from far.*

(1.) *God calls out Chriſt by the name of Iſrael*, ver. 3. *and ſaid unto me, i. e.* The Lord, *Thou art my ſervant, O Iſrael, in whom I will be glorified*. The name of the Body being given to the Head, as the name of the Head is given to the Body. The *Church* in union with Chriſt the Head is called *Chriſt*, 1 *Cor.* 12. 12. which ſome think alſo to be the meaning of *Gal.* 3. 16. *The promiſes were made to Abraham and his ſeed; Not to ſeeds as of many, but as of one, and to thy ſeed which is Chriſt*, Chriſt Myſtical. I will be glorified in thee, as the Head of the *Jews*, to prepare them a Spiritual people for me.

(2.) *Chriſt thinks this too low*, ver. 4. *Then I ſaid, i. e.* he whoſe mouth God had made a ſharp ſword, *I have labour'd in vain, I have ſpent my ſtrength for nought; yet ſurely my judgment is with the Lord, and my work is with my God*. A ſmall income for ſo great pains and coſt. What, ſhall I glorifie Thee only in *Iſrael*? 'Tis but a little glory thou wilt get from ſo ſmall a handful that will believe in me among them; however I refer my ſelf to thee, O Father, and will ſtand to thy Judgment. 'Tis a glorious thing to be the Redeemer of *Iſrael*; yet it ſeems to be too narrow a Field for me to run my Race in. Judge of the greatneſs of my pains; and though I ſhall be glorious in thy eye, though *Iſrael* be not gathered, yet conſider whether ſo great an undertaking will not require a greater reward than a few *Iſraelites*. Thou ſhalt, O Father, be glorified in me; but I foreſee, that few of the *Jews* will embrace my Doctrine; I ſhall ſpend my ſtrength, Prayers and Blood for nought. יהוה The

word uſed to expreſs the *Chaos* before it was formed into a World. It will be as a thing without form, a very little part of a new Creation. Chriſt was at firſt God's Angel to *Iſrael*, and before his coming in the fleſh, had no other Nations, but as ſome ſprinklings of them were proſelyted to the *Jews*; and therefore the *Gentiles* are ſaid, *Iſa.* 55. 5. to be *a people that he knew not, i. e.* that he did not actually poſſeſs as his peculiar, in that manner as he rul'd in *Iſrael*, though the Providential Government of all Nations was committed to him. But after his Exaltation in his humane Nature, he had the poſſeſſion of them. Therefore,

(3.) *Chriſt then declares God's enlarging his Terms*, ver. 5. *My God ſhall be my ſtrength.* Which words ſome take by themſelves, as the beginnings of God's further Grant. My God was my ſtrength, he added courage to me by enlarging his Gift; which is expreſſed *ver.* 6. *And he ſaid, it is a light thing that thou ſhouldeſt be my ſervant, to raiſe up the Tribes of Jacob, and to reſtore the preſerv'd of Iſrael; I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the Earth.* The word [*alſo*] repreſents as it were a former ſticking in the *Jews*. 'Tis too low a thing to take fleſh, ſweat, labour and die for one Nation; thou ſhalt ſpread thy Tents to the end of the Earth, and have the *Gentiles* for thy poſſeſſion. When God ſaw me ready for ſo high a work, he did in his Treaty extend the bounds of my power and advantage further. He ſaid the limits of *Iſrael* were too narrow, the gain of *Iſrael* too light a recompence for ſo great a labour. God is brought in here propoſing; Chriſt grieving at the narrowneſs of it, yet complying with it. God making a ſecond Propoſal, wherein Chriſt doth acquieſce; and no further debate is mentioned, after the *Gentiles* were caſt into his lap. Whereupon ſome make a double decree, or at leaſt *two* parts of the decree of Salvation: 1. For the Converſion of the *Jews*. 2. A decree for the Converſion of the *Gentiles*.

5. *The notion of a Treaty and Covenant is ſutable to our conceptions, and gives us a diſtinct account of the methods of Redemption; and alſo of the ground of the ſalvation of the Fathers, who died before the coming of the Redeemer in the fleſh.* In order of Conception, the firſt Reſolution was this, That Man ſhould be redeem'd; the ſecond, by what ways and means this Redemption ſhould be wrought; and how to make it ſure, that there may be no Revolt again. The ſecond Perſon is pitch'd upon for this undertaking; we muſt then conceive his voluntary conſent to this, and alſo ſome terms upon which he undertakes it, which is neceſſary to every action according to the rules of Wiſdom. Had not this way of Redemption been ſetled and ſtated, the Fathers before, and under the Law, could not have been ſaved; for they were ſaved by faith, faith could not be without a Promiſe, a Promiſe could not be without a previous aſcertaining the Method of Redemption; had Chriſt only conſented to it at the time of his coming into the World, there had been no ground of any promiſe before, becauſe the conſent of the Redeemer had till that time been uncertain; but the Promiſe, ſuppoſeth his conſent poſitively given, before the Promiſe was made. Again; The Covenant of Grace is as ancient as the firſt Promiſe of the Seed of the Woman. And ſince the Grace the *Patriarchs* had, was communicated by virtue of a Covenant of Grace, it implies that there was an agreement between the Father and the Son; for it is by this Agreement the Covenant of Grace is eſtabliſht. Faith in a Mediator, the condition of that Covenant, ſuppoſeth the ſettlement of the Mediator. We cannot ſuppoſe how any thing could be beſtowed upon Men by virtue of a Covenant of Grace, before the Redeemer had actually Merited, without this Agreement; for whatſoever was beſtowed, was given upon the account of that merit to be wrought in time; therefore at leaſt a promiſe of ſo meriting muſt precede. As Articles of Agreement are made among Men, before the Sealing of Writings and Payment of the Money, by vertue of which Articles there is ſome kind of right convey'd. Upon the account of this agreement, the Spirit was given to ſome particular men, but to very few, and in a leſs meaſure; for it was not congruous, that there ſhould be as great an effuſion of the Spirit before the actual payment required for it, as after. How this could be without a deſignation of the Perſon of Chriſt to this work of Redemption, and a voluntary undertaking on his part, and how there could be this deſigning and appointing him to it, and his accepting of it without ſome terms in the Nature of a Covenant, between the Father and the Son, cannot ſo diſtinctly and eaſily be conceived by us. But ſuch a notion as this, makes the whole work more obvious to our weak underſtandings.

For a cloſe of this part, I ſhall direct you to *Pſal.* 89. *throughout*, where this Covenant is very plainly mention'd, and the whole contexture of the *Pſalm* diſcovers the deſign of it to be, to ſet forth ſome higher Perſon than *David*; and ſeems to be too magnificent and lofty for an Earthly Prince. As *ver.* 2. *Mercy ſhall be built up for ever, thy faithfulneſs ſhalt thou eſtabliſh in the very Heavens.* But how was it eſtabliſhed in the Heavens? *ver.* 3. In making a Covenant with his choſen, and ſwearing to *David* his Servant, *Thy ſeed will I eſtabliſh for ever, and build up thy throne to all Generations.* Here indeed was faithfulneſs, eſtabliſhed in Heaven. This will be more remarkable, if the Notion of a Learned * Man of our own, be true. That this *Pſalm* was penn'd *in the time of the* Iſraelites *bondage in* Egypt, by *Ethan* the Son of *Zerah*, and Grand-child of *Judah*, the Son of *Jacob*, who is mentioned, 1 *Chron.* 2. 6. Therefore called *Ethan* the *Ezrahite*, or of *Zerah*, who was the Son of *Judah*. Though there is mention made of *Ethan* in the time of *David*, 1 *Chron.* 15. 17, 19. and though *David* be often mentioned in the *Pſalm*, yet, ſaith he, that was done Prophetically: Howſoever it is, the *Pſalm* is underſtood of *Chriſt* by moſt of our Interpreters. And Chriſt is ſeveral times called *David* in the Prophets who lived after the time of *David*. Why might not *David* be Prophetically mentioned many years before his birth, as well as *Cyrus* was by the Prophet *Iſaiah* ſome years before his? Some make this *Covenant of Redemption* the ſame with the *Covenant of Grace*: But they ſeem to be *two* diſtinct Covenants.

* Dr. *Lightfoot's Gleanings on* Exod. 9. 2.

1. *The Parties are diſtinct.* In the one, the Father and the Son are the Parties Covenanting: In the Covenant of Grace, God and Man. In the Mediatory Covenant there were two Perſons equal: In the Covenant of Grace there is a Superior, God; and an Inferior, Man.

2. *The Conditions are different.* Death and Satisfaction for Sin thereby, was the condition of the Covenant of Redemption; Faith is the condition in the Covenant of Grace; Death required on Chriſt's part, Faith required on Man's part. The giving Chriſt a ſeed, and Eternal Life to that ſeed, is the condition on God's part to Chriſt; the giving Eternal Life only to the Party believing, is the condition on God's part in the other. So that the reward in that Covenant is larger than the reward promiſed to us in the Covenant of Grace. In the Covenant of Grace the condition runs thus; *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* In the

Covenant

Covenant of Redemption, the condition runs thus, *make thy ſoul an Offering for ſin, and thou ſhalt ſee a ſeed.* The promiſes of God to Chriſt, or, rather God abſolutely conſider'd in that Covenant, was the Object of Chriſt's Faith; God in Chriſt is the Object of our Faith in the Covenant of Grace: Believing in Chriſt, could be no condition in the Covenant of Redemption, as it is in the Covenant of Grace. Chriſt muſt be then the Object of his own Faith, not his Father's.

3. *The time of making theſe Covenants is different:* The Covenant of Grace was made in time, after man had broke the Covenant of Works; the Covenant of Redemption was made from Eternity.

*Prov. 8. 24, 25, 31. * *I was ſet up from Everlaſting, from the beginning, or ever the Earth was, when there were no depths I was brought forth, while as yet he had not made the Earth, nor the Fields, nor the higheſt part of the duſt of the World*; Set up as Mediator, *rejoicing in the habitable parts of the Earth.* He rejoiced in Angels the chief parts of his Creation as God, In the habitable parts parts of the Earth as Mediator. The Revelation of the Covenant of Redemption was in time, but the ſtipulation was from Eternity; the Father and Son being actually in Being, and ſo Stipulators; the Decree of making a Covenant of Grace was from Eternity; but not the actual Covenant, becauſe there was no Soul to Covenant with; as the Decree of Creating the World was in time, but the actual Creation at the beginning of time. The Covenant of Redemption is expreſt *Iſa.* 53. whence we can no more conclude, that it was but then made, than we may ſay, that Chriſt ſuffered then, becauſe his Sufferings are ſpoken of there, as already undergone. It was made when ſome were given to Chriſt, and therefore muſt be as ancient as Election, which was before the foundation of the World.

*Heb. 12. 24. *Heb. 7: 22. 4. *Chriſt is the Mediator of the Covenant of Grace* *, *but not the Mediator of the Covenant of Redemption, but a party:* He was the *ſurety of the Covenant of* * *Grace*; the Covenant of Redemption had no ſurety, the Father and the Son truſted one another upon the agreement; the Covenant of Grace is confirmed by the Blood of Chriſt; But we cannot ſay, that the Covenant of Redemption was confirm'd properly by that Blood, any more, than as the ſhedding of his Blood was a neceſſary Article in that Covenant.

5. *Chriſt performed his part in the Covenant of Redemption*; And by vertue of this Mediatory Covenant, performed the Covenant of Works; but he did *confirm*, not *perform* the Covenant of Grace.

6. *By the Covenant of Redemption, Chriſt could challenge his reward upon his own account.* But by the Covenant of Grace, Believers have a right to the reward only upon the account of Chriſt; there is an intrinſick worth in the Obedience of Chriſt whereby he merited; for there was a proportion between it, in regard of the Dignity of his perſon, and the infiniteneſs of God: But there is no intrinſick worth in that Grace, which is the condition of the Covenant of Grace, to merit any thing; there was a condition of a valuable conſideration required of Chriſt; But the condition required of us hath no valuable proportion to the greatneſs of the Reward. The Reward was of Debt to him, becauſe what he performed, was by his own ſtrength; of Grace to us, becauſe what we perform is by the ſtrength of another. And though the Exaltation

*Phil. 2 9. of Chriſt is called a free Gift, * *he hath given him a Name above every Name*, ὑχαρίσατο, that is in reſpect of the whole Oeconomy of the miſſion of Chriſt, and the manifeſtation of him, which is an Act of God's Free Grace to us. And in his Exaltation he is conſidered as appearing for us, and receiving from the Father all for our good; and becauſe it was an Act of free Grace to us, to unite the Second Perſon in the Trinity to our Fleſh.

7. *The mediatory Covenant reſpects others in Chriſt, as well as Chriſt himſelf*, viz. *his ſeed, and the giving them a Glory.* In the Covenant of Grace, the promiſe reſpects only the particular perſon that believes; it regards none elſe but the particular perſon, anſwering the Terms of that Covenant; no perſon can challenge any right upon another's believing, but muſt believe himſelf, if he will be within the compaſs of the Covenant. But Chriſt upon the performance of the condition of the mediatory Covenant, could challenge not only for himſelf, but for others; and all that were to be his Seed, and were to believe on him to the End of the * World, becauſe that Covenant reſpected not only himſelf, but others upon thoſe conditions he was to perform; for * the Redemption, Juſtification, and Happineſs of Believers are promiſed to Chriſt upon the condition of dying. All the Seed of Chriſt are in the Covenant of Redemption, before they are Regenerate, but not actually in the Covenant of Grace, and under the influence of the ſpecial Benefits of it, till they are Regenerate: As all Mankind were in the Loyns of *Adam*, but not guilty of his pollution till their Natural Generation.

*Joh. 17. 20, 24. *Iſa. 53. 11.

8. If the Covenant of Grace, and that of Redemption were the ſame, then *Chriſt ſhould be both the Teſtator, and a Party.* Chriſt is the *Teſtator* of the Covenant of Grace *; a Teſtator makes not a Will to bequeath Legacies to himſelf *.

*Heb. 9. 16, 17. * *Bulky* of the Covenant *p.* 35.

So that theſe two Covenants are diſtinct: They agree in the common Nature of a Covenant, that there are conditions to be performed, and privileges thereupon to be enjoyed. But the conditions and privileges are diſtinct. They agree in this, That the Salvation of the Seed is promiſed in both Covenants; 'tis promiſed to the Believer upon his Faith; 'tis promiſed to Chriſt in behalf of the Seed upon his Suffering. And further, the Covenant of Redemption is the foundation of the Covenant of Grace. In the Covenant of Grace, Chriſt, or God in Chriſt, is the Object of Faith. Chriſt had not been the Object of Faith, had not ſuch an agreement between the Father and the Son preceded. How is Chriſt the Object of Faith, but as dying? What force had his Death had without ſome compact between the Father as the principal party wronged, and the Redeemer as the perſon ſatisfying? The Everlaſtingneſs of the Covenant of Grace depends upon the perpetuity of the Covenant of Redemption. * *My Covenant ſhall ſtand faſt with him, his ſeed will I make to endure for ever.* This Covenant between the Father and the Son muſt be broken, before the Covenant of God can fail to a Believer. Upon this account Chriſt is ſaid to be *given for a Covenant to the People*; * a Covenant to the people, *i. e.* to bring the people into Covenant with me; as being the foundation of the Covenant of Grace; upon which account he is called the *peace*, *Eph.* 2. 17. as being the foundation and cauſe of peace between God and Man; and all the promiſes as eſtabliſhed by his Death, are *Yea* and *Amen* in him: They receive their validity from his Death, and his Death receives its validity from the Covenant of Redemption. He thereby performing what was required on his part, ſetled the Covenant of Grace between God and us for ever unrepealable; and it had not its full ſettlement, but in the eſtabliſhment of this. Upon the account of this Covenant, the right of Chriſt as a Teſtator bequeathing the Inheritance is grounded; for he could not as a Teſtator bequeath what he had no right unto. His Teſtament was made by him, not as God, but as *Mediator by means of his Death* *. Therefore as Mediator he had a right, which cannot well be ſuppoſed without ſome precedent agreement between the Father and the Son, becauſe the right originally

* Pſ. 89. 28, 29.

* Iſa. 42. 6.

* Heb. 9. 15, 16.

originally reſided in the Father. And this Covenant of Redemption is the ground of our Hope and Faith *: *In hope of Eternal Life, which was promiſed before the World began.* The hope Believers have of Eternal Life ſprings up Originally from that promiſe made by the Father to the Son, before the foundation of the World; for the promiſes of the Covenant of Grace were included in this Covenant of Redemption; and to be made good, when Chriſt made the conditions on his part in that Covenant good. In this agreement then God was in Chriſt reconciling the World.

* Tit. 1. 2.

(1.) *The Father Covenants with Chriſt, that he ſhould undertake for man as a common head*; to free men from that dreadful condition, wherein God foreſaw from Eternity they would fall upon their Creation. Hence he is called the *ſecond Adam*, as being a publick perſon; and as *Adam* had fallen off from Righteouſneſs to the Love of Iniquity, and violated the Law of God; ſo the *ſecond Adam*, as a Head of many Fellows, was to *love Righteouſneſs, and hate Iniquity* *, *i. e.* vindicate the Honour of God laid proſtrate by ſin, and reſtore the Righteouſneſs of the Law. This being rendred there the ground of his advancement by God as his God; a God in Covenant with him, implies that it was the main Article inſiſted on, and a condition in the Covenant which Chriſt was to perform. Man was a Criminal Debtor, the Debt muſt be paid; Chriſt by agreement puts himſelf in the Sinner's ſtead, to pay this Debt, ſubmit to the revenging Arm of Juſtice, and thereby releaſe the Priſoner *; he was *made under the Law, to redeem them that were under the Law*; as we were under the Law, ſo was Chriſt to bear the Curſe of the Law for us, that whatſoever power the Law had over us in regard of its precepts, Chriſt was to obey; in regard of its Curſes he was to undergo; and thus undertaking for us, he was to endure the ſhock of his Father's Wrath, which we Sinners were liable to. And therefore he is brought in, offering himſelf as a ſurety in our ſtead, *Pſal.* 40. 7. *Lo I come to do thy Will, O my God*; thy Covenant-Will, as thou art my God; which Will was our Sanctification by the *offering of his Body*, *Heb.* 10. 10. referring to *v.* 7. and as being inſtead of us the principal Debtors, he calls our ſins his own; (*ver.* 13. *mine iniquities have taken hold of me*) as he was our ſurety; the Debt which a ſurety engageth to pay being legally his own Debt, though he did not perſonally incur it by any Crime of his own, or Receipt of that for which he ſtands indebted.

* Heb. 1. 9.

* Gal. 4. 4, 5.

(2.) In order to this, another condition neceſſarily conſequent upon the other, was, *That he was to take a body.* This Debt could not be paid, nor the Articles of the Covenant be performed, but in the Human Nature, the Divine being impaſſible; He was therefore to have a paſſible Nature, a Nature capable of, and prepar'd for *ſuffering*, *Heb.* 10. 5. a Body to ſuffer that which was repreſented by theſe Legal Sacrifices, wherein God *took no pleaſure*, *v.* 6. He was to have a Body of Fleſh, ſurrounded with the infirmities of our fallen Nature, ſin only excepted; whereupon Chriſt doth freely comply, *I come to do thy Will, O my God*; I am come to take ſuch a Body, which by thy Will is allotted to me.

(3.) *In this body he was to pay a ſervice and obedience to his Father.* After this agreement, whatſoever Chriſt did in the Body, falls under the term of Obedience to the Mediatory Law preſcrib'd him. Hence he is called God's *ſervant*, *Iſa.* 42. 1. and *took upon him the form of a ſervant* *; not as Servants were formerly bought with a price, and paſſed wholly into the right and dominion of another; but a Servant, who by Covenant and Agreement, undertakes an Employment by the order of another; for he was ſuch a Servant, that he was alſo *Lord*, *Heb.* 3. 6. *Heb.* 1. 2. This is expreſt, *Iſa.* 50. 5. *The Lord God hath opened mine Ear, and I was not rebellious.* God conſtituted him his Servant by the opening his Ear, according to the *Jewiſh* cuſtom of boaring the Ear, and he was not in any thing rebellious: He was to do whatſoever was commanded him to do, and therefore all the time of his Life before his Death, he acted an Obedience to his Father, and did nothing but by his Father's Command and Order. * *As the Father hath given me commandment, ſo I do.* He ſtipulated to take upon him the *form of a Servant*, *Phil.* 2. 6, 7. which ſeems to refer to this agreement: And after that, *was made in the likeneſs of Men*, referring to his incarnation; as a man is ſaid to take upon him ſuch a task, when he hath covenanted to do it.

* Phil. 2. 7.

* Joh. 14. 31.

(4.) *In this Body he was to dye at laſt*: And therefore his dying is ſaid to be Obedience; * *He became obedient to death, even the death of the Croſs*; his dying, and dying ſo ignominiouſly upon the Croſs, was Obedience; which implies a Command and Order to dye, and to dye ſuch a Death, otherwiſe it had not been Obedience, though it might be term'd Affection. This was the chief Article of the Covenant, * *when thou ſhalt make his ſoul an Offering for Sin, he ſhall ſee his ſeed*; תשים is the third perſon, and being feminine, agrees well with נפש a feminine Noun. Other Tranſlators read it, *If he ſhall make his Soul an Offering for Sin*; or rather, according to others, and according to Grammar, *If his Soul ſhall make an Offering for Sin.* In this Death he was to reſpect the ſatisfaction of God's Juſtice; for it was not a bare Offering, but an Offering for Sin. God in impoſing this Article, reſpected this chiefly, as this was the main end of ſending him to be an ἱλασμός, 1 Joh. 4. 10. *God hath ſent his Son to be the propitiation for our ſins*: So it was the main end of this Article of dying, which Chriſt was to reſpect in his dying; for the regarding the end of any Service or Commaad, is a principal ingredient in Obedience; By virtue of which Covenant and Command thereupon, there was an *ought* upon Chriſt; * *Ought not Chriſt to have ſuffer'd thoſe things?* And a Command, *John* 10. 18. *I have power to lay down my Life, I have* ἐξουσίαν *authority, for I have received a Command from my Father.* Hence his Death is ſaid to be determin'd; * *the Son of Man goes as it was determin'd.* In the firſt giving himſelf to God, he gave himſelf as a *ranſom* to be teſtified and brought forth upon the Stage in time, wherein his mediatory Office chiefly conſiſted *. And methinks Chriſt doth intimate this laying down his Life for his Sheep to be the effect of this mutual agreement between the Father and himſelf, *Joh.* 10. 15. *As the Father knows me, even ſo know I the Father, and I lay down my Life for the Sheep.* It was the effect of their knowledge of one another, not a bare knowledge; for that might have been without Chriſt's dying; But an intimate conjunction of mind, an approbation on both parts. This *mind, to take upon him the form of a Servant*, was in Chriſt, *Phil.* 2. 5. and therefore this mind was in his Father, for their minds could not be different; there was a mutual knowledge and agreement in the whole Affair, and from this knowledge one of another, did ariſe the laying down of his Life. God requir'd this Sacrifice of Chriſt excluſively of all others in the firſt treaty, as to any ſatisfaction. * *Sacrifice and burnt-offering thou wouldſt not, in them thou hadſt no pleaſure; then ſaid I, Lo, I come:* He pronounced them utterly uſeleſs for the ſatisfaction of Juſtice, though fit to prefigure the grand Sacrifice he intended. And that voice

* If 53. 10.

* Luk. 24. 26.

* Luk. 22. 22.

* 1 Tim. 2. 5, 6.

* Heb. 10. 5, 6, 7.

of

of Chriſt upon the Croſs, *It is finiſhed, John* 19. 30. ſeems to refer to this agreement. I am come to a period on my part, the Article on my part is compleated, there remain no more Deaths for me to ſuffer. This ſeems to be a neceſſary Article, very congruous to the Wiſdom of God, as he is Creator, Governor, and the end of all things. * *It became him for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through ſufferings.* It became him as a wiſe Creator, as a wiſe Governor, as he is the end of all things, to inſiſt upon the Sufferings of Chriſt as the fitteſt means for the attaining the end he aimed at; for hereby his Juſtice and Mercy are glorified. In the performance, Chriſt was very exact in every punctilio; *as they were ſhew'd by the Mouths of the Prophets, he ſo fulfil'd them, Acts* 3. 18. and God ſhew'd them by the Mouth of the Prophets as they were determined and agreed upon. The Ancient *Jews* had ſome proſpect of this Covenant; one of their Writers * ſaith, *God treated with the Meſſiah; Righteous Meſſiah, thoſe who are hid with thee, are ſuch whoſe ſins in time ſhall bring thee into grief, thy ears ſhall hear reproaches, thy tongue cleave to the roof of thy mouth. Thou ſhalt be wearied with ſorrow. The Meſſiah anſwered, Lord of the World, I joyfully take them upon me, and charge my ſelf with their torments; but upon this condition, that thou ſhalt quicken the dead in my days: God,* ſaith the *Rabbi, granted him this, and from that time the Meſſiah charged himſelf with all kind of torments;* as it is written, *Iſa.* 53. *He was afflicted:* * So that the Death of Chriſt was not by a fortuitous rancounter of things, nor meerly by the violence of the *Jewiſh* rage, nor from any inability in his Father, or himſelf, to hinder ſo ſtrange an event; but it was the iſſue of a previous agreement flowing from infinite Love, managed by incomparable Wiſdom, diſpoſing things to ſo great an end.

* Heb. 2. 10.

* R. Hadars: Chan. in Gen. 1. 1. cited by Mornai, contra Icuſi, Chap. 6. p. 163. & c. Helvic. contra Judæ. Elench. 1. in Theſſ. 43.

* Daille.

5. *In regard of what Chriſt was to do and ſuffer, the Father makes excellent promiſes to him.*

1. *Promiſes of Aſſiſtance.* 2. *Of a Seed.* 3. *Of Glory.*

1. *Promiſes of Aſſiſtance.*

1. *Promiſes of a fitneſs for it.* He had the promiſe of the Spirit to this purpoſe. * *The ſpirit of the Lord ſhall reſt upon him, the ſpirit of Wiſdom, Underſtanding, Councel, Might, Knowledge, and of the fear of the Lord;* to diſtribute all his Gifts to him, in a fulneſs of meaſure, in a fulneſs of duration: All the Gifts of the Spirit ſhould reſide in him, as in a proper Habitation, perpetually; as the Deity dwelt in the Humanity, and was never to forſake it. The Humane Nature being a Creature, could not beautify and enrich it ſelf with needful Gifts; this promiſe of the Spirit was therefore neceſſary, his Humanity could not elſe have performed the work it was deſign'd for. So that the Habitual Holineſs reſiding in the Humanity of Chriſt, was a fruit of this Eternal Covenant. Though the Divine Nature of Chriſt, by vertue of its Union might ſanctify the Humane Nature, yet the Spirit is promis'd him, becauſe it is the proper Office of the Holy Ghoſt to confer thoſe Gifts which are neceſſary for any undertaking in the World; And the perſonal operations of the Trinity do not interfere. It alſo might be, becauſe every perſon in the Trinity might evidently have a diſtinct hand in our Redemption.

* Iſ. 11. 1, 2, 3.

2. *Promiſes of Protection in it:* Upon this *one ſtone* there were to be *ſeven Eyes: Zech.* 3. 10. Seven Eyes upon one ſtone, a ſpecial care of him, and councel about him; Seven notes multitude, Eyes note intention. Providence is ſignified by Eyes in Scripture; a ſpecial Providence ſhall be exerciſed towards Chriſt in the whole management of his Office, and defence of his Kingdom; hence he doth acknowledge, that he was under the choice care of God, Luk. 2. 49. *Wiſt you not that I am about my Father's buſineſs.* ἐν τοῖς τοῦ πατρός, among thoſe things my Father takes care of, *why ſought you me?* Do you not know that I am the choiceſt Jewel of my Father, and that he hath his Eye upon me? As one of the Cabinet rarities of my Father. God promiſed to hide him in the ſhadow of his hand, preſerve him as a ſhaft in his Quiver, in the midſt of the rage and fury of his Enemies. He doth ſolemnly promiſe his Omnipotency, all his Creating and Governing Power to hold his hand in his being for a Covenant of the people, and a light of the *Gentiles*, till he had brought *the Priſoners from the Priſon, and them that ſit in darkneſs out of the Priſon-Houſe. Iſa.* 42. 5, 6, 7. He promiſes here in the loftieſt expreſſions, to ſtrengthen him ſo, that he ſhould not be diſcouraged; but ſee the bleſſed Effects of his underraking; he would uphold him tenderly, as a Father doth his Son in his Arms, that no hurt may happen to him, and that becauſe he hath called him *in righteouſneſs*; or, as ſome, *our righteouſneſs*, to ſettle an Evangelical Righteouſneſs in the Earth. He is ſaid therefore to be *made ſtrong* by God for himſelf, Pſal. 80. 16. *The Son of man whom thou haſt made ſtrong for thy ſelf*; the King, *Meſſiah*, whom thou haſt ſtrengthned for thy ſelf, ſo the *Targum:* The Title of Son of Man was by way of eminency given to the Meſſiah in *Daniel*, and the Title he commonly gave himſelf in the New Teſtament. This aſſiſtance of Chriſt was repreſented by the Ark which had three coverings, together with the *Table of ſhew-bread* repreſenting the Church *, as a Type of a ſpecial protection to both, whereas other conſecrated things had but two coverings.

* Num. 4. 8.

3. *This aſſiſtance was to run through the whole courſe of his mediation.* He was to be aſſiſted in his conflict, and in his ſucceſs, while his Soul was travelling, and while it was triumphing. He ſhould not be *diſcouraged*, till he had *ſet Judgment in the Earth. Iſa.* 42. 4. 'Tis a *Meioſis*, he ſhall be mightily encouraged, till he have wrought a perfect deliverance for his people; and there ſhall be a ſupporting-hand under him till he hath compleated the work of Redemption: He ſhould *ſtand*, and be eſtabliſhed, and *feed in the ſtrength of the Lord.* Mic. 5. 4. *In the Majeſty of the Name of the Lord his God.* He ſhould gather, rule, and ſave his Sheep in the choiceſt of God's ſtrength, as he was his God, *i. e.* a God in Covenant with him, and had appointed him to be *the Judge of Iſrael*, v. 1. and this till he ſhould be *the peace*, v. 5. not only laying the corner-ſtone by his Death, but the top-ſtone by his Exaltation.

4. *Chriſt was to plead theſe promiſes, and encourage himſelf in them.* He was to plead them, *Pſal.* 89. 26. *He ſhall cry unto me, Thou art my Father, my God, and the rock of my ſalvation.* After the repetition of the promiſes of ſtrength and aſſiſtance, *ver.* 19, 20, 21, *&c.* he was enjoined to put thoſe Covenant-promiſes in ſuit, and then he ſhould be made the *firſt-born, higher than the Kings of the Earth, and his Covenant ſhould ſtand faſt with him*; as though God promiſed him the *Gentiles* for his poſſeſſion; yet he was to ask it. *Pſal.* 2. 8. In this Covenant there was an injunction upon Chriſt to intercede and plead for himſelf, and for his people; ſo that the interceſſion Chriſt doth manage in Heaven for the compleating of thoſe promiſes, which were formerly in that Covenant, or depended upon it (as all the promiſes in the Covenant of Grace do) is an Article in that Covenant, and therefore will be kept up, till all Enemies are made his footſtool, and Death, which is the laſt, ſwallowed up in Victory.

Victory. Chriſt encouraged himſelf in thoſe promiſes; by theſe God made him hope when he was *upon his Mother's breaſts*, *Pſal.* 22. 9. and he prophe-
*v. 10. 11 *Act 2. 25 tically pleads them *. *I was caſt upon thee from the Womb, be not far from me, for trouble is near*. It was an high ſatisfaction to him, that *he ſhould not be moved*, therefore *he ſet God always before him*: In regard of confidence, and ſupply of ſtrength, his eye was not upon him in one ſtrait or two, but in the whole Affair, *Pſal.* 16. 8, 9. he had a confidence that God would be *at his right hand*, which ſignifies to be an helper, and fellow-Champion in fight for the weakning of his Enemies: * It
* *Rivet* in Pſal 16. 8. being a Metaphor taken from conflicts, where he that is at the right hand of his Companion, doth firſt expoſe himſelf to danger, and receiving the Enemies force, defends his Aſſociate from the blows; the ſame expreſſion is uſed of ſtanding by Chriſt, *Pſal.* 110. 5. *The Lord at thy right hand ſhall ſtrike through Kings.* How loftily doth he expreſs his confidence in it! Iſa. 50. 8, 9, 10. *The Lord God will help me, therefore have I ſet my face as a flint, and I know that I ſhall not be aſhamed. The Lord God will help me, who is he that ſhall condemn me?* and challengeth all the power of Earth and Hell to contend with him, ſince he had the promiſe of God to juſtify him. *My God ſhall be my ſtrength*, *Iſa.* 49. 5. my God in Covenant with me. And the *Apoſtle* brings him in declaring his truſt in God; *Heb.* 2. 13. and *I will put my truſt in him.* And he acknowledges that the preſervation of his Diſciples, and conſequently all his people enjoy by him, is through the *Name of his Father*; *John* 17. 12. He acknowledges his powerful aſſiſtance in every particle of his Work, *I have kept them in thy Name.*

2. *Promiſes of a ſeed, as the ſucceſs of his undertaking.* He was firſt in order to dye, and then to
* Iſa. 53. 10, 11. *ſee his ſeed* *: *when his Soul ſhall make an Offering for ſin, he ſhall ſee his ſeed, he ſhall ſee the travel of his Soul*; his grief and pain ſhall not be fruitleſs: He was to have a Flock to guide as a Shepherd, Members to animate as an Head, a Spouſe to cheriſh as a Husband, Children to breed up as a Father, Subjects to reign over as a King. There was a deſignation of ſome to him for thoſe Relations at this firſt agreement, which he doth acknowledge as a Donative from his Father. *John* 6. 6. *Thine they were, and thou gaveſt them me.* *Thine* by Election and Creation, *Mine* by Donation and Merit; they belonged to Chriſt as God before, though Originally to the Father as the Fountain of the Deity; but now to Chriſt by another tye, as Mediator, as Jewels to be made up by him: Upon the account of which gift by compact, he calls them *his ſheep* before their actual infolding, *John* 10. 15, 16. The promiſe made to *Abraham* of the Bleſſing of the Nations in his ſeed, is ſaid to be made to Chriſt, *Gal.* 3. 19. *till the ſeed ſhall come, to whom the promiſe is made, which ſeed is Chriſt*, *ver.* 16. And ſome interpret, *ver.* 17. *The Covenant that was confirm'd before of God in Chriſt*, εἰς χριστὸν, for to Chriſt, as *Eph.* 1. 5. εἰς αὐτὸν, for ἑαυτὸν. And *Coloſ.* 1. 20. *reconcile all things*, εἰς αὐτὸν, to himſelf: But howſoever, The promiſe to *Abraham* is certainly grounded upon a promiſe to Chriſt, that in him who was *Abraham*'s ſeed, all Nations ſhould be bleſſed; whether that *Hoſ.* 14. 5, 6. be a promiſe to Chriſt, who is called *Iſrael*, or rather a promiſe or prophecy concerning the Church, of the Beauty of Chriſt's ſeed as a Lilly, the firmneſs as a Cedar, and the fruitfulneſs as an Olive.

God promiſed 1. *A Numerous ſeed.* 2. *A Succeſſion of Seed.* 3. *A Duration of ſeed.*

1. God promiſed him *a Numerous ſeed*, like the Dew that falls at the dawn of the Morning in abundance upon the Flowers and Plants of the Earth *; *The dew of thy youth, from the womb of the morning* *. As the Dew upon the Graſs: As the *Poets* call the Dew the Tears of the Morning, ſo was this the fruit of Chriſt's Tears and Blood; they were upon his Aſcenſion to flock to him from all quarters of the World. He promis'd to *bring his ſeed from the Eaſt*, and *gather them from the Weſt*; he would ſay *to the North, Give up*; *and to the South, keep not back*; *bring my ſons from far, and my daughters from the ends of the Earth*, Iſa. 43. 5, 6. And Iſa. 54. 1. *more ſhall be the children of the deſolate, than the children of the married wife*, ſaith the Lord. The *Rachel* of our myſtical *Jacob*, that had remain'd ſo long barren, ſhould be ſuddenly mother of a numerous Train. Then was our Saviour *Iſrael* indeed, one that prevail'd with God (as the word ſignifies) to enlarge the Lines of his inheritance to the *Gentiles*. He was to *ſpeak peace to the Heathens*, Zech. 9. 10. And according to this Article, God enlarg'd the Tents of the Church, ſo * that 23 years after the publication of the Goſpel, not only *Syria* and *Arabia*, and the bordering Provinces on *Judæa*, were full of Chriſtians; but *Aſia*, *Italy*, *Spain*, and the chiefeſt of the Weſtern part. And *Tacitus* ſaith, That in the 11th *year of Nero*, which was thirty one years after Chriſt's Aſcenſion, *Rome*, the capital City of the World, ſwarm'd with Men profeſſing the Name of Chriſt. The Death of Chriſt was to be more fruitful than his Life, and being *lifted up* upon the Croſs, he was to *draw all men* after him, and gather a plentiful Harveſt of all Kindreds, Tongues and Nations; a mighty Generation to be new born to ſerve him. He was to be caſt into the ground, that *ſeed ſhould ſpring up from him*, *John* 12. 24. He was to be dead in reality, as *Iſaac* in figure, that he might be the everlaſting Father of many Nations. Thus when he was on his part to be laid low as a root in the Earth, by making his Soul an Offering for Sin; God the Husbandman of this Vine, promiſeth to bring forth a new ſet, an abundance of Branches ſprouting up from him. They ſhould come *from afar off, and build in the Temple of the Lord*, *Zech.* 6. 15. *Gentiles* as well as *Jews* ſhould be knit together as lively ſtones to riſe up for a Temple to the Lord.

*Pſ. 110. 3. *Mich. 5. 7.

* Daille *Serm. ſur* Pſ. 110. 2, 3 pag. 605.

(2.) God promiſeth *a ſucceſſion of ſeed. His name ſhall be continued as long as the Sun*, Pſal. 72. 17. יִנּוֹן *Yiſabatur*, his name ſhall be *childed* in him, as the name of a Man is continued ſucceſſively in his poſterity. 'Tis not only one Morning that the rich and plentiful dew ſhall fall from Heaven upon the hearts of men, but ſucceſſively to the end of the World; as long as this Sun of Righteouſneſs ſhall riſe in any *Horizon*, and the day dawn before him. Grace ſhall be dropped upon the hearts of men for a Succeſſion of Seed, till in the laſt Generation a period be put to the World. Seed ſhall be ſpringing up, till the laſt Fire ſeize upon the World, at which time there ſhall be ſome catched up into the Air to meet him, and a Generation among the Nations ſhall be ſucceſſively bleſſed in him.

(3.) *A Perpetual Seed* is promis'd him. God's Covenant ſhall *ſtand* faſt with him, and the iſſue of that is, that his *ſeed* will God make *to endure for ever, and his throne as the days of heaven*, Pſal. 89. 28, 29. His Seed and Throne are coupled together, as if his Throne could not ſtand if his Seed did fail; If his Subjects ſhould periſh, what would he be King of? If his Members ſhould conſume, what would he be head of? The promiſe of a perpetual Kingdom, ſecures the duration of his ſeed. This was ſo conſiderable an Article, that in his plea he inſiſts on it more reſolutely, and challengeth it with a more vigorous earneſtneſs, *John* 17. 24. *Father, I will that they alſo whom thou haſt given me be with me*, &c. As he had at the firſt

Treaty inſiſted upon the enlarging his Inheritance among the *Gentiles*. He had hitherto been praying only for his own Glory, and their Preſervation and Sanctification in the World. He now brings in an *Alſo*; there was an Article for the Glory of his Seed, as well as for the Glory of his Perſon; and the word *Alſo* ſignifies, that he would be as earneſt for them, and inſiſt as much upon the performance of this Article which concern'd them, as upon that which concern'd himſelf. And the reaſon rendred, ſignifies thus, *For thou lovedſt me from the foundation of the World.* Thou didſt manifeſt thy love to me as Mediator before the Foundation of the World, in this promiſe of a Seed, and that they ſhould be perpetually with me to behold my Glory; this was the main Article which encouraged Chriſt to this work, wherein the Father manifeſted his love to him as Mediator before the World; and therefore in that rich promiſe wherein God engageth the Majeſty of his Name for the ſtrengthening of him, the perpetuity of his Seed is enſur'd, *Mic.* 5. 4. *He ſhall ſtand and feed in the ſtrength of the Lord, in the Majeſty of the name of the Lord his God, and they ſhall abide*: who? *ver.* 3. *the remnant of his brethren that ſhall return to the children of Iſrael*, the Brethren of that Ruler in *Iſrael* whoſe *goings forth have been from everlaſting, They ſhall abide.* And ſome thus interpret Iſa. 53. 10. *he ſhall ſee his ſeed, he ſhall prolong his days, i. e.* the days of his ſeed. They ſhall be perpetually with him. For it was the pleaſure of the Lord in this compact, to give them a Kingdom, (as Chriſt tells his Diſciples); and this pleaſure of the Lord ſhould proſper in the hands of the Mediator. That which God in his Wiſdom aim'd at in his Son's ſufferings, he aim'd at certainly in the calling him, and engaging him by Covenant to ſuffer; and that was, the bringing many Sons to Glory, *Heb.* 2. 10. *It became him in bringing many Sons to glory, to make the Captain of their Salvation perfect through ſufferings.* The End and the Means, were becoming propoſitions for the Wiſdom of God to make, and as becoming for the Wiſdom of God to perform; ſince the Means have been fully wrought, the End will be perfectly attain'd. Chriſt had thoſe promiſes of Eternal Life made to him as a common Head, and a Feoffe in truſt for them, *Tit.* 1. 2. *Eternal Life was promis'd before the World began.* Not for himſelf, who was the Eternal Son of God. Could the promiſe of Eternal Life to his humanity make him take fleſh barely for that? It was promis'd to him for his ſeed, for whoſe Redemption he was to lay down his Life as a Ranſom. As God made a Covenant with *Adam*, not as an individual Perſon, but as a Nature, he being the Repreſentative of Mankind, ſo that if he had ſtood, his poſterity had ſtood and enjoyed Life; ſo he made a Covenant with Chriſt, to give Eternal Life to thoſe that ſhould believe in him, who are as really in him by Regeneration, as men are in *Adam* by natural Deſcent.

To which may be added,

(4.) *God promiſed his Grace to draw men to him.* That his ſeed ſhould be ſure to him, God promiſes to prepare men for him. To remove the ſtony Heart, mollify their Hearts, give them Hearts of Fleſh, conquer their carnal Principles and Reſolutions, and put his Spirit into them, that they might be a fit progeny for Chriſt. Chriſt intimates this in that Speech, *None can come unto me, except the Father which hath ſent me, draw him*, *Joh.* 6. 44. As the Father's ſending him was the iſſue of a Compact between them, ſo the drawing any is a fruit of that Compact; for Chriſt removes this from himſelf, as an Article to be perform'd on his part, as that which lay ſolely upon his Father's hands, as belonging to him as much as his own Miſſion and the particular circumſtances of it: And this promiſe he had, *Pſal.* 110. 2. *That the people ſhould be willing in the day of his power.* God ordered him indeed to call the Nations, *Iſa.* 55. 5. *Thou ſhalt call a Nation which thou knoweſt not, and Nations that know not thee ſhall run unto thee, becauſe of the Lord thy God, for he hath glorified thee.* But the vigour which ſhould ſpirit them to ſo quick a Race to Chriſt, he reſerves to himſelf; they ſhall run *becauſe of the Lord thy God*; By his power, as he was the Lord; by his faithfulneſs, as he was his God in Covenant: And the reaſon render'd, is the *glorifying him.* Which is both an engagement to Chriſt to call thoſe his Father would have him call, and an engagement on the Father to bring the Nations to him. The coming in of Nations would redound to his honour; and it is likely this is part of the Glory Chriſt prays for, *Joh.* 17. 5. he doth not particularize what that Glory was, but ſome gueſs may be made by his falling off from that Petition to the praying for his people; the preſervation of them and keeping thoſe that had been given to him (which includes the bringing them all in) is part of the Glory which was promis'd to him. And this glorifying of him in his people, he begs for at his Father's hand, as being by this Covenant to be his Act. The coming in of Nations to him, was a great part of the Glory of Chriſt promis'd him in this Covenant. The Converſion of every man by the efficacy of Grace, is the fruit of the Covenant between the Father and the Son, as God is the Lord God of Chriſt. And therefore the calling of us by God, is ſaid to be *according to his own purpoſe, and that Grace, which was given us in Chriſt before the world was*, 2 Tim. 1. 9. a promiſe of Grace for us, and of our calling in time made then. For what is here called the purpoſe of God, is *Tit.* 1. 2. called *the promiſe* of God, and intimated as a promiſe in thoſe words *Given us in Jeſus Chriſt*, by an agreement with him as our Head, as the Promiſe of Life upon the Covenant of Works, was given us in *Adam* as our common Head. And ſo the promiſe of taking away the Heart of Stone, and giving an Heart of Fleſh, may be ſaid to be promiſes made to Chriſt on the behalf of his Seed, not of his Perſon; becauſe without this taking away the Heart of ſtone, and giving an Heart of Fleſh, it was impoſſible the Nations or any man could be bleſſed in him. Notwithſtanding, That this efficacious Grace is from the Father and by his Spirit, by the Covenant; yet all thus Regenerated may well be called the Seed of Chriſt, becauſe the end of the ſufferings of Chriſt was to merit a Spirit of Grace for thoſe that were given to him; and the Spirit doth nothing in forming a Seed, but what riſes up from the merit of Chriſt's ſufferings. 'Tis the Travel of his Soul, though the formation of his Spirit. Chriſt endur'd the pangs upon the Croſs for every new Creature, though the Spirit brings it forth into the World. So that they are his ſeed, as ſpringing up from the Merit of his Death, and being animated by the power of his Life; they are Chriſt's ſeed by right of purchaſe, the Spirit's ſeed in regard of operation; yet as they are the Spirit's ſeed, they may be called Chriſt's ſeed, becauſe the coming of the Spirit in its plentiful effuſion for ſuch an end, was a fruit of his *Death* and his *Aſcenſion*, *John* 16. 7. He was ſent by him, as the greateſt gift of his Royalty.

(5.) *There was ſomething concern'd Chriſt to do in this Article of a ſeed, He was to take a ſpecial care of them.* There was not only a *may*, but a *muſt* bring; *Joh.* 10. 16. *Other Sheep I have which are not of this fold, them alſo I muſt bring, and they ſhall hear my voice.* He was to call them, and the Father would draw them, and

he was to bring them into one fold with the *Iſraelites*; and this doth ariſe from this compact, or the mutual knowledge the Father and he had of one another; the mutual Agreement, which was the cauſe of laying down his Life, *ver.* 15. *Knowing*, in God, ſometimes ſignifies *Election*, 2 *Tim.* 2. 19. God had choſen Chriſt to this End, and Chriſt had accepted of it to this End. Theſe he was to teach, *Iſa.* 8. 16. Thoſe which he calls *Children*, which the Lord had *given*, are *ver.* 18. called his *Diſciples*, among whom he was to ſeal the Law; whom he was to inſtruct in that Knowledge of God, which was Eternal Life; and manifeſt his Name to them, *John* 17. 2, 3, 6. And particularly, he was to inſtruct them in this great Doctrine we are now treating of, *v.* 7. *Now they have known, that all things whatſoever thou haſt given me, are of thee.* Which was indeed the manifeſtation of the Name of his Father, which he had ſpoken of *ver.* 5. that all things which I do, are by thy Appointment, Order and Aſſiſtance. I have aſcribed nothing to my ſelf, but magnified thy love, as the ſole Fountain of all that I have done; which was neceſſary, for I doubt many men think the Father to be cruel and full of Hatred to his Creatures, and that he was over-perſuaded to Redemption by the importunities of his Son: As a ſevere Prince might be mollified by the Supplications of his Heir. It was not ſo; and Chriſt was to acquaint men with the true Notion of God, and what his Thoughts and Affections were concerning them, and to ſhew him to be a proper Object of Faith in this buſineſs. He was to uſe a great tenderneſs toward them, he was not only to gather the Lambs with his Arm and Power, but to carry them in his Boſom. Not only to lead them, but *Gently to lead them*; to have a ſpecial care of them, *Iſa.* 40. 11. When they were given to him, they were given with ſome Rules and Orders how he ſhould manage them; and he was to have his eye not only upon the flock in general, but upon every one in particular, that as any of them were weak, he ſhould uſe them with more Gentleneſs; take ſuch an one in his Boſom; he ſhould have ſeven eyes upon the weakeſt, as his Father had upon him the Corner-ſtone; he is therefore ſaid to *know his Sheep*, *Joh.* 10. 14. (every one in particular, as he knows the Stars by name) otherwiſe the Foundation of the Lord, this Covenant of Redemption, which is the Foundation of all his proceedings, could not ſtand ſure. The Father knew them in particular, when he gave them to Chriſt; and Chriſt knew them in particular, when he receiv'd them from him. It ſeems alſo that by this Covenant he was to bring every conquering Soul to a Triumph, and he had *power* given him to this purpoſe, *John* 17. 2. In the perfection he promiſes to them that *overcome*, he ſeems to refer it all to the Covenant with the Father; *Rev.* 3. 12. *He would make them pillars in the Temple of his God, write upon them the name of his God, and the name of the City of his God, which is new Jeruſalem, which comes down out of heaven from his God*; where he mentions God as his God in every reward he promiſes the victorious Souls in the Church of *Philadelphia*, *four times in that verſe*, as I have obſerv'd before.

3. *Promiſes of a Glory upon his Suffering.* As he was to endure the Croſs, ſo he was alſo to enjoy a Crown. The enduring the Croſs was an Article on his part, the beſtowing a Crown was an Article on God's part; it was teſtified before by the *Prophets, that Suffering* ſhould precede, the *Glory* follow, 1 *Pet.* 1. 11. The ſolemn inauguration into all his Offices, was after his making Reconciliation; making an end of Sin, bringing in Everlaſting Righteouſneſs, and thereby ſhutting up all Prophecy and Viſion, becauſe all the Propheſies tended to him, and were accompliſht in him; and then as manifeſting himſelf the moſt holy, he was to be anointed, *i. e.* fully inveſted in all the offices of *King*, *Prieſt*, and *Prophet*, Dan. 9. 24. The compact runs thus, Do this, ſuffer Death for the Vindication of the Honour of my Law, and thou ſhalt be a *Prieſt* and *King* for ever. He could not therefore be ſolemnly inſtall'd, till he had perform'd the Condition on his part (for the promiſe was made to him conſider'd as Mediator, or God-Man) then it was that he was advanc'd: For the ground of his Exaltation is pitch'd wholly upon his Sufferings, *Phil.* 2. 9. *Wherefore God hath highly exalted him, i. e.* Becauſe *he became obedient to the Death of the Croſs*; *God hath given him a name which is above every name*; and becauſe *he loved righteouſneſs*, therefore God *as his God* covenanting with him, hath *anointed him with the oil of gladneſs above his fellows*, Heb. 1. 9. therefore he hath given him a Glory, as a juſt debt due to the price paid, the ſufferings undergone, and the obedience yielded to the Mediatory Law. Therefore the *Glory* Chriſt prayed for, which he *had before the world was*, *Joh.* 17. 5. may be underſtood of that Glory which he had in promiſe to be given to him upon the compleating the work he then engaged for. For this Covenant was not about giving him his eſſential Kingdom, for that belonged to him by Nature, as he was God equal with the Father. But the Mediatory Kingdom belonged to his Office by a particular Grant. There were *two* Works of Chriſt, Works of Humiliation, which were Suffering and Dying; which were Voluntary, not Natural Works; no Natural Tye upon him as the Son of God to undergo them, but a Moral Tye after Agreement and Promiſe. There are Regal Works which were conferr'd on him by his Father, that he ſhould be honour'd and ador'd in the World as Mediator; *Heb.* 1. 6. *worſhipp'd by all the Angels of God*, when the Glory of his Deity ſhould be manifeſted in the Humanity, which had been ſo long Vail'd, and had but now and then beam'd out: and this full ſhine of the Deity through the Humanity, was a new mode of Glory acquir'd by the right of his Death.

(1.) *He had a Promiſe of Reſurrection.* As he had a Power or Authority by command to *lay down* his Life, ſo he had a Power and Authority by promiſe to *take it again*, *Joh.* 10. 18. His Heart was glad, his Glory rejoic'd, his Fleſh had hope in his Sufferings; the ground of which Hope was, the Aſſurance from his Father, *that his ſoul ſhould not be left in Hell, nor his Holy One* (one ſo holy in the undertaking, and ſo holy in the Execution) *ſee Corruption*; but ſhould be reduc'd again to the path of Life more glorious, and attended with a *fulneſs of Joy*, *Pſal.* 16. 10, 11. 'Tis contain'd in the Promiſe of ſeeing his Seed; for if he were to remain dead, how ſhould he ſee his Seed.

(2.) *A Promiſe of a Royal inheritance.* The appointing him in the human Nature, heir of all things (*Heb.* 1. 2. *whom he hath appointed heir of all things, by whom alſo he made the Worlds*) which is diſtinguiſht from that power he had over all things by right of the Creation of them, as the Perſon by whom God made the Worlds. That power was Natural, this by Appointment; the inheritance that belonged to *Adam*, as the head of the lower Creation, being forfeited by him, was reſtored to the Human Nature of Chriſt; which Chriſt was ſo pleas'd with, in the firſt grant, that he eſteems it *a goodly heritage*, *Pſal.* 16. 6. which appointing him Head and Heir of all things, was for the behoof of the Church

Church his ſpiritual ſeed, *Eph.* 1.22. *The head over all things to the Church.*

(3.) *An Extenſive Power.* In Heaven as well as Earth, *Mat.* 28. 18. not only to judge among many people, and rebuke ſtrong Nations, *Mic.* 4. 3. but to be the head of Principalities and Powers. That *every knee in Heaven,* and *under the Earth,* as well as *in the Earth,* ſhould *bow* down *to him, and every tongue ſhould confeſs that he is Lord, to the glory of God the Father,* who appointed him, *Phil.* 2. 10, 11. A power over all Fleſh was granted to him, and claimed by him, as a Glory given him by promiſe upon his glorifying of his Father, *Joh.* 17. 2. *Glorify thy Son, as thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* A power over the Seed of the Serpent, the whole Fleſh as it ſtood in oppoſition to Spirit, and the intereſt of the redeem'd ones; for it was granted to him as a Feoffe in truſt for the uſe and behoof of his Seed; and to be exerciſed by him in ſubſerviency to the Eternal Happineſs of his people, the great deſign and fruit of Reconciliation. He had power before his Suffering; for as God ſaved men upon the promiſe of his ſuffering, ſo upon the ſame promiſe he committed all power of judgment to him; but the ſolemn inveſtiture and publication of it, was at his Reſurrection, and Aſcenſion. Acts 2. 36. *God hath made that ſame Jeſus whom you have crucified, both Lord and Chriſt.* For the ſetting him at his right hand in the Humane Nature, was a full declaration and confirmation of the right of that power, which he had acquir'd by his Death; therefore he prays for his glory, and pleads a deed of gift for it; which was by this agreement, and therefore deſires a full inveſtiture of it, as it had been agreed on, firſt to be askt by him, and then given by God. *Pſal.* 2. 8. *Ask of me.*

(4.) *A perpetual and royal Prieſthood.* Pſ. 110. 4. And indeed all the rights of the firſt-born, which were the right of Government, and the right of Prieſthood; by virtue of which he was to perpetuate the virtue of his expiation, and alſo *purify the Sons of Levi,* and *purge them as Gold and Silver, that they might offer to the Lord an Offering in Righteouſneſs.* Mal. 2. 2.

(5.) *An univerſal Victory.* The propagation of his Kingdom in all parts of the World. *Iſa.* 42. 4. *The Iſles ſhall wait for his Law*; the conqueſts of many Hearts by his Spirit, the willingneſs of people in the day of his power, the ſubduing ſome Rebellions by the Sword of his Mouth, others by the Sword of his Arm, when *the Lord at his right hand* ſhould *ſtrike through Kings in the day of his wrath, Pſal.* 110. 5, 6. At laſt a conqueſt of all his Enemies, the Devil, and Death, 1 *Cor.* 15. 26. which was for the benefit of his people. He had conquered the Devil, and Death in his perſon; he was to have a compleat Victory over both in his Members: ſo that we ſee the encouraging promiſe made him by his Father, was the purchaſe of a Seed; and the Glory God promiſed him, was in relation to, and for the advantage of that Seed, that the Reconciliation to be purchaſed for them, might be compleatly enjoyed by them. Judge then, whether the Father was not ſignally in this agreement in Chriſt, reconciling the World to himſelf.

We have handled this Covenant, let us ſee what confirmation there was of it. On *God's part* we find an Oath; God ſwears that Chriſt ſhould be a Prieſt*; he is therefore called *the man of God's right hand* in the prayer of the Church*, whether for the haſtning the ſuffering of Chriſt, or for his Aſſiſtance, is uncertain; *the man to whom thou haſt ſworn with thy right hand,* ſo the *Targum*; the manner of taking Oaths being to lift up the right hand; ſo *Pſal.* 89. 3. *I have ſworn to David my Servant,* when he made a Covenant with him; though this was ſpoken to *David* in the Type, 1 *Sam.* 7. yet *v.* 14. *I will be his Father, and he ſhall be my Son,* is applied to Chriſt, *Heb.* 1. 5. And he ſwears by his Holineſs, *Pſal.* 89. 36. *Once have I ſworn by my Holineſs, that I will not lye unto David, his Seed ſhall endure for ever, and his Throne as the Sun before me.* By *David* I underſtand Chriſt: *once, i. e.* once for all, irrevocably, unchangeably, and that by his Holineſs, by all that will fit him for a Governor and Judge of the World, by that Holineſs which he chiefly aim'd to advance by this undertaking of his Son; as I am an Holy God, and deſire my Holineſs may be truſted by this undertaking, I will ſtand to my word, by that Holineſs which is the beauty of every Attribute; without which, neither Power, Mercy, Juſtice, nor Wiſdom could be perfections worthy of a God, as they could not be, if Holineſs could not be aſcrib'd to every one of them, Holy Power, Holy Mercy, Holy Juſtice, and Holy Wiſdom. By his Holineſs which comprehends all his Attributes, which would fail, ſhould he violate his Oath; whereby it appears that this of ſettling the Seed of Chriſt, was the main Article which God intended, which his heart was ſet upon, ſince he aſſures it by the ſtrongeſt Bond of an Oath, and an Oath by that Attribute which was ſo neceſſary to the Being of the Deity, without which, we can have no conception of a God; We may conceive God puniſhing all men by Juſtice, or pardoning all men by Mercy; but we cannot conceive a God without Holineſs, for then we conceive a God without the higheſt perfection belonging to the Deity, an ungodded God. Now by this ſeed is not meant Chriſt the ſeed of *David,* becauſe that *David* whom he had found as his Servant, *v.* 20. muſt be meant of Chriſt by the greatneſs of the expreſſion which follows after; and it is the ſeed of this *David* he will make to endure for ever, *ver.* 29. *his ſeed,* his ſeed who was the firſt-born. And though the *word of the Oath* is ſaid to be ſince the Law, *Heb.* 7. 28. that muſt be in regard of the manifeſtation of it, or rather in order of Nature. For in this Covenant God excluded all other Sacrifices as inſufficient; The Order in the Decree runs thus; firſt the Creation of Man, Covenant of works, *&c.* The foreſight of the violation of that Covenant, the inſufficiency of other Sacrifices for expiation, then the ſettling this grand Sacrifice and High-Prieſt by an Oath; for the firſt call of Chriſt was upon the inability of other Sacrifices to afford God any pleaſure; *Heb.* 10. 5, 6, 7. *i. e.* the foreſight of their inability. * It was confirm'd alſo to *Abraham* by an Oath, that the Nations ſhould be bleſſed in *his ſeed, Heb.* 6. 17. ἐμεσίτευσεν *he mediated by an Oath*; the tenour whereof was, That as *Abraham* was willing to offer his Son in a bloody Sacrifice to him, ſo he would offer up his only Son for *Abraham,* and all ſuch as ſhould follow his Example of Faith and Obedience.

Uſe of this,

1. *We ſee the main cauſe of unbelief and deſpair.* 'Tis the ignorance of the Father's intereſt in Redemption; the ignorance of the tranſaction between the Father and the Son is the cauſe of this, *Joh.* 15. 21. *becauſe they knew not him that ſent me*; they conſider not that this was the Father's contrivance, that I am ſent forth by him, and order'd by him to do what I do. If we had a clear viſion of the Goſpel, and remembred God as intent upon a way of Redemption, we ſhould not nouriſh that which diſparageth the whole plot. Such Souls look upon him as a

*Jackſon's Vol. 2. Fol. Book 10. Ch. 56 p. 302.

*Pſ. 110. 4. *Pſ. 80. 17. *Let thy hand be upon the man of thy right hand.* vid. *Muis* in loc.

God of Wrath, rather than a God of Peace; whoſe Hand is more fill'd with Thunders, than his Heart with Love; they regard him as one of a narrow and contracted goodneſs; that God minded nothing after man's Sin, but preparing his Bow, and ſharpning his Arrows: Hence they have frightful thoughts of God, ſlaviſh fears, fretful jealouſies, that he will never accompliſh their deſires, though they ſeek him never ſo fervently.

2. *See the blackneſs of unbelief.* 'Tis as much as lies in a man to make void the end of God, fruſtrate the Covenant of Redemption, deprive God of all the Glory he was to get by the Articles of it, and Chriſt of the Honour of his undertaking, and make the whole Covenant inſignificant: rejecting the Eternal counſel of Wiſdom, as well as the rejecting *John's Baptiſm*, *Luke* 7. 30. was ſo interpreted. Whoſoever doth not believe upon the declaration of the Goſpel, doth endeavour to deprive Chriſt of a Seed as far as he can. And thoſe that endeavour to keep off others from Chriſt, endeavour as far as their power extends, to make God violate his Oath. This contrivance of God is the greateſt Maſter-piece of Wiſdom and Love; it was the moſt becoming thing God ever ſet about, moſt agreeable to his Mercy and Juſtice; unbelief doth what it can to demoliſh this Fabrick of God's Erecting, as though the contrivance of his Wiſdom were a piece of folly, and the beating of his Heart only worthy of the ſpurns of our feet.

3. *Salvation is upon the moſt certain terms to every Believer.*

(1.) *In regard that every Believer is the ſeed of Chriſt.* God hath given ſuch to Chriſt with an abſolute Will, that they ſhould not periſh; Chriſt by Covenant was to take care of them: God by Covenant was engaged that Chriſt ſhould ſee his Seed. He confirm'd it by an Oath, that his Seed ſhould endure for ever. Shall God be defeated of his Will, and the deſign of his Everlaſting Covenant? He *committed* by Covenant the Souls of his people to Chriſt, as his charge*. Would God put a charge he values, into the hands of impotence or unskilfulneſs. Will Chriſt be guilty of diſaffection to his Father? Can he break the truſt repos'd in him? Will the Father be guilty of unfaithfulneſs to Chriſt? Can there be a violation of Articles ſo ſolemnly made between them? This Seed was to be perfect, Chriſt was to ſee the Travel of his Soul, which will be, when he hath given Chriſt a full poſſeſſion of that truſt he acquir'd for him upon the Croſs; but they muſt wait, for it is with his people as with himſelf; he obtained a right upon the Croſs for himſelf, and them; but neither he nor they are yet in a full poſſeſſion of the right he then purchaſed.

* John 6. 37, 38, 39.

(2.) *In regard of the firmneſs of the Covenant between them.* The Covenant the Father hath made with Chriſt, is an Obligation wherein he ſtands bound to Chriſt, and conſequently to every parcel of his Seed; Free Grace to us made him a promiſer to Chriſt, and his promiſe made him a Debtor to him: therefore if it be poſſible that the infinitely true God could be falſe to a temporary promiſe, how could he be falſe to his Son, the Son of his deareſt love, the Son that he appointed, call'd out, and put upon this undertaking? How can he be falſe to his own Counſel, and to a ſolemn Everlaſting Covenant? His truth is a powerful engagement for performance, eſpecially added to that love which firſt moved him to make this Covenant. The Covenant indeed was firm between God and *Adam*, had *Adam* ſtood; but there was not altogether ſo ſtrong an Obligation on God, he never confirm'd it by an Oath; he never was ſo much pleas'd with that, as with this. The greater pleaſure any man hath in the promiſe he makes, and the ſtronger reſolution to perform it, the ſtronger aſſeverations he backs it with. To what purpoſe doth Chriſt give us a Draught and Epitome of this Eternal Tranſaction, as the ground of his pleas in Heaven; but that the joy of Believers may be full, that they might have his joy fulfilled in themſelves? *Joh.* 17. 13. *Theſe things I ſpeak in the World, that they might have my joy fulfilled in themſelves*; that they might have a joy in the conſideration of it, as he had in the making this Covenant, and performing his part in it; *theſe things I ſpeak in the World.* I give them this Hiſtory of our agreement, this Copy of the Articles between thee and me, that they may read thy Eternal counſel concerning their good, and have a ſtrong conſolation, and run to this publick Record in all caſes, ſpread it before, yea, and plead it with thee. And by virtue of this Covenant, though a Believer fall into Sin, (for it is not poſſible he can run on in a courſe of Sin) God will reduce him: The afflicting them to that end is a condition enſur'd in this Covenant. *Pſal.* 89. 28, 29, 30, 31, 32. God will viſit them with Rods, but not laſh them with Scorpions; he will afflict them, but not deſtroy them; whip them, but not damn them, becauſe he will not take away his loving kindneſs from his *Son*, or *ſuffer his faithfulneſs to fail.*

(3.) *In regard that Chriſt has ſuffered and performed all on his part.* Chriſt hath perform'd his part, by making his *Soul an offering for ſin*; he muſt therefore ſee his Seed, and that to ſatisfaction; *Iſa.* 53. 11. otherwiſe there would be a breach of Covenant and promiſe on the Father's part; God was to pleaſe Chriſt, as Chriſt had pleaſed him; and the pleaſure is not mutual, unleſs both be pleaſed alike. The wafting therefore of every Believer through this vale of Miſery, is a Debt God owes to Chriſt, and a ſatisfaction neceſſary to make his happineſs as *Mediator* compleat, and which our Saviour may challenge as a due debt by virtue of compact. Will God ever go back from his word, tear the Articles on his part in pieces, and ſo let the ſtrength and blood of Chriſt be ſpent for nought.

(4.) *In this Covenant God hath link'd his own glory, and the Salvation of Believers together*: For in this Covenant, wherein God was to be glorified, Chriſt was to be *his Salvation to the Ends of the Earth*, Iſa. 49. 3, 6. As he Covenanted with Chriſt for a Glory from him; ſo by Covenant, he gave up the *Gentiles* to him; and thus having ſetled them together upon one corner-ſtone, the happineſs of a Believer is as firmly upon that baſis eſtabliſhed, as the Honour of God. And therefore what the Prophet calls the Glory of God, *Iſa.* 40. 5. *All Fleſh ſhall ſee the Glory of God*: *Luke* expreſſeth by *Salvation*, Luk. 3. 6. *All fleſh ſhall ſee the Salvation of God*; and when God had declar'd his Will for the ſending Chriſt, for the redeeming of the Priſoners from Captivity; *Iſa.* 42. 5, 6. *ver.* 8. he ſaith, *my glory will I not give unto another.* I will intruſt no other with redeeming-work, which is my Glory, but this Servant of mine; ſo that the peace is as firm as God's Honour, and can then only ceaſe when God ſhall ceaſe to love Himſelf, his Son, and his own Glory. What greater ground of Faith can there be than this, ſince God's love cannot reach a ſtrain higher, than to venture his own Glory in the ſame bottom with a Believer's Happineſs?

4. *Fly to this Covenant of Redemption, as well as to the Covenant of Grace, ſince that is the foundation of this.* All other conſiderations of Chriſt's Death, Merit

Merit, and every thing ſtor'd up in Chriſt, can give us little hope, unleſs we conſider this Covenant, which ſupports all the other ſtones of the building. Fly to it when your ſouls are in Heavineſs; though there may be ſometimes clouds upon the face of God, yet conſider thoſe compaſſions in his heart, when he ſtruck this Covenant with Chriſt: He Covenanted to bruiſe his own Son by his wrath, while he promiſed to ſupport him by his ſtrength, and the ſounding of his bowels always kept pace with the blows of his hand. The conſideration of this will encourage our faintneſs, ſilence our fears, nonplus our ſcruples, and ſettle a ſtaggering faith. Is a Believer in a ſtorm? here is an Anchor to hold him: Is he ſinking? here is a Bough to catch at: Is he purſued by Spiritual Enemies? here is a refuge to fly to. Sin cannot ſo much oblige God's Juſtice to puniſh, as his Oath to Chriſt obligeth him to ſave a repenting, and believing Sinner. Theſe two Covenants, that of Redemption, and the other of Grace, are as a *Hur* and *Aaron* to hold up the hands of a feeble Faith. His love cannot die, as long as his faithfulneſs remains, nor his peace with the ſoul periſh, as long as the Covenant with his Son endures. This Covenant of Redemption is to be pleaded by us, as well as the merit of Chriſt's Death, becauſe the merit of his Death is founded upon this compact.

4. *The Father did fit Chriſt for this great undertaking to make reconciliation.* Chriſt was the Vine, *Joh.* 15. 1. *I am the Vine, and my Father the Husbandman*; a Vine of the Father's planting, a Vine of the Father's dreſſing; and God planted him a Noble Vine, in order to the bearing Branches: he made him a Vine fit to cheriſh thoſe he ſhould inſert in him; he is therefore ſaid to be ſanctify'd by the Father when he is ſent into the World. *Joh.* 10. 36. *Say you of him, whom the Father hath ſanctified and ſent into the World?* Sanctified in order to his Miſſion, or ſanctified at his Miſſion, that the Glory of God's reconciling Love might be manifeſt by him; ſanctified to do the Works of his Father, for which end he was ſent into the World, as *ver.* 37. intimates, *If I do not the works of my Father, believe me not.* Much of God's ſecret Counſel was ſpent about him; whence he is called *a poliſhed ſhaft in his quiver*, Iſa. 49. 2. *in the quiver of his ſecret counſel wherein he was hid.* This promiſe he had in that agreement between them, that *the Spirit of the Lord ſhould be put upon him*, Iſa. 42. 1. And for this great end of Redemption, as you may read in the following verſes in that Chapter. And ſince the end of his undertaking, was to glorifie God in the work of Redemption; the wiſeſt Counſels would be employed to furniſh Chriſt for bringing about the higheſt Glory to God, and Happineſs to Man.

(1.) *A fitneſs for ſo great a task was abſolutely neceſſary.* * *In regard of his Office.* As he was ſetled in an Office by the Father, ſo the Graces and Gifts of the Spirit were neceſſary to fit the Human Nature for thoſe great works of the Father, which were to be perform'd in it. The Human Nature had been unprofitable without an Office, and an Office had bin unſucceſsful without Graces and Gifts for the execution of it. An Office of Mediator, without capacity, fulneſs, charity, and goodneſs, had been uſeleſs, and to no purpoſe. *In regard of the greatneſs of the work he was to do.* Sin had blemiſht the World, turn'd all Creatures from their true end by mans revolt from the ſervice of God, whereby thoſe creatures which were made to ſerve a Loyal Subject, were forced to ſerve a Rebel. The World then was to be reſtor'd, the Ruins by ſin repair'd, the ſin remov'd, and the ſinner redeem'd: As this requir'd infinite skill for the contrivance, ſo it requir'd infinite fitneſs for the execution. The Glory of God's deſign requir'd it, which was to make his Attributes moſt illuſtrious, and diſplay them more magnificently in the work of Redemption, than in that of Creation: and this being to be done in the Human Nature, (whoſe fall had neceſſitated a reparation or deſtruction,) becauſe by that God was diſhonoured; in that therefore the Glory of his Attributes was to be manifeſted, it requir'd a mighty fitneſs for the manifeſtation of an infinite Glory.

(2.) *Chriſt in regard of his Divine Nature was infinitely fit, and in regard of the Union of that to the Human ſuitably fit.* For in regard of his Infinite *Knowledge*, he knew the rights of God in the infinite extent of his Glory, and what was fit for the reparation of thoſe Rights which had been Violated: He knew the Infinite Holineſs of his Father, he knew the utmoſt malice of the inward Bowels of ſin, which he was to expiate; for he knew all things *, for *the Father loves the Son, and ſhows him all things that himſelf doth.* As God, he knew what wrong God had ſuſtain'd in point of Honour, and in point of Service; and what was neceſſary to reſtore the Honour to God, and reduce the Creature to the ſervice of the Creator. In regard of his Infinite *Holineſs*; Therefore God who is Holy, could be ſanctified *in his Righteouſneſs*, Iſa. 5. 16. In regard of his *Power*, as he was the fitteſt *Medium*, by whom God created the World *: So he was the fitteſt *Medium* by whom God might repair the World, and give a new conſiſtency to it; *Col.* 1. 16. *He was before all things, and by him all things conſiſt.* He was *the Mighty God, the Everlaſting Father*, or the Father of the Age to come, and therefore *the Prince of Peace*, Iſa. 9. 6. It was neceſſary he ſhould be God; as it was neceſſary he ſhould be man, to make the compenſation ſuitable, becauſe the Human Nature had committed the treſpaſs; ſo it was neceſſary he ſhould be God, to make the compenſation ſufficient, becauſe God had receiv'd the wrong. Two things were requiſite; Suffering, therefore he muſt be Man; Satisfaction by that ſuffering, therefore he muſt be God. Two things in Juſtice to be conſidered; The Equity of Juſtice, therefore the Nature offending muſt ſuffer; the Infiniteneſs of Juſtice, therefore an Infinite Perſon muſt ſuffer: he therefore being thus Infinite, could anſwer the Infiniteneſs of God's Honour in the Reparation, and the Infiniteneſs of our Debts in the Expiation. For as he had a Human Nature, wherein to merit, ſo he had a Divine Nature, whereby to make that merit ſufficient. No other Nature could be fit; the Angelical Nature was not Infinite, and therefore could not pay an infinite price; the Human Nature was neither infinite nor innocent, and therefore could not ſatisfie for Infinite Guilt. He was to ſtand under the ſin of the World; and what Creature could ever be fit to bear ſo vaſt a burden! As none but an Infinite Goodneſs could exerciſe ſo great a patience towards the ſins of Men, ſo none but an Infinite Goodneſs could pay a ſatisfaction for them. Now though Chriſt as he was the Son of Man, *gave his life a Ranſom for many*, Mat. 20. 28. yet the value of the redeeming price aroſe from it, as *the Blood of God*, Act. 20. 28. He gave his Life as Man, but the purchaſe was made by him as God. It could not have been for our Glory, or purchas'd a Glory for us, unleſs he who was the Lord of Glory had been Crucified *; for *being the expreſs Image of God, and upholding all things by the word of his power, he did by himſelf purge our ſins*, Heb. 1. 3. So that his ſhoulders were able to bear the weigh-

* *Joh.* 5. 21.

* *Heb.* 1. 2.

* 1 *Cor.* 2. 6, 8.

* *Moulin* Decad. 4. Serm. 1. p. 13. ſomewhat changed.

tieſt Burden, his ſtrength able to endure the ſharpeſt Curſes, and his Soul able to drink down the bittereſt Potions. Chriſt therefore being God, and united to the Humane Nature, was every way fit, as being God and Man in one Perſon, that what the Humane Nature could not do by reaſon of its imbecility as a creature, the Divine might; and what the Divine Nature could not do by reaſon of its perfection, the Humane Nature might perform. That God's honour might be repair'd by an Infinite ſatisfaction, and Man reduced to ſervice by the higheſt motive, *viz.* the Incarnation of his Son; than which, God could not afford a greater.

3. *The fitneſs, whether of his Divine Nature, or his Humane, did originally ariſe from the Father.* The Father, as the fountain of the Deity, did confer on him his natural fitneſs; by communicating to him the Divine Nature from Eternity, by Natural Generation. He had a Natural fitneſs *as the Son* of God, and a gracious fitneſs as the Son of Man; the natural fitneſs was from the Father, for *as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, Joh. 5. 26. To have life in himſelf is the property of God, who is therefore called *the living God*; And this is given by the Father.

1. *All the fulneſs whereby he is fit to reconcile and accompliſh his Mediatory work, he is enriched with from the Father.* Col. 1. 19. *It pleaſed the Father that in him ſhould all fulneſs dwell.* 'Tis true, the word *Father* is not in the *Greek* Text, but is to be ſupplied from the Diſcourſe of the *Apoſtle* before *Verſe* 12. where he begins a thankſgiving to the Father. He did not only ordain him to be Head of the Church, but he fitted him with whatſoever was neceſſary to conſtitute him in that Office, and enable him for the exerciſe of it. By this fulneſs, is meant both a fulneſs of the Divinity, as he is the Image of God, and a fulneſs of habitual Grace, as he is the firſt-born of every Creature; having the rights of the firſt-born given to him, as *he is the head of the body the Church, and the firſt-born from the dead.* God would have this great Mediator filled with all the perfection of the Deity, and all the excellency of Grace in his Humanity, that he might be in this Office of Mediation every way acceptable to God, and ſucceſsful for Man; that no fault might be found in him either by God, or Man, to ſtave off the acceptance of the one, or the reliance of the other, that ſo the Reconciliation might be in all parts and degrees compleat.

2. *The Father ſtor'd up this fulneſs in Chriſt with a mighty pleaſure.* He did not only order the communication of this fulneſs to him, and the perpetual reſidence of it in him for his appointed ends, but he did it with a tranſcendent pleaſure; An εὐδοκία ſuch a pleaſure as he had in his Perſon, as that which anſwer'd all his Ends, both for his own Glory, and his Creatures Recovery. As he was the Treaſury of Grace for us, ſo he was the Object of God's Delight.

3. *This fulneſs was lodg'd in Chriſt, for the making peace with his Father, and accompliſhing all the ends of it.* As he aſſembled all light together and fixed it in the *Sun*, as a Natural Type of Chriſt, to convey light and heat thereby to all Sublunary Bodies, as alſo to the *Stars* in the Firmament, whence both might derive that excellency they have, and ſo agree in one point and principle; ſo he hath eſpouſed together the Divine and Humane Perfections in one Perſon, that thereby he might reconcile all things to himſelf; *By him I ſay, whether they be things in earth, or things in heaven*, that both the Reſtoration of the broken peace with Men, and the Confirmation of the ſtanding Peace with Angels, might meet in him, and be deriv'd from him, as one Center of both. For as it pleas'd the Father, that in him ſhould all fulneſs dwell; ſo it was a pleaſure to him, that it ſhould perpetually reſide in him to this end, that peace might be made, and all the intendments and conſequents of it be promoted to a perfect iſſue: that he having an Alliance to God by his Divinity, and an Alliance to Man by his Humanity, might ſtand as a perfect Mediator between God and his Creature, to make peace and preſerve it. For hereby he underſtood the rights of God to ſecure them, and the indigencies of Man to relieve him. He had his Humanity fitted to be a ſufferer, and his Divinity fitted to be a repairer: The one made him paſſible, the other able, and the Holineſs of his Perſon made him acceptable. His being in the form of a Servant, made him obnoxious to ſuffering; and his being in the form of God, made that ſuffering Meritorious of our peace, that in all reſpects he might become a Prince of Peace both in Heaven and Earth.

4. *We may note alſo the conſtancy of it; It dwells in him.* This was the pleaſure of the Father, that it ſhould not only be communicated to him to lodge, but *dwell* in him; not as a private perſon, but an univerſal principle; as Head of the Body, as well as a Reconciler, that he might be able to do the Works of God, and fill the emptineſs of Man. God promis'd to engrave the engravings of this Stone, which is uſher'd in with a repetition of a Behold; *Zech.* 3. 9. *Behold the ſtone that I have laid, Behold I will engrave the engravings thereof, ſaith the Lord*; that Men might obſerve it, and the end of it. He would work all habitual Grace in him with an indelible character; as the engravings of a ſtone cannot be razed out without defacing and diſſolving ſome part of the ſtone at leaſt, ſometimes not without breaking the whole. The end of this Engraving is expreſt in the following words, *and I will remove the iniquity of that land in one day.* Some underſtand it alſo of his Death: And I think it may be underſtood of both his fitneſs for Suffering, and his Actual Suffering. The end of this Sculpture, was for the taking away ſin, and making Reconciliation with God by the Expiation of it. So that the Graces of the Spirit are not only pour'd upon his head, as that which may be dried up again; but engraven on him, as noting fixedneſs and duration. *Fulneſs* acquaints us with the abundance of this Grace, and *dwelling* ſignifies the perpetual Reſidence of it, *Engraving* the deep rootedneſs; and all for this end of Redemption.

This fitneſs of his Humane Nature was the work of the Father, not immediately, but by his Spirit.

1. *He is fitted with a Body.*

(1.) *This was neceſſary:* Man as conſtituted of Soul and Body, had violated the Articles of the firſt Covenant: therefore Man as conſtituted of Soul and Body, muſt anſwer the violations of it. * He was therefore to have a Body of the ſame kind with that Man that had broken the Covenant, whoſe puniſhment he was to remove; therefore he was not to be new made from the Earth as *Adam* was, but to deſcend from him; otherwiſe he had not been of the ſame kind, and ſo could not ſatisfie for that kind whereof he was not a part. As the Obligation deſcended upon all Men from the firſt Man, ſo it was fit that one deſcended from him ſhould ſatisfie that Obligation.

* Sabund. *Theolog. Tit.* 253.

(2.) *It was alſo neceſſary that he ſhould have a mortal Body:* That he might be nearly related to us in all things, (ſin excepted) and redeem us by his Paſſion. Blood was to be ſhed, death was to be endur'd (for we ow'd to God our life and blood) the *Righteouſneſs of God was to be declared, Rom.* 3. 25. which

which could not be but in the offending Nature, his Life he muſt loſe, thereby to lay a ſtrong foundation for the removing of ſin, with a rich manifeſtation of God's Righteouſneſs. Now to make a Body mortal, which was not in it ſelf ſinful, was a Work only to be wrought by the Wiſdom of God, whereby to make a ſalvo for his Righteouſneſs, always manifeſted to his Rational Creatures. That Soul that ſins, *It* ſhall die; had not *Adam* ſinn'd, he had not died; our Saviour died, who never ſinned; he was therefore to have ſuch a Body whereby our ſins might be imputed to him, yet not inherent in him. He was then to have a Human Nature to ſuffer our puniſhment, as well as a Divine Nature to ſurmount it. A Fleſh was neceſſary to be a ſacrifice for ſin, as well as the Deity to be a Prieſt. What could he have offered for us, had he not had Fleſh and Blood? without a Body, he had been a Prieſt without a ſacrifice; without an holy Fleſh, he had been a Prieſt with a ſinful ſacrifice. He was to have a Body to *bear our ſins on a tree*, 1 Pet. 2. 24. Yet an holy Body, that by the offering of that Body *once for all, we might be ſanctified*, Heb. 10. 10. As God only could, ſo he did provide him ſuch a Body; this he aſcribes to God, *Heb.* 10. 5. *A Body haſt thou prepar'd me.* A Mortal Body, fit to be a ſacrifice; A Body prepar'd, after the rejection of all other ſacrifices wherein God could find no pleaſure: a Body alſo prepar'd to be a Reconciling ſacrifice, ſuch a Body wherein he might do the Will of God, *i. e.* the whole Will of God, which was to take away ſin. It was a Body ſo fitted, as to be obedient to the Soul; to have no rebellious power in it, againſt Reaſon and Command; but to be fully and readily obedient in all its motions to God; not barely a Body, but a Body ſo temper'd as to do the ſervice requir'd of it. It was not indeed fit, that the Body wherein the Deity was to *Tabernacle* *, ſhould be fram'd by a leſs Wiſdom, and ſlighter order, than the *Moſaical* Tabernacle, which was a ſhadow of it; which was done by exact order, and by the *Inſpirations of the Spirit*, filling the Workmen with skill, *Exod.* 31. 2, 3.

* 1 Joh. 1. 14. ἐσκήνωσεν.

(3.) *Yet he was to have a holy Body*, free from any taint of Moral Imperfection, fit for the ſervice he was devoted to; for which the leaſt ſpeck upon his Humanity had render'd him unfit. This could not have been, had he deſcended from *Adam* by way of ordinary and Natural Generation. He had then been a Debtor himſelf, a Lamb with blemiſh, and ſo wanted a ſacrifice for himſelf. His ſacrifice would have been defective, and have needed ſome other ſacrifice to fill up the gaps of it. It was neceſſary he ſhould deſcend from *Adam* in a way of Birth, but not in a way of *ſeminal traduction*; that he might have the Nature of *Adam*, without the ſpot. Such a knot could not be untied without infinite skill, nor ſuch a way of production be wrought without the Infinite power of God.

Therefore,

1. *The Holy Ghoſt frames this Body of Chriſt, of the ſeed of the Woman*, that it might be mortal, and have *his heel* bruiſed by the Devil, *Gen.* 3. 15. Not of the ſeed of the Man in an ordinary way of Generation, that it might be without any taint of ſin, ſanctifying therefore the ſeed of the Woman in a peculiar manner. Wherefore in relation to his Humanity, Conception and Birth, he is *the holy thing*, *Luk.* 1. 35. As his Body is called, the holy One in the Grave, *Pſal.* 16. 10. *Thou wilt not ſuffer thy Holy One to ſee corruption.* His ſoul was not in the Grave, being ſeparated from the Body upon the recommendation of it upon the Croſs into his Father's hands. And as it was an holy Body, ſo it was a mortal Body, called therefore a *body of fleſh*, Col. 1. 22. This God had appointed and predicted as an extraordinary thing, *Jer.* 31. 22. *The Lord hath created a new thing in the earth, a woman ſhall compaſs a man*; גבר a *mighty man.* By calling it a *new thing*, he points to a miraculous Birth of the *Meſſiah*, and the word *creating* ſignifies ſomething out of a Natural Courſe, next to a meer Creation, and God's Work as much as Creation. A *new thing*, as not being from the old ſtock; for though his Nature was the ſame with *Adam*'s *, yet he had no taint of Original Sin; Becauſe he was not morally in the Loins of *Adam* before his Fall (the Promiſe of his Incarnation of the ſeed of the Woman being given after the Fall) whereby the ſin of *Adam* could not be imputed to him. It was therefore a new thing, and an holy thing according to that new Promiſe after the Fall. Though the Spirit was the immediate Agent in fitting this Body, yet it was by the appointment and power of the Father; *Luk.* 1. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.* Where, by the Higheſt, is underſtood the Father, the Myſtery of the Trinity being manifeſted in the Incarnation of the Son of God.

* Owen *of the Spirit*, p. 136.

2. *The Holy Ghoſt makes the union between the Divine and Human Nature.* The over-ſhadowing by the power of the higheſt unites the two Natures, whereby that *holy thing* in the Virgins Womb ſhould be called *the Son of God*, Luk. 1. 35. which could not be without a Union of the Divine Nature to the ſubſtance, made of the ſeed of the Woman, by this over-ſhadowing; which alſo is the act of the Father by the Spirit, as being in the *power of the Higheſt.* And this is that which is called the *Gratia Unionis*, Grace of Union, which Chriſt had from God, whereby the Godhead dwelt *bodily* in him, or Perſonally, *Col.* 2. 9. the two Natures; the Divine, ſignified by the Godhead; the Human, by that wherein it dwelt, making up one Perſon; Σῶμα among the *Greeks* ſignifying not a bare Body, but a *Perſon*; as it doth alſo in common ſpeech among us.

The Union of the two Natures by a particular Conjunction, whereby the Divine Nature dwelt ſubſtantially in the Human, and was acted by it in all undertakings, was the work of God by his Spirit. This Union of both Natures was for the making peace, *Col.* 1. 21, 22. *And you that were ſometimes alienated, yet now he hath reconcil'd in the body of his fleſh through death*; Who? *ver.* 15. He who was *the Image of the Inviſible God.* The Image of the Inviſible Deity, rendred himſelf viſible in the Humanity, to reconcile us to his Father; ſo that by this Union, we who are afar off from the Deity, are brought near in his Humanity; and the gulf of Original ſin which conſiſted in enmity to God, and which hindered the paſſage of God to Man, or Man to God, is filled up, taken away, and the work done in and by him. As he was God, he knew the terrors of Hell, becauſe he knew all things; but as God, he could not have experience of them: He was to have a body of fleſh to bear them, as well as he was the Image of the Inviſible God to ſupport that body under them. As Man, he was fit to endure his Wrath; and as God, fit to appeaſe it. As Man, he was fit to undergo the ſharpneſs of the Curſe, and as God, able to remove it. As Man, he was capable to obey both the Moral and Mediatory Law; and as God, to tranſmit the fruit of that Obedience to us, which is intimated in theſe words, *Yet now hath he* [who was the Image of the Inviſible God] *reconcil'd*, &c. *to preſent you holy, and unblameable and unreproveable in his ſight.* Preſenting us, as he is the Image of God, in our Nature free from ſin by the waſhing of his Blood, after he had reconcil'd us through the Body of his Fleſh: The Meriting of Reconciliation

ciliation was wrought in his fleſh, but aroſe from his Deity.

Thus Chriſt had a Body, every way fitted with a holy Soul, with a glorious Indweller, that he might be every way fit for making peace. A Body in all things like ours, but without Impurity, that he might be our Kinſman, and become a *Goel*, a Redeemer by right of Propinquity; that he might be the ſuffering Head of the Human Nature, which he could not be without our Nature. Had he taken the Angelical Nature which was more excellent in it ſelf, and ſuffered in that, his ſufferings would have been eſteemed the ſufferings of that whole Nature, but not of the Human Nature, becauſe not partaking of it, and ſo he could not have ſuffered for it, unleſs he had ſuffered in it: For ſince he was to make reconciliation for the ſins of the people, *he took upon him not the Nature of Angels, but he took on him the ſeed of Abraham*, becauſe it *behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make this Reconciliation*, Heb. 2. 16, 17. We may note, beſides the Holineſs of his Body, it was ſo fram'd by the appointment of the Father, and the operation of the Holy Ghoſt, and tempered with ſuch affections, as to do this work with the greateſt compaſſion to the fallen Nature of Man; that whereas he had a Holineſs to make him faithful to God, ſo he had a tenderneſs in his Nature to make him merciful to us, for the carrying on this Reconciliation, and the ends of it to the higheſt perfection: So that thoſe *two Natures* thus united by God, made him every way capable, and fit to be a Reconciler, knowing the Juſtice of God's claim, that he might give to God what he knew to be his due, and feeling the infirmities of our Nature, that he might purchaſe that remedy he knew we wanted. Herein we ſee the incomparable Wiſdom and Love of the Father in fitting Chriſt, ſo that he might be in him reconciling the World to himſelf.

2. *He is filled with his Spirit by the Father, i. e.* with all the Gifts and Graces of the Spirit neceſſary to this work. That *precious Oyntment* compoſed of ſo many ſweet and excellent ingredients, wherewith the *Levitical High-Prieſt* was anointed, *Exod.* 30. was a Type of thoſe excellent Graces of the Great High Prieſt, whereby he was qualified for the exerciſe of his Offices. As the Spirit eſpouſed the Human Nature to the Divine, ſo he eſpous'd all his Gifts and Graces to the Human. As the Body was conceived by the power of the Holy Ghoſt, ſo his ſoul was beautified and adorned by the Grace of the Holy Ghoſt, whereby he became *fairer than the Children of men, and Grace was poured into his lips*, Pſal. 45. 2. *His going forth is prepar'd as the morning*, Hoſ. 6. 3. furniſht with all things neceſſary to work out Redemption, and free the World from the Wrath of God, as the Sun is with light to deliver the World from the darkneſs of the night.

(1.) *The ſubject of theſe Gifts was the rational ſoul of Chriſt.* The Human Nature was only anointed with the Spirit, the Divine Nature being infinite, could receive no increaſe of gifts; it having a fulneſs of perfection by Eternal Generation. Yet though the Divine Nature ſtood in no need of thoſe gifts, it did capacitate the Humanity of Chriſt for greater receits, by reaſon of its union with it, than any other meer Creature was capable of. We muſt not think, as ſome may conceive, that the Divine Nature was inſtead of a ſoul to the Body of Chriſt: He had a real rational ſoul; for ſince the whole Nature of Man was corrupted, both ſoul and body, the whole Nature of Man was to be repair'd. How could he have ſuffered in a Body without a ſoul, the wrath due to our ſouls as well as bodies? Had he only had a body, he had not taken the Human Nature, only the meaneſt and worſt part of Man, not that which conſtitutes the Man: Unleſs he had been God and Man in one Perſon, his Blood could not have been called the *Blood of God*, and unleſs he had a ſoul and body, an entire Nature, his Blood could not have been the blood of man; as he was to have a body prepared, ſo he was to have a ſoul proportionably furniſh'd.

2. *He was abundantly filled with them*, he had *the Spirit not by meaſure*, Joh. 3. 34. not as light in a room, but as light in the *Sun*: not as water in a Veſſel where the bounds are viſible, but like Water in the Ocean, where the depths and limits are unknown. In him there was nothing but Spirit and fulneſs, without limits for quantity; without imperfection for quality; all the Treaſures; the Fountain, not the Rivers. There are varieties of Gifts as there are of Stars, and the qualities of them in Heaven; and of Flowers, and the Beauties of them upon Earth; what were various in others, were entire in him. Others have parcels of thoſe Gifts and Graces, like *Abraham*'s Children by *Keturah*; but Chriſt hath them entire: As *Iſaac* had an Inheritance, as the Heir of Promiſe; ſo Chriſt, as the Heir of all things, had the poſſeſſion of the choiceſt Gifts in the Treaſuries of his Father. As God had communicated an Infinite Being to him by Eternal Generation; ſo it was convenient to communicate a fulneſs of Graces and Gifts to the Humanity, as far as it was capable to receive and contain it, becauſe it was joyn'd to ſo excellent a Nature, as the Divine; for though he was made fleſh, yet he had *the glory, as of the only begotten Son of God.* It was fit therefore he ſhould be *full of Grace and Truth* in that fleſh. *Joh.* 1. 14. It was not congruous, that the Spirit of God ſhould come unto the Soul of Chriſt with half his Attendants, but with the greateſt Majeſty, with his whole Train of Excellencies. * Not that the Perfections pour'd out upon his Soul by the Spirit of Grace and Glory were infinite, becauſe thoſe Graces were created qualities, and infiniteneſs can never be aſcrib'd to a Creature: and his Soul was the ſubject of them, and that being a Creature, was not capable of receiving into it ſubjectively, that which is infinite; but he had them without meaſure, as to the kinds of gifts: in the maſs, not in parcels: As to the degrees of them; others have them in a lower degree, as light in a Candle; Chriſt in the higheſt degree, as light in the Heavens; ſo that whatſoever pertains to the Nature of Grace, was conferr'd on Chriſt, as whatſoever belongs to the Nature of light and heat is ſtor'd up in the Sun. All his *Garments* did *ſmell of Myrrh, Aloes, and Caſſia*, Pſal. 45. 8. As God hath made the Sea a treaſure of Waters, emptied into it from all the Rivers of the World; So he hath made Chriſt a mighty Ocean of all Perfections, in a vaſter quantity, and richer qualities than any other Creature is capable to receive: As the Sea is more capacious to receive the perpetual Floods, than the greateſt River in the World. If the whole Creation ſhould be reaped, and glean'd, and ſtor'd up in one perſon, it would be but as the drops of a Bucket, to the fulneſs of Chriſt, which the Father hath laid up in him.

* *Davenant* in Col. 1. 19.

3. *Theſe Graces were infus'd into him at once.* As the new Creature hath all its parts fram'd at once, ſo the Head of all the new Creatures was principled at once with them. Though in regard of the various exerciſes of them, they grew up in him by degrees, *Luk.* 2. 40. *The Child grew, and waxed ſtrong in Spirit, filled with wiſdom*, ver. 52. and ſhone forth

forth as he increas'd in age, by new excitations of them by the Spirit of God. Grace came into the ſoul of Chriſt, as his Soul into his Body, or as light into the Sun at the Creation, not by pieces. But as the Soul did not exerciſe its functions, ſo his Graces did not exert their ſtrength, but by degrees according to the capacity of his age, and occaſional occurrences. The anointing of this Spirit was conferr'd upon him at his Incarnation; *when he was made fleſh*, he was *full of Grace and Truth*, *Joh.* 1. 14. Alſo viſibly at his *Baptiſm*, which was his entrance into the exerciſe of his Office, as a viſible token of his Father's acceptation of him, now at his inauguration. *Mat.* 3. 16, 17. As *David* the Type was anointed at *Bethlehem*, the place of his habitation by *Samuel*, and afterwards at *Hebron*, when he was actually Inſtalled King by the Tribe of *Judah*. The firſt anointing at his Incarnation, was his furniture for his Office, that at his Baptiſm his Inveſtiture in his Office.

* *Suarez in Part.* 3. *Aquin. Tom. Diſp.* 1. 18. *Sect* 4. p. 368, 369.

4. *Theſe Gifts and Graces of the Spirit were neceſſary for the Human Nature.* * It was neceſſary that the Soul of Chriſt ſhould exert ſupernatural acts: there was a neceſſity of love to God, to ſpirit him in his mighty difficulties; of faith in God, to ſuck refreſhment from the Promiſes made to him as Mediator, when he ſhould arrive at any conflict; theſe were ſupernatural acts in themſelves, and ſo were above the bare natural ſtrength of the Soul of Chriſt, and the powers of it. As the Soul of Chriſt did need a natural concourſe to natural actions, as other Souls do, and needed the Gift of Miracles for the working of Miracles; ſo he needed a ſupernatural Grace to exert ſupernatural Acts. 'Tis Eſſential to the Nature of a Creature to depend upon God for all Communications; to act independently, and without the influence of another, is a property of God, not to be deriv'd to any Creature; the Humanity of Chriſt, being then a Creature, could not act of it ſelf without the influence of a ſuperior being; the Humanity then did not endow it ſelf; Grace is not minted by any Creature. It did no more inſpire it ſelf with Grace, than it did inſpire it ſelf with Life. As God was the Father of Chriſt, ſo he was the Father of Grace to him; the Divine Nature of Chriſt gave a Perſonal Dignity by Union, but conferr'd not of it ſelf a beauty upon it. Had the Divine Nature by virtue of its Union, elevated the faculties of Chriſt's ſoul, he needed not have grown in Wiſdom and knowledge; the Divine Nature, though united to the Humanity, did not communicate to it all that it was capable of receiving. This communication was the proper work of the Spirit, according to the order in the operations of the Trinity. Hence his Human Soul knew not the time of the Day of Judgment, though as God he did. If his Divine Nature had advanc'd his rational faculties, it had alſo ſtocked him with full comforts, without the miſſion of an *Angel* to refreſh him in the *Garden*; *Luk.* 22. 43. and why did it not alſo advance the vegetative power to rear up his Body to a full ſtature?

This Elevation was the work of the Spirit. It was neceſſary he ſhould be thus furniſht.

(1.) *In regard of the greatneſs of his Task.* Gifts are imparted to Men ſutable to the places wherein they ſtand for Action, and according to the largeneſs of the Veſſel. Chriſt's place was higher, his work harder than any Creatures, therefore required a greater meaſure of Gifts than all Creatures in Heaven and Earth put together. Though he was mighty in his Perſon, and fit to have help laid upon him for us, yet he was to be anointed with the *Holy Oyl*, Pſal. 89. 19, 20. without this fulneſs of Grace the Human Nature could never have arriv'd to the perfection of the great undertaking, but would have ſunk in the midſt of the work.

(2.) *In regard he was to be a Pattern, as well as the Prince of Believers:* A Pattern ought to be the perfecteſt in the kind. Chriſt was to be ſet up as a Pattern for Believers, both of the Spirits operation in him, and of their imitation of him. Thoſe who draw Pictures look upon the Original, that they may work them into a likeneſs to it. The Spirit of God in the faſhioning Souls, is to *conform them to the Image of Chriſt*, *Rom.* 8. 29. It was fit that the Pattern of all the Heirs of Heaven, ſhould be fully exact to the pleaſure of God. It being God's end to beſtow more upon the Creature in this Redemption, than he did upon it by Creation, and that in a more ſutable manner; there was as much need of an infinite fitneſs in the Perſon that was to prepare the way for thoſe Communications in an honourable manner to God, and everlaſtingly comfortable to the Creature.

(5.) *The Father was the principal cauſe of this furniture.* It was God that *anointed Jeſus of Nazareth with the Holy Ghoſt*, *Act.* 10. 38. And God gives the Spirit *not by meaſure to him*, Joh. 3. 34. 'Tis rendred as a reaſon why, he that God hath *ſent* (which is a peculiar and ancient Title of Chriſt) *ſpeaks the words of God.* This the Father did out of the infinite affection he bore his Son for this work of Mediation. *Ver.* 35. *The Father loves the Son, and hath given all things into his hand.* The power he had conferr'd upon him, *giving all things into his hand*, did require a fulneſs of the Spirit to manage that power alſo, that he might be a Perſon fit to be *believed on*, and confided in, *v.* 36. All this was that he might do the Father's Will, ſpeak his Words, perform his command of Love in the repair of his Creature. The *Lord anointed him*, Iſa. 61. 1. and *as a God in Covenant with him. God*, Heb. 1. 9. *even thy God*, according to the Promiſe made to him; and with an Oyl of *Gladneſs*, a joyful Oyl, as that which is a pleaſure to the Father, makes the countenance of Chriſt chearful, as the *Pſalmiſt* ſpeaks of Oyl in another caſe, and joyful to the Church; becauſe upon this fitneſs depends its Happineſs and Salvation, its Reconciliation, and all the fruits of it. And if διὰ τέτο *therefore*, notes to us the final cauſe, or end of this anointing, *viz.* That he might *love Righteouſneſs, and hate Iniquity*; it acquaints us, that the end of this Unction was to fit him for this work of Redemption with a perfect Holineſs, without which, he could not have reſtor'd God's Honour, nor appeas'd his wrath. Nor conſequently reduc'd the Creature to terms of amity with God. This putting his Spirit upon him, was a fruit of that delight God had in him as his Servant: *Iſa.* 42. 1. *My Servant in whom my Soul delights, I have put my Spirit upon him.* Which delight is alſo teſtified, when the Spirit did viſibly deſcend upon him, that he was *his beloved Son, in whom he was well pleaſed*, Mat. 3. 16, 17.

The Gifts and Graces he was endowed with by this Spirit the Father had given him, were

[1.] *Habitual Holineſs.* He was infinitely Holy in regard of his Deity: Holy by the Hypoſtatical Union in his Humanity; Holy by the reſidence of the Spirit; a greater Holineſs than Man in Innocency, or Angels in Heaven have; The giving the Spirit not by meaſure to him, implies a greater Holineſs, as well as other Abilities in the Human Nature, than all the Angels in Heaven ever had, who have the Spirit by meaſure. The Holineſs therefore of Chriſt's perſon incomparably exceeds all the Holineſs of the Angelical Nature, which hath a limited communication of the Spirit. As the Apoſtle argues for his Deity, *Heb.* 1. 5. *Unto which of the Angels ſaid he at any time, thou art my Son?* So to which of the Angels did he at any time give the Spirit not by meaſure? Tho

he took upon him the form of a ſervant, yet he was a righteous ſervant. There was no original ſin in his Conception, nor actual ſin in his Converſation; he was *ſeparate from ſinners* in the manner of his Birth, and in the actions of his life; he had a purity of Nature, and a purity of Life commenſurate to the Law, that he might be our *Paſchal Lamb* without blemiſh; he was *Holy* in the account of *Angels*, Luk. 1. 35. *Holy* in the account of Devils, *Mark* 1. 24. *the Holy One of God*; *Holy* in the account of his Father, *Joh.* 8. 29. *He always did thoſe things which pleaſed him.*

(1.) *This was neceſſary for his Office. It became him and us as our High Prieſt, to be undefiled*, Heb. 7. 26. As it was neceſſary he ſhould ſuffer for the ſatisfaction of God's juſtice, ſo it was neceſſary he ſhould by a purity be fit for ſo great a task; as reaſonable Creatures we owe a perfect obedience, as rebellious Creatures, an Eternal puniſhment; there muſt therefore be an Holineſs commenſurate to the precepts of the Law, as well as a paſſion commenſurate to the curſes of the Law. Upon this holineſs of his is our Reconciliation grounded. 2 *Cor.* 5. 21. *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.* Had he known experimentally the leaſt ſpot, he could not by his ſacrifice have been made the righteouſneſs of God to us; for not only as his ſervant, but as his *righteous ſervant* he was to *juſtifie many*, Iſa. 53. 11. hereby he was able to *appear to take away our ſins*, and did do it, becauſe *in him there was no ſin*, 1 Joh. 3. 5. The *Apoſtle* rendring the latter as the reaſon of the former: Had he had the leaſt ſpeck, he could not have been a Mediator, becauſe he had then been a party in being a ſinner; his Office could not have been performed, which was to make up the breach, not to make a new one: he had rather polluted than purged us, and faſtned our ſins, rather than took them away. What could he have offer'd, if he had not had fleſh and blood? How could he have offer'd acceptably, if there had been any *ſpot* upon him in his appearance before the Holy Juſtice of his Father? *Heb.* 9. 14. He had then been a Rebel, a Priſoner, and had forfeited all that might have been a ranſom for us. How could he have made peace with God for us, when by reaſon of a blemiſh, he could not make peace in his own conſcience? An inevitable deſtruction had been brought upon Mankind, which could not have been repaired. His Interceſſion kept up the World from ſinking, when *Adam* fell; but whoſe Mediation ſhould have preſerv'd the World, had this Mediator failed, ſince God had no other Son to employ in ſo great an affair?

(2.) *It was neceſſary in regard of his Dignity.* The Deity, becauſe of Infinite Holineſs, could not have dwelt in a tainted humanity. * Though this habitual Grace be given by God, yet it is a connatural property of Chriſt, God-Man; becauſe by the Dignity of his Perſon it was due to him. It had been a prodigious and preternatural thing, to unite the Human Nature without the Ornaments of Grace to the Divine, as it had been, if the Body of Chriſt had not by reaſon of the Hypoſtatical Union been made immortal and glorious; though thoſe properties of the Body do not flow from the Union by any *Phyſical* reſultance; for to the Humanity, by this Union, there is only communicated *eſſe Perſonale*, not *eſſentiale divinæ naturæ*, the *Perſonal*, not the *Eſſential* Being of the Divine Nature; and therefore Divine Operations of Grace do not *Phyſically* follow this Union, but as they are due to that Nature ſo united. Had they followed Phyſically this Union, the Body of Chriſt could not have been weary, hungry, and ſubject to the infirmities of our fleſh. In regard of the Dignity of his Perſon, this Holineſs was due to him; without it, it had been the greateſt diſparagement to God to ſend him, and the greateſt prejudice to us; for had there been any ſpot, the Perſon of Chriſt had been ſaid to ſin, as well as the Perſon of Chriſt is ſaid to ſuffer. Since the Father had placed his delight in him, and had promis'd to uphold him, it could not be that that ſhould enter upon him, which was ſo contrary to the perpetual delight God had promis'd to fix in him.

* *Suarez* in Part. 3. *Aquin. Tom.* 1. Diſp. 18. Sect. 3. p. 367.

This was the Act of the Father, and aſcrib'd to him, *Joh.* 10. 36. *Say ye of him whom the Father hath ſanctified and ſent into the World?* Some underſtand it of the Sanctification of Chriſt by Eternal Generation, receiving by that Holineſs, *per Eſſentiam*, by Eſſence; others by Sanctification underſtand only a ſeparation of him to his Office. But it rather ſeems to be meant of the preparations for the exerciſe of his Office, Sanctification and Miſſion being join'd together; the Father ſeparated him, and anointed him with the Spirit, who as *the Spirit of the fear of the Lord* reſting upon him, *Iſa.* 11. 2. was the immediate inſpirer of him with this internal Holineſs.

2. *With Wiſdom and Knowledge.* As God, he had an increated Knowledge; but this could not be communicated to his Humanity, becauſe a Creature is not capable of any thing infinite: and though he was filled with all Gifts from his Conception, ὑποστατικῶς, Perſonally, yet it doth not follow from thence, that the Soul of Chriſt ſhould know every thing, becauſe this did not belong to the property of that nature. And though he was the Head of Angels, it will not follow that he ſhould know, as Man, what the Angels knew; For then he had not ſtood in need of an Angel to ſtrengthen him. And if he were made lower than the Angels, it was no diſparagement to him, as being in the form of a Servant, to be ignorant in ſome things which the Angels knew, which he implies he was, in that ſpeech concerning his ignorance of the Day of Judgment; *Mat.* 24. 36. *Of that day and hour knows no man, no, not the Angels of Heaven.* But there was no privative ignorance in Chriſt, but a negative, which is not ſinful, and this kind of Ignorance was no more diſparagement to Chriſt, than it was, that his ſoul which was the ſoul of God, as well as his Blood, the Blood of God, ſhould be ſad to Death. But the Wiſdom he was filled with, was the Wiſdom pertaining to his Office of Mediator; As he was to reprove, and convince, and ſmite the Earth with the rod of his Mouth, *Iſa.* 11. 2, 3, 4. *The Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the Lord:* He had Wiſdom, *i. e.* a right judgment of things pertaining to his Office, judging of things according to the Divine Will: Counſel and Prudence, in the direction of his Actions: Knowledge of all Accidents and Circumſtances which might occur to hinder him from the accompliſhment of his Work: and Might to effect all; which Gifts were beſtowed upon him by the Spirit. All which Gifts did end in this of the Fear of the Lord; a Reverence and Obſervance of his Father, as Superior to him in this work of Mediation. And therefore it is repeated again, *ver.* 3. *ſhall make him of quick underſtanding in the fear of the Lord:* An obſervance of the will of God in that work committed to him. All the Gifts he had, were to run into this Ocean of Faithfulneſs to God. The Fear of the Lord in Chriſt was a Reverence of the Divine Majeſty, and the Divine Command; not a fear of ſeparation from the Father by any ſin, or a fear of puniſhment by him for any ſin, becauſe he

he could not ſin. Without a Reverence of God, he had not been Faithful; without Wiſdom and Knowledge, he had not been able. Ignorance could never have managed his work, Unfaithfulneſs could never have accompliſht it; the one had made him uncapable to attempt it, the other to perfect it; the one had ſtript him of all capacity for it, the other of all ſucceſsfulneſs in it. The Knowledge of the Will of God was that whereby he was *mighty to help* *. He had Counſel to direct, as well as power to effect; he had the Gift of Wiſdom to manage his power, to the defeating of his Enemies. This was neceſſary; the Human Nature had been defective in that which it was deſign'd for, unleſs it had underſtood what was fit to be done in order to it. It had not conſiſted with the Wiſdom of God, to ſend one about ſo great a work, who did not underſtand the nature of it, who was not fully inſtructed how to manage it. This was neceſſary as well as Holineſs; without Knowledge he could not have been a reaſonable and voluntary Sacrifice; all voluntary Acts being to be founded in Reaſon; and without Holineſs concurring with it, he could not have been an acceptable Sacrifice. This Wiſdom did fit him to ſprinkle many Nations, *Iſa.* 52. 13, 15. *My ſervant ſhall deal prudently, he ſhall be extoll'd, and be very high, ſo ſhall he ſprinkle many Nations.* **ישכיל**, ſome tranſlate *proſper*, it ſignifies both; when any one proſpers, it is commonly aſcrib'd to his own Prudence and wiſe management of things. He ſhall underſtand what is due to God for the reparation of his Honour, what is neceſſary for Men for the relieving their neceſſities, and ſo purge many by the Blood of his Sacrifice. Now this Wiſdom, and the increaſe of it, was from the ſtrength of the *Spirit* in him, and the *Grace* of God upon him; *Luk.* 2. 40. There were conſtant Revelations to him, of what was fit to be done by him in the Exerciſe of his Office, according as the Father pleaſed by his Spirit to communicate himſelf to his Humanity.

* Pſal. 89. 19. *Targum*, one mighty in the Law.

3. *The ſpirit was given him to fit him with a tenderneſs to man, and to lead him out to thoſe exerciſes, whereby he might be ſenſible of the indigencies of man.* He had not only the law of Redeeming Love in his head, whereby he had a Knowledge of his Office; but in his Bowels, whereby he was fitted for a tender Execution of that Office, *Pſal.* 40. 8. *Thy law is within my heart*, מעי Bowels. The Spirit therefore deſcended upon him in the likeneſs of a Dove, an Emblem of Meekneſs and Tenderneſs. And the Apoſtle *Peter*, *Act.* 10. 3. intimates, that the intendment of this Unction of him, was to fit him for a compaſſionate Converſe with Man; *God anointed Jeſus with the Holy Ghoſt, who went about doing good, and healing all that were oppreſſed of the Devil.* He had a tenderneſs as God, and his Humanity is fitted with a tenderneſs to keep pace with that of the Deity as much as was poſſible, that the Tenderneſs of both natures might be joyn'd together in one Perſon. And when this Spirit viſibly ſetled on him after his Baptiſm, he led him preſently to an exerciſe whereby he might feel the Miſeries of Man, and from an experience of them be affected with more Tenderneſs towards him. *Mat.* 4. 1. *Then was Jeſus led up of the Spirit in the Wilderneſs, to be tempted of the Devil. Then:* When? as ſoon as ever he had the Spirit, as a Dove lighting upon him; and had heard thoſe encouraging words, *Mat.* 3. 16, 17. *This is my beloved Son in whom I am well pleaſed.* He was led by this Spirit to be tempted by the Evil one, that he might in his Humanity be acquainted with the craft and ſubtlety of that Adverſary which had overturn'd the World, brought all the diſhonour upon his Father, and ſunk Mankind into their preſent Miſery: that he might know the Enemy which was threatned in the promiſe of his Incarnation, and Experience the ſubtleties of that Serpent which had wrought all thoſe miſchiefs he came to redreſs; and ſo, as he was to be *acquainted with grief*, Iſa. 53. 3. he might underſtand the firſt Author of that which occaſion'd this grief to him. It was by this Grace of Meekneſs and Humility, he was eſpecially fitted to be a *ſecond Adam* to Redeem us, becauſe Pride was the ſin of the firſt *Adam* to deſtroy us: Who becauſe he would become as high as God who Created him, the Redeemer would become lower than Man that was Created by him; yea, *a worm and no man*, Pſal. 22. 6. So excellently did the Spirit fit him with an humility proportionable to his undertaking.

4. *The Spirit was given to him by his Father, to enable him with a mighty power to go through this undertaking.* He had a *Spirit of might*, executive of his Wiſdom and Counſel, *Iſa.* 11. 2. a Courage to attempt the moſt daring difficulties, and endure the fierceſt Calamities. A power to ſuffer for the ſatisfaction of Juſtice, a power to relieve the preſſures of our wants, a power to conquer his and our Enemies. When he was anointed by God with the Holy Ghoſt, he was anointed *with power* *, for the exerciſe of his Office, and the doing good. The deſign of putting the Spirit upon him, was that he might bring forth judgment to the *Gentiles*; for that immediately follows the promiſe of the Spirit to him, *Iſa.* 42. 1. This was his encouragement actually to engage in the exerciſe of every part of his Office, *Iſa.* 60. 1. *The Spirit of the Lord God is upon me, becauſe he hath anointed me to preach glad tidings to the meek*, &c. The Spirit was upon him in all the acts of his Mediation, the Spirit therefore did continually aſſiſt him in every exerciſe; he was not left alone, but *he that ſent him was with him*, *Joh.* 8. 29. The Father was with him by his Spirit; the Father had promis'd his aſſiſtance; Now aſſiſting Grace is the work of the Holy Ghoſt. His Grace was fed and actuated by the Spirit, and brought forth into Exerciſe. The Spirit led him into Temptation; what? only to lead him to the Conflict, and deſert him in it? No ſurely, but to actuate thoſe Graces, wherewith he had filled him, againſt the Tempter; *God was with him*, Act. 10. 38. Aſſiſting, Exciting, Actuating him. And the Spirit did aſſiſt him, and excite the Graces in him to the very laſt gaſp; for *through the Spirit he offered up himſelf*, Heb. 9. 14. Through the Virtue of this Spirit, ſanctifying his Human Nature, gifting him with ſtrength and wiſdom; exciting thoſe eminent Graces upon the Croſs, wherewith he had filled him at his Conception; and ſupporting him with his Power, while the Father was bruiſing him: As he lived in this Holineſs of the Spirit, ſo he died and offer'd up himſelf through the ſtrength of it, without ſpot to God. *Through the Spirit*, ſignifies the ſtrength and power of the Spirit, as when we are ſaid to *mortifie the deeds of the body through the Spirit*, Rom. 8. 13. *i. e.* through the powerful operation of the Spirit. For as the higheſt Graces of Chriſt, Faith, Love, and Obedience, were to be exercis'd upon the Croſs, ſo the aſſiſtance of the Spirit was neceſſary, to the exciting and actuating thoſe Graces: For acts of Grace being ſupernatural, a ſutable concourſe is neceſſary for the exerting thoſe Acts; and this concourſe is truly the exciting and aſſiſting Grace of the Spirit. The natural powers of the Humanity cannot otherwiſe be help'd by the *word*, but as the λόγος, or *word*, doth flow in upon it to actuate thoſe powers of the Soul. But this influx and motion is common to the Trinity, and therefore is not from the Divine Nature, as Hypoſtatically

* Act. 10. 38. δυνάμει, not ἐξου-σίᾳ.

united, but from God as the firſt Cauſe, and from the Spirit as the perſon whoſe Office it is to excite Grace, and aſſiſt it in the Exerciſe. Not that the Spirit did ſo poſſeſs Chriſt, as that he did not exerciſe his own faculties in his whole Office: But as the Spirit is ſaid to pray *in us*, Rom. 8. 26. and we ſaid to pray *in him*, *Jude* 20. The Spirit quickens our faculties, and by his Inſpiration excites and aſſiſts the Act. The Spirit did all along enable Chriſt with a mighty power: It did firſt unite his ſoul to his body, his Divine Nature to the Human, ſtrengthened him in his Temptation, ſtood by him in his Paſſion, and at laſt united his body to his ſoul at his Reſurrection, 1 *Pet.* 3. 18. *Quickned by the Spirit.* Rom. 1. 14. *Declar'd to be the Son of God with power, according to the Spirit of holineſs by his Reſurrection from the dead*; ſhowing himſelf here in the whole Adminiſtration, a ſpirit of holineſs, in his Conception, Converſation, Oblation, Juſtification and Reſurrection. Upon which account he is ſaid to be *juſtified in the Spirit*, in the Adminiſtration and ordering of the Church. For it was *through the Holy Ghoſt he gave commandment to the Apoſtles whom he had choſen*, Act. 1. 2. not leaving his Human Nature till it was made immortal and glorious in Heaven; that thereby the Redemption and Reconciliation might be every way compleat. It was to thoſe ends and purpoſes God gave the Spirit not by meaſure to him.

5. *The Spirit was given to him by his Father, not only to fit him for his Mediatory undertaking, but thereby to accompliſh all the fruits of Reconciliation in his ſeed.* As God *prepared* him a Body to lay down as a Ranſom for us, *Mat.* 20. 28. ſo he gave him the Spirit, to beſtow as a largeſs on us: He was given to him, to be deriv'd from him, as from the fountain, to all Believers; whence they are ſaid to be *his Fellows*, Heb. 1. 9. As he made himſelf their fellow, by deſcending to the fellowſhip of their Nature; ſo they were to be his fellows, by the communications of his Spirit. All Men are his fellows in regard of his partaking of Human Nature, but Believers only are his fellows in regard of Conformity to the Image of God. There is a fulneſs of Merit in him Reſident in Heaven, as a ſweet ſmelling ſavour before God; and a fulneſs of Grace to diſtill upon his ſeed to make them acceptable to God: Merit to keep up the Amity on his Father's part, and Grace to keep up Amity on the Believer's part. The Graces of the Spirit were given to him, not only as Mediator, without which the Human Nature had not been capable for the work; but as a *Head*, which redound from him upon *his Members*, Col. 2. 19. and convey nouriſhment to every part. As God aſſembled Light in the *Sun*, to fit it for a full fountain of Light, to tranſmit from Heaven to the Creatures on Earth motion, warmth and influences, whereby the qualities in all Bodies are preſerv'd and excited; ſo hath God given the Spirit to Chriſt, the Sun of Righteouſneſs, and ſtor'd him with Grace and Holineſs, as a common *fountain of Gardens*, a publick Head, for the Quickening, Beautifying, and Enriching Believers. Without this fulneſs of Light, the Sun could not be Beneficial to the World, nor anſwer the end of its Creation; ſo without this fulneſs of Spirit in Chriſt, he could not accompliſh the Fruits and Ends of the Reconciliation he hath made. And therefore though the Spirit ſanctified *Adam* in Innocence, as the *third Perſon* in the Trinity, and ſo he breathed an Holineſs upon Chriſt, yet he ſanctifies Believers now in a new habitude, not only as the *third Perſon* in the Trinity, but *as the Spirit of Chriſt* the Mediator, ſent in his Name by the Father *, as purchas'd by Chriſt; upon which account he is called the Spirit of Chriſt, and Chriſt is ſaid to *ſend him*, Joh. 16. 7. becauſe as Mediator, he acquir'd a Right by the Merit of his Sufferings to diſpenſe this fulneſs of the Spirit, who now Acts as a Fruit of Chriſt's Interceſſion, upon Believers. *Joh.* 14. 16. *I will pray the Father, and he ſhall give you another Comforter.*

* Joh. 14. 26.

Uſe of this Part.

Firſt, *How groſs a ſin is Unbelief, which practically denies the Ability of that Saviour, which the Father ſo richly fitted by his Spirit to the work of Reconciliation?* 'Tis a Charge and Imputation upon God, as though he did not furniſh him with ſufficient Abilities. 'Tis a denying his Divinity or Humanity, or both. 'Tis all the Hereſies that ever were ſtarted againſt the Perſon of the Son of God in the Maſs; they are all practically bundled up in this one ſingle ſin. God's Anger will moſt flame, when that which coſt him the greateſt Treaſures is deſpis'd. 'Tis the deſpiſing all that is great in God; his Riches, his Power, his Honour. His Riches in furniſhing him, his Power in ſupporting him, his Honour deſign'd by him in both. 'Tis a more ſenſible contradiction to the Trinity, than any ſin againſt the Light of Nature, becauſe there is a more evident diſcovery of the Trinity in his Mediation, the Father Appointing, Calling, Counſelling, Ordering; The Spirit Furniſhing, Fitting, Exciting, Supporting; the Son, acting as the ſubject of all this. It doth affront, not a Man, nor an Angel, no nor only the Son of God himſelf, but the Magnificence of the Father towards him, and the pains of the Spirit on him.

2. *How ſhould we be encouraged to Faith in this able Saviour?* Since he hath all the fitneſs that could delight God, and all the fulneſs whereby he can pleaſure Man; he is every way able to ſatisfie God and ſave the Believer. His Ability being ſo much and ſo great upon the Earth, is not diminiſht in Heaven, no more than his Compaſſions are abated. As he learn'd a new Mode of Compaſſionating Men, before his departure out of the World; ſo ſince his Aſcenſion to Heaven, he hath received a greater power of aſſiſting Men. Before he had the Spirit to Gift himſelf, now he hath the Spirit to ſend upon his People. He hath a fulneſs of Grace, a fitneſs of Gifts, that he may be every way able to help. He had a Body to bear our ſins, and a Divine Nature whereby to expiate them; his Merit was as infinite as his Perſon. He is an holy High Prieſt, not tainted with any of thoſe Evils which he was to expiate in others. He is not only Man; then he might have fallen as the *firſt Adam* did, and left us in the ſame, or a worſe Condition than before. He is not only God; then he could have perform'd no Obedience to the Law, as being not concern'd in it as a Subject, but as the Law-giver: Nor could he have offer'd any Satisfaction to God, as being uncapable of Suffering in the Deity. But God and Man, fit to repair the honour of God, and the fallen ſtate of the Creature. He had an enlarg'd Underſtanding to know his Work, unconceivable Power to perform it, and incomparable Goodneſs to be faithful in it. Such Wiſdom as he was furniſht with could not be ignorant of his Office, nor is to this day; ſuch Power could not be weak, nor will ever Languiſh; ſuch Integrity could not be falſe, nor will ever deceive the Comers to him.

3. *Admire theſe infinite Compaſſions of God.* Oh marvelous Grace! That Chriſt ſhould be endu'd with the richeſt Grace by his Father, to relieve our Poverty; with the higheſt Might, to help our Weakneſs; with a powerful aſſiſtance to conquer our Enemies; with an overflowing Fulneſs, to fill up our Emptineſs; and abundant Grace pour'd into his

his Lips, to comfort our Dejectedneſs. God cannot ſhow greater Love, than to ſend his Son to make the Peace; and unlock his Cabinet, wherewith to furniſh him. An old frame of Thankfulneſs will not fit an Evangelical diſcovery of Love *. When God tells them of *his Servant in whom his ſoul delights*, and upon whom he had put his Spirit for the Redemption of Man, then he makes this uſe of Exhortation of it, *Sing unto the Lord a new Song:* New Love calls for new Praiſe. God might have deſtroy'd us with leſs coſt than he hath Reconcil'd us; for our deſtruction there was no need of his Counſel, nor of fitting out his Son, nor opening his Treaſures; a word would have done it, whereas our Reconciliation ſtood him in much charge. It was perform'd at the expence of his Grace and Spirit, to furniſh his Eternal Son to be a Sacrifice for our Atonement. An unexpreſſible wonder that the Father ſhould prepare his Son a Mortal Body, that our Souls might be prepared for an incorruptible Glory.

* Iſa. 42. 9, 10.

5. *God Commiſſioned Chriſt to this work of Reconciliation.* He gave him a fulneſs of Authority, as well as a fulneſs of Ability. He is therefore ſaid to be *Sealed*, as having his Commiſſion under the *great Seal of Heaven* *. Sealing notes a ſpecial deſignment of the thing ſealed to ſome ſpecial purpoſe: So the ſealing of Chriſt ſignifies his ſeparation and Authority to exerciſe his Offices; and in particular, of giving meat to the World, which ſhould endure to *Everlaſting Life*. By virtue of this Commiſſion, whatſoever Chriſt doth is valid; for he doth it as God's Attorney, to whom he hath transferr'd a power to carry on the work of Redemption: In which reſpect he is called God's Servant, not by Nature, but a Servant by Office. In this reſpect he is ſaid to be *anointed*, *Iſa.* 61. 1. Anointing was not ſo much the fitting a perſon, as a Declaration of his fitneſs, and an Authorizing him to an exerciſe of his Offices. Anointing under the Law, ſignified an Authority conferr'd upon a perſon for Government, Prieſthood, or Prophecy. In that place Chriſt doth diſtinguiſh his Commiſſion from his fitneſs, and declares himſelf fit, becauſe he was commiſſioned, *the Spirit of the Lord God is upon me*, there is his fitneſs, *becauſe* יען *therefore the Lord hath anointed me*. It was not agreeable to the Divine Wiſdom, to Commiſſion any for an Office, but whom he had furniſht with an ability for that Office. What was he Commiſſioned for? not to thunder the Law, but to declare the Goſpel, the Goſpel of peace to the broken-hearted, to reveal the Thoughts of amity which his Father had. Upon this account Chriſt tells us, he did not *come of himſelf*, *Joh.* 7. 28. and in regard of this Commiſſion he is called God's Angel, *Mal.* 3. 1. *Meſſenger*, the word ſignifies an Angel, the *Apoſtle of our profeſſion*, Heb. 3. 1. becauſe as he authoriz'd and ſent the Apoſtles, ſo the Father authoriz'd and ſent him. A *Meſſenger*, and an *Interpreter*; Job 33. 23. Though this Commiſſion was given him at his Birth; yet God renewed the declaration of it ſeveral times. At his Baptiſm, *Mat.* 3. 17. *This is my beloved Son, in whom I am well-pleaſed.* At his Transfiguration, *Mat.* 17. 5. *This is my beloved Son, in whom I am well-pleaſed, hear ye him.* Chriſt pleads this Commiſſion, as well as the Covenant between them, Joh. 17. 4. *I have finiſhed the work thou gaveſt me to do*, when he calls it a *work given him to do*; what work I have done, was appointed me, and I have done it by thy Authority; and therefore our Redemption and ſecurity in it, depends primarily upon the Covenant or fœderal tranſaction between the Father and the Son; and next, upon the Commiſſion given to Chriſt, which was indeed but the performance of the firſt Articles on the Father's part. Chriſt's Commiſſion was declared ſeveral ways; by the *Miracles* he wrought by his own hand, as well as by the Apoſtles; by the Holineſs of his Life; by the accompliſhment of all the predictions of the Prophets in his perſon; by his Reſurrection from the Dead, and by the Converſion of the World, executed in the moſt aſtoniſhing and Divine manner. This Commiſſion he had at once as well as his fitneſs; but he did ſucceſſively enter into the exerciſe of his Offices; at firſt he performed his *Prophetical*, then exerciſed his *Prieſtly*, a little before his Death, at his Authoritative Prayer, *John* 17. where he begins his interceſſion, the greateſt, choiceſt, and moſt durable part of his Prieſthood. His *Kingly*, he exerciſed more eſpecially after his Reſurrection, in the Orders he ſetled for the Church; all power was then more manifeſtly declared to be given him.

* John 6. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

He had then in the whole, the ſtamp of all God's Authority upon him.

1. *His whole work was preſcrib'd him*; which is expreſt by the notion of a precept as he was God's Servant. The Command of a Superior is a ſufficient Commiſſion to a Servant, to do a work he is order'd to perform; and Chriſt, in regard of his *Mediatory* Office was inferior to his *Father*, John 14. 28. In which reſpect the Father is ſaid to be *greater* than he: The Command was his Commiſſion from God, but Miracles were the manifeſtation of that Commiſſion to Man. This Command implies not any unwillingneſs in Chriſt to undertake and perform this work; (as though God were neceſſitated to bend his Will thereunto, and to force him by virtue of his Obedience to it;) but it is rather a Law or Rule of his acting voluntarily, agreed upon between the Father and the Son; and as heartily embraced by Chriſt, as it was kindly enacted by God for the good of Man. In regard of this particular Order, his whole mediatory management in the World is called *Obedience*, Phil. 2. 8. *He became obedient unto death, even the death of the Croſs.* Obedient to Death, even to the utmoſt and ſharpeſt point, which infers an extenſion of the Command on God's part, and Obedience on Chriſt's part in all things preceding the Croſs, and all the Circumſtances of his reconciling Death; doing nothing in his whole ſtate of Humiliation, but in Obedience to his Father's injunctions: which injunctions were ſo particular, that there is no material thing in the whole Life, and Death of Chriſt upon Record in the *New Teſtament*, but is expreſt in the Myſteries of the Law, or the Oracles of the Prophets in the Old. He did nothing either as Man, or as Mediator, but according to God's Order: As he was Man, he was Obſervant of the Moral Law, as being that Covenant of Works he was to make up the breach of, which he performed in the higheſt manner upon the Croſs, manifeſting his love to God in laying down his Life according to his Order, and love to Man in giving his Life for a Ranſom for him: And by an act of Charity incumbent upon him by the Moral Law, praying for his Perſecutors. As he was born under the *Jewiſh* Adminiſtration, he obſerved God's Orders in that; In Circumciſion, as a fœderal Rite, which he ſuffered in his Fleſh; and the Paſſover, a Commemoration of a National deliverance, which he celebrated with his Diſciples; but not in Purifications, and Sacrifices which were appointed for Atonement, and implied ſin in the offerer, which it was not congruous for him to be ſubject to, by reaſon of the exact purity of his Perſon: But above all, he was an exact Obſerver of the Mediatory Law; which was a Law added over and above to him in that Oeconomy,

Oeconomy, and incumbent upon none elſe, neither Angels, nor Men. In this he did nothing but by order; he did *nothing of himſelf, but what he ſaw the Father do*, Joh. 5. 19. *i. e.* what he had directions from his Father to perform; for if you underſtand it of Chriſt as Mediator, he did many things which the Father did not do, but nothing but what the Father did order him to do. And therefore whatſoever Chriſt did, was manifeſted to him by the Father, ver. 20. *For the Father loves the Son, and ſhows him all things that himſelf doth*, &c. and he had no reſpect to his own will, did nothing of his own head, but obſerved exactly the pattern ſet him by the will of his Father, *ver.* 30. *I can of my own ſelf do nothing, I ſeek not my own will, but the will of the Father which hath ſent me.* As he was ſent by his Father's Order, ſo he was altogether guided by his Father's will, wherewith his own will exactly concurr'd. Therefore thoſe good works he had done, were ſhowed them from his Father, *Joh.* 10. 32. thoſe καλὰ ἔργα, *thoſe comely works*; all that tenderneſs he had ſhowed either to Soul or Body, were wrought by his Father's Commiſſion, and his Father's Power. In this reſpect, as he was *poliſht* in regard of fitneſs, ſo he was a *ſhaft* in regard of Motion, *Iſa.* 49. 2. flying ſwiftly to the mark whereto the Archer deſign'd him. And becauſe he had ſo exactly obſerved his Commiſſion, he did *abide in his Father's love*, which he uſes as an incentive to his Diſciples Obedience, both from his own Example, and the Iſſue of it, *John* 15. 10.

2. *God gave him inſtructions how to manage this work.* When any Wiſe man intends an end, and fixes upon the beſt means for it; he orders every circumſtance, time, place, manner, as far as he is able. God intending the mediation and incarnation of Chriſt, comprehended under that decree, the place, manner, and all the circumſtances of it in every punctilio. 'Tis ſo evident that Chriſt had his inſtructions from God, that the *Socinians* fancy an Aſcenſion of Chriſt into Heaven after his Birth, and before his preaching in the World, to be inſtructed by God what he ſhould preach; for *Paul*, ſay they, aſcended into Heaven before he was ſent to the *Gentiles*; and if the Servant did, why not the Maſter? But this is to argue againſt the Deity of Chriſt. 'Tis ſtrange, that the Scripture which ſpeaks ſo particularly of the Actions of Chriſt, of what was done before his preaching, *viz.* his *Birth* and *Baptiſm*, ſhould be ſilent in ſo remarkable an occurrence, and every *Evangeliſt* be forgetful of it: 'Tis not credible, that if they had known it, they ſhould be ſilent in it; but the Scripture plainly denies this pretended Aſcenſion, *Heb.* 9. 12. 24. *He entred once into the holy place.* In regard of this Inſtruction, God is ſaid to call Chriſt to his *foot*, *Iſa.* 41. 2. *i. e.* taught him: As Scholars uſed to ſit at their Maſters feet: *Who raiſed up the righteous man from the Eaſt*, צדק *Righteouſneſs*. Some underſtand it of *Abraham*, ſome of *Cyrus*, both which were raiſed from the Eaſt; but the following expreſſions are too high to ſute either of them. God brought him as the Sun from the Eaſt, to ſhine upon a dark and blind World *His work* is in this reſpect ſaid to be *before him*, *Iſa.* 62. 11. as having his inſtructions copied out to him; as Ambaſſadors receive inſtructions from the Prince. His Doctrine is therefore ſaid not to be ſo much his, as his Father's; *John* 17. 16. 'tis a tranſcript of his Father's Mind and Will: whence *Pſal.* 40. 9, 10. *I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs, and thy ſalvation, I have not conceal'd thy loving-kindneſs and thy truth*; wherein Chriſt is repreſented ſpeaking to his Father, and giving an account how he had obſerved his Rule, and how faithful he had been in the declarations of his Will; how emphatically is he referring all to God, *thy righteouſneſs, thy faithfulneſs, thy ſalvation, thy loving-kindneſs, thy truth.* Whatſoever Chriſt ſpake, he heard from the Father; not only as a Son by Eternal Generation; but as a Mediator by an Authoritative Inſtruction, he ſpake to the World thoſe things which he had *heard of the Father*, *John* 8. 26. and every tittle of his inſtructions was obſerved; *John* 15. 15. he had communicated *all things* which he had heard of his Father, and whatſoever he did communicate, was reveal'd to him by his Father. This declaration, which was the chief part of his inſtructions, was of the *Name* of God, which he pleads he had *declar'd*; John 17. 6, 26. the Name of Grace and Love which is expreſt, *Exod.* 34. his reconciling Name: The *Name* of God is ſaid to be *in him*; Exod. 23. 21. *My Name, i. e.* My Law and Doctrine, as in ſome places the Law of Chriſt is expounded, *his Law*, Iſa. 42. 4. which is rendred *his Name*, Mat. 12. 21. This was promiſed, *Deut.* 18. 18, 19. *I will raiſe them up a Prophet, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.* They were God's words in his mouth; God's words which he ſhould ſpeak in God's Name. God gave him Authority to reveal his Will, and commanded Men to hear him, if they had any mind to Eternal Happineſs. You have the full inſtructions of the work he was to do, and the words he was to ſpeak, *Iſa.* 49. 8, 9. after the Covenant made with him, he was to eſtabliſh the tottering Earth which was ſhaken and diſorder'd by ſin; he was to be an *Herald* to proclaim Pardon and Liberty in favour to the Priſoners bound in chains of guilt. God inſtructs him what he ſhould ſay, *that thou mayeſt ſay to the Priſoners, Go forth; to them that are in darkneſs, Shew your ſelves*; come out of your Dungeon, you that are ſold under the power of ſin, ſhew your ſelves, appear before God as a reconciled Father, for I am the Covenant of the people, and God's Salvation to the ends of the Earth.

3. *Miracles performed by him, were a confirmation of the authentickneſs of his Commiſſion.* They were Miracles of that Nature that had not been performed by any Prophet before him. The opening the eyes of one that was born blind, was an act unheard of in the World; and the raiſing one that had lain ſome days putrifying in his Grave, was not to be parallel'd by any of the Ancient Prophets. And thoſe miracles done by him, which were of the ſame kind with thoſe done by the Prophets of old, were done with more eaſe, and in a way of abſolute Authority. Theſe were ſuch credentials, that not only *Nicodemus* acknowledg'd him upon that account, to be a *Teacher ſent from God*, John 3. 2. but the Devils knew him to be the *Meſſiah, the Son of God*, *Luk.* 4. 41. The caſting out Devils was an unanſwerable argument of his Authority; ſince thoſe malicious Spirits were too ſtrong to be ſubject to a created Power, or obey his Command without a touch of Omnipotence to compel them to it; theſe he diſpoſſeſſes with Authority as one that had power over them; whence the people began to admire the *excellency of his Doctrine*, becauſe accompanied with ſuch triumphant Seals, *Mark* 1. 27. Without a Divine Commiſſion to fortify his Command, his Word had been as ridiculous to them, as they were malicious againſt him: The end of all thoſe miracles wrought by him, was to teſtify God's approbation, and miſſion of him. *Acts* 2. 22. *Jeſus of Nazareth, a man approved of God among you by miracles, wonders, and ſigns, which God did by him in the midſt of you.* ἀποδεδειγμένον. They were demonſtrations of his commiſſion, and are called ſigns which God did by him, as they are called

called alſo the *works of his Father*, John 5. 36. which did bear witneſs of him that the Father had ſent him, and challenge from the *Jews* a belief of him; and he intimates that their unbelief had been excuſable, if he had not done *ſuch works*, John 10. 37. Theſe Miracles were an evident Teſtimony that the Father was in him, becauſe exceeding the ſphere of Natural cauſes, they were products of the creative power, which is aſcrib'd in Scripture principally to the Father; and therefore more unanſwerable than an audible voice from Heaven, which had been more liable to Evaſions and Objections, than ocular demonſtrations allowed by the common ſenſe of all Spectators, and felt by the ſubject who received the benefit of them. Theſe being acts of Omnipotence, could not be affixt to a falſity. For it would follow, that either God were deceived himſelf, which he cannot be, becauſe of his Omniſcience, or that he would deceive others, which is impoſſible, becauſe of his Truth. And eſpecially when he was ſolemnly deſired to aſſiſt him with his Omnipotence in the raiſing *Lazarus* to this end, that *they might believe that he had ſent him*, John 11. 42. which he durſt never have deſired, nor would God ever have granted, had he only pretended an Authority; for then he had ſetled the Faith of Man upon a falſe foundation, in overpowering their reaſon by a ſupernatural work, to aſſent to thoſe things which they could not have been induced unto by lower arguments. Theſe were the Seals of his Patent from Heaven; whence when *John* ſent his Diſciples to know of him, whether he were the *Meſſiah*, he gives no other demonſtration, than that of the ſupernatural works he had wrought.

4. *The end of this Commiſſion was the Reconciliation, and Redemption of Man.*

(1.) *Satisfaction for our ſins*, Gal. 1. 4. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil World, according to the Will of God, and our Father.* It was the Will of God, and our Father, that he ſhould give himſelf for our ſins, wherein God acted not only as a juſt Judge to have the Honour of his Law maintained, nor only as a Sovereign Lord to reduce the Creature to Obedience; but as a tender Father out of a paternal affection to reſtore the Creature to Happineſs; *according to the Will of God, and our Father* The *Apoſtle* lays therefore our atonement upon the Will of God, whereby Chriſt was authorized to this work; *by which Will we are ſanctified*, Heb. 10. 10. By this Will of God given in charge, and inſtructions to Chriſt, we are aton'd and brought into a ſtate of Reconciliation, through the offering of the Body of Chriſt once for all. Hence ἱλάσκεσθαι, a making Reconciliation for the ſins of the people, is ſaid to be a thing pertaining to God, wherein Chriſt expreſt his *faithfulneſs* to the inſtructions God gave him as *a High-Prieſt*, Heb. 2. 7.

(2.) *Teſtification of the love of God*, Iſa. 43. 10, 11. *Ye are my witneſſes, and my ſervant whom I have choſen, that you may know and believe me, and underſtand that I am he, I, even I am the Lord, and beſides me there is no Saviour.* To witneſs the Nature and Love of God in the Salvation he hath provided, to evidence that he was the only true God, becauſe the only Fountain of Salvation to the loſt World: He had therefore an account of all from his Father, upon whoſe hearts an impreſſion of his love was to be made, ſo that he *knew them all by name*, John 10. 3. It was to give us an *underſtanding* of God, both of his *Truth*, and of his *Love*, 1 John 5. 20.

(3.) *Final and perfect Salvation.* It was the Will of God, not only that he ſhould *give himſelf for our ſins, but that he ſhould deliver us from this evil world*, i. e. conduct us to Heaven, that we might be for ever there *without ſpot*, or any ſtain of the evil of the World upon us, *Gal.* 1. 4. Upon this account he had Authority, ἐξουσίαν, to give Eternal Life to as many as God had given him; and it was in his inſtructions not to *caſt off any that came to him*, John 6. 38. Whence the Converſion of the *Samaritan* Woman is ſaid to be the *Will of his Father*, John 4. 34. And there is no work of Grace upon any Soul by the merit of his Paſſion, and power of the Spirit, but is by an Order of his Father to him for it; and therefore when God ſhall call for all thoſe, that as a right are depoſited in his *hands*, he expects the full performance of his charge, and *a reſignation of them all* to him without the loſs of one, *John* 6. 39. For his Commiſſion and Inſtructions extended, not only to take away the enmity on God's part by the ſatisfaction of his Juſtice, but to preſent them unblamable, and unreproveable in the ſight of God, that there might be no ground for the breaking out of this *enmity* again on either ſide, *Coloſ.* 1. 20, 22. Thus was our Saviour made by the Authority of God, a *ſurety of a better Teſtament*; Heb. 7. 22. a ſurety on man's part to ſatisfy the Debts which were owing to the Juſtice of God, which he performed as a *Prieſt* by his Death; and a ſurety on God's part to ſecure pardon and peace to Believers, that they ſhould be no more under arreſt for their Debts, which was enſur'd when all Authority and Power was given into his hands; ſo that the Commiſſion and Inſtructions were every way extenſive for the aſſerting the Honour of God, and enſuring the Happineſs of the Creature.

6. *The Father actually ſends him.* Nothing more frequent in the Goſpel, eſpecially of *John*, than Chriſt's affirming he was ſent by the Father, *John* 8. 42. *I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.* As he intruded not himſelf, nor appointed himſelf, ſo he did not take his journey, and preſent himſelf to the World, till he had his diſpatch from God; as he had his Divine Being by Communication from the Father, ſo he had his Temporary Miſſion from his Father. His Generation is the proper ground of his Miſſion, *John* 7. 29. *But I know him, for I am from him, and he hath ſent me*; Though his Miſſion is not the neceſſary conſequent of his Eternal Generation: His Eternal Generation did not neceſſitate his Temporal Incarnation, no more than the Eternal proceſſion of the Spirit from the Father and the Son, can neceſſitate the Incarnation of the Spirit. There was in the Father a right of ſending *propter relationem originis*: And becauſe of Chriſt's voluntary putting himſelf into the relation of a Mediator. In reſpect of his being the ſecond perſon in the Trinity, he is ſaid to be begotten; as Mediator and Reconciler, he is ſaid to be ſent; Generation was an Eternal Act, Miſſion a Temporal; that was Natural, this voluntary; the Decree of Miſſion was Eternal, the Act of Miſſion Temporal. His being ſent, doth not impair his Deity; though ſent, he is *Jehovah*, Zech. 2. 8, 9. Thus *ſaith the Lord of Hoſts, after the glory he hath ſent me, and you ſhall know that the Lord of Hoſts hath ſent me.* The perſon that ſaith he is ſent, is *Jehovah*, and he is ſent by *Jehovah*; and the end of his ſending is there expreſt, *ver.* 11. For the conjunction of many Nations to the Lord, in that day, of his ſending and dwelling in the midſt of *Zion.* And when he affirms that he is ſent by the Lord, *Iſa.* 48. 16. *And now the Lord God and his Spirit hath ſent me*, he affirms himſelf to be *the firſt and the laſt*, v. 12, 13. *Whoſe hand laid the Foun-*

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dation of the Earth, and his right hand spanned the Heavens, when *he called* unto them to *stand up together*: His ancient Name was *Sent*, which some think is the signification of the word *Shiloh*, Gen. 49. 10. which they derive from a word which signifies sending; and *Moses* speaks of him to God by this Title. *Exod.* 4. 13. *O my God, send I pray thee by the hand thou wilt send*; which anciently was understood of the *Messiah*, because the Patriarchs did in difficult things express their desire of the coming of the *Messiah*, who was to restore and settle all things in a happy state. *Moses* knew that God would send him to be a Redeemer, and he desires God would send by him. And it is a Title appropriate to Christ by *John Baptist*, John 3. 34. *He whom God hath sent.*

(1.) *There is the highest reason to acknowledge him sent of God.* That there was such a person in the World, is acknowledged by the very Enemies to his person, and own'd in Human stories, as well as Divine Writ. * Since he profest himself to be sent by God; if he were not sent by him, he had been guilty of the greatest falsity, and greatest folly in affirming so. Had he been a meer man, and come without any Authority, How comes it to pass, that after his Death he prevailed against the Laws of the Nation, the Grandeur and Valour of the World, the Wisdom and Eloquence of Men, and against the whole World that resisted his Doctrine? That he put to flight the powers of Hell, silenced their Oracles? How should one crucified as a Malefactor, be so powerful after his Death, to make such impressions upon the minds of Men, to change the whole scene of the World; to assist his followers for many years after in the working of Miracles? If God would for a time have left such a wickedness (had it been a false assertion) unreveng'd; yet would he ever have seconded it by his own power, and nonplust men into a belief of it? Would he have assisted the Heralds of this News even against Himself, and his own Truth and Righteousness? Had this been done by Human means, it might have been suspected; but a Divine Wisdom and Art appeared in all. It was not by Riches, Honours, or the promises of worldly greatness, that this Doctrine spread it self over the World, and found such harbour in the minds of Men; But by promises of an invisible and future happiness, and assurance of present misery, reproach, poverty, prisons, torments, and death; and by these means his followers encreased to be a formidable number, against the Opposition of Princes and Learning of the World, and they were more willing and fond to lay down their Lives to seal the Truth of the Doctrine, That Christ was *sent of God*, than to strike one stroke for the propagation of it, though they wanted not courage for Acting, as well as for Suffering, had any such Commission been granted them. * Now if God doth rule the World justly and righteously, we must believe that Christ was sent by God for those ends he declar'd in the time of his Life, or we must deny the righteous Providence of God, and acknowledge all things to be order'd by chance, or some worse power; we must accuse God of the highest unrighteousness, in bearing witness by a Divine Power to so great an Imposture, whereby Millions of Souls would be undone, had he not according to his own declaration been sent by God.

(2.) *God sent him for this end of Reconciliation and Redemption.* He was sent as the *Messenger of the Covenant*, Mal. 3. 1. to *declare* the peace, as well as to *be* the peace, *Eph.* 2. 14, 17. The thing it self was so incredible, that an injur'd God should be desirous of Reconciliation, and upon such terms as the Death of his Son, that it was as needful to be declared by God, as contrived and acted by God. The Objections that might have been made against it, had such strength, that he only who lay in the bosom of the Father, and knew all his Eternal Counsels, and was the Actor of it in his own person, could *reveal* the thoughts, purposes, and resolves of his Father concerning it from all Eternity, *Joh.* 1. 18.

* *Savarola Trium. Crucis. lib. 2 cap. 13. p. 134.*

* *Ib. cap. 16 p. 173.*

Use.

I. We see again here *the sad charge against unbelief, and disobedience.* 'Tis a despising the stamp of all God's Authority upon Christ, and tearing his Commission: A refusal of one particularly sent, a rejection of the Messenger of the Covenant, and all the Covenant Treaties of love and peace. This was the aggravation of the *Jews* Sin, and is likewise of all the Inheritors of that unbelief, to the end of the World; That Christ hath an Authoritative Commission from his Father, and is not received by the Rebels: That he speaks in his *Father's Name*, and is *not believed* by the offender, *Joh.* 5. 43. God was in Christ reconciling the World, as a Prince in an Ambassador; therefore God and his reconciling offer are despis'd in the refusal of his Commission: 'Tis to God the affront is offer'd, Christ being the representative of God in the highest and most gracious charge, in the tendereſt and most indulgent offers, any slight thoughts of his person, any contempt of his precepts, any disregard of his promises redounds upon the person authorizing him to those ends. He was *sent to be heard and obeyed*, Mat. 17. 5. not to be slighted and despised.

II. *Study Christ's Commission in the extent of it.* Whatsoever Christ doth, he doth it by Command, and Commission from his Father. This will support Faith against Fears, and Hope against Despondencies. It will afford us Arguments in Prayer, when we can open before God the Commission he gave to his Son, and back every petition with some clause in it; when we can go to Christ as an Officer Authorized and Instructed, and show him what Instructions he had, *Isa.* 61. 1, 2, 3. *To bind up the broken-hearted, proclaim liberty to the Captives, and the opening of the prison to them that are bound; to give beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they may be trees of Righteousness.* To bind up the broken-hearted, deliver the Captives, open the Prisons, change deformity into beauty, and sorrow into joy, a spirit of heaviness into a spirit of praise, a languishing frame into a fruitful growth. All which parts of his Commission were *own'd by* him, *Luke* 4. 18. and observ'd in his actings in the World. The poor Woman pleaded with him for Mercy, as he was the *Son of David*, Mat. 15. 22. We upon a higher Title, as he is the Commissioner of God, the Apostle of our Profession, the Messenger of the Covenant.

3. *Act Faith much upon it.* There is little Comfort in all that Christ did and suffer'd, unless we respect him as *one sent.* Had he come of his own head, we could not with any confidence plead his Merit before God. He is sent as his Father's Servant, to do service for his Father and his People. Christ must be respected not only as Dying, but as one sent by the Father to such an end. This is the Character he gives his Disciples Faith in his Relation to the Father, John 17. 8. *They have believed that thou didst send me.* 'Tis this Commission Christ pleads in his Intercession: *Let not them that wait upon thee, O Lord God of hosts, be asham'd for my sake; Let not those that seek thee be confounded for my sake, O God of Israel, because*

becauſe for thy ſake I have born reproach, Pſal. 60. 6, 7. 'Tis Chriſt's Paſſion Prayer. The 9, 21, 22. *Verſes*, are applied to Chriſt in the New Teſtament. It was by thy Order, and for thy Honour, I bore this reproach; let not therefore any Believer be aſham'd and confounded. What he deſir'd on Earth, he intercedes for in Heaven, and upon the ſame ground; He will not therefore refuſe thoſe that come unto God by him, he hath an Office in Heaven for their reception. You come to one who hath an Obligation and Order from his Father to receive you, and hath too faithful a diſpoſition, and too Compaſſionate a Nature of his own, ever to reject you. It was from the ſtrict obſervance of his Father's Orders, that he did nothing but what was pleaſing to God, *Joh.* 8. 29. *I do always thoſe things that pleaſe him*, ἀρεστὰ. Ἀρεστὸν, ſignifies, ſome ſay, an Order of a Court. Not a Work done, not a Word ſpoken, but was agreeable to the Tenour of his Commiſſion, to the Copy of his Inſtructions, *Joh.* 12. 49, 50. *Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.* We cannot but pleaſe God, by believing one that is ſo exact, by preſenting to him what he is ſo highly pleaſed with. The Command given him by his Father, was the publiſhing Everlaſting Life. We ſhould then believingly put in plea God's Order. This is a ſtronger ground of ſupport than the principles of Sciences, and fallibility of Senſe, and the Totterings of Reaſon.

4. *Bleſs God for his love, and for any work in your Hearts.* The authorizing Chriſt is a piece of Love, that could never enter into the heart of any Man, unleſs God had revealed it: 'Tis therefore called a Myſtery, *Epheſ.* 3. 3. The Apoſtle could not conſider the Will of God and our Father in this work, without interrupting his Diſcourſe with a Doxology, *Gal.* 1. 4, 5. *To whom be glory for ever and ever, Amen.* Bleſs him for any Gracious work in any of your Hearts. It was by the Order of his Father, any work was done by him in the World. 'Tis by the ſame Order any Work is done by him in your Souls. 'Tis *Chriſt's meat and drink to do his Father's will in both.* Not a perſon that finds the qualifications of Grace in his heart, but may read his name in the Commiſſion of the Father to Chriſt. As the Angels rejoyc'd in the Manifeſtation of the Wiſdom and Power of God, when the New Creation was laid in the Incarnation of Chriſt, ſo ſhould we in the Miſſion of the Son of God. *Glory to God*, and *peace on Earth*, are in conjunction in themſelves, and ſhould be in our Meditations on it.

7. *The Father actually bruiſeth him.* In this Act is the Corner-ſtone of our Reconciliation laid. He bore from his Father our puniſhment; the puniſhment of ſenſe in his Agonies in the Garden, the puniſhment of loſs in the Eclipſe upon the Croſs. In the one, he taſted the Terrors of Hell; in the other, he felt the bitterneſs of a Temporary Clouding of Heaven. He was *ſmitten of God and afflicted*, Iſa. 53. 4. *percuſſum Dei*, מכה אלהים Men that were extreamly afflicted, they regarded as ſmitten by the immediate hand of God. God indeed both *loved* and *puniſhed* him in that Act, *Joh.* 10. 17. He lov'd him as our Redeemer, and bruis'd him as the ſurety ingaging for our Debts. He lov'd him for the Glory he was to gain by him, and puniſh'd him for the ſins he did legally bear upon himſelf: he loved him as his Servant in whom he would be glorified by the puniſhment of our ſins, and the Redemption of our Souls. 'Tis granted on all hands, that God was the Supream Cauſe and Author of Chriſt's ſufferings; but ſome ſay *, not the immediate Executioner with his own hands. For the phraſe in Scripture, that God did theſe or thoſe things, concludes not that he did them with his immediate hand; but that he was the Decreer, Diſpoſer and Director of them by his juſt judgment in a holy manner to correct the ſins of Men, or by his Wiſdom to make trial of his Saints; God uſing for the Executioners Men or Angels, good or bad, or other inferiour Creatures, as ſeems beſt to his Wiſdom, *Amos* 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* where he doth not aſcribe all Evil of puniſhment to the immediate hand of God, but to the Soveraign Judgment and Power of God, appointing and ordering what ſhould be done.

'Tis certain, That the Grace of God was the Cauſe of his *taſting Death*, Heb. 2. 9. But 'tis moſt likely, that the Father did immediately bruiſe him.

1. *It ſeems neceſſary that the ſtroke ſhould come immediately from the Father.*

1. *In regard of what he was to ſuffer.* It was more than a bodily death was due by the firſt ſentence againſt *Adam* in caſe of Failure on his part. *Gen.* 2. 17. *In the day thou eateſt thereof, thou ſhalt ſurely die*, מות תמות. All kinds of death; the Curſe of the Law reacht further than the caſe of the Body. If nothing more were due to the ſinner but the Temporal Death of the Body, it were a light and tolerable Puniſhment; an Infinite wrath ſurely was due both to Soul and Body for Tranſgreſſing the Precepts of an Infinite Majeſty. The Soul being principal in ſin, muſt be the principal in Suffering. The Soul was the Agent, the Body but the Inſtrument; the whole Nature of Man had ſinned, and violated the Articles of the Covenant; the whole Nature of Man muſt therefore anſwer. The Soul in us then being the proper ſubject of ſin, the Soul of Chriſt muſt be the immediate ſubject of ſuffering, otherwiſe he ſuffer'd not the penalty due to ſin. Not one of thoſe Murderers, whoſe hands reek'd with the Blood of his Body, could reach his Inviſible Soul, and ſtain their hands immediately with the oppreſſion of his Spirit; that was beyond their touch, and was obnoxious only to the Father's ſtroke. No Creature could drop an inward Wrath upon his Soul. An Infinite Juſtice was wrong'd, an Infinite Puniſhment muſt be ſuffer'd; now none can execute infinite wrath, but an Infinite Perſon; what Creatures ſtrokes could be ſufficient to Revenge an Infinite Offence againſt an Infinite Majeſty? As every Faculty of our ſouls had been deprav'd by ſin, ſo muſt every faculty of the ſoul be afflicted with ſorrow. The *whole world was guilty before God*, Rom. 3. 19. ὑπόδικος τῷ Θεῷ, under the judgment of God: *his wrath abode upon us*, *Joh.* 3. 36. We were *by nature children of wrath*, *Epheſ.* 2. 3. Chriſt muſt endure the Wrath due to us: it was more than a common death that he was to taſte, and *did taſte*, Heb. 2. 9, 14, 15. That Death which the Devil had the power of, who labours not only for the death of the body, but for that of the ſoul: That Death which Men under a ſenſe of guilt fear'd, which was not a Temporal, but an Eternal one: Men fear'd not a death in ſin, but a death for ſin; not ſo much the death of the body, as that of the ſoul: Such a death which men fear'd, Chriſt endur'd; the penal death of Men, not the ſpiritual death of Men; and that in regard of the nature of it, not of the continuance, nor the deſpairs and moral Evils which follow upon it: Such ſins as the damn'd are guilty of, are not eſſential to the nature of Puniſhment, but ariſe from the inherent unrighteouſneſs of the Perſon; neither is the Eternal Duration of the puniſhment Eſſential to

* Bilſon of Chriſts ſufferings.

its Nature, but ariſeth from the finite Nature of the ſuffering Creature, which renders a Commenſurate ſatisfaction from him impoſſible. The Infinite Holineſs of Chriſt's Nature was a bar againſt the ſins which are committed by others under that Wrath, and the Infinite Grandeur and Dignity of his Perſon, was a bar againſt the Eternal duration of that Puniſhment. Now ſuch a death is immediately inflicted by the Wrath of God: I cannot ſee, how any Creature can inflict that which is Infinite.

2. *In regard of the Attributes the Father intended to glorify in the death of Chriſt.* He acted herein as Judge, for the manifeſtation of his Vindictive Juſtice, as ſupreme Law-giver for the vindication of his holineſs, as a Governor for the declaration of his Tenderneſs and Kindneſs towards man; all which Attributes were glorified in the higheſt ſtrain by his being an Actor in the death of his beloved Son.

1. *His Juſtice.* His Juſtice had not been ſo Eminent, if Chriſt had only ſuffer'd the death of the body, without impreſſions of Wrath on his ſoul; nor if God had left him to the ſtrokes of others without ſtriking him himſelf. This Attribute had been manifeſted upon the higheſt Creatures, Angels in Heaven, Man upon the Earth; and upon the account of the latter, had reach'd both the irrational and inanimate Creatures; there wanted nothing to expreſs it to the utmoſt, but this of bruiſing his Son. God deſign'd the utmoſt *demonſtration of this in the death of his Son*, *Rom.* 3. 26. Chriſt was *ſet out as a propitiation*, that God might be *juſt*; that God might be juſt, *i. e.* that he might be known, and declar'd in the higheſt manner to be a Righteous God; Implying, that all other expreſſions of it before, had been drawn in fainter Colours than what he intended here; as if he could not have been known to have an impartial Juſtice, without ſuch a way of diſcovery. He did therefore all in this Caſe, which an Exact Juſtice could require; for to neglect what it requires is an injury to it, as well as to do what it prohibits. In the Creation he was a God of Power and Wiſdom; in the Law a God of Vengeance, which is mounted to the higheſt point in inflicting Wrath upon Chriſt for man's violation of that Law. In extraordinary viſible Judgments by the hand of God, there are clearer notices of his Juſtice, than when the hand of Inſtruments is more ſenſibly felt in them. The *Heavens* then *declare his Righteouſneſs*, when *the Lord* is Judge *himſelf*, Pſal. 50. 6. *Abraham*'s Obedience was more eminent by the laying hands upon his own Son *Iſaac* himſelf, according to God's Order; ſo was God's Juſtice in laying his own hand upon Chriſt, than if it had been committed meerly to inſtruments. Had our Saviour ſuffer'd only a bodily death, with thoſe griefs in his ſoul which are incident to men barely for the death of the body, he had under all that load of ſin which was laid upon him, ſuffer'd leſs than many men have done: There was ſomething therefore of Wrath dropp'd into his Soul, which was the Act of his Father's bruiſing of him, for the manifeſtation of his Juſtice, and giving him an unexceptionable ſatisfaction.

2. *His Holineſs.* God was now upon the higheſt diſcovery of his Holineſs and Hatred of ſin. Had this puniſhment been left only to Inſtruments, he had indeed declar'd his Holineſs, but in a fainter Degree; his Hatred of ſin had not been ſo Conſpicuous, had he not with his own hands pour'd out a Wrath upon him. His End in ſending his Son in the *likeneſs of ſinful fleſh*, being to make him a ſacrifice to *condemn ſin in the fleſh*, Rom. 8. 3. his ſhooting his Wrath upon him was a more ſenſible, high, and full Condemnation of ſin, than if all the Devils in Hell, and all their Subjects and Votaries on Earth had been let looſe to buffet him: Herein he ſhow'd, that ſin was odious and abominable to him; that it ſhould not be ſpar'd, though it were only by imputation upon his Son: And hereby he lays a foundation of a greater awe and reverence of his ſanctity, and pure indignation upon the Hearts of Men. Here was the beauty of his Holineſs, as well as the exactneſs of his Juſtice; vindicating the Honour of his Law, diſplaying the purity of his Nature by ſheathing his Sword with indignation in the Bowels of ſin, while he pierc'd the heart of his beloved Son. A Prince puniſhing his own Son, for ſome enormous Crime, by his own hand, would evidence a greater abhorrency of it, than if he only expos'd him to the hands of Executioners.

3. *His Love.* If God's Love appear'd more in giving up Chriſt as a ſacrifice, than if he had ſav'd the World without the death of his Son, and without any ſatisfaction, as appears, *Joh.* 3. 17. *God ſo loved the world, that he gave his only begotten Son*, &c. which was a purer ſtrain of love than pardoning ſin without a Sacrifice. It may alſo follow, that ſince God reſolv'd to ſignalize his love to us, he would have it reach the higheſt note; and it could not be ſcrew'd up to an higher Peg, than the ſacrificing of his Son for us with his own hand. If there be ſuch an *Emphaſis* of love in ſending him, there is a ſtronger *Emphaſis* of love in bruiſing him. God ſo loved the World, that he *gave* his only begotten Son; But God ſo loved the World, that he *bruis'd* his only begotten Son, declares a richer Magnificence of Love, and raiſes it to an height of Glory, in ſhowing what he would do for miſerable Creatures. He magnifies his kindneſs, demonſtrates how much he values and delights in his Elect, and gives an undeniable proof of the treaſures of love in his heart for them. His earneſtneſs in ſhooting his Arrows into him himſelf, rather than loſe his people, and engraving upon him the marks of his anger, is the higheſt point his Compaſſion to us could amount unto, and a ſtep beyond the bare offer and Miſſion of him. God would ſave us as a Judge, with the Evidence of his Righteouſneſs; as a Lawgiver, in the diſcovery of his Holineſs; as a King, in the diſplay of his Soveraignty, Iſa. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver*, and *the Lord is our King, he will ſave us*; and as a Father too with the cleareſt and deareſt Affection.

2. *God did bruiſe him*, Iſa. 53. 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hands.* This *Chapter* is the Hiſtory of the Croſs, and the Epitome of the Goſpel: 'Tis Chriſt's Crucifixion in Effigie, before he was Crucified in his Perſon; The double ſtate of Chriſt, of Humiliation and Exaltation, are here deſcribed; the *verſe* is a prophecy which hath ſomething Minatory, and ſomething Conſolatory. Minatory, *It pleaſed the Lord to bruiſe him*; he ſpeaks of what was future, as if it were paſt. Conſolatory, *He ſhall ſee his ſeed, he ſhall prolong his days*; and *yet*, this word refers to ſomething antecedent in *ver.* 9. he had done no violence, neither was any deceit in his mouth; though he had an unſpotted Holineſs in his Nature, an unblamable purity in his Life, *yet* it pleaſed the Lord to bruiſe him, as he ſtood in our ſtead, and repreſented our perſons.

It pleaſed the Lord. The word ſignifies not only a bare will, but a will with delight. The word is uſed to ſignify God's pleaſure in his Church, *Iſa.* 62. 4. where the word is *Hephzibah*, my delight is in her; the ſame word; and

and it is uſed to expreſs Chriſt's delight in his Saints, Pſal. 16. 3. *in whom is all my delight.* Not only his reſolve, but his pleaſure, his heart was as much in it as his hands; the word ſpeaks more than a bare permiſſion. He delighted not ſimply in the ſtrokes he gave, but in his own eſſential perfections manifeſted by thoſe ſtrokes; he delighted not ſimply in the Rod, but in that Balſom which was to drop from the end of the Rod upon Mankind; he was pleas'd with every wound, as it was a neceſſary *Medium* to Redemption; the *Text* intimates it, he was pleas'd to bruiſe him, but it was in order to another pleaſure that was to proſper in the hands of the bruiſed Perſon.

To bruiſe him he hath put him to grief. The word ſignifies to pound as in a Mortar, whereby the greatneſs of Chriſt's Sufferings is expreſt. God came arm'd with his Vindictive Juſtice, the ſentence of the Law in his Mouth, and the penalty of the Law in his Hand; he appear'd as a juſt Governor of the World, with a readineſs to exerciſe his Authority for the Vindication of his Law; he glitter'd in his Holineſs, to right the wronged Holineſs of his Law, and in his Juſtice to Revenge the inſolencies committed againſt it. His delight in this, might very well conſiſt with his love to his Son. As a Father he lov'd him; as a Judge he puniſh'd him; as a Father he lov'd his Perſon, as a God he loved his own Honour. A Son enters into ſuretyſhip with his Father for an inſolvent Debtor, the Father loves his Son as he is a Father, but demands the Debt of him as he is a Creditor, and hath the Law paſs'd againſt him as he is a Governor; he did affect him as he ſtood in relation to himſelf, and puniſh'd him as he ſtood in relation to us; he lov'd him for his own Holineſs, and puniſh'd him for our Sins.

Again, 'Tis no wonder that it is expreſt, that the Lord was pleas'd or delighted to bruiſe him, ſince the bruiſing Chriſt was a part of the Acceptation of the Sacrifice: As fire deſcending from Heaven to conſume any Sacrifice preſented to God, was a ſign of the acceptableneſs of it to God; this is ſuppos'd to be the Sign of the Acceptation of *Abel*'s Sacrifice. Fire from Heaven conſum'd *Abel*'s Sacrifice and not *Cain*'s. *Theodoſian* therefore renders *accepted* ἐνεπύρισεν, and the Scripture gives us frequent Examples of this way of acceptation; ſo it was with *Gideon*'s *offering*, Judg. 6. 21. and ſo it was with *Aaron*'s, *Levit.* 9. 24. and with *Elijah*'s, 1 King. 18. 38. and with *David*'s, 1 Chron. 21. 26. God had never kindled the Sacrifice, had he not been pleaſed with it.

When thou ſhalt make his Soul an offering for ſin. When God was to deal with him in a way of Vindictive Juſtice, as he was a Sacrifice for us, he would not ſpare him, nor abate one ſtroke due to him for our ſins; he would deal with him in the ſame manner, as he would deal with us, in whoſe place he ſtood as a Sacrifice; he did not bruiſe him as he was his Son, but as he a was a Sacrifice, and ſo would not abate any thing of that weight of ſuffering, which was due by the Law and by the demand of Juſtice for our iniquities.

The promiſſory part follows. *He ſhall ſee his ſeed*, there ſhall be a ſucceſſion of Generations for the Glory of Chriſt, according to that, *Pſal.* 72. 17. *His Name ſhall be continued as long as the Sun*; he ſhall be *childed*, he ſhall have a Generation of Children to keep up his name.

In the Verſe you ſee,

1. *The greatneſs of Chriſt's ſufferings*, expreſs'd by *Bruiſing*.

2. *The inflicter of them, the Lord.*

3. *The Reaſon of them, as he was an offering, a ſacrifice for ſin.*

4. *The Subject, The Redeemer.*

5. *The Fruit of it*, a ſpiritual *ſeed*, with *duration.*

Doctrine. *The greateſt puniſhment inflicted upon Chriſt, when he ſtood as a Sacrifice for ſin, was not the Act of men, but the Act of God.* There were ſufferings in the Body of Chriſt, as Buffeting, Spitting, Scourging, Crucifying; in theſe, men were the Inſtruments, but the determinate Counſel of God preceded. But there were ſufferings in his Soul, which was beyond the reach of Men. God himſelf made the impreſſions on this, the fire that as it were ſcalded his Spirit, that made him ſweat Clods of Blood in a cold ſeaſon, came down from Heaven, as the fire did upon the Legal Altar. He never expreſt ſo great a ſorrow under all the Calamities he felt in the Courſe of his Life, as in the Garden; he was ſore amaz'd and very heavy, *Mark* 44. 33, 34. *He began to be ſore amaz'd*, as if he had taſted nothing but joy in the time paſt of his Life, and never underſtood the Invaſions of any ſorrow before: He then began to feel the firſt impreſſions of that wrath due to ſin, a ſudden *conſternation* ſeiz'd upon his faculties. Both words ἐκθάμβεῖς and ἀδημονεῖν, ſignify that his pangs were highly ſtrain'd: A meer bodily death could not amaze him thus. He had a Divine Nature to ſupport his Human, againſt a meer ſeparation of his Soul from his Body, ſince the Divine Nature would be ſeparated from neither, and he knew a few days would reunite them for ever in a glorious ſtate. Chriſt did as well foreknow by the promiſe, the Glory that was to follow upon his Sufferings, as he did by the precept, the Paſſion he was to undergo. It was the Wrath of God, a greater bitterneſs than any other Gall in the Cup of Death, that the Human Nature, though ſupported by the Divine, ſtood looking upon with apprehenſions of Grief and Amazement; he knew the greatneſs of the puniſhment due to ſin, and the greatneſs of the paſſion he was to undergo for ſin. He is called the *Lamb of God*, a Lamb of his own appointing, a Lamb of his own ſacrificing, diſtinguiſht from the Paſchal Lamb by the Author and Giver, called the Lamb of God, whereas thoſe were the Lambs of Men. In the Conſtitution of Chriſt in the Office of Mediator, which was God's immediate Act, he acted the part of a wiſe Governor; in puniſhing Sin in the perſon of our Surety, thereby ſatisfying his Juſtice, he acts the part of a juſt Judge. May not the puniſhment of Chriſt be immediate by God's own Hand, as well as the Conſtitution of Chriſt was immediate by his own Mouth? *Iſaac* was to be the ſacrifice, and *Abraham* the ſacrificer; *Iſaac* a Child of promiſe, in whom the ſeed ſhould be call'd, ordered to fall by the hand of *Abraham* the Father of many Nations. Chriſt's ſuffering repreſented in the one, and God's ſtriking prefigur'd in the other; God ſeeming to intimate, that as *Abraham* was willing to offer up his Son at his command with his own hand, ſo he would offer up his Son as a Sacrifice for him, in whom all the Nations of the Earth ſhould be bleſſed. 'Tis true, the Devils were let looſe upon him with all the powers of darkneſs, *Luk.* 22. 53. *Job.* 15. 13. and upon the Croſs he combated with *principalities and powers*, becauſe there he *ſpoil'd* them, *Coloſ.* 2. 15. they bruis'd his heel by their Inſtruments, and his Father his Soul by his Wrath. The Church of old expected and deſir'd this, *Pſal.* 80. 17. *Let thy hand be upon the man of thy right hand, upon the ſon of Man*, &c. The Pſalmiſt complains of the miſerable deſolation of the Church, for which there was no remedy, but in Chriſt the Man of God's right hand, the man of his love. By the hand being upon a man, is meant puniſhing many times in Scripture, as *Pſal.* 38. 3.

Thy hand came upon me, i. e. thou didſt ſtrike me with a plague. Indeed his Father mixed the Cup, would not ſuffer it to depart from him, though he offer'd up ſupplications with ſtrong Cries; and God, who as a righteous Judge will not clear the Guilty, did ſentence him to the drinking the Dregs of it; and it is as righteous an act to inflict the puniſhment, as to pronounce the ſentence. He conſtituted him Mediator by an Act of Soveraign Mercy, he inflicted the puniſhment upon him by an Act of Soveraign Juſtice: He ſent him into the World, as the Father who had the power of Miſſion; and bruis'd him upon the Croſs, as a Judge who had the power of puniſhing.

1. *The imputation of our iniquities to him was the act of God*, Iſa. 53. 6. *The Lord hath laid upon him the iniquity of us all*; הפגיע *accurrere fecit incurſu hoſtili.* He gathered together the Debts of Men, put them into one ſum, and transferr'd them upon Chriſt, as to guilt and puniſhment. He bound our Tranſgreſſion upon the back of his only Son, as *Abraham* did the wood upon the ſhoulders of his *Iſaac*. Our ſins were laid upon Chriſt, as the tranſgreſſions of the people were laid upon the *head of the ſcape-goat*, Levit. 16. 20, 21, 22. which was but a Type of this imputation to Chriſt; for their ſins were not truly laid upon the Goat, it had then been the Antitype, not the Type. Sins were confeſt, gathered together by confeſſion, laid upon the beaſt which is ſaid to bear them; he, and all that touched him, were accounted unclean. All our ſins were laid upon the head of Chriſt by God: He it was, *made him ſin for us* * *who knew no ſin, that we might become the righteouſneſs of God in him*: Not by inhæſion, but imputation. * Not only a Sacrifice for ſin, but ſin it ſelf; the double *Antitheſis* in the Text intimates, he was made that ſin he knew not; he knew the puniſhment by Suffering, but he knew not the guilt by Commiſſion and Practice; he was made that ſin which is oppoſed to Righteouſneſs, and that was ſin it ſelf, which muſt be underſtood only as to the imputed guilt; for puniſhment could not have been inflicted on him, unleſs guilt had firſt been imputed to him: Had he not firſt born our ſins, he could not have been driven into the Wilderneſs of Deſertion and Death. Upon this is laid the difference of his firſt and ſecond appearance, *Heb.* 9. 28. *So Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto Salvation.* At his firſt he bore our ſins; not perſonally inhærent; but *legally*, after the ſubſtitution of him in our ſtead; counted to him as his proper debt, upon which account he *reſtor'd what he took not away.* At the *ſecond* he ſhall *appear without ſin.* His Nature was free from ſin in his firſt coming, but not his Condition: He had ſin as our ſurety, though none in his perſon; it was impoſſible he could be our ſurety, without this imputation. Upon the account of this ſuretyſhip, God reckon'd him a Debtor, as *made under the Law, to redeem them that were under the Law*, Gal. 4. 4. That what God in juſtice might charge upon the bankrupt, he might after this conſtitution of him under the Law, by the ſame right, charge upon the ſurety: For this guilt, by the Father's act of imputation, upon his own voluntary ſubmiſſion to take our offending Nature, became his; and therefore what penalty was by the Law due from us, was to be paid by him. All puniſhment ſuppoſeth a guilt one way or other; but the Redeemer had no perſonal guilt, for he had *done no violence*, Iſa. 53. 10. *Yet it pleaſed the Lord to bruiſe him*, when *his Soul* made it ſelf *an offering for ſin*, imputed to him. This imputation was God's immediate Act, and could not be the Act of any other, becauſe he was the ſole Creditor without any Partner; and therefore it is no more reflection upon God immediately to puniſh him, than it was to transfer our ſins upon him, which was an act of God, not poſſible to be done by any Creature. God imputed a World of ſins to him, becauſe he undertook for that World God had created by him; therefore God alone inflicted upon his Soul that puniſhment, which was principally due for our ſins. Since he dyed for our ſins, he dyed under that hand, which was to ſtrike us for them; for God made him ſin *for us*, *i. e.* he handled him, as he would have done thoſe ſinners in whoſe ſtead he ſuffered, had he not undertaken for them.

2. *His greateſt ſufferings appear to be above the power of any Creature to inflict.* Was it a conteſt with any Creature that made him deſirous to wave that Death which was the main end of his coming?

(1.) *How was his ſoul begirt with the wrath of God, before his agony in the Garden?* What an exceſs of ſorrow do thoſe words ſignifie, *Mat.* 26. 37. *Mar.* 14. 33. ἐκθαμβεῖσθαι, ἀδημονεῖν, *ſore-amazed, ſorrowful, very heavy*; an inward quaking, an unexpreſſible amazement. What a Deluge fell from Heaven upon our Ark, of which, that of *Noah* was a Type! How was his ſoul ground to powder in his Agony! How did his ſoul boyl under the fire of Wrath, and his Blood leak through every pore of the Veſſel by the extremity of the flame! Muſt it not be more than a finite breath, that thus melted his ſoul in the Garden? Muſt it not be a ſtronger than a finite ſtroke, that wrung out thoſe bitter crys? Was there any viſible perſon to afflict him? Yet his Agonies there are thought to have more of Hell-fire in them, than his ſufferings on the Croſs; clods of Blood dropt from him when there was no viſible hand to ſtrike him: Unconceivable muſt be the afflictions of his ſoul, that could make ſuch diſmal commotions in his Body, and put the whole Inſtrument out of Tune; that ſhould make a diſſolution of the parts, and make his heart like melted Wax *in the midſt of his bowels*, Pſal. 22. 14. His ſpotleſs Conſcience could not flaſh ſuch lightnings, as to melt the Sword, when nothing touched the Scabbard; his Father was then charging him with our ſins, actuating his knowledge and ſence of them: he had all his life time a knowledge of the ingratitude and rebellion of ſin; he knew how it had offended and injur'd God; how it had deform'd and ruin'd the Creature; now was his knowledge actuated, and the charging upon him the puniſhment of them, made his knowledge ſenſible and experimental. This cup diſcovers more bitter ingredients than any Creature could wring out into it.

(2.) *Could it be only the ſenſe of an approaching bodily death, that could ſo deeply afflict his innocent ſoul?* If ſo, he had diſcovered a greater weakneſs than many of the Martyrs; nay, had been outſtript in courage by many Moral Heathens; his Nature ſure was as ſtrong as theirs to bear it, had not his ſufferings been attended with a more ſenſible ſting than theirs were: Martyrs have ſuffered as great outward torments with joy, laughing in the faces of their Perſecutors, and edging their fury to more ſharpneſs. But alas he ſuffered more Deaths than one. *Iſa.* 53. 9. *He made his grave with the wicked, and with the rich in his death.* במתיו The Death of the Soul in regard of the bitterneſs, though not in regard of duration. His Father inflicted what was evil, and withdrew that which was good: Were not the clouds of his Father's countenance, and a ſubſtraction of

* 2 Cor. 5. 21.

* *Polhill on the Decrees* p. 225.

of good looks from him a bruiſing him? All the outward torments of the World could not have drawn one doleful cry from any Man under the full and ſenſible beams of God's favour, much leſs from Chriſt. Could all the Inſtruments in Hell, Earth, or Heaven, draw a Vail between his Soul, and his Father's Countenance? This muſt only be his Father's Act, and was a ſignal ſtroke. 'Tis clear there was a Negative Act of God, denying that comfortable preſence which was due to him as a holy perſon by the Covenant of Works; and could not be denied his Humanity, as united to the ſecond Perſon in the Trinity, had he not been in another capacity upon the Croſs, and not only preciſely as the Son of God. The inflicting of the evil of inward puniſhment, was ſure as much the Act of his Father, as the withdrawing from him an inward good, the light of his Countenance. Might there not be more than a bare cloud, might there not be ſome bitter frowns darted upon him, ſince he appeared at that time in the condition of the greateſt ſinner? If the Wrath and Juſtice of his Father did not immediately drop upon him, How could he ſatisfie it? what ſatisfaction could ariſe to it, if he were not at all touched by it? The fire upon the Typical Altar came down from Heaven, and ſo did this wrath which conſum'd our Sacrifice.

3. *God had a choice delight in the bruiſing him.* With what ardency doth he rouze up the ſleepy ſword, to ſheath it in the Bowels of the Man that is his fellow, *Zech.* 13. 7. *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow, ſtrike the Shepherd, &c.* the latter part of the verſe is applied to Chriſt, *Mat.* 26. 31. He commands it to purſue his deſign with a ſtrength like a Man newly refreſht and riſen from ſleep, and make the deeper Gaſhes. Never was God ſo pleaſed in drawing his Sword againſt his Creatures, as in drawing it againſt the Man his Fellow, againſt the Shepherd, one of Chriſt's Titles in Scripture. It *pleaſed* the Lord to bruiſe him, *Iſa.* 53. 10. God delighted in his bruiſing. The word חפץ anſwers to εὐδοκία in the New Teſtament, when he ſaith that he is well pleaſed in Chriſt as his beloved Son. In the formal Condition of this Action, as it was converſant about puniſhment, it was not delightful to God, for he doth not puniſh with his heart, *Lam.* 3. 33. *He doth not afflict willingly, or grieve the children of men. He delights not in the death of a ſinner,* much leſs in the death of his Son, *Ezek.* 18. 33. But as finally conſider'd, it is highly pleaſant to him in regard of his Glory and Man's Redemption. The reaſon why God bruis'd him, was not any delight ſimply in the death of Chriſt; but becauſe in that act he broke in pieces our ſins (which were the Cauſe of the Enmity) which were born by Chriſt in his Body upon the Tree; 1 *Pet.* 2. 14. *Who his own ſelf bore our ſins in his own body upon the tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes we were heal'd,* which is a Comment on *Iſa.* 53. 4, 5. He hath born our griefs, he was ſmitten of God, he was bruiſed for our iniquities, and with his ſtripes we are healed. Chriſt appear'd in that ſtate, as bearing the whole body of ſin, as well as the body of Fleſh. The *Jews* aim'd at killing his Body, and God aim'd at killing our ſin. Every ſtroke he fetch'd was not ultimately to put his Son to death, but the Enmity to death, to deſtroy the Dominion and power which ſin by its guilt had derived from the Law; for ſo being *dead to ſin* muſt be underſtood, which is clear by obſerving the like phraſe, *Rom.* 6. 11, 14. where by *being dead to ſin,* he means ſin not having dominion, or condemning power over him, which is evidenced by a ſutable expreſſion of being *dead to the Law,* Rom. 7. 4. which is no more than the Law's not having dominion over us in regard of the Curſe, as appears *ver.* 1, 2, 3. It was ſin which had made the breach, that God principally ſtruck at in the bruiſing his Son. He had a pleaſure to bruiſe him as our ſurety, a trouble to bruiſe him as his Son. He was afflicted in his Afflictions as his Son, and would have the Sun in the Heavens bear witneſs to it by hiding its head. But he was delighted with his ſufferings as our Redeemer, becauſe they were for the ſatisfaction of his Juſtice, the condemnation of ſin, and the Reſtauration of his Creature. In this reſpect, the Death of Chriſt was the ſweeteſt Sacrifice that ever was offer'd, and conſequently the ſmiting of him, the pleaſanteſt work that ever God engag'd in.

4. *The Graces of Chriſt were moſt eminent in enduring the inward impreſſions of wrath from his Father.* The Odors of his Graces brake out more ſtrongly by his Father's bruiſing him.

(1.) *His kindneſs and tenderneſs to man.* Chriſt was now upon the higheſt manifeſtation of his Compaſſions to Mankind. His Death was the *Emphaſis* of his Love; his Love was ſtronger and purer than the love of any Creature, not only in regard of the Excellency of his Perſon, but the greatneſs of his ſufferings. Had he endured only a death of the Body, and not ſuch a death that could have been inflicted only by an Infinite hand, his love had loſt much of its luſter. His love is principally laid upon the ſcore of his Death, *Gal.* 2. 20. *Who loved me, and gave himſelf for me.* If his Paſſion had been only in his Body, without impreſſions from an higher hand upon his Soul, he had been in ſome meaſure parallel'd in this (except in the Dignity of his Perſon) by ſeveral, who have freely reſign'd their Lives to the Enemies Swords, and ſome to unexpreſſible Torments, for the publick Good of their Country; As the *Roman Regulus* to the *Carthaginians,* becauſe his Country ſhould not agree to diſadvantagious Conditions of Peace. Beſides, by this inward conflict he was fitted for further tenderneſs, having hereby an experience of the worſt men were expoſed unto by ſin, that he might be more tender of their welfare, and with more melting Bowels ſolicite his Father for Relief; hence did ariſe his ſtrongeſt ſympathizing with the Condition of Men.

(2.) *His Obedience to his Father.* 'Tis a ſignal Teſtimony given him, that he was *obedient* even *to the death of the Croſs,* Phil. 2. 8. The ſharper then his Circumſtances were upon the Croſs, the more illuſtrious his Obedience was. The luſtre of Obedience is ſeen in engaging upon command with the moſt affrighting difficulties. It was a more full acknowledgment of his Father's Soveraignty, and a ſtronger aſſerting his own Obedience in making his *Soul* an offering for ſin, *Iſa.* 53. 10. than if he had only made his Body ſo by a temporal death, (though I confeſs by ſoul many times in Scripture, is only meant Life.) And alſo to have his eye fixed upon the Mediatory Law, and his own duty ariſing from thence. When his Father ſeems to have forgotten all the Promiſes he had bound himſelf in, and ſhot frowns into his heart, and denied him both the light of Sun and Stars, Comfort both from Heaven and Earth; He adds yet holy Inflamations to Obedience, which under thoſe Circumſtances was moſt raviſhing to the Father, and moſt Meritorious for us. It was then an Offering and a *Sacrifice of a ſweet-ſmelling ſavour unto God,* Epheſ. 5. 2.

(3.) *His fiduciary truſt in God and the Promiſes made to him, was more ſignal and noble.* To truſt a God ſmiling, when he doth caſt about us nothing but Cords of Love, is not a caſe of difficulty; every

every man hath a ſtrong impulſe to this, when God drops ſweetneſs into him. But then is Faith at the higheſt Elevation, when a man can truſt God though he kills him; and wait upon him when he hides his face and drops Hell from his hand. Thus was our Saviour's Faith put to the Trial by this proceeding; yet he went forth Conquering and to Conquer, and would not let go his hold, though his Father's Beams were withdrawn, and his Bowels ſeem contracted, the Heaven overcaſt with darkneſs, and all the Curſes of the Law let fly at him, he would ſtill depend upon God for his help in his greateſt Paſſion, *Iſa.* 50. 7, 9. *The Lord God will help me,* Ver. 10. *Who is among you that fears the Lord, that obeys the voice of his ſervant, that walks in darkneſs and ſees no light? let him truſt in the name of the Lord, and ſtay himſelf upon his God.* He would not let the ſtorm blow theſe concerns of the World out of his hands, which then were managed by him; which truſt of his, in this diſmal time, he ſeems to ſet as a Pattern for our imitation, in the words immediately following; intimating we ſhould have his Faith under thoſe dreadful Circumſtances always in our eyes to encourage ours.

Theſe Graces of Chriſt, Tenderneſs, Obedience, and Truſt had not been ſet forth in ſuch orient colours to us, had not his Soul drunk a Cup of Wrath of his Father's tempering, as well as his Body felt the ſtrokes of human fury.

5. I muſt add a *Caution* or two for the better underſtanding this, and preventing any miſtake.

(1.) *Though Chriſt ſuffered from his Father an infinite wrath due to us, yet it was not neceſſary it ſhould be eternally endur'd by him, becauſe eternal wrath is due to us*; for the Eternity of puniſhment ariſeth from the condition of the ſubject ſuffering, not from the Nature of the puniſhment it ſelf. A Creature being a limited Nature, cannot give an Infinite ſatisfaction commenſurate to an Infinite Juſtice, without ſuffering eternally. Therefore though Infinite puniſhment be due, yet Eternal puniſhment is not in it ſelf due, but falls in, for want of the Creatures ability to ſatisfie the demands of Legal Juſtice; ſince it cannot ſatisfie the Law by one, or many acts of ſufferings, 'tis always ſuffering, but never fully ſatisfieth: But the Infinite Dignity of the Perſon of Chriſt tranſcending all Creatures, made the ſatisfaction he offered valuable without an Eternal duration of thoſe torments, which the inſufficiency of the Creature could never have made by ſuffering to Eternity. He ſatisfies the Debt, that pays at once the Millions he owes; but he can never ſatisfie, but muſt remain in bondage, that pays a farthing in a year, when his Debt amounts to Millions; beſides his running further into debt while he is paying. The Eternity of puniſhment proceeds not only from old Debts, but new ones contracted by Blaſphemies, and hatred of God: for though ſome ſay that *in termino* the damn'd do not ſin, I cannot think, but loving and glorifying God is the Eſſential Duty of a Creature; and while he is a Creature, let him be in what ſtate he will, he is under the obligation of it. 'Tis impoſſible a Creature can by any conditions be freed from the Obligation of loving and adoring his Creator. Chriſt might ſuffer the pains of Hell, but not with all the accidental circumſtances, nor in the place of Hell: Time and Place are but accidental things, and not of the Eſſence of puniſhment: 'Tis not the place of Hell makes Hell, but the wrath of God in what place ſoever it is poured out. A Surety goes not to Priſon if he pays the Debt; the Priſon is not a place of payment, but a place to enforce the payment, where there is unwillingneſs to pay.

(2.) *This act of his Father's in bruiſing him by his wrath, was no approbation of the guilt of the inſtruments in the death of his Body.* The ſufferings in his Soul in the Garden, were before the *Jews* had laid hands on him to apprehend him. God dropped wrath upon his ſoul, yet had no hand in the crime of the *Jews*, in the covetouſneſs of *Judas*, envy of the Phariſees, cowardize of *Pilate*, and the fury of the people; theſe did ſpring from their Natural Corruption; they had one end, God another: they aim'd at the ſatisfaction of thoſe luſts, God aim'd to content his Juſtice, declare his Wiſdom, manifeſt his Mercy, clear his Holineſs, remove the Enmity, and relieve our Souls. Though God approv'd of the Death of Chriſt, and *deliver'd him up, Act.* 2. 23. yet he did not approve of thoſe ends which managed them in that action. It was the higheſt guilt that ever was manifeſt upon the ſtage of the world in them, as it was the higheſt love that ever God ſhowed in the ordering things to the Redemption of Man. God determined Redemption by the Death of his Son, but did not poſitively determine the evil of the Inſtruments. God laid no inward reſtraints upon them, left them to act as voluntary agents, he knew what their fury would do, and reſolved to govern it for his own Glory, and the good of the World. God had given them a free power to act otherwiſe: He did not neceſſitate them to this rage: their own corruptions met together to commit this horrid crime. They were not impell'd by a command, threatning, or promiſe; his Law was a rock againſt it; the deſtruction of their City, and the Diſſolution of their State were aſſur'd them by our Saviour, if they went on in that way; they had no motives from God, but from their own luſts, which were not of God's infuſion, but engendred by themſelves, and enflam'd by the Devil. God only as a wiſe Governour, uſed them, and order'd them to his own Glorious Ends; as a Man uſes the Ravenous diſpoſition of his Hound to catch the Hare, which the Hound would of it ſelf do, and governs it to his own ends, different from that of the Animal. In ſhort, they acted utterly againſt the Law in ſhedding innocent blood; God acted according to the Mediatory Law in bruiſing him, who had voluntarily ſubſtituted himſelf in our room; they aimed not at any one end which God aimed at in it; their intentions were wholly different; though God approv'd of the Death of Chriſt preciſely conſidered, becauſe he delivered him up, yet his Death, as manag'd by them, was the greateſt wickedneſs that ever the Sun ſaw: So that the Father's bruiſing Chriſt, doth not in the leaſt excuſe the *Jews*; nor had they been excuſable, had their intentions concurr'd fully with God's in the Act; unleſs they had received a Command from him to crucifie him, as *Abraham* had for the offering his Son.

The Father then hath been in Chriſt reconciling the World unto himſelf; In bruiſing him by his Wrath, glorifying his Attributes in that act, which were neceſſary to be manifeſted in our Redemption; laying all our ſins upon him, delighting in it as it was for his Glory, and our Happineſs, thereby winding up the Graces of Chriſt neceſſary for the exerciſe of his Office, and our Redemption and Imitation, to the greateſt height, and thereby relieving us from that curſe of the Law, which we muſt always have born, and could never have ſatisfied: So deep a hand had the Father in this work of Redemption! The Trinity were ſignal in it, the Father bruiſing, Chriſt receiving the ſtroke, and the Spirit ſupporting him under it.

USE.

USE.

I. *How may our Meditations ſwim in this unlimited Ocean of Love?* Oh the depth of the Riches of Grace! that we ſhould have the curſed pleaſure of ſinning, and Chriſt the bitterneſs of ſuffering; that the puniſhment due to us ſhould be charged upon the Son of God by the Father! Muſt the Father bruiſe the Son for us, who had deſerved as well as Devils, to be kept bound in chains of darkneſs, to the judgment of the great day? Might he not more eaſily have condemned us, than condemned his beloved Son for us to a bitter Death? But here he would have Infinite Love, and Infinite Juſtice kiſs each other. What could we do to deſerve it? If we could merit any good, could we merit ſo great a gift as this? If we could have deſerved, that he ſhould open his arm to embrace us; could we merit that he ſhould wound his Son's heart to redeem us? If we could deſerve to be filled with his Grace, could all the World deſerve that his Son ſhould be emptied of his Glory? Could they deſerve that God ſhould be wounded by God for their tranſgreſſions? God gave Chriſt to die for us *while we were yet ſinners*, Rom. 5. 8. when we wanted motives of Love, as well as merits of Grace, and had no incentive of his Grace, unleſs the want of Grace could paſs for one. Were God as Man, his Thunder had cruſht the World; the Diſciples, the beſt of Men upon Earth at that time, would have been prodigal of God's Thunderbolts, if they had had them in poſſeſſion, when they deſired fire from Heaven upon the poor *Samaritans*. And had Man a ſtore-houſe of puniſhment, he would empty it upon perſons that notoriouſly wrong him; but God poured out thoſe Vials upon his own Son, which of right belonged to us. Conſider, it was his Son whom he bruiſed, not a Servant, not an unſpotted Angel; his only begotten Son, the brightneſs of his Glory, the expreſs Image of his Perſon; not an adopted Son, having only a dark repreſentation of the Divine Nature: A begotten Son of his Nature, not begotten of his Will; a beloved Son, not a diſaffected Son; an only Son, not one pickt out of many Children; God had no more in all the World, and yet he bruis'd him; he bruiſed him not only by a Temporal Death of the Body, but by a weight of Wrath on his Soul; not to purchaſe ſome ſmall favour, but an Everlaſting Inheritance: How great is this love that valued our Salvation above the Life of an only Son, and ſhed a Blood more valuable than the whole Creation, to preſerve ours, which could not be equivalent to the price of it; and put him into the poſture of an Enemy to his Son, to make us his Friends! If the thunders of the Law had been ſhot upon us, what ſtrength had we to bear them? What merit to remove them? How great is the Love of the Redeemer, to be willing not to be ſpared for a time, rather than Millions of Men and Women ſhould fail of being ſpared for ever? It was *for our tranſgreſſions he was wounded, for our iniquities he was bruiſed, and the chaſtiſement of our peace was upon him*, Iſa. 53. 5. In every wound God gave him, he minded the full puniſhment of our ſin, in the Perſon of our Saviour; that thoſe whom he repreſented, might go free. He ſpared him not, abated not a mite of what Juſtice might demand, that ſo his people might have a full Redemption, *Rom.* 8. 32. *He ſpared not his own Son, but delivered him up for us all.* He did not ſpare him in regard of the ſtrength of Juſtice, wherewith he puniſhed him. What could more enhaunce the Love of God, than the terrors inflicted on Chriſt? And what could more inhaunce the Love of Chriſt, than that he endured not only a Bodily Death, but a Wrathful Death in his Soul for us?

2. *Let then this Love engage every Man to come to God through Chriſt.* How ſhould it raviſh us into an humble complyance with him, and ſubjection to him? If he hath bruiſed him for us, he will not bruiſe us, if we come to him. The Blood ſhed by the Order of God, is able to expiate a World of ſins. God hath ſpent his Wrath upon him, and hath none for thoſe that accept of him. God hath diſcovered a propenſity to be reconcil'd, though we lye open to the ſtroke of his Juſtice, and have no ſtrength to withſtand him; a higher evidence he cannot give.

3. *Spare nothing for God.* He ſpared not the beſt thing he had in poſſeſſion, and ſhall we ſpare our Luſt from being mortified by him? The ſin of man grieved him more than the Death of his Son; ſhall we preſerve that which grieves him, and ſlight that which was his greateſt pleaſure? How comes it to paſs, we are ſo indulgent to our Luſts, and murmur to be parted from that which is the grief of God, and the ruin of our Souls? Are thoſe deſtroyers of our ſouls ſo extreamly dear to us, that we are loth to bring them out of our boſoms, and deliver them to a Crucifixion; no, not in love to that God, who melted that Son in the fire of his Wrath, out of love to us, whom he had cheriſhed by the warmth of his Boſom from Eternity? Sure if our Souls were all flint, being ſmitten by ſuch a Love, they ſhould yield ſome fire to conſume our corruptions. How hateful ſhould ſin be to us, ſince it is evidenc'd to be ſo hateful to God, as that he would not ſpare his only begotten Son, when he lay under the imputation of our iniquities; and cauſed the Curſes of the Law to meet on him with all their ſtings, upon whom our ſins had met in all their guilt? Why ſhould we ſpare that, for which God did not ſpare his Son, who never offended him, but highly pleaſed him; and in this very act too, of bowing down under his ſtrokes, by reaſon of our tranſgreſſions? Why ſhould we indulge that in our hearts, which God hath diſcovered by this act to be ſo abominable, and odious to him, and ſo deſerving an Object of his juſt indignation. Let not that find reſt in our boſoms, under which, while our Saviour was in the form of a Servant, he found no reſt from the Curſes of the Law, and the Wrath of his Father, till it had bruiſed him, and offered him up as a Sacrifice of Atonement for it.

4. *The Father was in Chriſt reconciling the World, In accepting him, and his expiatory reconciling Sacrifice.* The ſteam of his precious Blood went directly up to Heaven. * As the ſmoak of the Sacrifices aſcended right up to Heaven (as they ſay) not blown aſide by any Wind. This gave God a reſt, of which ſin after the Creation had endeavoured to deſpoil him: For if God had a complacency in the work of Creation, which is ſignified by the word *refreſht*, *Exod.* 31. 17. וַיִּנָּפַשׁ *In ſix days the Lord made Heaven and Earth, and on the ſeventh day he reſted, and was refreſht*; Much more muſt God be refreſht by the work of Redemption by Chriſt, it being a reſtoring God's reſt to him by a new Creation, and a greater Glory to God than the work of Creation was, or ſimply conſider'd, could be. God did perform what was incumbent on his part, according to the Covenant of Redemption, in regard of acceptation, after Chriſt had trod the Winepreſs alone; and his Grace was of the ſame tenor in the entertainment of Chriſt after his work, as it was in the firſt deſignation, and call of him to it; the Foundation, and the Topſtone being all the fruit of a condeſcending Grace. The Grace of God accepted it, and Juſtice could plead nothing againſt it:

* *Lightfoot.* Temple, Ch. 34. p. 191.

it: Grace and Juſtice took him by each Arm, and led him to the Throne of Glory. It was *God that juſtified him* *. His entrance into Heaven with the ſame Cloaths of Fleſh he wore upon the Earth, only changed in the faſhion, ſuitable to that Glorious Country, to which he was returning, was an evidence of his full acceptance.

* Iſa. 50. 8.

(1.) *'Tis evident that the Father did accept him.*

[1.] *The Types and repreſentations of this reconciling Sacrifice, were grateful to God upon this account.* That firſt Sacrifice after the Deluge, was a ſweet ſavour, or a ſavour of reſt, *Gen.* 8. 21. *And the Lord ſmelt a ſweet ſavour, and the Lord ſaid in his Heart, I will not any more curſe the ground for mans ſake.* הניחוח He ſmelt in that Sacrifice a ſavour of that wherein he ſhould have a reſt, and which ſhould fully quiet his mind; and ſuch a reſt, that he *ſaid in his heart*, or *ſwore*, Iſa. 54. 9. The Oath there mentioned can refer to no other place but this: For the ſake of the Antitype, which was reſpected in that Offering, God ſwore that he would not any more curſe the Ground for Man's ſake. What influence could the ſteam of the blood of a Beaſt, and the ſtench of the burning fat have upon a ſpiritual ſubſtance, an Angel, much leſs upon God? Could the Blood, and Burnt Carcaſes of a few ſilly Animals appeaſe God ſo much, as to engage him to make ſo magnificent a promiſe not to curſe the Ground any more for Man's ſake, when the doleful cries, and vehement ſupplications of multitudes of dying Men in the Deluge, could not perſwade him to ſtop his hand, and ſhut up the Flood-gates of Heaven? Could this make him order the conſtant courſe of Nature, and ſucceſſion of times, when in the very moment he promiſed it, he conſidered the perpetual Fountain of Evil in the Heart of Man, *that the imagination of his heart was evil from his youth*? No, But God was pleaſed with a reſemblance of Chriſt, preſented to him in the Faith of the Offerer; as a Man is with the picture of his Friend whom he dearly eſteems, and loves the perſon that preſents ſuch a Medal to him, becauſe of the eſtimation he hath of his Friend. If the Picture be ſo acceptable, becauſe of the relation it hath to a delightful Object, how much more dear is the Object it ſelf? In the day of the general Expiation of the *Jews*, the ſins of the people were aton'd by the Sacrifice of the Beaſt, and ſprinkling of the blood: What force had the blood of a brute to waſh off the ſins of a rational Creature? And thoſe of a Nation? But this typified the mighty acceptableneſs of the Blood of Chriſt, ſatisfactory to the Juſtice, and pleaſing to the mercy of God, whence all Sacrifices received what efficacy they had; God's being pleaſed with this Sacrifice of *Noah*, and others of his own appointing, was but to teſtifie how highly pleaſing the Death of his Son would be to him, as it was an atoning Sacrifice, and ſweeter than the Iniquities of Men were loathſome; both being under his conſideration at one and the ſame time.

[2.] *The time of Chriſt's coming, and being in the World, is called by way of eminency, an acceptable time; much more was his ſuffering ſo, which was the complement of his Humiliation work.* It was an acceptable time, becauſe it was a day of Salvation for Man. *Iſa.* 49. 8. *In an acceptable time have I heard thee, and in the day of Salvation have I helped thee.* They are the words of the Father to Chriſt, wherein he aſſures him of the acceptance of his Sacrifice extenſively for the *Gentiles*; *I will give thee for a Covenant to the people:* Which place the Apoſtle uſes as an argument to preſs the *Corinthians* to the ſincere embracing of the Goſpel, 2 *Cor.* 6. 2. becauſe it was an *acceptable time*, a time wherein Chriſt was accepted, and all Believers accepted upon his account; a time acceptable to God in the Prophet; a time which therefore ought to be acceptable to Man, as the Apoſtle infers. 'Tis therefore called the acceptable year of the Lord: *Iſa.* 61. 2. *To proclaim the acceptable year of the Lord.* The cleareſt, and ſereneſt time that ever God ſaw ſince the Creation of the World: why was it ſo acceptable? Becauſe it was *the day of vengeance of our God*; a day of vengeance upon ſin, a day of the taking away, and removal of that which had cauſed all the enmity. Upon the knowledge of God's approbation of it, Chriſt prays for his aſſiſtance in the time of his ſuffering, *Pſal.* 69. 13. A Pſalm of Chriſt, as appears *Ver.* 9. 21. applied to him in the Goſpel. *As for me, my prayer is unto thee in an acceptable time, O God; in the multitude of thy mercy hear me, in the truth of thy Salvation.* When the whole world was ſet againſt him, and he was made the ſong of the Drunkards; the time wherein he put it up, and the circumſtances he was in, were pleaſing to God; as being for his greateſt Service and Glory. Let the mercy which engaged me firſt in this attempt, and the promiſe thou haſt made me of the ſalvation of Man, move thee to hear me now, and to manifeſt the truth of thy ſalvation, which thou haſt committed to me, and I am now upon the effecting of. When was this acceptable time? This לעתרצון when he was in the *mire and deep waters, ver.* 14. when he was *reproached*, and *full of heavineſs, ver.* 20. When they gave him *Gall* for his Meat, and in his thirſt, *Vinegar* to drink: then was the time of this higheſt acceptation with God for the Redemption of Man.

[3.] *All the fruits of his Death manifeſt God's high acceptation of it.*

(1.) *The Miſſion of the Spirit.* The great end why the Spirit was ſent, was to manifeſt this acceptance; to evidence to the World that Chriſt was no Impoſtor, becauſe he was gone to the Father, *Joh.* 16. 7, 8, 10. and had a welcome in Heaven. The coming of the Spirit, and the working Miracles in the Name of Chriſt, kept up the credit of his Miſſion and Authority from the Father, in the World. He was ſent by the Father, in the Name of Chriſt; *Joh.* 14. 26. *The Holy Ghoſt whom the Father will ſend in my Name: i. e.* upon the account of his Mediation, as a fruit of it; his Name would have been of no Authority for ſo great a Gift, had not his Death been of a grateful efficacy. And by the virtue of his Interceſſion, *Joh.* 14. 16. *I will pray the Father, and he will give you another comforter.* God unlocks to him all his Treaſures, as a Teſtimony of the pleaſure he took in his Death, and the compleatneſs of it to appeaſe his anger, and ſatisfy the moſt extenſive demands of his Juſtice: ſo high a favour could not be diſpenſed, if Juſtice had not firſt been fully contented. This Spirit was alſo to abide for ever with his people. *Joh.* 14. 16. *That he may abide with you for ever:* Which ſhows the Everlaſting acceptance of this Sacrifice by God; for ſince the firſt coming of the Spirit was upon the firſt acceptance of his offering, the abiding of the Spirit evidenceth the perpetual prevalency of it with God; for he could not abide any longer than the ground of his Miſſion did endure, for they muſt both run parallel: Now, had he not gone away, the *Comforter* would not have come; *Joh.* 16. 7. which refers not only to his Aſcenſion, but to his Paſſion. And had he gone, and his Death been unapprov'd by God, the Spirit had ſtaid in Heaven. His work alſo teſtifies this approbation. He was to *bring* things *to remembrance*, whatſoever Chriſt had ſaid to them *, which would never have been, had not Chriſt in every Tittle been faithful to his Father's Inſtructions. He was *not* to *ſpeak of himſelf*, Joh. 16. 13. He was not to be the Author

* Joh. 14. 26.

of

of a new Doctrine in the Church, but to impreſs upon Men what Chriſt had taught, and what he had wrought by his Paſſion: He is therefore called the Spirit of Truth, teaching, and clearing up to the minds of men that Truth which Chriſt had taught, and confirmed by his Blood; there was no error or miſtake in any part of the managment of this work on Chriſt's part; for the Spirit is not ſent to rectifie any thing, but to raiſe the ſuperſtructure upon that ſound Foundation Chriſt had already laid. He was to declare only what he *heard*, *Joh.* 16. 13, 14. To act the part of a Miniſter to Chriſt, as Chriſt had acted the part of a Miniſter to his Father; to glorify Chriſt, to manifeſt the fulneſs of his merit, and the benefits of his purchaſe; for he was to *receive of Chriſt*, *i.e.* the things of Chriſt, his Truth, and his Grace, and manifeſt it to their ſouls, and imprint upon them the comfort of both; There had been no Foundation to glorify Chriſt, had not Chriſt in this work been glorious in the Eyes of God, and been acknowledged by the Father to have glorifyed him to the utmoſt. Now ſince all this is come to paſs, according as Chriſt did predict it, 'tis an undeniable evidence, that the Father hath fully approv'd of Chriſt's faithfulneſs in his Office, and reſts highly contented by his Death.

(2) *The anſwer of prayers in his Name.* As his acceptance by the Father was the ground of all the Miracles which were wrought in the Name of the Son after his Aſcenſion; ſo it is the ground of all the anſwers of Prayer that any Believer receives from God; for our Saviour joyns them both together, *John* 14. 12, 13. *He that believes in me, ſhall do greater works than thoſe, becauſe I go to the Father; and whatſoever you ſhall ask in my name, that will I do, that the Father may be glorified in the Son.* Whatſoever you ask in my name, *i. e.* ſaith *Cajetan*, for my Glory, not only in the intention of the Petitioner, but the direct tendency of the thing petitioned for, I will do. His power to do it, is an argument of the ſtrength of his oblation, and validity of the price. *That the Father may be glorified in the Son*, which is the end for which our Prayers are anſwered; and is the event of thoſe Mercies we receive as anſwers from the hands of Chriſt. The Father is glorified in the ſucceſs of Chriſt's Mediation, and the *finiſhing the work he gave him to do*, *Joh.* 17. Every return of Prayer upon the account of the merit of Chriſt, is a teſtimony of this ſucceſs; and Glory redounds by it to the Wiſdom of the Father, for contriving; to the kindneſs of the Father, for appointing ſo able a Saviour, who could fully ſatisfy all the concerns of God, and provide for the neceſſities of the Creature, and lay a foundation for the full communication of all Mercies, needful for him. His receiving from his Father the Keys of all his ſtores, to diſpence to Believers, manifeſts how welcome he was to the Father upon his return, after his conflict in the World; and how ſucceſsful he was in his execution of his Office; and how fully he contented the Juſtice of his Father; which could not by any right keep thoſe ſtores from him after his meritorious Paſſion; ſo that in every anſwer of Prayer, the Wiſdom, Love, Righteouſneſs of the Father are glorified in the Obedience, Merit, and Purchaſe of his Son; the Love of the Father is manifeſted, in ſending ſo ſufficient a Mediator; and the Juſtice and Grace of the Father is glorified in accepting him, and performing the conditions requiſite on his part by the Covenant of Redemption. There is a moſt intimate conjunction of the Glory of the Father, and the Glory of the Son in this Mediation of Chriſt, which is the Foundation of the acceptation of him, and his acceptation upon the ſame foundation will be perpetual; becauſe, as whatſoever he did here was for the Glory of his Father; whatſoever he doth above alſo, in diſtributing his gifts, communicating his Grace, is for the ſame end; and therefore can never be unacceptable; for by this acceptation of him, the Father hath a currant, and ſtanding Revenue of Glory eſtabliſhed; his Exchequer is daily filled with it, by virtue of this approbation. This acceptance is writ upon every return of our ſupplications, put up in his Name, and tending to his Glory; the wonderful Effects whereof have been known in all Ages, and in the private experience of every ſincere Chriſtian. Would God ever liſten to thoſe pleas in his Name, were he not well-pleaſed with the Sacrifice of his perſon? Would God ever expend his gifts to man, to keep up the credit of a perſon he had diſown'd? This is the ground of that near Communion Believers have with God, nearer than *Adam* was admitted to in Paradiſe; wherein God condeſcends to the familiar expreſſions of his Grace, and converſes with men in, and through a Mediator, who before were alienated from him, and made the marks of his wrath; The *Golden Altar with incenſe*, *Revel.* 8. 3. is the pleaſant *perfume* of his merits.

[4.] *The content God hath in mens believing on Chriſt, manifeſts it.* God hath made faith, the acceptance of him by Men, the only condition of enjoying the fruits of his purchaſe; and it is not all the amiable vertues in the World, nor the riches of the whole Creation can procure us any Right or Title to him without it. So much doth the Father ſtand upon the Honour of his Son, that he will not grant an Eternal Happineſs to any, but thoſe that joyn with him in a ſincere and hearty acceptation and approbation of him, his meritorious Death, and the Righteouſneſs evidenc'd thereby; without this no beams of Glory can ſparkle upon us, but an Eternal wrath will ſwallow us up. As the Father hath approv'd him, ſo as to give all power into his hands; ſo he wills us to approve him, ſo as to bring all our own Righteouſneſs to the footſtool of Chriſt, and embrace him only by a naked Faith, that nothing of the Glory of his work and merit may be clouded by any thing of our own. A true, willing, cordial, lively acceptance is required, a reſting on him for ſalvation, as God reſts in him upon his ſatisfaction; an eſtimation of him approaching as near as a Creature can to that of Gods: the knowledge and embracing of him is the beſt ſavour to God, next to that of his own oblation; and man only in a believing embracing, ſtands in his true poſture of acceptation with God.

[5.] *The naked declarations of Chriſt to the World, are acceptable to God.* The very Diſcourſes, and the Diſcourſers of it are a ſweet ſavour to God, 2 *Cor.* 2. 15. *We are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.* Yea, though Men caſt away the thoughts of him and periſh in their unbelief; yet the propoſal of it to them for their acceptance, is very ſweet to the thoughts of God. As he will expreſs how high his acceptation of them was, in the gifts of Eternal happineſs to them that entertain him, ſo the rejecters ſhall learn the ſame in the ſeverity of the puniſhment inflicted on them. But whatever men do, the ſound of it in the World is a ſweet ſavour to him; and all men ſhall be at laſt convinced, that his Righteouſneſs was acceptable to God, becauſe he is gone to the Father.

(2.) *God accepted him with a mighty pleaſure.* As ſoon as he was made perfect by his Sufferings, he was ſaluted an High Prieſt, *Called an High Prieſt*, *Heb.* 5. 10. Πεοσαγοεύθεὶς, *ſaluted*; Πεοσαγοέυει, ἀσπάζεται. *Heſych.* When by the

accompliſhment of his Paſſion, he became the Author of Eternal Salvation, God Congratulates him for his attainment of a new Honour by his Conſecration, as men Congratulate one another upon new Acquiſitions. It was a *ſweet ſmelling ſavour to God*, *Eph.* 5. 2. there was εὐδοκία in his Miſſion, and εὐωδία in his Paſſion. God ſmelt a greater fragrancy in his death, than ſtench from our ſins; the ſweetneſs of the one did drown the noyſomneſs of the other: his death was more ſatisfying to God, than our ſins were diſpleaſing. As he was a Vine, he ſent forth a delicious fruit of his Blood to chear both the heart of God and Man; of God, by the fragrancy of his ſatisfaction, of Man by the fulneſs of his merit. God's ſoul *delighted* in him, *Iſa.* 42. 1. He had an overflowing Joy. All the Attributes of God, which are the ſoul and perfections of the Deity, had an undiſturb'd Acquieſcence in him. There was an unblemiſht exactneſs in his work, becauſe there was a fulneſs of delight in his Father. The Delight he took in his deſignation, was rather heightned than diminiſht by his Faithfulneſs in the Execution. He was after his death brought near before God, *Dan.* 7. 13. *One like the Son of man, came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him*, two words to expreſs the height of Pleaſure, *near and before him*. As if God would expreſs his pleaſure in the ſtrait and intimate Embraces of his Son, after his great Engagment and return from the Battel; and ſo welcome he was, that God preſented him with the dominion of the whole world. For the order of the Viſion expreſſeth firſt his Incarnation, and then his Exaltation; ſo that this *being brought near before the ancient of days*, muſt be upon his Aſcenſion juſt after his Death, and before his full inveſtiture in the Dominion of the World.

(1.) *He pleaſed him more than all the ſacrifices under the Jewiſh Oeconomy.* Far more than all the Devoted Creatures, than Oxen and Bullocks which have Horns and Hoofs; 'tis the expreſſion concerning Chriſt, *Pſal.* 69. 31. A mark of Eminency a *how much more*, is put upon this offering, above the Virtue of the Blood of Bulls and Goats, *Heb.* 9. 13, 14. Though they were inſtituted by God, yet they were not acceptable to God, for the removal of ſin, *neither could make the offerer perfect before him*, *Heb.* 10. 1. Nor could the heaps of ſacrificed Animals, the ſteams of Brutiſh Blood, perſwade him to the juſtification of any one Offerer. *In burnt offerings or ſacrifices he had no pleaſure or reſt*, *Heb.* 10. 6. He had a pleaſure in them, not as they were the ſacrifices of Beaſts, but repreſentations of his Son's Paſſion, and appointed as remembrances before him, of what was to be ſuffer'd by the true Object of his Reſt in time. Chriſt is the Perſon, and his Death the Sacrifice wherein God only can find a Reſt, *Iſa.* 66. 1, 2. *Thus ſaith the Lord, the heaven is my Throne, and the earth is my footſtool: where is the houſe that you build unto me? and where is the place of my reſt? For all thoſe things hath my hand made, and all theſe things have been, ſaith the Lord. But to this will I look, to the poor, and a contrite Spirit, and that trembles at my word.* The *Temple* and Temple-worſhip was not the place of his Reſt; God ſpeaks with contempt of them, and ſeems to caſt in the whole created *compages* of Heaven and Earth, as no firm object of his pleaſure. But to *this* will I look, *i. e.* this poor and contrite ſpirit נכה, *ſtricken*; of the ſame root as מכה, *ſmitten* of God and afflicted, *Iſa.* 53. 4. *That trembled at my word*; He ſpeaks as of one that trembled under the Curſes of the Law, and felt the weight and bitterneſs of them; to him will I look, or *intently* and *fixedly look*, as the word ſignifies. The word, *Tremble*, חרד, ſignifies to be *careful* or *ſolicitous* As 2 *Kings* 4. 13. It is ſo tranſlated, *Thou haſt been careful for us with all this care*, though it ſignifies alſo to tremble. Who was more ſtricken than Chriſt? who more careful of the honour of God's Law than Chriſt? or who taſted more of the Gall of the Curſe than Chriſt? who can that ſignal mark [*This*] point to, but Chriſt? who can be ſet in the ballance with the whole frame of the Creation, Angels and Men, but Chriſt? *All thoſe things hath my hand made*; which ſeems to refer not only to the Temple, but to the Heavens, his Throne, and the Earth, his Footſtool; *all thoſe have been*, and yet no reſt found in them. Now after the coming and ſtriking of his Perſon, upon whom the Eye of God is intent, an end is put to all the Ceremonial ſacrifices, *ver.* 3. *He that kills an Ox, is as if he ſlew a man; he that ſacrificeth a Lamb, as if he cut of a Dogs neck*, &c. It was a diſgrace to him for men to think he could be pleaſed with ſuch ſacrifices, when he had appointed and accepted another; If they then kept them up, they ſhould be an Abomination to him, as the blood of Swine; and yet they kept them up after *this poor* ſtricken ſpirit, after the offering of his Son: he calls them *their own ways*, *their abominations in which he delighted not.* And *ver.* 4. He would *bring their fears upon them*; perhaps it may be meant of their fear of the *Romans*, which you know they pretended, for the putting Chriſt to death, thereby to prevent any occaſion of an Invaſion; and *ver.* 6. He propheſies of their Deſtruction, but before this Deſtruction ſhe ſhould be *delivered of a Man-child*, *ver.* 7. You know how he Arm'd the *Romans* againſt them, diſcharg'd his Wrath upon them, gave up the City and Temple, which they (and even their Enemies) ſtudied to preſerve, for the Death of his Son, as a prey to the Fury and Avarice of the Enemies. I have been the longer upon it to ſhew, there is ſome ground to underſtand this place principally of Chriſt, though not to exclude the common interpretation; perhaps we might have had more ground for the underſtanding it ſo from *Stephen*'s diſcourſe, *Acts* 7. where he ends his Citations with this place of Scripture, *ver.* 48, 49. and deſcending to the application of what he had before cited and charging upon them the blood of Chriſt, was interrupted by the fury of the *Jews* from any futher light which his diſcourſe might have given us. To conſider it again; God demands where the place of his reſt was? they might anſwer, the Heavens. No, All theſe things hath mine hands made, yet no reſt in them: But to *this* I will look. This is my reſt, as the *Antitheſis* carries it. This ſtricken in Spirit, as if he had pointed to Chriſt on the Croſs, and in the Garden, trembling under a ſence of Wrath; an intent look is a look of Expectation, or a look of Pleaſure.

(2.) *He ſhows his mighty pleaſure in the acceptance of him by a publick proclamation as it were*, Heb. 1. 6. *Again, when he brings his firſt begotten into the World he ſaith, and let all the Angels of God worſhip him.* Or as ſome read it, *And when he brings his firſt begotten into the world again*; underſtanding it of his Reſurrection, he then proclaims him to the Angels, as an Object of Worſhip: He is the Heir appointed, as well as the Heir Eternally begotten, proclaim'd to the Angels as their Head, and the root of their ſtanding. He was *ſeen of Angels*, manifeſted to them in ſuch a manner as their head, after he was juſtified by the Spirit, 1 *Tim.* 3. 16. Methinks being ſeen of Angels ſhould ſignify ſomething more than the ſimple Viſion. He was juſtified *by the Spirit*, when he was quicken'd and raiſed *by the Spirit*, 1 *Pet.* 3. 18. his being preached among the *Gentiles*, believed on in the World, and received up into Glory, were Evidences of this Acceptance of him by the Father. He brings him in after his Reſurrection,

rection, as he did *Adam* after his Creation, into the Poſſeſſion of the World, and gives him the dominion over the Creatures. He brings in his Son, and gives him an Empire over the Angels as he was Mediator, which he had before as he was God bleſſed for ever, and the Angels praiſe him, and acknowledge him *worthy*, as the Lamb ſlain, *to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*, *Rev.* 5. 11, 12.

(3.) *He declares the pleaſure he had in his acceptation of him, by fixing his love for ever upon him.* He was ſettled in his Fathers love, becauſe he had perform'd the Mediatory command, *Joh.* 15. 10. *If you keep my commandments, you ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.* A Commandment was given him, and a commandment was kept by him, which obedience hath been hitherto the foundation of his Father's love to him as Mediator; and, when he had fully finiſhed it, would make a fixation of his Father's Love. If he had not perform'd the Mediatory Command, he had had no intereſt in his Father's Affection; as poor Creatures if they obſerve the Commands of Chriſt, ſhall for ever be rooted in his love, never to be caſt out; ſo is Chriſt upon the obſervation of the Command his Father gave, for ever ſettled in his Affection and Acceptation, whereby he hath given us aſſurance, that he was in Chriſt reconciling the World.

(3.) As the Father accepted Chriſt, and accepted him with a mighty pleaſure, ſo *this acceptation of him, and his death redounds to every believer.* Grace and Glory depend upon this: Take away God's Approbation, and the whole Chain of priviledges linkt together by it falls in pieces.

(1.) *'Tis the ſtability of the Covenant.* His approach to God as a Surety, having engag'd his heart for us, is that which God ſpeaks of with a pleaſing Aſtoniſhment, and is ſo tranſcendently taken with it, that he ſettles the *covenant of being their God*, and making them *his people* upon it: That is the iſſue, *Jer.* 30. 21, 22. And the everlaſtingneſs of the Covenant is founded in his being a witneſs to the people. *Iſa.* 55. 3, 4. *I will make an everlaſting covenant with you, behold I have given him for a witneſs to the people.* All the Promiſes of God are Yea and Amen, in him the faithful and true witneſs, *Rev.* 3. 14.

(2.) *Juſtification is founded upon this acceptance.* God was in Chriſt Reconciling the World, *i. e.* Not imputing their Treſpaſſes to them, but diſcharging them. For the pleaſure he took in Chriſt's Sufferings upon Mount *Calvary*, he Graciouſly forgets our ſins, and of Rebels entitles us Heirs. There is a fundamental Juſtification of future Believers in the diſcharge of Chriſt, though not formal and actual till they believe. As there was a fundamental Condemnation of all in the Loyns of *Adam* upon his Fall, not actual till they were in being, and did actually partake of his Nature: So Chriſt having his diſcharge as a Common Perſon, all thoſe whoſe ſins he bore, have a fundamental diſcharge in that of his Perſon, from any more ſuffering. As he bore the ſins of many as a common perſon in the offering of himſelf, and ſatisfied for their Guilt, ſo he hath an Abſolution as the head from all that guilt he bore; no more to lye under the burden of our ſins, or endure any penalties of the Law for them: *Heb.* 9. 27. *As it is appointed unto men once to dye, and after that the judgment; ſo Chriſt was once offered for the ſins of many, and unto them that look for him, ſhall he appear without ſin unto Salvation.* As Judgment is appointed for all men, as well as Death, and they receive their Judgment after Death; ſo Chriſt after his Death was judged by God, and judged perfect, fully anſwering the will and ends of God, and ſhall not appear any more as a Sacrifice, but as a perfect Saviour: he is no more to appear in a corruptible body prepar'd to bear ſin by imputation; but in a Glorious body, as a manifeſtation of his Juſtification fitted for the Comfort of thoſe that look for him; unto them doth this judgment extend; for upon the ſcore of this judgment paſt by God in his behalf, he is to appear at length *to them for ſalvation.* For if Chriſt ſatisfied for Believers, he is accepted by God on their behalf; therefore his Sufferings are imputed to them; for it would be ſtrange that Chriſt ſhould endure a puniſhment for them, be approved of God as ſtanding in their ſtead, and this Acceptance not be counted to them. If there be an Approbation of his Sufferings for us, there is an Imputation of his Sufferings to us, or elſe no ſatisfaction is made to juſtice upon our Account. As he ſuffer'd, ſo he was acquitted as our Surety, and Repreſentative.

(3.) *The Acceptation of our Perſons and Services, redounds to us from the Father's Acceptance of Chriſt.* His love to Chriſt as Mediator, is the Ground of our Acceptation, *Eph.* 1. 6. *To the praiſe of the glory of his Grace, wherein he hath made us accepted in the beloved.* He choſe him firſt as the Head, and his Members in him, he accepts him as the firſt Beloved, and Believers in him. Had not Chriſt been accepted firſt, none could have pretended an Holineſs worthy of the notice of God. The Grace of God is the Cauſe, his Love to Chriſt the Ground, Acceptation of us in him the Effect of both. In our ſelves, we are the objects of his Anger; in Chriſt, the marks of his choice Affection; 'Tis the pleaſure God took in the Obedience of his Son, which makes Believers as his Members; and their Services, though weak imitations of him, delightful to God.

(4.) *The conſtant wooings of men by God flow from hence.* He intreats and beſeecheth men to embrace him, to be reconcil'd to him, becauſe he hath been thus reconciling the World in Chriſt, 2 *Cor.* 5. 20. *As tho' God did beſeech you by us, be ye reconciled to God.* The Intreaty and Arguments uſed to perſwade men to the Acceptance of it, could have no Validity without this Foundation, that a Reconciliation is wrought, and the Expiatory Sufferings of Chriſt accepted by God. So much is God in love with Chriſt's performance, that he condeſcends to the loweſt ſtep, to beſeech, and ſolicit the Creatures affections for him, and preſſeth them with that ſweet importunity, as loth to take any denial at their hands.

Uſe. 1. *See the unexpreſſible value of Chriſt's Mediation with God.* God hath given the higheſt Evidence of the Grandeur of it, of Chriſt's Faithfulneſs in the diſcharge of the Truſt committed to him, Glorifying the Father in all that he undertook and taught. 'Tis from his being a *righteous branch*, that he is become the *Lord our Righteouſneſs*, *Jer.* 23. 5, 6. he was by his voluntary ſubmiſſion, and his Father's deſignation made ſin for us; which performance is ſo grateful, that all that believe in him are made, not bare Righteouſneſs, but *the righteouſneſs of God in him*; he ſeems to become ſin it ſelf, wholly Guilt, and Believers thereby Righteouſneſs it ſelf in the preſence of God. His Death is ſo valuable as to procure the caſting our ſins into the depths of the Sea, and the advancing our Perſons to the heights of Glory, to ſtand before God in his Kingdom. Our perſons odious in *Adam* are made beautiful in Chriſt, and our Duties that ſmell rank by Nature, *ſmell ſweet by his Merits*, *Rev.* 5. 8. The Odors of his Merits are ſo ſtrong as to overcome the ſtench of our Nature. There is no need of any *Maſſes, human Satisfactions*, and *additions of any Merits of our own.*

2. *Comfort to Believers.* Since this acceptance, how doth Juſtice it ſelf ſmile? The Rod of God's fury falls out of his hand upon the ſweetneſs of his Sons Offering, and gives way to a Scepter of Grace: nothing was omitted, which was neceſſary for the pleaſure of God's piercing Eye. This may well calm the fears in our hearts, becauſe it ſmooths the frowns in God's face. If no charge can be brought againſt Chriſt, ſince the acknowledgment of the ſufficiency of his Offering, no charge can be brought againſt Believers. For whom was it performed, but for them? For whom was it accepted, but for them? The acceptation muſt be for the ſame ends for which his ſufferings were endur'd: Shall not then the influence of it upon them, anſwer the intention of it for them? If it ſhould not, the firſt acceptation would be in vain: Chriſt muſt then return to offer another Sacrifice, which ſhall never be. In the acceptation of Chriſt for you, he hath accepted you in him. He ſtood in no need of it, but in relation to you; he was the Eternal Son of God, acceptable to the Father; but by this he is eſtabliſhed an Eternal Saviour. An obedient Faith on our part, will entitle us to Salvation on his part, *Heb.* 5. 9. *And being made perfect, he became the Author of Eternal Salvation unto all them that obey him.* Since God hath accepted him for you, God will appear full of Omniſcience to underſtand your wants, full of Compaſſion to pity you, full of Power to relieve you, full of Wiſdom to guide you, full of Grace to pardon you, full of Glory to bleſs you for ever. Every Believer will be accepted by God, becauſe by his Faith he owns that which gives God a reſt, and as the Grace of God aſſiſts him, ſo he contributes to Gods contentment. Oh then remember your offences againſt God, to be humbled; and God's acceptation of the Bleſſed Offering, to be comforted: The Odour of this Sacrifice was ſo agreeable to God, that not content to diſcharge us from the Condemnation we had merited, he would alſo that we ſhould partake of the Life, and enjoy the Kingdom of his Son, judging it not equity to make any ſeparation between the Head, and the Members, the Redeemer, and the Redeemed; and a diſparagement to the greatneſs of the Offer, and offering, to ſhut Heaven againſt them; hereby is not only condemnation remov'd, but Eternal Glory aſſur'd. 'Tis not only a *not periſhing*, but an *Eternal Life* upon Faith, *John* 3. 16.

3. *This is the main Foundation of Faith.* How unvaluable had all Chriſt's ſufferings been, and how vain our Faith, had God diſapproved him; Juſtice had been arm'd againſt us, if a blemiſh had been in the Oblation: Faith firſt reads Chriſt's Commiſſion, then caſts its Eye upon the ſtreams of blood flowing from his Heart, liſtens to his doleful cries, conſiders them for it ſelf; but ultimately reſts it ſelf in God's acknowledgment of the full diſcharge of the Debt, and his cancelling the Obligation wherein Chriſt was bound. After this, none have any excuſe for unbelief, unleſs they will accuſe God of weakneſs, or falſity, and impoſture in bearing witneſs to the faithfulneſs of one, who had not diſcharg'd his Office.

4. *Glorify God.* 'Tis the uſe Chriſt in the Prophetick Pſalm makes of it. *Pſal.* 22. 23, 24. *Praiſe ye the Lord all ye the ſeed of Jacob, glorify him all ye the ſeed of Iſrael; for he hath not deſpis'd, nor abhorr'd the affliction of the afflicted, neither hath he hid his face from him:* a *Meioſis.* His face indeed was hid for a time, but to return with freſher and brighter beams; and the warmth at the return made a recompence for the clouds upon the Croſs. How ſhould our Hearts ſwell with Praiſe, as Heaven did with Joy, and the thankful gladneſs of our Hearts keep time with the joyful acceptance of his Father?

5. *Accept Chriſt.* What is worthy of God's acceptation, cannot be unworthy of ours. If this be agreeable to the Fountain of Goodneſs, why ſhould it not be grateful to the derived ſtreams? That which gratifies an infinite Ocean of purity, would ſurely gratifie us, were we not abominable ſinks of corruption: 'Tis the higheſt contrariety to God, not to ſeek and acknowledge reſt in that wherein God finds a full content. If the pure Eye of God behold not the leaſt ſpot to diſturb, but a commenſurate goodneſs to ſettle his reſt; What can we ſee in Chriſt, which ſhould make us nauſeate him? Chriſt is the Object of God's reſt, and well may be of ours. As God reſted not in any thing after the degeneracy of the World, but in Chriſt; So neither ſhould we reſt in any thing, ſince the degeneracy of our Hearts, but in the ſame Object. God will love us highly for our acceptance of him; God is highly pleaſed with his creatures converſe with him, in and by a Mediator. *Deut.* 18. 16, 17. *They have well ſpoken, that which they have ſpoken,* when they deſired that God would not ſpeak to them, but by *Moſes* a Type of the Mediator. God never gave them ſo great a commendation, as in this caſe, nor ever approved ſo highly of any action or words that came from the Body of this people. God dwells above in the clouds, we cannot come to him, but by Chriſt: He is a God of Vengeance, and we the Meritors of it; we cannot be skreen'd from his Wrath, but by Chriſt; accept him, and God will accept us in him; refuſe him, and all the other Righteouſneſs in the World cannot ſecure us. Let God's approbation be the director of ours: Acceptance of Chriſt, is a noble imitation of God.

6. *God rais'd him.* There was a neceſſity of his Reſurrection, in regard of the predictions; for ſince the *Meſſiah* was to dye, and not ſee corruption, *Pſal.* 16. 10. *Thou wilt not ſuffer thy holy one to ſee corruption*; 'tis clear, he was to riſe again; elſe his Body in a natural courſe would have ſeen corruption. This Reſurrection is a clear evidence of his acceptation; himſelf uſes this as an argument, both of the Authority of his Commiſſion, and fidelity in execution. *Joh.* 2. 18, 19, 21. *Deſtroy this Temple, and in three days I will raiſe it up,* ſpeaking of the Temple of his Body. *Revel.* 1. 5. He is the *faithful witneſs,* manifeſted to be ſo, by being the *firſt begotten from the dead.* Without his Reſurrection, his acceptation had not been manifeſt, neither could he have appeared in the quality of a Redeemer and High Prieſt, had he, like one of us, lain rotting in the Grave; he had not without it, been powerfully declar'd to be the true Son of God, nor conſequently evidenc'd to be our Redeemer, nor been in a capacity, according to the decree, to Reign to the ends of the Earth. All men would have concluded him an Impoſtor; but by riſing up from the power of an ignominious Death, he was manifeſted to Angels and Men, to be not only God's beloved Son, but his Obedient Servant, faithful in all his Will, the exact revealer of his Counſels, and grateful to him in his Sufferings; whereby not only the valuableneſs and ſufficiency of his paſſion, for a foundation of Everlaſting Reconcilement, but the actual acceptance of it was evidenced: It was a teſtimony to Chriſt of his faithfulneſs, a teſtimony to us of the approbation of his Sacrifice, for thoſe purpoſes for which it was offer'd. As his Reſurrection by the Father was as it were a new Generation of him as the Son of God, *Rom.* 1. 4. *Declared to be the Son of God with power, by his Reſurrection from the dead*; ſo it was as a new conſtitution of him as the Mediator of Men; himſelf calls his Reſurrection a *Regeneration*

ration, *Mat.* 19. 28. and he is therefore called, not the firſt riſen, but the *firſt born* from the dead. *Coloſ.* 1. 18. *Who is the beginning, the firſt born from the dead*; This being a new birth of him from the womb of the Earth. 'Tis a rule in the Language of the Scripture, *Aliquid factum dicitur, cum factum eſſe demonſtratur.* Hereby his perſon was own'd to be the Son of God, and his Works and Suffering, as our Redeemer, were declared highly pleaſing; the ſuit was depending till his Reſurrection, but then the controverſie between God and ſinners upon the account of the Law, was at an end, and the bond was cancel'd in token of full ſatisfaction; the publick decree of God determin'd it; the *decree* is extant, *Pſal.* 2. 7. the interpretation of it, *Act.* 13. 33. *God hath fulfilled the ſame unto us, in that he hath raiſed up Jeſus again*; *as it is alſo written*, Pſal. 2. *Thou art my Son, this day have I begotten thee.* Thus was he juſtified and declar'd Righteous, and his Obedience, which run through all his acts, exceeding acceptable. He was indeed approved of God by miracles, which God did by him in the time of his Life, *Act.* 2. 22. And by ſuch Miracles that could not fall under any jealouſie, but by thoſe he was teſtified to be a Prophet, a Man approved of God, a Teacher come from God, as *Nicodemus* argues, *Joh.* 3. 2. But by *his Reſurrection* he was teſtified to be more than a Man, the Son of God in his Majeſty. Notwithſtanding the miracles of his Life, he appear'd in the form of a Servant, and ſcarce aſſum'd any other Title, than that of the Son of Man; but after he had by his conqueſt made Death his Captive, he illuſtriouſly appears to be the Son of God, the glory of which is encreaſed by his Aſcenſion, Exaltation, and the plentiful Effuſion of the Spirit; by all which his Righteouſneſs and Obedience was declar'd to be pure without any mixture, perfect without any defect; clear gold without any droſs, and a full payment of the utmoſt farthing to Divine Juſtice, for believing ſinners.

(1.) *It was the act of the Father.* The body of Chriſt was raiſed, and Reſurrection is not the work of either Soul, or Body, but of God only. God raiſed him from the dead in ſuch a manner, as to declare him to be his Son; It being the declaration of the Father; his Reſurrection was the act of the Father, *God rais'd him from the dead*, *Act.* 13. 30, 33. Upon which account God is ſet forth in this raiſing Chriſt as the Object of Faith, *Rom.* 4. 24. *If you believe on him who raiſed up Jeſus our Lord from the dead.* This being as it were a new begetting him, was the act of the Father, whoſe Son he was by Eternal Generation. 'Tis particularly aſcrib'd to the Father, *Rom.* 6. 4. *As Chriſt was raiſed up from the dead by the Glory of the Father.* By the glorious power of the Father, which was made illuſtrious in it; ſome take *glory of the Father*, for the formal cauſe, as though the meaning were, Chriſt in his Reſurrection was adorned with the Glory of the Father; others for the final cauſe; he roſe to the glory of the Father; but to take it for the efficient cauſe, is more natural; as the Love of the Father was moſt magnificent in giving him to die, ſo the power of the Father is moſt glorious in unlooſing the bands of Death, and delivering him from the Grave with Triumph; becauſe the reuniting the Soul to the Body, and reſtoring it to all the Functions of Life, is an act of creative Power: and this Reſurrection was more glorious than a ſingle Creation, in regard of the mighty load of guilt Chriſt lay by imputation under, when upon the Croſs. 'Tis true, this Reſurrection was the work of the Trinity. It was the work of the Spirit. He is therefore ſaid to be *quickned by the Spirit*, 1 *Pet.* 3. 18. and *juſtified in the Spirit*, 1 *Tim.* 3. 16. His Reſurrection was the Juſtification of his perſon, in all that he performed for the ſatisfaction of God. Chriſt alſo is ſaid to raiſe himſelf, *John* 2. 19. *I will raiſe it up*, and had an Authority to *take* up his life *again*, *John* 10. 18. As he is ſaid to conquer his Enemies, 1 *Cor.* 15. 25. *He muſt reign, till he hath put all enemies under his feet*; yet the Father is ſaid to do it. *Pſal.* 110. 1. For acts of power are more peculiarly aſcrib'd to the Father, and Reſurrection is an act of Omnipotence, as Wiſdom is aſcrib'd to the Son, and Love to the Holy Ghoſt. The conqueſt of his Enemies is the act of his Father, and therefore the beginning of his Triumph, and the overpowring the great Enemy, Death. And as he waits at God's right hand till his Enemies be ſubdued, ſo he waited in the Grave, till his diſcharge was order'd by the Father.

It was moſt congruous and regular for the Father to be principal in the raiſing Chriſt. The Father had the power of Miſſion, and therefore of Acceptation; and therefore the act whereby it was declar'd, did principally pertain to the Father, as it was a full manifeſtation of the Faithfulneſs of Chriſt in his Office; as he received his Commiſſion from his Father, ſo it was moſt regular he ſhould receive his diſcharge from the ſame hand, becauſe he had been faithful to him that appointed him. The Father was the Creditor. He had covenanted with his Father to ſuffer and give him ſatisfaction; the Father then was the moſt proper Judge whether the Articles were performed, or no; whether the ſatisfaction was valid, and the debt paid; As the Father was the Lawgiver and Judge, the delivering Chriſt to Death belonged to him; upon the ſame account, the delivering him from Priſon and Judgment belonged to the Father: none have power to remit or diſcharge after the ſentence, but the ſupream Authority. So that the raiſing Chriſt, belonged as properly by right to the Father, as the power of delivering him to Death. When the account was made up in Heaven, and not a farthing of what was due was found wanting, but the demands of Juſtice fully balanc'd by the ſatisfaction of Chriſt, *He was taken from Priſon and Judgment*; *Iſa.* 53. 8. and God ſends an *Angel to roul away the ſtone*, *Mat.* 28. 2. not indeed to make way for the Reſurrection of Chriſt, as though there was a neceſſity of rouling away the ſtone, to give his Body paſſage out of the Grave; but to evidence to the Women that intended to come into the Sepulchre, that his diſcharge came from Heaven, and that they might ſee the Grave empty of his Body. As he that is in Priſon for Debt, ought not to go out without the Judge's Authority; ſo Chriſt was held in the Fetters of Death, till his Father's Abſolution, and then was delivered from the Grave, as a Debtor from Priſon. *God looſed the chains of Death.* *Act.* 2. 24. *It being not poſſible that he ſhould be held in thoſe chains*; for it was not equitable that after he had ſatisfied, he ſhould be held longer in his Fetters; the Judge only can free from Priſon; and when the Law, where any is impriſoned, is ſatisfied, he is in Juſtice bound to order the diſcharge, and pronounce in open Court the acquittal of the Priſoner.

(3.) *This act of the Father in raiſing him, was with reſpect to this work of Reconciliation, and the accompliſhment of all the fruits of it.*

[1.] *For the juſtification of every Believer.* As the ſame Authority which had delivered him to Death, rais'd him from the Grave, ſo in the purſuance of the ſame ends for which he was delivered; *he was delivered for our offences, and was raiſed again for our Juſtification*, *Rom.* 4. 24, 25. 'Tis declar'd as an encouragement to believe on him that raiſed

up

up Jeſus our Lord from the Dead; which argument would have no validity in it to incite the Soul to Faith in God, if thoſe ends there ſpoken of, were not actually aim'd at in thoſe acts of his. The Father, who was the Author of both, had the ſame ends in both thoſe acts; they were the acts of the Father, and therefore the ends of the Father. Though his Death was the Foundation of his merit, yet his Reſurrection is the foundation of the application of that merit to all his ſeed. At this door comes in our Juſtification; As God in delivering him up to undergo the Curſe of the Law delivered us in him, and looked upon Believers as ſuffering in him the puniſhment due to ſin; ſo in raiſing him, he vertually raiſed them in him, and fundamentally comprehended them in that diſcharge. His Reſurrection was not meritorious of our Juſtification; that was the fruit of his Death; He paid by his Death what was due for our ſins, and began to receive at his Reſurrection what was due for his ſufferings; by compact he ſuffered for us, and by compact he was raiſed for us. As the expiation of our offences depended upon the death of our Surety, ſo the Juſtification of our perſons depended upon the diſcharge of our Surety; and to that end he was raiſed up by God to be a ſtanding Foundation of, and encouragement to our Faith to believe the promiſes of God, and grow up into hope of the enjoyment of them. 1 *Pet.* 1. 21. *God raiſed him up from the dead, that your faith and hope might be in God.*

[2.] *For the Regeneration of the ſeed promiſed him.* This depends upon his Reſurrection, and was the aim of God in it. 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead.* As the Reſurrection of Chriſt, was as the Fathers new begetting of him to be the Son of God; ſo in regard that he roſe as a common perſon, his Reſurrection was a new begetting all his Elect to be the Sons of God: Herein was the Foundation of their Regeneration; as well as of their Juſtification ſettled: He *was taken from Priſon, and from Judgment*; and then it follows, *who ſhall declare his Generation? Iſa.* 53. 8. For by the Reſurrection of Chriſt, God having declared himſelf pacified, hath opened all the Treaſures of his Grace to Chriſt, for the framing a new Generation in the World to ſerve him; without which merit of the ſuffering, and diſcharge thereupon, there could not have been a mite of Grace given out of God's Treaſury for the renewal of the Image of God in any one perſon. The Spiritual Reſurrection of any one Soul, is as much the effect of this Reſurrection of Chriſt, as the Reſurrection of Bodies ſhall be at the laſt day. That power which doth raiſe any Soul from a Death in ſin, would never have wrought in any heart without *this* antecedent to it; It would have wanted the foundation of ſatisfaction; for God only ſanctifies as a God of peace. And therefore the power which was exerted for the raiſing of Chriſt from the Grave, was put forth as a power to work in the hearts of all his ſeed. As the ſubject of this Reſurrection was not a private Perſon, but a publick repreſentative; As God acted in it in a publick manner, as the Governor and Creditor; ſo the power whereby he raiſed him was, as I may call it, a publick power, a pattern of what was to be ſpiritually wrought in the hearts of all thoſe whoſe Debts he paid, and for whom the payment was accepted by God. His working in all Believers, is but *according to the working of* that *mighty power which he wrought in Chriſt, when he raiſed him from the dead*, *Eph.* 1. 20. It was alſo a pattern of that power which ſhould be employ'd for doing all works neceſſary in the hearts of thoſe that believe. 'Tis the fountain from whence all ſpiritual life ſtreams down to us: by this God put into him the ſpring of the Spirit of Life to flow out upon all his ſeed.

[3.] *For to give us the higheſt ſecurity for all new Covenant Mercies.* This Security was intended by God in the very Act of raiſing him. *For as concerning that he raiſed him up from the dead, now no more to return to Corruption, he ſaid on this wiſe, I will give you the ſure Mercies of David, Act.* 13. 34. This was in the thoughts of God, when he put forth his hand to the raiſing of him. There can be no greater Security than the fulfilling of the promiſes made, which the *Apoſtle* there placeth in the *Reſurrection* of Chriſt, *For*, ſaith he, *we declare unto you glad tidings, how that the promiſes made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath rais'd up Jeſus again, Acts* 13. 32, 33. What promiſe was that which was thus fulfilled? it was the promiſe of *an everlaſting Covenant, Iſa.* 55. 3. whence this is cited. That grand promiſe that God made to *Adam*, and in him to all his poſterity, was fulfilled in this Act of Raiſing Chriſt. It being a declaration of the bruiſing the Serpent's head, the Author of all the Enmity between God and Man, by the Seed of the Woman: the promiſes alſo of Bleſſing all Nations in the ſeed of *Abraham*, and the bringing in an everlaſting Righteouſneſs were fulfilled. Theſe were but initially perform'd by the ſending Chriſt and bruiſing him. But the Wiſdom of God, the Righteouſneſs of God, and the Truth of God, did all ſhine forth in their fulleſt beams, in the raiſing him from the dead; which was the Topſtone of our Reconciliation, as his Death had been the Corner-ſtone and Foundation. The certain enjoyment of all the Bleſſings of the new Covenant is enſur'd to us by this Act of God, and ſo intended by him in the Act it ſelf; this giving and diſpenſing of the ſure Mercies of *David*, *i.e.* the making all the Mercies which this our *David* had purchas'd by his Sacrifice, and had been promis'd to him in the firſt agreement, ſure and ſettled for ever.

Uſe.

How ſtrong a ground is here for our Faith and Comfort? When our Saviour was upon the Croſs, there was a black Cloud of Wrath between God and him, the Heavens were dusky, the face of God vail'd; But in his Reſurrection the Heavens look'd clear, the Wrath of God was pacified. It left its ſting in our Saviour's ſide; Chriſt therefore after his Reſurrection ſalutes his Apoſtles with peace, *Joh.* 20. 21. *And Jeſus ſaid to them again, Peace be unto you, as my Father hath ſent me, ſo ſend I you:* which ſeems to be more than an ordinary Salutation, ſince it is attended with a ſpecial Commiſſion, the fruit of his Reconciling Death. Peace dawn'd at his Birth, but was not in its *Meridian* till his Reſurrection. Thereby he was clear'd to all the World, and eas'd of the burden of mens ſins, which bowed down his head upon the Croſs. Had not God been a God of peace, *i.e.* fully reconcil'd by his death, he had not brought him again from the dead, but ſuffer'd him to have lain there, *Heb.* 13. 20. *Now the God of peace, that brought again from the dead our Lord Jeſus Chriſt.* Would we be perfect in every good work, would we do the Will of God, would we have every thing well-pleaſing in his ſight wrought in us? then we ſhould go to him as a God of Peace; as a God lifting up Chriſt from the Grave, that he might with honour to all his Attributes, work ſuch excellent things in the hearts of all that believe in him, and act Faith upon this

this Act of God's Power, Righteouſneſs and Truth in the raiſing the great Shepherd of our Souls. He delights now to be called the God of Peace, and by this Act hath laid aſide what was terrible to us in the Conſideration of a Judge, for the breach of his Law. Why may we not hope to attain whatſoever is needful at his hands, ſince he hath clothed himſelf with a new Title? And it is to be obſerv'd, that the Apoſtle ſaith, God *brought* him *again from the dead, through the bloud of the everlaſting Covenant*; he entred into Priſon as our ſurety, and paying the price was deliver'd by that payment, and freeing himſelf by that payment from any more ſatisfaction, he frees all thoſe that are his Members, ſo that the blood of Chriſt will have the ſame virtue for thoſe, that it hath for himſelf. God manifeſted it to be the blood of the everlaſting Covenant, a blood ſufficient to eſtabliſh the everlaſting Covenant upon, by this Deliverance of him. God hath no more to lay to his Charge, all Bonds are Cancell'd, all actions againſt him fully anſwer'd; he roſe not only by his own power and right, but by his Father's warrant, whereby God own'd himſelf his Father, and in him our Father; upon which account he tells *Mary*, *Joh.* 20. 17. *I aſcend to my Father and your Father, my God and your God*; this Reſurrection is the Teſtimony, God is become your Father as well as mine, the enmity is aboliſht, you ſtand in a Relation to God, and I aſcend to him as your Father, as well as mine, to take poſſeſſion from his hands of the inheritance I have purchas'd for you.

10. *God glorified Chriſt, and ſo was in Chriſt reconciling the World unto himſelf, fully eſtabliſhing this reconciliation wrought by him.* All power was promiſed to him, *Pſal.* 2. 8. *I will give thee the heathen for thine inheritance.* It was perform'd, *Mat.* 28. 18. *All power is given me.* His Reſurrection had not attain'd its full end and perfection, had he not been exalted to a glorious Government; it was *for this end* διὰ τοῦτο that he died, that *he roſe again and reviv'd, that he might be Lord both of dead and living.* He died to purchaſe it, he roſe to poſſeſs it, and lives for ever to manage it. He was exalted for the honour of God, and the Happineſs of Believers, as *Joſeph* the Type was advanc'd to manage things for the Intereſt of the Crown, and the good of the People.

Firſt, We muſt premiſe theſe two things. *There is a double glory and dominion of Chriſt.*

I. *Eſſential as God*; which was communicated to him in the communication of his Eſſence; for being God from Eternity, he had all the prerogatives of God.

II. *Mediatory*, which was by Agreement between them to be beſtow'd upon him, upon the accompliſhment of his work in the World. He had a right to this by the Donation of his Father at his Conception; for he was made Lord, when he was made Chriſt, *Acts* 2. 36. *Know aſſuredly, that God hath made that ſame Jeſus, whom you have crucified*; *both Lord and* * *Chriſt.* But he had not his Actual Inveſtiture, and full ſettlement in it, till after his Reſurrection, becauſe his reconciling death was to precede his entrance into Glory, where he was to reſide for the management of this Power. In this reſpect he is called the Heir of all things, *Heb.* 1. 2. *Whom he hath appointed heir of all things*, which Inheritance is not meant of his Eſſential dominion, for ſo he is not appointed, but begotten Heir. He might then be ſaid to be conſtituted God, as well as Heir; which would be an improper ſpeech, like the *Socinians Deus factus.* What is Natural, cannot be ſaid to be by Conſtitution; the one is voluntary, the other neceſſary. He is appointed Heir, as he was appointed *Mediator*, *Heb.* 3. 2. He was Mediator by a voluntary Deſignation, he was Heir by a voluntary Donation, and all Judgment was committed to him by a voluntary Deputation, but he was a Son by a natural Generation: Again, An Heir ſucceeds in the place of another; ſo Chriſt as Mediator ſucceeds in the place of his Father in regard of Government as his Delegate and Deputy; but what the Son hath from the Father as God, he hath not as his Deputy, but by an Eſſential, Natural and Eternal Communication. So that theſe *two* differ.

1. *The one belongs to his Eſſence as God, the other to his Office as Mediator.*

2. *The Eſſential is by Nature, the Mediatory is conferr'd as a reward of his Humiliation and Expiation of Sin*: Phil. 2. 8, 9. *Wherefore God hath highly exalted him*, viz. becauſe of his obedience to Death. The one belonged to him without Suffering; but his ſuffering death for us, was the Moral Cauſe of his exaltation; ſince the Heavenly Sanctuary was ſhut againſt us, the expiation of our Crimes muſt precede his entrance into it, and poſſeſſion of it.

3. *The Eſſential is an abſolute Soveraignty, the Mediatory is delegated.* For it is a judgment *committed* to him by the Father, *Joh.* 5. 22. In the firſt he is one with the Father, in the other he is the Father's Subſtitute and Deputy, his Father's Lord Lieutenant in the World according to a deriv'd Authority.

4. *The Eſſential is wholly free, it hath no obligation upon it*; *the Mediatory hath a charge annext to it.* 'Tis a dominion with Rules, and given him as a means to bring Believers to Salvation, which is part of the work belonging to the Charge of Mediator, *Joh.* 17. 42. he hath this power given him by the Father, that *he ſhould give Eternal Life to all that God hath given him.*

5. *The Eſſential is neceſſary*; he cannot poſſibly be God without an infinite Glory and Dominion: *the other, though due by Covenant, yet is a free gift*; Phil. 2. 9. *God hath given him a name which is above every name*, ἐχαρίσατο. Not that God, who is Infinite Goodneſs and Holineſs, would ever let ſuch an exquiſite Holineſs and Affection to his Glory, which Chriſt diſcover'd in the whole Courſe of his Obedience, paſs without a rewarding and Crowning it with the greateſt Glory in his Treaſury; (It being an Obedience Superior to that of all the Angels, it requir'd a recompence Superior to all their Glory.) Yet that high Exaltation is a free * Gift.

(1.) In regard that the whole *Oeconomy*, the Miſſion of Chriſt and his Incarnation is a free act of God to us; and in his Exaltation he is conſider'd as appearing for us, and receiving from the Father thoſe Treaſures which were to be diſpens'd to us, and that power and dominion which was to be employ'd for us.

(2.) Becauſe as it was the *free gift of God*, to unite our fleſh to the Deity of the ſecond Perſon, it was alſo an act of Free Grace to continue the manifeſtation of the Glory of the Divinity in the ſame fleſh.

(3.) Becauſe the Death he ſuffer'd, and the Conqueſt he gain'd thereby, being by the *powerful aſſiſtance of the Father*, according to thoſe Promiſes of Aſſiſtance made to him, his Glory may be well ſaid to be a free Gift from the Father.

(4.) Becauſe given without Conſtraint, with a free Pleaſure, though upon a valuable Conſideration.

6. *The*

* Camero *pag.* 371. *Meſtrezat ſur* Heb. 1. 2.

* Cocceius *de Fœdere.* S. 106.

6. *The Eſſential is Eternal*, without beginning and end; *the Mediatory hath a beginning after his Death and Reſurrection, and ſhall have an end.* When all the ſeed are brought in and perfected, all Enemies ſubdued and conquer'd, Chriſt ſhall reſign his Commiſſion and his People, for whoſe ſake he was Commiſſion'd and Deputed to this Government, unto his *Father*, 1 *Cor.* 15.24. when he ſhall *ſtill reign with his Father* in the Glory of the Deity. The Father lays aſide his immediate Government, that Chriſt may be all in all; at laſt Chriſt ſhall reſign the Government to the Father, that God may be all in all, and delight immediately in his People, when they ſhall be fully perfected, and free from ſin. The Power, in regard of the particular Ends for which it was conferr d on Chriſt, ceaſeth when thoſe Ends Ceaſe; but what belongs of Right to him as God, or what was given him by Covenant, as a reward for his Obedience, will endure as long as the Humanity remains united to the Divinity.

Secondly, This is to be conſider'd, that *it was the Perſon of Chriſt* which was exalted by the Father. The ſubject of this power is the Perſon of Chriſt, and the execution of this power is by the Perſon of Chriſt.

1. *His Divine Nature was exalted and glorified in regard of its manifeſtation.* The Father would manifeſt, that the Redeemer of the World was God bleſſed for ever, above Angels or Men. His Deity in the time of his Humiliation was uncapable of any change, and therefore neither did, nor could receive any detriment in its Nature and Eſſential Perfections. It could not be ſubject to Infirmities, or fall under the ſtrokes of Death: yet the Son of God emptied himſelf in taking upon him the form of a Servant, and Vail'd that Deity which dwelt bodily in him, by the Fleſh he took, and ſuffer'd Reproaches and Indignities from men, and maskt the glory of it by Human Infirmities; but in his Reſurrection and Aſcenſion, the Deity did glorioufly ſpring out of that obſcurity, and brake out from under the Cloud of his Humanity in a glorious Luſtre, which before had diſcover'd it ſelf in ſome few ſparklings; he was now cloth'd with a Veſture dipt in blood, and his Name is called *the Word of God*, *Rev.* 19.13. *i.e.* he was manifeſted to be the Word of God after, and upon the account of his Death.

2. *His human Nature was exalted and glorified by a new acquiſition and addition of perfections of glory, which had been never conferr'd upon any Man or Angel.* That was really deliver'd from all that ſuffering and debaſement, it had been ſubject to before in the days of his Fleſh; and was drawn up into a great and glorious Condition, and endow'd with gifts above all Creatures in Heaven and Earth, and received a new Royalty and Power of Ruling; and as the Mediator had perform'd a new work in dying, ſo he receiv'd a new glory in his Exaltation. Thus the Perſon of Chriſt, and each Nature, may be ſaid to be glorified in a diſtinct ſenſe. The Divine in the Manifeſtation of it, from that obſcurity wherein it had been diſguis'd; the human in the reception of that which it had not before poſſeſſed. This was fully conferr'd on him at his Aſcenſion, and ſitting down at the right hand of God; whereas before, the name of a ſervant was written upon him, the faſhion of his Veſture being chang'd, there was a new Name writ upon him, *King of Kings, and Lord of Lords*, *Rev.* 19.16.

Theſe things premis'd,

1. *The Exaltation and Power of Chriſt, is every where aſcr.b'd to the Father.* It was his promiſe, *Pſal.* 89.27. *I will make him higher than the Kings of the Earth.* Several Monarchies overtopt the *Jewiſh* Kingdoms throughout the whole duration of that State. He bruis'd him as he was the Rector and Judge of the World, to whom belong'd the right of puniſhment. He advanc'd him as the Supream Governour and Fountain of all Honour; and thus he was in Chriſt ordering the Application, and enſuring Reconciliation to us upon the Conditions in his Word.

(1.) *In regard of Donation.* 'Tis a gift from the Ancient of Days, *Dan.* 7.14. God anointed him to this Office, as well as to the reſt. He ſets him in the higheſt place next to himſelf, at his right hand, *Pſal.* 110.1. *The Lord ſaid unto my Lord.* Gives him all the Enſigns of Authority, a Crown in the day of his Eſpouſals, an Everlaſting Throne, a Scepter of Righteouſneſs, *Heb.* 1.8. *But unto the Son he ſaith, Thy Throne, O God, is for ever and ever.* A Sword in his Mouth, the Keys of Life and Death, all Royal Prerogatives; ſubjects all the Angels to him, to receive Commiſſions from him, and be at his Service; they are now the Eyes and Horns of the Lamb, Miniſters and Inſtruments of his Juriſdiction *. He *committed all judgment to* his *Son*, *Joh.* 5.22. not only a power of judging or ſentencing, but a power of Governing and Conducting all things. In regard of the power he receiv'd, he is ſaid to ſit down, *Luk.* 22.69. *at the right hand of the power of God.* In regard of the Authority inveſted in him, he is ſaid to ſit down at *the right hand of the Throne of God*; in regard of the Glory conferr'd upon him, he is ſaid to ſit down *at the right hand of the Throne of the Majeſty in the heavens*, *Heb.* 8.1. His Royal Power to manage it, and the Glory attending it being all the Gifts of God to him, and that not in a way of Common Providence, whereby other Kings Reign, but by a peculiar Deputation, and ſpecial Decree, in a mighty Affection, whereby he doth as it were take him by the hand and ſet him upon his Throne, *Pſal.* 110.1. *Sit thou at my right hand.* And peculiarly calls him, *His King*, *Pſal.* 2.6. makes him higher than the Heavens; gives him, by inheritance, a more excellent name than all the Angels; all which are peculiarly the Acts of God towards him, *Heb.* 1.8, 13. the ſpecial orders of God concerning him.

* Mr. *Joſ. Mede.*

(2.) *In regard of fitneſs for this Government.* The Spirit of *Counſel* and *Might* did reſt upon him for the exerciſe of this Government, as well as for his other Tranſactions in the World; that he might *reprove with Equity, ſmite the earth with the rod of his mouth, and with the breath of his lips ſlay the wicked*, Iſa. 11.4. *Righteouſneſs* was to be the *girdle of his loyns*, and *faithfulneſs the girdle of his Reins.* This was his excellency, conferr'd upon him as a King of the Church; he had *ſeven horns*, a full power, and *ſeven eyes*, a perfect Wiſdom for the management of the Government, *Rev.* 5.6. He had need of the higheſt fitneſs, becauſe this Government upon his ſhoulders was a charge incumbent upon him above what all the Angels in heaven were intruſted with. He hath a ſpirit of Wiſdom to guide the Church, a ſpirit of Power to defend it, a ſpirit of Faithfulneſs to take care of of it, a ſpirit of Compaſſion to pity it, and inexhauſtible fulneſs to impart unto his people in all their neceſſities, able to fill the Ciſtern the Church, and every private Bucket. He was not without power to reſcue thoſe out of the hands of the Devil by Conqueſt, whom he had Redeem'd from the Wrath of God by his Death. He had full power given him to force the Gaolor, after he had contented the Creditor; God fitted him with Wiſdom againſt the Wiles of Satan, and Might againſt this power.

(3.) In

(3.) *In regard of defence and protection in it.* He hath the whole power of the Godhead to defend him in it, he sits at his right hand: the right hand is a place of Honour, and the right hand of a great King is a place of Security. Though Christ hath a power to subdue his Enemies, yet the Father is said to make his Enemies his Footstool. Putting forth his power, to show in the punishment of his Enemies the high Acceptance of his Person and Passion, that he will with his own hands bring down all that concur not with him in giving honour to his Son. The power which is essential to the Deity, is promis'd to be employ'd for the subduing his Enemies under his Scepter and under his feet, *Psal.* 110. 1. *Till I make thy enemies thy footstool.* As he did bring him to his Throne in spite of all opposition, so he will establish it against the storms and powers of Hell. He set him upon the Throne with a mighty Zeal for his honour, and indignation against his opposers. *Then shall he speak to them in his wrath, yet have I set my King upon my holy hill of Sion, Psal.* 2. 5, 6. notwithstanding all their Counsels against him, and Resolutions to Cast his Cords from them. So the increase of his Government and Peace, the ordering of it, the stability of it with judgment and justice, and the perpetuity of it are settled, protected and assured by the same Zeal that placed him in it, *Isa.* 9. 7. *The Zeal of the Lord of Hosts shall perform this, i. e.* That vehement Love which he hath both to the honour of Christ, and the Eternal Peace and security of his seed. The Power of God first lifted him to his Throne, and the same omnipotency will keep it from being shaken by the powers of darkness. And the Redeemer was still to exercise Faith in God as *his Father*, as *his God*, *the rock of his Salvation*, even when he had *set his hand in the Sea*, and *his right hand in the rivers, Psal.* 89. 25, 26. Then God doth promise to *beat down his foes before his face, and plague them that hate him, and his seed* he would make *to endure for ever, and his throne as the days of heaven*, Ver. 23, 29.

2. *The Father did this upon the account of his death, and to show his high valuation of it, and that Reconciliation he wrought by it.*

(1.) This *Exaltation and dominion was upon the account* of his reconciling death. His sufferings were the way to his Crown; he first surrendered himself as our surety to the justice of God, before God surrender'd his power to the management of Christ for the good of Man; *He died and rose again, and revived, that he might be Lord of the living and the dead, Rom.* 14. 9. he obtained a new state of Life, not to dye again, as *Lazarus*; and he was not rais'd barely to a Life, but to a Royal and Princely Life, to have an extensive dominion over all, the foundation whereof was laid in his death. God *lifted up his head*, because he did *drink of the brook in the way*; *Psal.* 110. 7. and it was as he was a Lamb that had been *slain* as a sacrifice, that he had both his *power* and his *wisdom, Rev.* 5. 6.

(1.) *The exercise of his dominion before his incarnation did in order of Nature presuppose his death.* Though he exercis'd a power in the World before his Incarnation, yet it was exercis'd by him as constituted Mediator; and his Assumption of a Mortal Body, and offering it up to death, was the Condition requir'd at the first Constitution of him as a Mediator, as a reparation of the Honour of God which had been violated in the disorder of his first form of Government by the entrance of Sin. As soon as ever man fell, the Government of the World devolv'd into the hands of Christ, by virtue of the Covenant between the Father and himself. When Sin had undermin'd the Pillars of the World, they would have fallen had he not given a new *consistency* to them, *Col.* 1. 17. and *upheld all things by the word of his power, Heb.* 1. 3. and *established the Earth, Isa.* 49. 8. which else would have been overthrown by justice, as well as the Angels. Had not the Government of the World been put into the hands of Christ, and a Covenant of Grace been erected, the World had been destroyed; the holiness of God could not have endur'd the sinfulness of it, and the justice of God could not have endur'd the standing of it according to the Covenant of Works. And this Government was not put into the hands of the Mediator, but upon a supposition of his Death. What reason have we to think God should constitute a new Mode of Government without a reparation of his honour in the first? *The government was upon his shoulders* when he was first *given* to us as a *Son, Isa.* 9. 6. He was given to us in promise, before he was given to us in the Flesh; And in that first Promise, wherein his power is ensur'd to him for us, *viz.* the *bruising the serpents head*, his death is suppos'd by the Serpents *bruising his heel, Gen.* 3. 15. He was a *Lamb slain* from the Foundation of the World, and it was upon this presuppos'd oblation, that the World had its standing, that any had Grace bestowed upon them, and found acceptance with God. If the great end of the Government he is since his death invested with, was perform'd by him before his Incarnation, *viz.* the Salvation of Souls, yet with respect to his future death, then the Government also, which was but a means in order to this, was conditionally conferred upon him. As Believers were saved before his coming, so the World was govern'd by him, because he was to dye. Hence he was the Angel of the Lord in delivering his Church; the *Captain* of the *Lords Hosts*, in fighting their Battels, *Josh.* 5. 14; the Guardian of the Church, and an *Advocate* for them in their distresses, *Zech.* 1. 8, 12. and attended upon his Throne with all the Angels as Messengers to perform his Will, *Isa.* 6. 1, 2. which in the Evangelists Interpretation was the Lord Jesus, whose glory *Isaiah* saw, *Joh.* 12. 41. when the Seraphims celebrated his glory in the Earth: It was he, the foundation of whose glory was laid in the Earth, in the Redemption of the Sons of Men: They are silent of that glory God hath in the vast Heavens, and speak only of his glory in the small point of Earth, which relates to that of his Mediation, wherein the establishing the Earth and reducing it to a due order was the main concern.

(2.) *He was absolutely confirm'd in it upon his death.* There was a confirmation of it in the first instant of his Conception, for he was made Lord when he was made Christ; at his Birth he was proclaim'd by the Angels, a *Lord*, as well as a Saviour, *Luk.* 2. 11. But his full investiture was after his death upon his Ascension, when seated at the right hand of the Majesty on high. *David* had an Authority conferred upon him at his anointing, but was not fully inaugurated, till his Coronation at *Hebron*. So after the Redeemer had finished his Ministerial work, God did fix him in his Royal Dignity, to exercise his power, not only in the Divine Nature, as he had done before, but also in his Humane Nature assum'd by it. There was an *anointing* of him after his *bringing in everlasting righteousness* by his death, and *making reconciliation for iniquity, making an end of sin, and sealing up the vision and prophecy* which centred in him; then was the most holy to be Anointed and have his solemn investiture, *Dan.* 9. 24. Because of that Illustrious Holiness, he had manifested in the whole Course of his Humiliation, and that signal Obedience upon the

Croſs, he then was ſetled an high *Prieſt* for ever, which he exerciſeth by himſelf; a *Prophet* of his Church, which he exerciſeth by his Spirit; an everlaſting *King*, which he manages partly by his Spirit, partly by himſelf. Thus our *Noah* was brought out of the Ark, after the ſuffering the terror of a Deluge, to be the Father of a ſecond World; and as *Iſaac* was raiſed up, after he had appear'd as a Victim under his Father's ſword, to be the Father of many Nations. He was to be *Shiloh*, a Peace-maker, before the gathering of the Nations under his Scepter, *Gen.* 49. 10. And the Son of Man, before he was to have a *dominion that ſhould not paſs away*, *Dan.* 7. 13, 14. As God brought him again from the Dead, *through the blood of the everlaſting Covenant*; he rais'd him becauſe his Blood was a *Covenant Blood*, *Heb.* 13. 20. ſo by his own blood he entred once into *the holy place*, *Heb.* 9. 12. But it was not only after his Death, but becauſe it was a death for man voluntarily ſubmitted unto. The Conqueſts made by him in the World, his having a *portion divided with the Great*, and the *ſpoil with the Strong*, was *becauſe he pour'd out his ſoul to death, made interceſſion for the Tranſgreſſors, and bare the ſins of many*, *Iſa.* 53. 12. It was upon this ſcore of *purging* and expiating *our ſins* by himſelf, that he *ſat down on the right hand of the Majeſty on high*, *Heb.* 1. 3. He expiated ſin by the Oblation of *himſelf*, not as other high Prieſts by the blood of * Animals. If any Creature had been offer'd by him, though held in the higheſt rank in the Creation, the Prieſt had been infinite, but the ſacrifice had been finite. But it was himſelf which he offered, a finite, humane Nature, in conjuction with an infinite Perſon, and that for the Atonement of our iniquity; for which infinite Obedience, and infinite Charity, God rewarded him with an infinite Exaltation. It was his own blood which procur'd his admiſſion into the Holy place, and he was crown'd becauſe he had combated with the Curſes of the Law, and Enemies of our peace, and Conquer'd them for us.

* Meſtrezat *in locum.*

There are *two* things requiſite to the exerciſe of this power and Dominion, the Knowledge of God's Decrees, and Authority over the chief Miniſters in the Execution of them; Both which Chriſt hath upon the account of his Reconciling Death.

1. *The Knowledge of God's Decrees.* God gave to him the Knowledge of his Decrees concerning *his people*, *Rev.* 1. 1. No Man on the Earth, or Angel in Heaven was found *worthy to open the book*, *i.e.* to be acquainted with the Contents thereof, nor to *unlooſe the Seals*, to Dive into the depth and Myſteries of his Counſels and Providence, but only *the Lyon of the Tribe of Judah*; But it was by virtue of his death (as he was the Lamb ſlain, the Antitype of the Legal Lambs ſacrific'd) that he took the *Book and open'd it*, *Rev.* 5. 6, 7. The prevalency of his death with his Father, was the cauſe of the Knowledge of all the ſecrets of his Will. As he was the *Lion* of the Tribe of *Judah*, and the root of *David*, as he had taken Humane Nature according to the Will of his Father, and ſuffer'd in it; he prevail'd to open the book and *unlooſe the Seals thereof*, *Rev.* 5. 5. that they ſhould not be conceal'd from him, who was the head of the reconciled World. When the Juſtice of God was appeas'd by the prevailing death of Chriſt, he gives forth willingly, whatſoever may conduce to the Salvation of his people; and in order to this, there was a neceſſity Chriſt ſhould underſtand his ſecrets. How elſe could he be an Executor of all the Counſels of God? This Revelation is to him as Mediator in his humane Nature, as appointed King by God, which is diſtinct from that Knowledge he had as God, as his Mediatory Kingdom was diſtinct from that eſſen-Kingdom he had as God; As that was a delegated power, ſo this is a revealed Knowledge; and both one and the other he had, as he was the Lamb of God taking away the ſins of the World.

2. *Authority over the chief miniſters employ'd in the Execution of his will. Things in heaven muſt bow down to him*, Phil. 2. 10. *All power in heaven, as well as Earth, was ginen him*, Mat. 28. 18. and nothing was exempt from his juriſdiction, but only the Father who did *put all things under him*, 1 Cor. 15. 27. The *innumerable company of Angels*, which are *Citizens of the heavenly Jeruſalem and Mount Sion*, the ſeat of his Royalty, *Heb.* 12. 22. are under his Scepter. His ſitting on the right hand of God, (as was ſaid) was becauſe he purg'd our ſins by himſelf, and whatſoever did accrue to him by virtue of this Seſſion, was upon the ſame Foundation with the Seſſion it ſelf. Part of that dominion accruing to him, as ſitting at the right hand of God, was the power over Angels, (1 Pet. 3. 22. *Who is on the right hand of God, Angels and Authorities and Powers being made ſubject to him*) who had Authority and Power from God in the adminiſtration of his Providence either among other Angels, or among Men; they were ſubjected to him, *i. e.* by his Father. He was paſſive in it, and had it conferr'd upon him as part of his Mediatory glory. As God, he did himſelf ſubject the Angels to him. Thus, as an honour for the oblation of himſelf, were they all Marſhall'd under the power of Chriſt, by the Father, who had power to diſpoſe of his Creatures under the Reins of what Government he pleas'd. And the moſt excellent Orders of them were not exempt from this ſubjection, but every Perſon to whom God had granted a Principality, Power, Might and Dominion, either in this World, or that which is to come, was brought under his Scepter, to be ſerviceable to him in the Execution of thoſe deſigns he had for the Church which he had reconcil'd to God by his blood, Eph. 1. 21. *Far above all principality and power*, not only ἄνω but ὑπεράνω, exceedingly above in excellency of Dignity, and largeneſs of Authority. Whence they are called *his Angels*, *Rev.* 1. 1. And fellow-ſervants of *thoſe that have the teſtimony of Jeſus*, *Rev.* 19. 20. and therefore ſervants to Chriſt as Mediator. And as a teſtimony of this ſubjection of them, God ſent all his Angels to wait upon him at his Triumphant reception, as his Chariots to convey the humane Nature of Chriſt to Heaven, and to welcome him after his Victory, *Pſal.* 68. 17. He was *among them as in Sinai*, when he came down to give the law; he was the Commander of them, and gave them directions in that affair; this is ſpoken with reſpect to his Aſcenſion, as it follows, *ver.* 18. *Thou haſt aſcended on high*: they attended him to his Throne, and waited upon him, to be employed in the Execution of his Royal Edicts. Now this adoration which the Angels are commanded to render him, was becauſe he had *expiated Sin*, *Heb.* 1. 3, 6. Their waiting round about his Throne to attend his pleaſure, and the joyful Acclamations they ſhout forth in his praiſe, is becauſe he was the *Lamb ſlain*; the Reconciling ſacrifice, whereby God and Man were brought together, *Rev.* 5. 11, 12.

3. *It was very fit and congruous that he ſhould have this Glory.* This was the Agreement between the Father and the Son before he ſet foot out of Heaven. He had glorified God, had given him a foundation by his ſubmiſſion to the ſharpneſs of

of his Mediatory work, to diſplay his Wiſdom in the higheſt Glory, his Juſtice in the deepeſt Severity, his Mercy with the cleareſt Luſtre, his Veracity in the firmeſt Stability; without his undertaking this, none of thoſe Attributes could have appear'd in ſuch Glory upon any other Foundation; they could never have been thus manifeſted by any Creature, or the undertaking of the whole Creation. As he therefore glorified the Father more than all Creatures could glorifie him, ſo it was fit he ſhould have a glory tranſcendently above them. As he had improv'd his Talents above them, ſo he ſhould be poſſeſſed with a rule above them. Without this power, he could not have conducted thoſe whom he had purchas'd to a bleſſed Eternity. It was very reaſonable, that as the Father had by him done the hardeſt work, *viz.* the expiating ſin, he ſhould alſo by him work the full accompliſhment of it. It was congruous that things ſhould be given into the hands of the Redeemer to manage, who had purchas'd them all by a price ſo valuable as that of his Death. If he dyed to purchaſe them, it was fit he ſhould have Authority to perfect them. He being a Divine Sacrifice, was of Infinite price; and as his Sufferings ſurpaſt the puniſhments of all Creatures, ſo the value of his Sacrifice exceeded the Riches of the whole Creation, both of Heaven and Earth, Angels or Men. He had not had a Reward commenſurate to the value of his Death, had not a Dominion been added to him as Mediator, beſide that of his Deity, which was his by Nature, and could not fall within the compaſs of a purchaſe, ſince he never was, nor could be diſpoſſeſſed of it. It was but reaſon the Angels ſhould be ſubjected to him, who had been preſerved and confirm'd by him. For God had in him *gathered together things in heaven as well as things in earth*, Eph. 1. 10. which Collection would have ſignified little, unleſs by it they had been wrapt up into a permanent ſtate and a full Aſſurance from any danger of Apoſtacy from God, and a fall into Miſery, as ſome of their Fellows had done. It was very convenient, that they who had received ſo great a benefit by him, ſhould be ſubject to him; that they who had been gathered under his Wing, ſhould be as well under his Scepter. Beſides, as he had diſcover'd himſelf faithful to Death, againſt ſome reluctancy of Human Nature, he ſhould have an opportunity to diſcover himſelf faithful in the other parts which concern'd the Honour of God; he that was faithful to him under the Curſe of the Law, would not be unfaithful to him under the bleſſing of Deliverance. And very fit at laſt that he that was the innocent ſufferer, ſhould be the Judge of his Guilty Enemies, and condemn the great head of that Enmity which was the occaſion of his conflict with his Father's wrath, to remove it out of the way. As he being rich in the Deity, and in the form of God, became poor in his humanity, and in the form of a ſervant, Eclipſing thereby the glory of his Godhead, it was fit he ſhould reaſſume his former ſtate, as the Heir of all things, and exerciſe that power in his Humanity, which he had a right unto in his Deity.

4. *This power was conferr'd upon him for the application and perfection of the fruits of Reconciliation.* This power and dominion is given to him for the advantage and full growth of his ſeed. When his people ſhall be perfected, and his Enemies ſubdued, the Government devolves wholly to his Father, there being no longer any occaſion for the Exerciſe of this Mediatory dominion. If it were conferr'd upon him only for himſelf, the power would not ceaſe as long as his perſon endures. But the Ceſſation of it upon the accompliſhment of ſuch effects, evidenceth that thoſe effects were the end for which it was firſt conferr'd. 'Tis upon this ſcore the Scripture placeth the extent of his Dominion, *Eph.* 1. 22. *He, i. e.* the Father, *hath put all things under his feet, and gave him to be the head over all things to the Church.* For the Churches welfare, for the good of the Subjects, as well as the glory of his Empire. He is the King of Saints, to Rule them by his Grace; and the King of Nations, to Rule them by his Providence. He is ſet to reign in *Sion, the hill of holineſs*, *Pſal.* 2. 6. as the Center of all the Power and Wiſdom of his Government: As the chief City of a Prince partakes moſt of the fruits of his Valour in Conquering, and his Wiſdom in Ruling. As his prophetical Office is not to ceaſe till Inſtruction be ſwallowed up in viſion, nor his Prieſtly till his interceſſion be ſucceeded by immediate Communion; ſo neither his Kingly till there be a total Ceſſation from all danger, and not an Enemy left to diſturb their peace.

1. *For the beſtowing gifts on men for the publiſhing this Reconciliation.* He received gifts at his Triumph, that he might as a Royal Steward of his Father, diſtribute them for the good of thoſe that had been Rebels to the Government of God, to fit them for the great Fruit of this peace, *viz.* a Communion between God and them, *that the Lord God might dwell among them*, Pſal. 68. 18. Eph. 4. 8, 11, 12, 13. Theſe gifts come from God as a God of Salvation, as the *Doxology* infers, Pſal. 68. 19. *Bleſſed be the Lord who daily loads us with his Benefits, even the God of our Salvation.* The intent whereof was to wound the head of the Enemy *Satan*, who had been the firſt make-bate, Pſal. 68. 21. *God ſhall wound the head of his Enemy.* The Spirit therefore was not given in that eminency and fulneſs of gifts and Graces, till the glorification of Chriſt, wherein he abſolutely received the Keys of all the Treaſures of his Father, as well as the Keys of Hell and Death, Joh. 7. 39. *The Spirit was not yet given, becauſe that Jeſus was not yet glorified.* The giving the Spirit depended on the Glorification of him as Jeſus a Saviour. God would reſerve thoſe gifts for the Triumphal Coronation of his Son, as an evidence of the Peace which was made by him, by the Effuſion of the richeſt Treaſures of God. The Spirit was in the world before, as light was upon the face of the Creation the three firſt days, but not ſo glorious, ſparkling, and darting out full beams till the fourth day, the day of the Creation of the Sun, and fixing it in the Heavens; ſo was the rich beaming forth of Light, when after four thouſand years, the fourth Divine day, the Son of Righteouſneſs was ſeated in the Heavens to diſperſe his Beams. The firſt Edict he gave out, after the Receipt of his power, was the Commiſſion for Preaching the Goſpel, Mat. 28. 18, 19. *All power is given unto me in heaven and in earth; Go therefore and teach all Nations.* It was the intention of his Father, that he ſhould diſpoſe of his power for this end; for he who did all things according to his Father's Will, would not uſe his power in the leaſt, but for thoſe ends for which it was conferr'd upon him.

2. *For the inviting of men to an acceptance of him.* As the moſt beneficial Commands that ever he gave, ſo the moſt Condeſcending Affections he ever diſcovered, the moſt gracious Invitations that ever he made, were at thoſe times where he had a ſence of this power in a more peculiar manner, to ſhow the proper intendment of it, and to what ends he was to manage it. The grant of this Power is the Foundation of that invitation he makes to weary Souls, Mat. 11. 27. *All things are deliver'd to me of my Father*; the inference is, *Come unto me all ye that labour*; and his governing them as a Leader and Commander to the People, is the encouragement

God uſes to men to accept of that Rich and Liberal invitation of coming *to the waters and buying wine and milk without money and without price*, Iſa. 55. 1, 4. God exalted him to all his power, to enable him to make the moſt gracious offers to men, and encourage their Acceptance of him, as himſelf intimates in that fore-mention'd, *Mat.* 11. 27. that the delivery of all his Treaſures to him, was to make a Revelation of his Father to the Sons of Men.

3. *For the preſerving the reconciliation for ever firm.* As there is an increaſe of his Government, ſo there is an increaſe of his peace, *Iſa.* 9. 7. *Of the increaſe of his government and peace* there is *no end.* His government, and the peace he purchas'd, go hand in hand; as his glory riſeth to the *Meridian*, ſo doth the Reconciliation. He therefore went to heaven to *purify the heavenly things themſelves with his ſacrifice*, Heb. 9. 23. *i.e.* (ſay ſome) heaven it ſelf, which in ſome ſence was polluted by the ſtench of our ſins, coming up into the preſence of God, into which Chriſt as the high Prieſt entred with his blood, to ſettle the ſweet ſavour of that before God inſtead of the lothſome ſavour of our ſins, which had offended his Majeſty. But howſoever, this Exaltation was, that he might *appear in the preſence of God for us*, Heb. 9. 24. and preſerve by his Interceſſion, what he had wrought by his Paſſion. He hath therefore his head incircled with a *Rainbow*, Rev. 10. 1. to Evidence the perfection of the peace he had made, and the eſtabliſhment of the ſecurity in heaven, againſt the opening any more the flood-gates of Wrath for an overflowing Deluge.

4. *For the ſubduing his and our Enemies.* He is to continue in the Exerciſe of this Power, *till all the enemies be put under his feet*, 1 Cor. 15. 25. *All* the Enemies, all the Enemies to him as *God*, all the Enemies to him as *Mediator*, all the Enemies to the great deſign of his Mediation, all the Enemies to him in that ſtate and condition wherein he ſits at the right hand of God, which is as Mediator; and therefore whatſoever is contrary to his Mediation and the intendment of it, all thoſe Enemies to his Members which would hinder their Arrival at Happineſs, and their bleſſed Conjunction with their head, are to be deſtroyed. And thoſe are,

(1.) *Sin*, which hath *reigned unto death*, Rom. 5. 21.
(2.) *Satan*, who as a *Prince* hath reign'd in the World, and kept up ſin in its Vigour, *Joh.* 12. 31.
(3.) *Death*, the laſt Enemy, which hath reign'd from *Adam* to *Moſes*, Rom. 5. 14. and *will reign to the end of the World*, 1 Cor. 15. 26. Whatſoever ſets it ſelf in contrariety to the happineſs of Believers, is an Enemy to the deſign of Chriſt, and is to be put under his feet, as one end of the Authority granted to him. All the Powers of Hell muſt be cruſht, all the Fortifications of the *Devil* muſt be demoliſh'd, and himſelf diſpoyl'd of his Arms. This was neceſſary, that his Kingdom ſhould extend over the Devils to repreſs them, if it did extend over his Subjects to ſecure them; theſe could not be advanc'd by his Mercy, if the others did not ſink under his Power.

5. *For the perfect Salvation of his Seed.* His Exaltation was for the perfection and perpetuity of Salvation, the *Apoſtle*'s inference elſe would have no validity, *Rom.* 8. 34. *It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us. Who ſhall ſeparate us from the love of Chriſt?* But the *Apoſtle* ſets forth the Eternal knot between him and Believers, upon his Seſſion at the right hand of God, with a *rather*. God *exalted him to be a Prince and a Saviour*, Act. 5. 31. A Princely Saviour, to beſtow the Royal Gifts of Repentance and Forgiveneſs of Sins. As he appointed Chriſt to give it, ſo he hath appointed men *to attain it by him*, and from him, 1 *Theſſ.* 5. 9. As he merited Salvation by his *Death*, he might perfect it *by his life*, *Rom.* 5. 10. That as his death was by the Ordination of God to purchaſe a ſeed, ſo his Exaltation was, by the like deſignation, for a full ſanctification of this ſeed, that he might at laſt behold them in their perfect glory; And therefore what he thought his proper work, upon a ſence of it in his ſoul, when he conſider'd his Divine Original, and his approaching *Glory*, when yet it was not abſolutely conferr'd upon him, *Joh.* 13. 3, 4. he will think his work, when he is in full poſſeſſion of it, *viz.* The full Sanctification of his people, the waſhing their Souls, which was ſymbolically ſignified by the waſhing their feet: What ſeems to be the end of that preſent ſence, will much more be the end and iſſue of his enjoyment. As he was humbled to ſave them, ſo he was exalted to perfect them; and ſince he was made ſin for us in his death, he is in his advancement made Wiſdom, Righteouſneſs, Sanctification and Redemption, a full treaſury to ſupply all our neceſſities, that as he was the Author, ſo he might be the finiſher of our Faith. If God deliver'd to him the full Contents of his Will, becauſe he was a *Lamb ſlain*, it muſt be in order to carry on that work for which he was ſlain; to perfect an Eternal Amity between God and them, that there might be an Eternal rejoycing in one another. The Mediator being to Reign till the whole Church be brought to Heaven; the intendment therefore of his Heavenly Royalty, is the Perfection of them in an heavenly Glory. That as in his Humiliation he was the way of our Acceſs, as by his Spirit he was the diſcoverer of the Truth, ſo by his Life he might be the perfecter of our Happineſs, Joh. 14. 6. *I am the Way, the Truth, and the Life.* As he glorified his Father on the Earth, by a full ſatisfaction of his Juſtice, ſo his *Father glorified him in Heaven*, to make a full application of his Merits, *Joh.* 17. 1, 2.

4. *By this the Father teſtifies the higheſt Acceptance of his Perſon, and the ſufficiency of his Death.* Joh. 3. 35. *The Father loves the Son, and hath given all things into his hands.* His Coronation teſtifies the acceptation of his Perſon; and it being after his death, teſtifies the acceptation of his Paſſion. As *Pharaoh*'s elevating *Joſeph* from a Priſon, to the higheſt Dignity in *Egypt*, next to that of the Soveraign, was a Teſtimony of that King's high admiration of *Joſeph*'s Wiſdom.

This acceptance is teſtified by *two things.* 1. *The Manner of his Reception and Settlement.* 2. *The Nature of his Power.*

1. *The Manner of his Reception and Settlement.* It was with an infinitely pleaſed Countenance, and all the marks of Joy in the Soul of God, which rejoyced him more than the Crown of pure Gold ſet upon his head, or the length of days for ever and ever granted to him. The *Pſalmiſt* placeth all the joy of Chriſt upon his Aſcenſion, in this, *Pſal.* 21. 3, 4, 5, 6. *Thou haſt made him exceeding glad with thy Countenance*, תחדרהו בשמחה thou haſt made him glad with joy. One frown in the face of God would have dampt all the joy of Chriſt. The *Pſalm* was anciently underſtood of the Aſcenſion and Glory of Chriſt, and *Ainſworth* makes a pretty obſervation of the word rejoyce, ישמח by tranſpoſition to be משיח *Meſſiah.* If there be joy in Heaven at the return of Sinners, How great was the joy

of

of God at the return of the Saviour of them, after the performing unto God ſo eminent a ſervice? How heartily did the Father take him in his Arms? How ſtraightly did he embrace him? How magnificently did he fix him in a Throne of Immortality and Advocacy? And when he did thus conſtitute him his King upon his holy Hill, he eſtabliſhed his Throne and perpetuity of his Kingdom by an Oath, Pſal. 89. 35, 36. *Once have I ſworn by my holineſs, that I will not lye unto David, his ſeed ſhall endure for ever, and his throne as the Sun before me.* What men are mightily pleas'd with, they confirm under the higheſt obligations. As when the daughter of *Herodias* pleaſed *Herod*, he confirms by an Oath the Grant he had made of whatſoever ſhe ſhould ask him, *Mark* 6. 22, 23. And the Solemnity at Chriſt's entrance into Heaven, and ſitting upon his Throne, laſted ten days before the ſending of the Spirit as the firſt fruits of his purchaſe.

2. *The Nature of that glory and power inveſted in him.* 'Tis not in the Orbs of the Planets, or the ſtarry heaven, where Chriſt hath taken up his Reſidence, but he is mounted above all the viſible heavens, Eph. 4. 10. *Far above all heavens*; ὑπεράνω, not ἄνω, exceedingly above the Heavens; into the Holy of Holies, the Habitation of the glorious Majeſty of God; a place of purity for a pure Redeemer, a place of Glory for a glorious Mediator. And he is ſeated in his humanity in the higheſt place of heaven next the Father, at the right hand of the Majeſty on high; Yea *in the midſt of the throne*, Rev. 7. 17. an honour never allow'd to the higheſt Angels, *Heb.* 1. 13. which *ſtand before* the Throne of God, but ſit not in the Throne with him. The Obedience of Angels never did, never could equal the Obedience of the Son of God. His Empire is of the ſame extent with his Father's; ſo highly did his Father value his expiatory Offering, that he would not exempt an Angel in Heaven, nor a Devil in Hell, nor any Creature upon Earth, from a ſubjection to him; but pour'd the whole Rule and Government into his hands, order'd the ſame *worſhip* to be perform'd to the *Son* as to himſelf, *Joh.* 5. 23. And that *in heaven*, *Heb.* 1. 6. *Rev.* 5. 13. And for duration it is for ever and ever; he is to Reign as Mediator, till all the ends of it be accompliſht; and afterwards for ever with the Father, in the Glory of the * Deity; *Heb.* 1. 3. He is to Reign as Mediator in the place of the Father, till the Church be perfected, by reducing all Enemies to an intire ſubjection, and then to reſign his power to his Father. As the Son of a King ſent to reduce Rebellious Countries to Obedience, hath a Royal Commiſſion from his Father to act as King, an Authority to pardon or puniſh, till his Conqueſt be finiſh'd: So when Chriſt ſhall have gain'd the full Victory, he ſhall ceaſe his Mediation, and God ſhall Reign immediately over all, and Chriſt ſhall Reign with him, not as Mediator, but as God. *God ſhall be all in all*, 1 Cor. 15. 28. which is oppos'd to Chriſt's Interpoſition or Interceſſion as Mediator; there will be no need of God's communicating himſelf by a Mediator, but he will immediately ſhine forth upon them, when the fruits of ſin, and ſin it ſelf is aboliſh'd in them. But for the Father to reſign things to the management of his Son, as the Son had given himſelf up to the Juſtice of the Father, in a ſort to Eclipſe his own glory for ſo long a time, as the Son had Eclips'd his Deity in his Humiliation, and as it were lay by the immediate exerciſe of his Authority of judging and governing which originally pertains to him, and vail it, to let the beams of it ſhoot into the World only through this Medium, is ſuch a mark of his acceptation, that higher cannot be given. It cannot be conceiv'd how the Father ſhould do more than this, for a Teſtimony of his pleaſure in him and his Sacrifice. 'Tis impoſſible the Father ſhould dethrone himſelf, and therefore any thing higher, than what he hath done, cannot be imagin'd. For tho' the Authority ſtill reſides in the Father, and is extant in every act of Chriſt's Government, yet he acts not immediately, receives no Addreſſes immediately to himſelf, but all in and by his glorified Son. Had he had the leaſt diſpleaſure with him, or found the leaſt blemiſh in him, he had not lodg'd the exerciſe of his power in him.

* Meſtreſit.

Uſe of this Head.

First, *This Exaltation of Chriſt by the Father is a mighty encouragement to Faith in Chriſt.*

1. *Hereby we have aſſurance, that all that Chriſt ſpake and did, was agreeable to the Will of the Father.* This Exaltation of Chriſt, will not ſuffer us to think that any thing was left undone by him, which he ought to have done. Otherwiſe the exact juſtice of God would never have conſented to have put the Government of all things into his hand; an exact Obedience was to precede, before a Glory was to be conferr'd. Since therefore this Glory is conferr'd, 'tis evident his Obedience was unblemiſht. All the World, and the concerns of it, would never have been laid upon his ſhoulders, had the piercing eye of the Father diſcern'd any fault in it. The Infinite Wiſdom of God would never have intruſted him with ſo great an affair, if he had not been faithful in the management of what had been before committed to him, becauſe if he had been unfaithful in one, there was no ground to think he would be faithful in the others. But it is a ſtrong Argument, that he will be exact in the Glorious part of his Charge, ſince he hath been exact in the ignominious part of his work. 'Tis upon the account of his being a faithful Witneſs, that he is the *Prince of the Kings of the Earth*, Rev. 1. 5. 'Tis this Argument the Spirit uſeth to *convince* the World of Righteouſneſs, *i. e.* the Righteouſneſs of his Perſon, the Righteouſneſs of his Mediation, that there is a full expiation of Sin, becauſe he is entertain'd and receiv'd by the Father, *Joh.* 16. 10.

2. *Hereby we have aſſurance, that it is the intent of the Father, that all things ſhould be manag'd by Chriſt for the good of thoſe that believe in him.* Since he hath delivered the Book to Chriſt, containing the ſecrets of his Will, becauſe he was a Lamb ſlain, 'tis evident, that it is the pleaſure of the Father, that his Government ſhall be for thoſe ends for which he was ſlain, and that the Book contains the Will of God, purſuant to the Ends of that Death. Had that Book contained any thing contrary to thoſe ends, and to the intereſt of his people, the Father would not have delivered it into his hands. The end of his Exaltation, can never croſs the end of his Paſſion; nor could the unchangeable love of the Father, give him Rules for his acting in his Government, oppoſite to thoſe he had deſigned his Humiliation for. Since therefore he was in Chriſt upon the Croſs, reconciling the World to himſelf, he is in Chriſt upon his Throne, purſuing the ends of that Reconciliation, and bringing the fruits of it to a glorious Maturity, by the Glorification of the Reconciler. How ſoon were the Tears of *John* dried up, when he look'd upon Chriſt opening the Book of God's Decrees, and found by the *praiſes of the Elders*, that the World was committed to him, to order all things for the good of the Church, *Rev.* 5. 4, 5. What encouragement would they elſe have had to have fallen down, ſinging the praiſes of him, and acknowledging him as their Lord and King, and to preſent to him

him their Golden Vials full of Odors, which are the Prayers of the Saints? The firſt Homage he receives, after his opening the Book, and that as a pleaſant Odor, is the prayers of Believers, Ver. 8. *And when he had taken the book, the four Beaſts, and twenty four Elders, fell down before the Lamb; having every one of them Harps and golden Vials full of Odors, which are the prayers of the Saints.* Which doth evidence their Good to be the intendment of the Father, in delivering it to him; and that the Rules in it were to that purpoſe, and his own Reſolution to obſerve the Rules of it.

3. *'Tis to be conſidered, who this perſon is, that is thus exalted, in order to the encouragement of Faith.* 'Tis the ſame Perſon, in whoſe Humiliation the Father was Reconciling us; our Kinſman, by the aſſumption of our Nature, but more by the relation of our Faith to him, into whoſe hand this power is put. He is made the Steward to diſpence his Father's Gifts, who knew our indigences and wants of them, and whoſe tenderneſs cannot be queſtion'd ſince he hath had an experience of our Infirmities. He that ſhed his blood to ſave us, will not ſpare his power to relieve us. As he had not dyed, but to Reconcile us; ſo he would not have been exalted as a Reconciler, but to perfect it by bringing us to the Father: by the one he made way for our Acceſs, and by the other for our perfect Conjunction. His being quickned by the Spirit, and the Glory following thereupon, as well as his being put to death in the Fleſh, was to *bring us to God*, 1 Pet. 3. 18. He hath a tenderneſs as he is the Son of God, partaking of the ſame Nature with his Father; he hath a tenderneſs as our Mediator, and cloth'd with our Fleſh; he hath alſo an engagement of Faithfulneſs, ſince all the Treaſures of Heaven are put into his hands, to be expended for thoſe ends for which he died. He is not only Adminiſtrator of his Fathers Goods, but Guardian of the Souls committed to him by his Father, and faithful he is in both.

How may we then caſt our Souls into this bottom, ſince the directions he receives from the Father, are agreeable to all the former Oeconomy! Since, as a Lamb ſlain, he is God's Steward to diſtribute; ſince both his heart, and the heart of his Father are ſo full of Love, one in the Execution, the other in the Acceptation, nothing can be croſs to the Intereſt of thoſe, for whom the one Dyed, and the other accepted it. No higher ground can there be of Faith, than the love the Father hath ſhown to our Redeemer for his Reconciling Paſſion, by his glorious Exaltation. He lov'd him in the *laying down his Life, and he lov'd him in the taking it again*, Joh. 10. 17. Get your Thoughts then up into heaven. Behold the Father taking him up in his Arms, Congratulating his Victory, Adorning his Triumph, Conferring upon him, and perpetuating a Government. See if in all this you can find a frown on God's Face; any doubt in his Heart, of the Validity of his Sacrifice: See if any Letters, but thoſe of Grace, be written about his Throne. And if God hath no doubt of it, who is more concern'd in his Glory, than you in your Salvation, why ſhould any Jealouſies remain in any heart that accepts him, diſcards all Affection to ſin, and endeavours to imitate him in an holy Obedience to God? *Be followers* therefore *of God as dear Children*, ſince he hath ſo magnificently entertain'd his Son, upon the account of what he did, for all that will believe in him. And wait upon God till he ſhall ſend his Son in all his Royal Attire, to bring you to the full enjoyment of all the fruits of this Reconciliation, ſo ſtrongly wrought, and ſo heartily accepted. And till that be accompliſh't, let Hope every day pierce through the Vail, and enter into that which is within it, more inward, *Heb.* 6. 19. εἰς τὸ ἐσώτερον τῆς καταπετάσματος, *Inning Souls by Faith and Hope every day in the Vail.* This Faith is a firm Anchor to hold the Soul ſafe in Storms, and the Father's admiſſion of Chriſt into Heaven is the Rock on which it ſhould faſten.

The Second *Uſe* is of *Comfort*.

1. *Sin is fully expiated.* Since it is upon the account of the Expiation of it, that he is thus dignified. The purging of our ſins by himſelf, hath met not only with a bare Acceptation, but an high Valuation with the Father. Since he hath thus Crown'd and Enthron'd him, what aſſurance have we of the full Atonement by the Blood of his Croſs! How can we doubt the full Satisfaction, Delight, and Content of the Father with him, and with us upon the Condition of Faith, ſince it was for the purging not his own, but our ſins that he did *ſit down, as of right, on the right hand of the throne of the Majeſty on high?* Heb. 1. 3. The Gratifications the Father made to our Redeemer, manifeſt the ſatisfaction of his Juſtice, ſince not only God's Kindneſs, but his Juſtice, which is a part of his Majeſty, was employ'd in the welcome reception of him. Had that frown'd, there had been no Throne for him to ſit on; and if it ever frown upon him, his Throne will ſhake under him. But it never ſhall, for it is a *Throne for ever and ever*, and that becauſe *his Scepter is a Scepter of Righteouſneſs*, Heb. 1. 8. A Majeſty ſtill offended, would never have admitted him to this honour. Is there any room for ſorrow and dejection, for jealouſies of the ſufficiency of the Ranſom, after ſo illuſtrious a diſcharge from the Father?

2. *Accuſations ſhall be anſwered.* We have great Enemies; the Devils that tempt us, our Corruptions that haunt us, and both to accuſe us. To whom muſt they accuſe us? To that Majeſty, at whoſe right hand Chriſt hath his Reſidence. Whence muſt the Vengeance they call for iſſue, but from that Majeſty upon whoſe Throne Chriſt ſits as a *Lamb ſlain*, who ſits ready to anſwer the Accuſations, and ſtop the Revenge? He tore *Satans* Charge upon the Croſs, will he let it be piec'd together in his Triumph? as he bowed down his head upon the Croſs to expiate our ſins, ſo his head is lifted up on the Throne to obviate any Charge they can bring againſt us. Satan knows it is fruitleſs for him to bring his Indictment there, where Chriſt perpetually appears, and is never out of the way. The perpetuity of our Juſtification, reſults from this ſitting of Chriſt at the right hand of God; for he ſits there, not as an uſeleſs Spectator, but an induſtrious and powerful Interceſſor to keep up a perpetual amity, and prevent ſin from making any new breach, 1 *Joh.* 2. 1. Sin we muſt not, but *if any man ſin*, (not a Courſe of ſin, but fall by ſome Temptation) *we have an Advocate with the Father, Jeſus Chriſt the Righteous.* He ſits as an Advocate, as a Reconciler and a Propitiation for ſin, ſpreading before his Father the Odors of his Merits and Righteouſneſs, to anſwer the Charge and Indictments of Sin. *He appears in the preſence of God for us*, Heb. 9. 24. before the face of his Glory in the higheſt heavens. It was through the blood of the Covenant he aroſe, it was through and with the blood of the Covenant he entred into the Holy Place, to carry the Merit of his death as a ſtanding Monument into Heaven. God, by his Advancement, would have the ſight of it always in his Eye, and the ſavour of it in his Noſtrils; that as the World, after the ſavour of *Noah's* Sacrifice, ſhould no more ſink under the Deluge; ſo the Believers in Chriſt ſhould no more groan under the Curſes

Curſes of the Law, though they may, in this World, ſmart under the Corrections of a Father. 'Tis a mighty Comfort in the midſt of all Infirmities, (where there is the anſwer of a good Conſcience towards God) that Chriſt is gone to heaven, and is on the right hand of God, to ſave thoſe that are baptiz'd into his Death, and that have the *ſtipulation of a good conſcience towards God*, which is the *Apoſtle*'s reaſoning, 1 *Pet.* 3. 21, 22. ἐπερώτημα.

3. *Wants ſhall be reliev'd.* 'Tis that humane Nature wherein the Expiation was made on Earth, which is Crown'd with Glory in Heaven by the Father: that humane Nature with all the Compaſſions inherent in it, with the ſame Affections wherewith he endur'd the Croſs, and deſpis'd the ſhame, with the ſame earneſtneſs to relieve them, as he had to deliver them. With the ſame deſire to drink of the fruit of the Vine with them in the Kingdom, as he had to eat the paſſeover with them upon the Earth; to ſupply their Wants, as he had redeem'd their Perſons. If the *free gift of all things*, be argued from the Father's delivery of the *Son to death*, *Rom.* 8. 32. the full diſtribution of all things may be expected from the Father's ſetting him upon his Throne, and giving him the Keys of Death and Hell to ſtop their inroads upon a Believer, and the Command of his Treaſures to diſpence at his pleaſure; what can be denied to the Merit of his Death, ſince as our Surety he is eſtabliſhed in an Eternal Throne? Since he was admitted as a *forerunner for us*, Heb. 6. 20. πρόδρομος, what can there be neceſſary for us in our journey, till we overtake him, that we may not expect at his and the Father's hands? all our needs will be ſupplied, ſince there are *Riches in Glory*, in Jeſus Chriſt, *Phil.* 4. 19.

4. *Spiritual Enemies ſhall be conquer'd.* All Enemies are to be made *his footſtool*, *Pſal.* 110. 1. Satan, who was wounded by him upon the Croſs, ſhall not riſe, ſince he is upon his Throne. He that could not overpower him while he was cover'd with the Infirmities of our Fleſh, cannot maſter him, ſince all power is deliver'd, to him in Heaven and Earth, and the Keys of Hell put into his hands. He bruis'd him while he was known only to be the ſeed of the Woman, and bruis'd him for us, and ſhall he be able to repair his broken ſtrength, ſince his Conqueror is now declar'd to be the Son of God with power? Our inward Enemies ſhall fall under the ſame might. It was the purpoſe of the Father to *conform his Elect to the glorious Image of his Son*, *Rom.* 8. 29. What hath Chriſt this power in his hands for, but to deſtroy the power of that in the heart, the Guilt whereof he expiated by his blood? that as he appeas'd the Anger of God, and vindicated the honour of his Law by removing the Guilt, ſo he may fully content the Holineſs of God, by cleanſing out the filth. As he had a Body prepar'd him to effect the one, ſo he hath a power given him to perfect the other; that as there is no Guilt to provoke his Juſtice, there may be no Dirt to offend his Holineſs. That as the Father hath been reconcil'd by the Death of Chriſt, he may delight himſelf in the Soul by the operation of the power of Chriſt. This will be accompliſht. The firſt Fruit of his Exaltation, was the Miſſion of the Spirit, whoſe proper Title is a Spirit of Holineſs, in regard of his Operation, as well as his Nature; and whoſe proper work is, to quicken the Soul to a Newneſs of Life, and mortifie by Grace the Enemies of our Nature. The *Apoſtle* aſſures the believing *Theſſalonians* of it, from this Argument, of his being a God of Peace, 1 Theſ. 5. 23. *The very God of peace ſanctifie you wholly*, αὐτὸς ὁ Θεὸς. That God of peace, *ver.* 24. *Faithful is he that calls you, who alſo will do it.* 'Tis not only a Petition, but an Aſſurance; as appears by *ver* 24. that it will be done by him as the Author of Reconciliation. And compleatly done, ὁλοτελεῖς, wholly perfect, univerſally for the ſubject, in Underſtanding, Will, Affections, Body, *in ſpirit and ſoul and body*. The Enmity elſe would not be taken away; As the Enmity is remov'd from God in the Satisfaction of his Juſtice, by the Blood of his Son; ſo the Enemity ſhall be remov'd from a Believer, in the Renovation of his Image by the Grace of his Spirit, that there may be at laſt no diſguſts on either ſide; For *he is faithful who hath call'd you*. He is not a God of Peace for a day or an hour; 'tis not imperfect Reconciliation he deſign'd; 'Tis a faithfulneſs to himſelf, to his own Reſolves, to his own Honour, to his Son's Blood, to the call of his people. And this is a good Argument to plead in our Prayers for Sanctification, ſince God hath manifeſted himſelf to be a God of Peace in the Raiſing Chriſt, Accepting him, Exalting him; all which were Evidences of a perfect Reconciliation, that he *would perfect in you* every good work, *Heb.* 13. 20, 21.

3. *Uſe.* As the Father's Exaltation of Chriſt is Comfortable to the Believer, ſo *it is as terrible to the unbeliever and unregenerate*. He that advanc'd him to the Throne, and conferr'd upon him a power of asking the *Heathen for his Inheritance*, confers alſo upon him a power of deſtroying his Enemies, Pſal. 2. 8, 9. *Ask of me, and I will give thee the Heathen for thine inheritance*, &c. *and thou ſhalt break them with a rod of Iron*: The breaking refers to ask of me; and as thou ſhalt have bleſſings for Believers, ſo thou ſhalt have Wrath and Judgment for Unbelievers. Unbelievers that break his Bands, and caſt his Cords far from them, are ſo far from having the Benefit of Chriſt's Interceſſions for Mercy in his glorified ſtate, that they have a dreadful Intereſt in his pleas for Wrath. He hath a power of daſhing them like a potters Veſſel conferr'd upon him. He that gives Chriſt the whole World upon asking, will not contradict him in his ſevereſt acts againſt his unbelieving Enemies. For that love to him that advanc'd him, as a Lamb ſlain, will ſpirit his Wrath with a greater fury againſt the undervaluers of his Death and Sufferings. Will the Father, who upon his death thought him worthy to devolve the Government of the World upon him, and to act all by the hand of his Son, take it well that he is not imitated by his Creature? Is it not a reflection upon the Father, as if he had acted a weak part? had ſet too high a value upon the death of his Son? that his eyes were too dim to pierce into the Nature of it? Will God, who is pleas'd with him, bear with ſuch real Blaſphemies again him? for ſo all unbelieving rejection of Chriſt is. Shall his Obedience be ſo pleaſant to God, and be unreveng'd, if it be unpleaſant to us? Shall God ſubject the whole Hoſt of Angels to him, and let Worms deſpiſe him without ſevere puniſhment? If there be not an holy Eſtimation of Chriſt, Obedience to his Will and Laws, it will not conſiſt with the Father's Exaltation of him, to ſuffer the Affront; or let his Authority be an idle name, an Authority without hands, an empty Title; No, as he hath a Scepter of Righteouſneſs, ſo he hath an Iron Rod to bruiſe his Enemies. What a Folly is it to deſpiſe that Redeemer, wilfully to violate his Laws, who hath all power given him in Heaven and Earth, and the power of judging committed to him by the Father? This is to dare the Curſes of the Law, break open the ſtore-houſe of his Wrath, and be bent upon Hell with Violence.

4. *Uſe.*

4. *Uſe. Let us accept Chriſt then, as our Reconciler and our King.* God is not contented only with the eſtabliſhment of him in this Honour, but he loves to hear the World ring with acknowledgments of it; he will have *every tongue to confeſs to the glory of God the Father, that Jeſus is the Lord*, Phil. 2. 11. *That every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.* For the Glory of God, who Conducted him through this great undertaking, Accepted him for it, and Dignified him for bringing in an everlaſting righteouſneſs. The way to glorifie God the Father, is to acknowledge the Dignity of Chriſt, and to accept him for thoſe ends for which the Father hath exalted him. All things are for the Glory of God, but this more ſignally; hereby he hath diſcover'd the wonders of his Wiſdom, Juſtice, Power and Love, before Men and Angels; and he that owns Chriſt as a glorified Mediator, owns God in the glory of all thoſe Perfections; without this Acceptation of him, we cannot anſwer the end for which God hath exalted him; *he hath given him a name above every Name*, that we might confeſs and acknowledge him as he hath declar'd him, and pay him a Service by our Faith. If we do not render him a voluntary Homage now, we ſhall be forc'd to render him an Homage hereafter in a deplorable ſtate. Heartily to accept him for our Lord, is to perform a duty in fellowſhip with the Angels which encompaſs his Throne. Faith is a Choice of Chriſt for Head and Governor, 'tis therefore expreſt, Hoſ. 1. 11. *They ſhall appoint themſelves one head, i. e.* The *Meſſiah*, they ſhall believe in him. Chriſt is an head of God's appointing, and of Believers approving. God ſets him as an head *authoritativè*, and we ſhould embrace him *voluntariè* and *obedientialiter*, freely and obediently. As the Magiſtrate chuſeth a publick Officer, and the people conſent to him, the Magiſtrate gives him the Authority, and the people encourage him in the Exerciſe. God *ſet his Son upon the holy Hill of Sion*, Pſal. 2. 6. and we are commanded to *kiſs him*, which is a token of Acknowledgment, Conſent and Subjection. As he ſits at the right hand of God, he ought to ſit in the Center of our Hearts. Since he is poſſeſſed of the higheſt place, and doth not diſdain the loweſt, 'tis unworthy to keep him from it. Serve him as a Lord. As he hath made himſelf a *Sacrifice for us*, and *roſe again and reviv'd*, Rom. 14. 9. *i. e.* acquir'd a new ſtate of Life, we ſhould ſerve him as a living Lord, in Obedience to the pleaſure and Authority of God the Father, who hath been in him reconciling the World, and for his work hath advanc'd him to the Dominion over all Creatures. As God exalted him out of a ſence of what he had done for the appeaſing his Wrath, and the Salvation of man, ſo ſhould we exalt him in our hearts out of a ſence of what he hath done for our Souls. *He that honours not the Son, honours not the Father who hath ſent him*, John 5. 22, 23. and who hath glorified him. For he contradicts the end for which God hath given all judgment to the Son.

5. *Uſe. Glorifie God in Chriſt, Glorifie Chriſt. God is gone up with a ſhout*, Pſal. 47. 5. *God is gone up with a ſhout, the Lord with the ſound of a Trumpet, ſing praiſes to God, ſing praiſes, ſing praiſes to our King, ſing praiſes.* Alluding to the Joy in the fetching up the Ark, 1 *Chron.* 13. 8. There were ſhouts of Angels at his entrance into Heaven, *God Reigns over the Heathen, God ſits upon the Throne of his holineſs*; a Throne which his holy and righteous Obedience purchas'd; or the holineſs of God is now glorioufly apparent, fully vindicated. Glorifie the Father for it: The Father and the Lamb are joyn'd together in their Praiſes, Rev. 5. 13. *Bleſſing, Honour, Glory and Power be unto him that ſits upon the Throne, and unto the Lamb for ever and ever.* As the Father hath enlarg'd his hand to Chriſt, as our Reconciler, we ſhould enlarge our hearts in thankfulneſs to him. God was not ſatisfied with giving a little Mite to Chriſt, a ſmall reward; all the Treaſures of Heaven muſt be open for him; Why ſhould we put off God with a little Praiſe?

General Uſe of the Doctrine.

I. *Information.*

1. *This declares the Excellency of the Chriſtian Religion, above any other that ever was in the World.* All the *Philoſophy* and Learning in the World can never acquaint us with theſe Myſteries. In the Goſpel we ſee the face of God unvail'd, whereas with *natural Light we can but feel or grope after him*, Act. 17. 27. He is not far from us by the light of Nature, but in a Cloud, not barefaced; but the light of the Glory of God ſhines forth in the Face of Chriſt. How doth this way of the Goſpel ſhame all other Religions, all other Notices of God! It reſolves the queſtion, which nonpluſſes the natural Learning of the World, and gives light to the impoſſibilities of Reaſon. No other Knowledge preſents us with a Reconciled God, and a Reconciling Jeſus; this only ſalves the Honour of God, repairs the Ruins of Nature, enſures the happineſs of the Creature, and diſcovers an Eternal Inheritance upon a firm Foundation; this Varniſheth all God's Attributes, Calms the Conſcience, Cures natural Jealouſies of God, and reſtores the Creature to anſwer the End of his Creation? This declares things worthy of God; honourable to him, as well as beneficial to the World; It ſhows him in the heights of his Wiſdom, and the depths of his Holineſs; the length of his Love, and the breadth of his Juſtice.

[1.] *It declares the Glory of God.* We know ſomething of God by natural Reaſon; but the full ſtory of his Glorious Perfections is not printed in the Book of the Creation, as in that of Redemption. Hence when he ſpeaks of his redeeming Deſign, he often adds, *that I may be glorified*, Iſa. 49. 3. Iſa. 60. 21. as though he had no Glory lying in the Womb of Creation, but all was to ſpring out from that of Redemption. The Creation of the World was but a preparation to this, the Creation was too dim a Glaſs to ſhow the Image of God's Glory; he ſeems to intimate, Iſa. 42. 5, 6. That *his creating the heavens and ſtretching them out, the ſpreading forth the earth, and that which comes out of it, and giving breath to people upon it*, was as a ſtage on which he would call Chriſt to act the higheſt part as a Covenant for the people. He laid the Foundation of the old World, to build thoſe new things upon. The Glory of the Creation was too low for a Great God to reſt in. Upon ſin the Creation was laid waſte, and the Glory of God had ſunk with the Ruins of it, had not this ſucceeded. This reſtor'd to him the glory of his Creation, with Intereſt and Increaſe. His ſtretching out the heaven, and ſpreading the Earth, had glorified his Power; the Damning Man upon his Fall had honour'd his Juſtice; where then ſhould the ſtanding Angels have had a proſpect of his tendereſt Love, immenſe Wiſdom, and ſevereſt Juſtice? He had never been known in his full Beauty by any Creature, had not the platform of this Counſel been laid and executed; whence he calls his Calling Chriſt in righteouſneſs, to open the eyes of the Blind, and committing the Work of Reconciliation to him, *his*

glory,

glory, that he would not give to another, i. e. intrust in any other hands, than in the hands of his Son, *Isa.* 42. 6, 7, 8. peculiarly *his* Glory, which he doth not ascribe to himself so eminently in stretching out the Heavens. His Attributes were glorified, some in one Act, some in another; here they kiss each other with mutual Congratulations; Mercy rejoyces that Justice is satisfied, Justice rejoyces that Mercy is manifested; Wisdom and Holiness joyn the hands of Mercy and Justice together. In other things they are scatter'd in various Subjects, here they are banded in one knot, and shine forth with united beams. In which respect Christ may be said to be *the brightness of his glory, and the express image of his person,* as well as in that of his Deity, *Heb.* 1. 3. χαρακτὴρ; wherein we may see the perfections of God engraven as visibly as a stamp upon the Seal; his Wisdom, Mercy, Justice, Holiness, and Truth. The *light of the glory of God* breaks forth *in the face of Jesus Christ,* 2 *Cor.* 4. 6. In the actions and sufferings of Christ God exhibits himself in the glory of his Nature, and gives a fuller view of himself, who was but imperfectly known before. Here the World may see him in the beauty of his Holiness, the condescending sweetness of his Nature, the severity of his Justice, the inexhaustibleness of his Bounty, and brightness of his Wisdom; thus he shows himself at once clearly legible in all his Perfections. What Religion in the World gives us such an account of God? What discovery did so fully evidence him in his Robes of Royalty at once? Never was the earth seen so full of the Glory of God, as in the Mediation of Christ; Then was there *glory to God in the highest* ascents, a glory reaching as high as the highest heavens, when there was *peace on earth,* Luk. 2. 14.

(1.) *It manifests his Wisdom.* Which shoots forth with clearer beams in his Son, than in the Creation. In which regard Christ is call'd *the Wisdom of God, i. e.* the highest discovery of his Wisdom; there is a Counsel, as well as Will in the more minute passages of his Providence; but there is a more glorious workmanship of Wisdom in the work of Reconciliation; a manifold Wisdom in laying the Reconciliation-frame with advantage to the glory of his Name, and the welfare of the Creature; which could not be conceiv'd by Angels or Men before they saw it unfolded, for it was hid in God from the beginning of the World, and was not then *made known to the Angels,* Eph. 3. 9, 10. What is the frame of heaven and Earth to this? Just as his power and Wisdom is in the making a clod of Earth, to that which appears in the Fabrick of a Man. In the Creation it is like a Sun-beam through the cranny of a Wall, this like the Sun facing us in its full Glory: He is the only wise God, as he is our Saviour, *Jude ult.* And the *Apostle* fixeth the best note to it, when he calls it, *All wisdom and prudence,* wherein God *abounded* too, Eph. 1. 8. *Wherein he hath abounded towards us in all wisdom and prudence.* All Wisdom in contriving and determining the way, Prudence in ordering and disposing the means consonant thereunto; Wisdom in drawing the platform, and Prudence in digging through all impediments, and making even the seeming obstacles serve as steps to the Execution. How great was that Wisdom that restor'd us by that Λογος that word, whereby he had created us, and appointed his Son, who had an Holiness exactly to obey him, and a power to bear the weight of whatsoever was necessary to make up the breach? And this Mystery he kept secret in his own breast from the beginning of the World, reveal'd to none distinctly, but by the Gospel, after the incarnation of Christ; that it might evidently appear to be the work only of his Wisdom, and therefore called *hidden wisdom,* 1 *Cor.* 2. 7. whence the *Apostle* speaking of this as a Mystery kept secret, breaks out into the praise of God for it, as *the only wise God,* Rom. 16. 25, 26, 27. What Religion in the World declares the security of God's Rights with man's happiness? What Doctrine beside this, answers all Contradictions, and discovers Justice possessing all its rights, and Mercy fully answer'd in all its desires?

(2.) *His Power.* As the Father was in Christ reconciling the world, Christ was the Power of God, as well as the Wisdom of God, 1 Cor. 1. 24. *Christ the power of God, and the wisdom of God.* The power of God in breaking the heart of the Enmity by the death of the Cross, and overthowing all the designs of the Evil Spirit. The power of God is manifest in sustaining all things after the foundation of the world totter'd, more than if he had destroyed this world, and made a new one. That man hath a mighty power over his own Passions, that when he is extreamly injur'd without giving the least occasion, yea and against multiplied benefits, should study ways of reconciliation with that person, though he knew he should receive new slights from him upon the offers of such kindness; a mightier power would be manifested over himself, if he should part with his dearest Friend, or a beloved Son to expose him to Contempt and Ignominy, for renewing the Amity between him and his ungrateful Adversary; such a Man would have a mighty Power and Royalty. *Rex est qui sibi imperat.* Other things show the power of God over the Creatures, this is as it were power over himself. If the pardon of one sin, or the sins of a Nation argue the greatness of *God's power, Numb.* 14. 17. the power of God is pleaded by *Moses* as an argument to pardon the provoking *Israelites, Let the power of my Lord be great*; much more doth the reconciling a world; here is a power over his own wrath deeply provoked by his offending Creatures, a power over his own Affections, and love to his Son; a power over himself after such vast provocations, and a foresight of more, enhans'd by ingratitude and slights of his Creatures, and studying ways of reconcilement, while the offender was exercising fresher hostilities against God. 'Tis an unconceivable power, and greater than that which is visible in the Creation, and will be acknowledg'd so by those that understand the evil of sin, and the immense provocations offer'd to the justice of God. What Religion in the world gives us any notice of so vast a power in God, as the Gospel doth in this Case?

(3.) *The Wonders of his Goodness.* How is the Gospel an Edition of God's heart as it wrought from Eternity? An unfolding and opening of his Bowels which lay secretly yerning? This *brings life and immortality to light,* 2 Tim. 1. 10. which lay lock'd up in the Cabinet of God's purpose, till they were unlock't and brought down to men in the Gospel. In this we may see the Scheme and Model of his Thoughts, the method of his Counsels, the Treaties about Man's Recovery, all the Motions of his Goodness, in its descent to Earth, and ascent to Heaven, carrying at last the Creature with it, to the wearing an Eternal Crown upon its head. How did he prepare all things for Man's Recovery, before Man's Fall, which was foreseen by him, and decreed to be permitted; providing a Medicine before the Disease;

and a Soulder, before the Crack: Caſting about to reduce Rebels to Amity, before they had a being wherewith to Rebel? Where is that Religion beſides, that preſents us with ſuch draughts of divine love, that declares its ſecret reſolves and tranſactions, that tells us of ſuch an immenſe floud of Bounty flowing down upon Mankind? The *Heathens* regarded God as ſevere, though they ſaw Teſtimonies of his Patience: they ſaw not thoſe ſprings of kindneſs bubbling up in his own breaſt; they imagin'd them ſqueez'd out by their Sacrifices and ſollicitations, and purchas'd by ther Services. Here is the Goodneſs and tender Compaſſions of God making the firſt motion, laying on one Colour after another, till it was brought to perfection. The Goſpel ſhows us God contriving Redemption by his own Wiſdom, drawing it with his own hand, working it by his own power.

All this ſhows the Excellency and Amiableneſs of his Nature. Honourable to God, a pattern of Goodneſs to men, the higheſt incentive to a Worſhip, Adoration, and Service of him, to all thoſe duties which are moſt fit for a Creature toward God, Admirations of him, Self-humiliation, Dependance, ingenuous Obedience; ſuch diſcoveries of God leave men without excuſe in all their contradictions to him. He is not repreſented in the Goſpel with his Standard up, his Weapons ſharpned, his Bow bent, and his Arrows prepar'd, unleſs againſt inveterate and wilful unbelievers; but the Goſpel draws him to our view ſheathing his ſword, placing his Arrows in his quiver, not in his Bow, with his Arms open, his Countenance ſmiling; means ſufficient to make us ſink down in a ſelf-abomination, and riſe up in the choiceſt Affections to God. No Religion repeſents God ſo admirably, ſo amiably to Man, ſo worthy of himſelf, and with greater motives to thoſe duties which become a Creature, and therefore this hath an excellency above all other Religions in the world.

[2.] *It hath an excellency above all other Religions, in ſhowing the true way of attaining peace with God, and thereupon peace in our ſelves.* God was in Chriſt reconciling the world to himſelf; Not in any other Methods, not in purifications and waſhings ſuperſtitiouſly practic'd by the *Heathens*; Not in Sacrifices of Beaſts, though commanded to the *Jews*; but only as Types of the great Sacrifice God intended. All other ways of appeaſing God are fond and fooliſh, cannot find a foundation in common and ordinary Reaſon; they diſparage God rather than honour him, in ſuch mean and ſordid thoughts of him, as tho' an infinite juſtice could be brib'd by the blood of a Beaſt; All other Religions widen the Breach, but do not in the leaſt cloſe it. But here we ſee a God of Peace, and a Prince of Peace embracing each other, and *the voice of the Turtle is heard* in the world. The Goſpel is the Dove bringing an Olive-branch of Peace, put into its mouth by God: It brings us news of the allay of his Wrath, which was due to our ſins, and that his ſword is blunted by himſelf in the Bowels of his Son, that it might not be ſheath'd in ours. It ſhows us a ſhelter for ſtorms, a light in God's Countenance even in the ſhadow of darkneſs. Here God draws near to man, that man may have acceſs to him. He makes his Son like to man, that man might be render'd capable of approaching to God. *Two Natures* are joyn'd in one Perſon, that there may be an amiable conjunction of two different parties; he expoſeth his beloved Son to the ſtrokes of his Juſtice for a time, that he might reaſſume his Life with honour for ever. 'Tis a way that Reaſon cannot diſapprove of, ſince nothing could conduce more to the Honour of God, and nothing more eſtabliſh the peace of the Creature. Other Religions have fram'd Mediators of their own, Deified men, whereby they might have acceſs to God. God in the Goſpel preſents us with a Mediator of his own chooſing, of his own fitting, of his own ordering; one that he will not refuſe, whoſe Interceſſions he is pleaſed with; That he might keep off the darts of Divine Juſtice from us, that we *might draw near through the vail of his Fleſh*, Heb. 10. 20. that we may look upon God in Chriſt, without being dazled by his Glory, or ſcorch'd by his Wrath. Now may devouring Fire and combuſtible ſtubble meet together; Fire without ſcorching, ſtubble without conſuming. Here Miſery may approach to Glory, becauſe Glory condeſcends to miſery. Hereby Guilt is remov'd, which makes us uncapable of acceſs to God; and Wrath is remov'd, which hinders our actual acceſs. Here may all that will believe in God through Chriſt, and conform to his Laws, walk in the midſt of the Furnace of God's Juſtice without having an hair of their heads touched, without feeling the ſmart of that, which will be quick in conſuming unregenerate men. Since nothing elſe diſcovers any peace with God, no Doctrine elſe can make any peace in the Conſcience. 'Tis the *old way* gives reſt to the ſoul, *Jer.* 6. 16. the way as old as the firſt promiſe of a Reconciler. All other ways, if rightly conſidered, rather promote than allay ſuſpicions of God. Conſcience hath no ground to make any comfortable reflection without ſome plain declaration of God's reconcilableneſs and reconciliation. Conſcience can ſhow us our guilt, but nothing in the world evidenceth the way of our peace but the Goſpel; no other Religion diſcovers God in treaty about Reconciliation.

Herein the Chriſtian Religion tranſcends all others; It Glorifies God, and Dignifies the Creature. Salvation is beſtowed upon fallen man, but the honour of all redounds to God, *that no fleſh may glory in his preſence.* Here is an admirable temperament of Juſtice and Mercy, in the Reconciliation of God and the Creature, *Hoſ.* 2. 19. *I will betroth thee unto me in righteouſneſs and judgment, in kindneſs and mercy.* Judgment in the ſatisfaction by the Surety, an efflux of Mercy in requiring no portion at our hands.

Second *Information.*

If God be the Author of Reconciliation and Redemption, then *the knowledge of this, the declaration of the Goſpel, is an ineſtimable bleſſing to a Nation.* What better News can God ſend to men? The very Declaration of it, is a lifting a Nation up to Heaven; *Mat.* 11. 23. *And thou Capernaum, that art exalted to heaven.* The Bibles in our hands are unexpreſſible bleſſings, ſince God hath made a large Comment upon that firſt promiſe which he gave to *Adam*; God hath declar'd to the world in full, what he gave *Adam* as it were in a ſcrip of paper: he hath unfolded in his Word the Myſtery, brought it to perfection, and proclaim'd it openly, and given us a glaſs wherein we may ſee his Glory. * The diſcovery of Chriſt in the Fleſh, was a greater glory belonging to the ſecond Temple than what was in the firſt, nowithſtanding all its Ornaments and Riches. The people wept when they ſaw the Beauty of the ſecond Temple inferiour to that of the firſt: and indeed there was wanting in it the Propitiatory, the holy Fire, *Urim* and *Thummim*, the Spirit of Propheſie, and the Ark of the Teſtimony; yet, *Hag.* 2. 9. God tells them, *the glory*

* Mornai contre les Juifs, ch. 4. p. 110, 111.

glory of the latter houſe ſhould *be greater than that of the former*, though it wanted all thoſe things. The matter of it was not ſo precious, the condition of the Inhabitants was more greivous. The Temple was often pillaged, by *Antiochus*, *Pompey*, *Craſſus*. There muſt be ſome other gift propotionable to the Majeſty of that God who had promis'd, as the words following declare, *I will give peace*: Not a temporal Peace; for they never had ſuch cruel wars as after the building of that Temple. But a ſpiritual peace, a peace between God and Man, between God's juſtice and our ſins, by the means of the *Meſſiah*. He would not adorn the Temple with riches; He could if he would, for the Gold was his, and the ſilver his, *ver.* 8. But the Declarations of Peace which ſhould be wrought in that City, and publiſht in that Temple, was the glory of the place. What though a Nation ſhould be brought to Poverty and Diſgrace, have the waves of all kind of Afflictions go over their heads, while God keeps up the declarations of a ſpirital peace, while he proclaims ſtill the Reconciliation he is the Author of? That Nation is ſtill glorious, though externally Miſerable. God never employ'd his thoughts ſo much about the Riches and Honour of a Nation, the Gold and Ornaments of the Temple, as about the Reconciliation of man. While God declares that to a people which is the ſubject of his Thoughts, the delight of his heart, the glory of a Nation is preſerved: But when once he ſhuts his Mouth, and will ſpeak no more, when his voice ſhall not be heard in our ſtreets, when he ſhall ſhake off the duſt of his feet againſt us; then we may write *Ichabod* upon our ſelves, the *Glory is departed*, though wealth and outward glory ſhould ſtay behiud. The proclaiming the everlaſting Goſpel, is the Fall of *Babylon*. When the Angel comes forth with the Everlaſting Goſpel, *Rev.* 14. 6. he is preſently followed by another that brings the Tidings of *Babylon*'s Fall, *ver.* 8. *Babylon is fallen, is fallen.* The removing the Everlaſting Goſpel is the riſing of *Babylon*, and makes way for an Army of Judgments: Deſolation follows upon a Nation, when God's *Soul departs from them*, Jer. 6. 8. and his Soul departs from them, when he breaks off any further Treaties with men upon the Articles of peace in the Goſpel. The Goſpel is nothing elſe but a proclamation of the Articles of Peace. His thoughts of Peace were the Cauſe of his ſending Chriſt, the accompliſhment of the Reconciliation is the ground of proclaiming it. He ſent Chriſt to effect it, and his Spirit in the Goſpel to ratifie it. 'Tis called by the Title of *the word of Reconciliation*, 1 *Cor.* 5. 19. as though nothing elſe was intended in it, but to make God and man at Peace together actually. 'Tis a declaration of his ardent deſire to return into Amity with us, that he is ſatisfied by the Death of his Son, and can admit us without any contradiction to his Juſtice, and with a ſtronger ſecurity than at the firſt Creation: What a Mercy is it, that God ſhould make known his Goſpel to us, and not to all in the world! If he did not intend to be reconcil'd to ſome in a Nation, he would never tranſmit it from one Nation to another. He hath made known his *Godhead and Power* to all, *Rom.* 1. 20. but not his placability and Mercy to all. Men may know by Natural Light, that God is Merciful, and yet not know that he hath erected a propitiation for the world in Chriſt; and without this diſtinct knowledge no man can be ſaved under the new Teſtament; and by all the knowledge of God's Mercy in the world, they were never able to arrive to this without a ſpecial Revelation, no more than by the knowledge of the Nature of a candle they can arrive to the knowledge of the Nature of the Sun in the Heavens. Is not this a Glory, a Happineſs? what Praiſe doth God deſerve from us for it!

Third *Information.*

This Doctrine acquaints us with the whole concern of Faith. It ſhows,

1. *What a ſtrong foundation of Faith we have.* God Choſe him, Call'd him, Counſelled him; he is Wiſe, and would not chuſe a feeble and uncertain Reconciler, unable to manage the buſineſs committed to him; he is immutable, and in regard of the Holineſs of his Nature, will not and cannot recede from his own choice and approbation; he hath done all that he can poſſibly to ſhow himſelf placable, and pacified. Chriſt hath done all which concern'd him to the high ſatisfaction and content of God. All the buſineſs lyes on our ſide, whether we will joyn iſſue with God in it; whether our hearts ſhall endeavour to run paralled with the Counſel of God in it; whether his approbation ſhall be the joyful meaſure of ours. What high ground have we to own and accept this pacification; or what pretence can we have to refuſe it? If we do not refuſe it, God cannot. His act hath been already paſt: For Chriſt is a reconciler of his Election. 'Tis his Glory, and our Security, that he is a God that changeth not, Mal. 3. 6. *For I am the Lord, I change not, therefore you Sons of Jacob are not conſum'd.* Which ſeems to me to be ſpoken in relation to the Meſſenger of the Covenant, *ver.* 1. and not to the words immediately foregoing, *ver.* 5. As if God ſhould ſay, I will puniſh, for I am unchangeable in my Juſtice; which would infer rather their deſtruction than their preſervation: But I have decreed the ſending the Meſſenger of the Covenant, and I am unchangeable in this purpoſe, and in the accompliſhing all the fruits of his coming, therefore you Sons of *Jacob* are not conſum'd. The aſſurance is ſtronger, ſince the decree hath been manifeſted, and the ſatisfaction accepted by the injur'd Father. God hath provided ſuch a ſatisfaction to himſelf, in the Death of his Son, as is anſwerable to the greatneſs of the Creatures Guilt, a remedy for the Creatures Fears. The God who was offended, is pacified; the Law which curſt the Sinner, is ſatisfied; the Honour of God, which ſtood in the way of happineſs, is repair'd. He ſent him when we did not deſire him, he ſent him when we did not expect him; when there was ſcarce any faith in the promiſe of the Meſſiah left in all the land of *Judæa*; and ſent him not to procure a temporal Good, but the Favour of God, which is the womb of unconceivable happineſs; and was ſo far from dealing with us as Enemies when we were in his hands, that he did the utmoſt he could to lay a foundation of Amity, and put the management of it into the hands of the Perſon deareſt to him, whom he could only truſt.

Had God ſpar'd any coſt to reconcile us, our doubts might be excuſable; but ſince he hath diſcover'd a combination of gracious Acts about Chriſt, that his thoughts only run upon this, and had no other intention but the glory of his Name in the happineſs of the offending Creature; there is no room for diſtruſt, if we embrace his Conditions, The very end of raiſing him, and giving him glory, and therefore of all the actions preceding, was *that your faith and hope might be in God*, 1 *Pet.* 1. 21. that you might believe him to be a God reconcil'd, and thereupon hope for all Bleſſings from him which he hath promis'd. As Crucified, Chriſt is the object of Faith; as Exalted, he is the ground of Faith. This ſufficiency of Chriſt as a ground

of Faith, God hath witneſs'd in the higheſt manner poſſible, 1 Joh. 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and thoſe three are one, i. e.* That give an Heavenly and Divine Authority to this Truth. The word *Heaven*, is not to be taken for the place or local Heaven, for many there bear witneſs to it, innumerable Companies of Angels and Martyrs and glorified Spirits: But we muſt underſtand it of an extraordinary teſtimony. (As *Job* 20. 27. when it is ſaid, *the heaven ſhall reveal his iniquity, i. e.* God by an extraordinary judgment ſhall manifeſt to man, that he was a wicked Creature) *and theſe three are one*, not only in their eſſence, but in their Teſtimony, which gives a greater ſtrength to this witneſs; as the teſtimony of a man is ſtronger, when it is in conjunction with the Teſtimony of others, who are worthy to be credited; and this record is, that Faith hath a ſtrong Foundation, and will have a bleſſed ſucceſs; it was the whole purpoſe of the bleſſed Trinity to joyn together in this extraordinary witneſs in all their acts, that Chriſt is a full ground of Faith in God. So that now a faithful perſon may highly plead this, Lord I preſent thee with a Mediator of thy own choice. Thou didſt chooſe him for me, before I did chooſe him for my ſelf; thou didſt counſel him to undertake this Office, before thou didſt command me to accept him; thou didſt call him to be a reconciler, before thou didſt call me to be reconciled; thou didſt bruiſe him for me; this is thy only act, and this I plead, and upon this foundation will I reſt the weight of my Soul. 'Tis a ground for a brave plea; for God would not buſie himſelf about any thing that ſhould have no effect. God would not deceive his people, and feed them with vain hopes in a buſineſs of ſo great a concern; he will not go back from his own Appointment, he cannot go back from his own Word, his own Deed, his own Counſel, which he is pleaſed with, eſpecially ſince it was not by permiſſion as *Adam*'s ſin was, but by his Grace, which makes, in the *Apoſtle*'s judgment, the efficacy of Chriſt's death ſtronger for Reconciliation, than *Adam*'s Offence was for the breach of Amity, *Rom.* 5. 15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jeſus Chriſt, hath abounded unto many, i. e.* acting all along in it, and with it in a way of Grace from the firſt original of his Gift, and therefore it *abounds*, *i. e.* is more efficacious to the Salvation of Men, than *Adam*'s was to their Condemnation.

2. *It ſhows us the nature and neceſſity of Faith.* God hath appointed Chriſt a Mediator between himſelf and man. God hath teſtified himſelf reconcil'd in this Mediator; all his acts about him ſignify thoſe things. Faith on our parts, is nothing elſe but an act of our Souls, anſwering to thoſe Acts on the part of God. As God Choſe him, Commiſſion'd him, Accepted him, Glorified him, ſo Faith is a full Approbation of all the Acts of God in this concern. A Choice of Chriſt, an Acceptance and Glorifying him, putting our concerns into his hands, receiving him as our Mediator and King, upholding him, as far as Creature-Ability reaches, in his Office; reſting in him in his Precepts by Obedience, in his Promiſes by Dependance; and by ſuch terms Faith is ſet out in Scripture. As God looks to him as his reſt, *Iſa.* 66. 2. ſo we are to *look* to him and *be ſaved*, *Iſa.* 45. 22. As God looks unto him with all the Affections of a God, we ſhould look unto him with all the Affections of a Creature. A Mediator muſt be accepted by both Parties that are at variance, and they muſt ſtand to what that Mediator doth: As when two Princes are at difference, and a third interpoſes to make an Agreement between them, they muſt both conſent to accept of that Prince for Mediator, and both put their Concerns into his hand: he can be no Mediator for him, that doth not accept of him in that Relation. God hath appointed this Mediator, and ſetled him in this Office, becauſe God and Man did not ſtand upon equal terms; God being the Soveraign and only offended, Man being the offending Criminal. God hath declar'd himſelf fully contented, and hath complied with all the Conditions of the firſt Agreement; it only reſts now, that man will accept of him for thoſe purpoſes for which God did conſtitute him; and comply with thoſe Conditions which God hath ſetled. This is neceſſary, God ſaves no man againſt his will; and he that doth not join iſſue with God in conſenting to this, declares he hath no purpoſe to be ſaved by him.

There muſt be ſome Mediator to make God and Man meet in Agreement, to anſwer all the ends of God, and reſtore the fallen Creature; God hath appointed no other than his Son; if men could find out any other, and propoſe him, God is not bound to accept of him. But what Mediator can man appoint to treat with God? Without conſent to this Perſon, man is utterly undone; for all the wit of Men and Angels cannot find out a perſon fit for ſo great a buſineſs. If it were poſſible, 'tis an increaſe of the Crime, and an high preſumption for a Criminal to ſtand upon Terms, and refuſe the perſon the Prince chooſes to mediate for him, when there can be no exceptions againſt him: which ſhows the neceſſity of Faith in Chriſt, in whom God hath been reconciling the World, and only in him; and the Duty of the Creature, to acquieſce in God's contrivance, and conſtitution. God hath taken a full meaſure of Chriſt and all his Sufferings, and found him compleat; therefore our Faith ſhould be compleat in him. As God hath ſingled him out from Angels and Men, to be an expiatory Sacrifice, and a great King; ſo Faith ſutes it ſelf to this act of God in ſingling Chriſt out from all other Competitors, to be a Reconciler and Lord; and the Righteouſneſs of God, from all other Righteouſneſs. This Faith muſt not be a naked *Aſſent*, as God's Act about Chriſt was not a naked Aſſent, but a full hearty *Conſent*; a Joy in him, an Acceptation of him, with all his Affections: So muſt ours be.

3. *It ſhows us the true Object of Faith.* Not God in the ſimplicity of his own Being, not Chriſt alone in his Incarnation and Death, but *God in Chriſt*. As God was in Chriſt reconciling the World, ſo God in Chriſt is the object of Faith. God is the ultimate object of Faith, Chriſt the immediate object; Joh. 12. 44. *He that believes on me, believes not on me, but on him that ſent me*: not *on me* ultimately, his Faith is directed to God; as he that believes an Ambaſſador, doth not only give credit to him, but to the Prince that ſent him: And to God, not as Creator, but as the Father of our Lord Jeſus Chriſt; to God as ordering, to Chriſt as acting; to God as commiſſioning, to Chriſt as commiſſioned, Joh. 14. 1. *You believe in God, believe alſo in me.* In God as the Author of all good, in Me as the Mediator and Purchaſer of all grace: In God as the firſt Author, in Chriſt as the faithful Executor: God is the Sun, Chriſt is the Beam; our eye aſcends to the Sun by the Beam, but terminates not in the Beam, but in the Sun: Faith aſcends ultimately to God, as being the head of Chriſt, 1 *Cor.* 11. 3. And the ſalutation is firſt, *peace from God the Father*, 1 *Cor.* 1. 3. the fountain and ſpring of all that Chriſt did. In Chriſt we ſee the ſmiles of God, in Chriſt

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we hear the joyful ſound of his Bowels, in Chriſt we feel the beatings of his heart: The Father is the Reconciled, the Son the Reconciler; Faith is therefore called Faith towards God, *Heb.* 6. 1. and we are ſaid to *believe in God through Chriſt*, 1 Pet. 1. 21. And *through his Name*, *Act.* 10. 43. God is the primary and principal object, Chriſt the immediate; both muſt be taken in. He that believes not in the Son, believes not in the Father; he that believes not in the Son as Reconciler, believes not in the Father as Reconciled: He that believes not in the Satisfaction and Mediation of Chriſt, believes not in the Father ſatisfied; for *he that honours not the Son, honours not the Father which hath ſent him*, Joh. 5. 23. for they are one in the work of Redemption, and in all the grace which flows down to us, as well as in Nature. As Chriſt is the Son equal with the Father, we believe in him as God; as he is Mediator, we believe in him as God's Servant, furniſht by him with Authority and Ability. He is the proper object of Faith, as being one with the Father. If he were not God, he could not be the object of Truſt, *Jer.* 17. 5, 7. *Curſed is the man that truſts in man; bleſſed is the man that truſts in the Lord.* And a bleſſedneſs is pronounc'd to thoſe that truſt in the *King* God hath *ſet upon Sion*, Pſal. 2. 12. And in the *chief corner-ſtone* he hath laid in *Sion*, 1 *Pet.* 2. 6. He is the *Medium* of our Faith, as he is God's Servant. We believe in God as the Author, we believe in Chriſt as the Means. Faith faſtens upon Chriſt as a gift, upon God as the Donor. It receives Chriſt as God's token, and gift of tranſcendent kindneſs; and from raviſhments with this gift, the Soul aſcends to confidence in the Giver. It reads God's heart in Chriſt, ſees the glory of God in the Face of Chriſt, and mounts up to claſp about one who hath declar'd himſelf in Amity. We eye Chriſt as the expiation, God as the Judge; We ſee Chriſt upon the Croſs, and in Heaven; But we conſider by whoſe Authority he is there, for what ends he is there; and both the Authority and the Ends lead us naturally to God, to place our Confidence in him as the Rector, the Accepter, and in Chriſt as Mediator. For Faith is a grace that comforts the Soul; *joy and peace* comes in by *believing*, *Joh.* 15. 13. What joy can there be in Chriſt's actions and paſſion, unleſs we regard God the Father as concern'd in them? God is a God of all comfort, as being a God of all peace. All Chriſt's Sufferings ſignifie nothing, but as they refer to God, and have his Approbation and Concurrence; ſo our Faith is not right, and ſignifies nothing, which doth not make the whole honour redound to God.

4. *It ſhows the acceptableneſs of Faith to God, and the high pleaſure he takes in it.* Faith is an approbation of God's actions herein, and of the whole Scheme; 'Tis a ſealing the counter-part, as God's act was a ſealing the original Deed; 'tis a teſtimony to the glory of all thoſe Attributes he honour'd in the Mediation of Chriſt. As *Abraham* by his faith *gave glory to God*, *Rom.* 4. 20. (Faith doth *actively* glorifie God, and *paſſively* too, for every one that truſts in Chriſt, *is to the praiſe of the glory of his grace*, *Eph.* 1. 12.) To his truth, and to his Power, which were concetn'd, one in the intention of making good his promiſe, the other in his ability to perform it; ſo in believing in God as reconcil'd through Chriſt, and that he hath taken off the Curſes of the Law, and will beſtow an everlaſting Righteouſneſs, and relying upon him in a way of obedience (as *Abraham* did in that Caſe) we acknowledge God's Veracity, Wiſdom, Holineſs, Juſtice, Love; and we acknowledge Chriſt's Love, Tenderneſs, and Sufficiency. 'Tis an applauding the Wiſdom of God in his choice. Certainly that God that gives us ſo many exhortations to be followers of him, to be like him, is delighted to ſee men have the ſame ſentiments with himſelf, to be like him in their judgments of things in regard of Knowledge, and like him in the practiſe of things in regard of Holineſs; he delights to ſee that his Son's blood was not ſhed in vain; to perceive himſelf and his Son glorified by men in laying down their Weapons. Every act of Faith is a new glory to God; 'tis to the *Praiſe of the glory of his grace.* God juſtifies us by this way of Reconciliation, and our Acceptance of it juſtifies God from all charge and imputations from the Creature, as the approving of *John's Baptiſm*, *Luk.* 7. 29. was a juſtification of God. Next to the joy God hath in Chriſt, he hath a joy in the beginnings of Faith, there is *joy in the preſence of the Angels*, *Luk.* 15. 10. Chriſt hath a *joy* in the Faith and Obedience of his people, *Joh.* 15. 11. And when their Faith is perfect, they ſhall at laſt be *preſented before the preſence of his glory with exceeding joy*, *Jud.* 24. *The preſence of his glory*, God will appear more glorious, when he comes to ſee all the purchaſed and redeemed ones of Chriſt that have approved of his gracious and wiſe contrivance, and given him the honour of his Attributes by a believing Obedience to his will. *With exceeding joy*, ſince the ſubject of this joy is not determin'd in the Text, it may be underſtood of the joy of God, of the Mediator, of the Saints. *Preſented*; God ſhall receive the preſents ἐν ἀγαλλιάσει with an exulting joy.

Fourth *Information.*

We ſee here *the ſtrength and ſufficiency of Chriſt for all the concerns of his Mediation.* God would not have call'd him out for this work, had he not been able to accompliſh it: he would never have laid the Government of things, in order to a Reſtoration, upon unable ſhoulders. God would no more have choſen him, or been pleaſed with any propoſition of it, than he was pleaſed with Sacrifice and Burnt-offerings. God would not fail of his End; his End was Reconciliation; Chriſt therefore was able to pacifie the ſharpeſt wrath. It was not agreeable to God's Wiſdom to chooſe an unable or an unskilful Agent. God was certain of the Event, he would never have expos'd the humane Nature, united to the ſecond Perſon, to a Task wherein it ſhould have utterly ſunk under the Juſtice of God. God had more love to his Creature, than to venture the Eternal Concerns of thoſe he was reſolv'd to ſave, in a weak bottom that could not have reſiſted the ſturdieſt Rocks, and moſt bluſtring ſtorms. God foreſaw the vaſt number of thoſe ſins (though numberleſs to man) that ſtood in need of pardon, when he ſingled out Chriſt to this charge. It was for *many offences* he intended the Merit of Chriſt, *Rom.* 5. 16. even for as many offences, as thoſe for whom he died, would be guilty of; and he would not lay them upon the ſhoulders of one who was not able to bear them. He was every way able, in regard he had the ſame nature and glory with the Father; he was every way fit in the affinity he had with both parties, whereby he could reach out his hand to both; the hand of his Deity to the Father, that of his Humanity to Man. As God he could ſatisfie for all Mankind, as Man he could ſuffer. Had he not been every way fit and able, the Majeſty of Heaven, who was deſirous of Reconciliation, would not have pitched upon him. No creature could ſatisfie by ſuffering, becauſe no creature had an infinite dignity in his Perſon to render temporary ſufferings of infinite value: nor could any creature preſent a ſervice as valuable as the offence was provoking. No man can be *profitable*

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to God, *Job* 22. 2. Good ſervices among men take not off the Sentence of the Law in a Court of Judicature without a pardoning Act of the Supream Power. Where was there any creature who had ſtrength enough to bear our ſins, and dignity enough to ſatisfie for them? Our offences were too great a load for a creatures ſtrength, or a creatures ſuffering, or expiation. Here was the humanity in conjuction with the Divinity, to be the Sacrifice; and the Divinity in conjunction with the Humanity, to be the Altar, for the ſanctification of it. The whole method of God's proceedings aſſures us of the ſufficiency of Chriſt for the work of Mediation: had he not been fit, God would never have laid all his honour at ſtake in the choice of him to it. And the ſequel ſhows that God is fully ſatisfied with it, ſince on the conſideration of it, Juſtice forgets the injuries done to the Deity, and treats Believers as heirs of Heaven in ſtead of Rebels.

Fifth *Information.*

It gives an aſſurance of all Spiritual and Eternal Bleſſings. Since God was in Chriſt reconciling the World, and was the Author of all the Methods of it, and the Acceptor of the performance, Chriſt muſt ceaſe to be a reconciler, before God can ceaſe to be reconciled. God was in Chriſt from Eternity in the Reſolve of it; he hath been in Chriſt in time, in the acting of it; he will be in Chriſt for rendring the fruits of it fully ripe. Chriſt is the knot and band of the Reconciliation, and is gone to Heaven in our Nature to ſecure it. God is in Chriſt approving it; the ſecond perſon is in the humanity enſuring it: his conducting Chriſt through the World in humane infirmities to Eternal glory, is an aſſurance that he will dignifie all thoſe that by faith lay hold on him, and lay down their weapons againſt him. If he be in Chriſt reconciling the World, he is in Chriſt wrapping up all other bleſſings for us; ſince it is an everlaſting Goſpel, the Womb of it is full of everlaſting bleſſings.

1. *God's end is not yet perfected.* God hath not attain'd his full end: Reconciliation was but in order to further bleſſings. There may be a reconciliation wrought between Parties, whereby a Party is freed from puniſhment, without being partaker of a ſpecial Amity. God did ſend Chriſt to make peace, not ſimply to be at peace with his Creature, but to ſecond it with other Mercies which the Enmity before was a bar unto. 'Tis a Reconciliation that teems with many more unexpreſſible bleſſings. The Riches of his Graee, and the glory of his Grace would not be fully diſplay'd by a ſingle peace. The Myſtery which he purpos'd in himſelf was, That he might gather together all in one, even in Chriſt, to the full poſſeſſion of the purchas'd inheritance, *to the praiſe of his glory, Eph.* 1. 10, 14. his glory would not attain its full praiſe, without further bleſſings at the heels of this. He will rejoyce in Believers for ever. How can he rejoyce in them, if they never come to rejoyce in themſelves? if there be always a defect and indigency in them? The remnants of Enmity will drop off, the appearances of Anger in his face as a Father, will one day for ever vaniſh, and every frown be ſmooth'd. God is perfectly reconcil'd, but believers are not yet fully fit for all the fruits of it. But ſince he hath been in Chriſt laying the foundation in grace, he will be in him rearing the ſuperſtructure to glory. God would be at peace with us, that he might beſtow the higheſt kindneſs upon us. Juſtice ſtood in the way, and God would have his Juſtice ſatisfied, that Mercy might flow down without any obſtacle. Since therefore he hath been in Chriſt contenting his Juſtice, he will be in Chriſt fully pleaſing his Mercy. As infinite Juſtice was not contented without the Death of Chriſt, ſo mercy will not be contented without an efflux of Benefits upon the Believer. We ſhould not underſtand God fully appeas'd, if things ſtood always at one ſtay.

2. *The Glory of God is concerned in it.* If he be the Author of it, he will no leſs be the Guardian of it; the ſame motives of honour and love which excited him to contrive it, and brought it to this iſſue, will have the ſame influence on him to ripen all the fruits of it. As he hath the title of *the God of our Lord Jeſus Chriſt*, in regard of the whole intereſt he hath in this affair of Redemption, ſo the *Apoſtle* gives him another Title in relation to the ſame work, *Eph.* 1. 17. *The God of our Lord Jeſus Chriſt, the Father of Glory.* He is the Father of Glory, as he is the fountain of all the glory which accrues from this work, as well as he is the Father of glory ſubjectively, in the glory of the Divine Eſſence infinitely glorious; and objectively, as all glory is due to him from his creatures. He is the Father of glory, as all the actions of Chriſt did center in the honour of the Father; or the Father of glory, as being the Author of all thoſe gracious and glorious communications deſign'd to be beſtowed by him, as the God of the Lord Jeſus Chriſt, upon his creatures. 'Tis by him as the Father of glory in Jeſus Chriſt, that a *Spirit of wiſdom and revelation in the knowledge of Chriſt*, is given; a full and compleat knowledge of him, and the riches of the glory of his inheritance in the Saints. If God deſigns to ſhow himſelf a Father of glory, as the God of the Lord Jeſus Chriſt, and if he ſhows himſelf a Father of glory in increaſing the knowledge of Chriſt by a Spirit of Wiſdom in the hearts of his people, and acquainting them with the Riches intended for them; the Crown of his glory would be dim, if there were only a knowledge of it, and no poſſeſſion at laſt, and full enjoyment of all that which Chriſt hath purchas'd. How little glory would God get by acquainting them with it, if the knowledge of it ſhould not at laſt mount up into fruition?

3. *All that remains to be done in this kind is more feaſible, and hath leſs obſtacles than what already hath been done.* The grand obſtacle to the fulneſs of his Mercy, in regard of the demands of Juſtice, is quite remov'd; the Merit of Chriſt hath ſurmounted the demerit of men: and what is behind is a lighter thing to the Power, Wiſdom, and Mercy of God, than the laying the firſt ſtone of our Redemption was. Since the delivery of his Son to death, which might have found reſiſtance from the Affections of the Father, hath been performed, what is there that can be capable of any demur? How is it poſſible a believer ſhould periſh, ſince Chriſt hath ſuffer'd to reconcile infinite juſtice by the Will of God? How is it poſſible he ſhould miſs of Eternal happineſs, ſince for God to give his Son to dye for reconcilement, is infinitely more than the juſtification of him by his blood, and ſaving him through his life from wrath? Peace is the root of all Joy and Bleſſedneſs; and in the Angels Song, Good Will towards men, follows Peace on Earth: when Peace is made, there is no bar to the higheſt manifeſtations of good will.

4. *No enemies can poſſibly obſtruct it.* If God were in Chriſt reconciling the World, who can prevent the

the execution of his reſolution to the full? Since it hath been thus far carryed on, all the venom of *Satan* ſpit out againſt a Chriſtian, can no more deprive him of what God will do, than it could hinder what God hath done. He was baffled in attempting the hinderance of it, though he engag'd all the powers of Hell in the conteſt; and was fool'd, ſince the way he took to prevent it, did eventually promote it; and in his reſolving to be an hinderer, he was by a reach of infinite Wiſdom beyond his own wit, made a furtherer of it; and if he could not prevent the foundation, he ſhall be leſs able to deface the ſuperſtructure: And if the greater ſins of Unregeneracy did not hinder the influence, and application of it, the infirmities after regeneration ſhall not obſtruct the full perfection of it.

Sixth *Information.*

It ſhows us the unworthineſs of mans dealing with God. God cannot do any thing higher to ſweeten our ſpirits towards him; he hath not another or a dearer Son to give: nothing more can be acted upon the World for the ſecurity of the Creature: There are no wider channels for the love of God to run in, no higher way to ſecure his Honour from Contempt, and his Creature from Vengeance. He was angry with us, and with good Cauſe; we were children of Wrath, and deſerved it; God is appeas'd by the blood of Chriſt; he delights in the laying aſide his Anger, he hath done his utmoſt to aſſure men of it.

Then certainly,

1. *Our rejecting Chriſt, and the way of his appointment, is a high contempt of God.* 'Tis a ſlight of God, in the glory of his grace; an envying him the honour of the Reſtoration. *Adam* envyed his Soveraignty and independency, and every Unbeliever envies his Wiſdom and Merciful Bowels. Since his heart was ſet upon this work, that all the Councels of Eternity Center in it; a deafneſs to his propoſals is a contradiction to all his Counſels, and the great deſire of his heart. As faith in Chriſt redounds to the honour of God, as being an approbation of all God's acts in this affair; ſo unbelief of Chriſt redounds to the contempt of God, as ſlighting all thoſe gracious Manifeſtations of his Grace and Wiſdom. As the Murther of a man, and every degree of Murther in the contempt of him who is the *image of God*, is a diſhonour to God in regard of the relation man bears to God in that reſpect, *Gen.* 9. 6. ſo every unworthy uſage of Chriſt, every act of Unbelief, redounds to the diſhonour of the Father, whoſe Ambaſſador Chriſt is, and the exact Image of his Perſon. If men do not heartily think reconciliation by Chriſt worth their higheſt thoughts, and entertainments, they reproach God; as if he were buſie from Eternity about juſt nothing, or a ſleeveleſs matter, and run through ſo many ſtages in his acts about Chriſt to no purpoſe. 'Tis a *making light* of a rich Feaſt of God's providing, *Mat.* 22. 5. 'tis a ſelf-deſtroying fury worſe than that of Devils. It is a making all other ſins againſt God more ſinful, *Joh.* 15. 22. *If I had not come and ſpoken to them, they had not had ſin*; their ſin had not appear'd with ſo much Malice.

2. *Our Jealouſies of God.* Men are fond of ſuſpicions of God when they are ſtruck down with a ſence of their ſin, though this deſpair is not ſo ordinary as preſumption. This is a meaſuring God by Man, and bringing him down to the creatures Model; a contracting God's goodneſs, according to the creatures ſcantineſs. Can there be any juſt Reflections upon God, after the manifeſtation of his earneſtneſs for the reconciliation of man? If the owning God in thoſe acts, be a juſtifying God, (*Luk.* 7. 29. *They juſtifie God*) the diſowning him is a condemnation of God. As *Abraham* glorified God when he ſtagger'd not at the promiſe, but claſp'd it in his Arms by Faith; ſo we diſhonour God unexpreſſibly, when we ſtagger not only at one Promiſe, but at his whole ſcene of amazing acts in the founding, and carrying on this work in Chriſt. 'Tis unworthy in any truly humbled ſoul, to imagine God an Enemy ſtill, after all his myſterious contrivances for the relief of the Creature, and his delight in his Son for anſwering his purpoſes.

3. *Our Enmity and Diſobedience to God,* Though God be in Chriſt reconciling the World: as therefore we diſparage him by our jealouſies of him, we alſo deal unworthily with him by ſinful preſumptions. There are terms expected to be perform'd by us; 'tis not a lazy belief, an aſſent to this, accompanied with a love of any one ſin, (which was the cauſe of God's Anger) that gives men a title to it; as God's love in this, and his acceptation, was not a lazy love, *&c.* neither muſt our Faith. The application of it, is not but to ſuch a faith that purifies the heart. For us not to leave the love of Sin, when God hath quencht his wrath in the blood of Chriſt, is an unworthy uſage of God, and cuts a man off from any intereſt in this Reconciliation. *Abraham*'s Faith, whereby he glorified God, appear'd eminent in this act of Obedience, in a willingneſs to ſacrifice his Son. Not to endeavour to pleaſe God in a courſe of Obedience, is to keep up our Enmity under God's offers of Amity. To preſume upon his goodneſs, to act the higheſt unbelief under pretences of the contrary, to think God will be your friend, while you perſiſt in your Enmity, is a contradiction to the whole Tenour of the Goſpel. Faith in his Promiſes is never accounted of, without Faith in his Precepts. As he hath been a God in Chriſt Reconciling the World, ſo he hath been commanding in Chriſt the World to a ſubmiſſion; and it is outrage, and high ingratitude, not to endeavour to pleaſe God, ſince he hath been ſo careful to pleaſe us.

4. *Omiſſions of prayer.* Hath God done ſo much to render us capable of coming to him, and himſelf capable to receive us with honour to himſelf, and is it not very diſingenuous and ſlighting, to neglect this priviledge, founded upon the Counſels of wiſdom, and the coſt of the blood of Chriſt? Before, we could with no more Comfort approach to God, than a Guilty Malefactor could to the Judge; but ſince God hath laid by his fury in Chriſt, and diſcovers an alluring-glory in the face of Chriſt, what can we plead for our neglects of his allurements, our ſeldom approaches to him, or our ſlight and lazy Addreſſes? He uſes his friend unkindly, that will not make uſe of his friendſhip, and upon urgent occaſions deſire his Aſſiſtance. All neglects imply either an inability or unwillingneſs in God, and both caſt dirt upon his reconciling work, ſince there can be no greater evidences of his Power and Willingneſs, than he hath diſcover'd in the whole working of it. We Virtually deny the Father to be the fountain of all Grace, when we go not to him. We deny Chriſt to be the purchaſer of all peace, when we go not in his Name. *God ſent Chriſt to conſecrate a new and living way for us to enter into the holieſt by the bood of Jeſus,* *Heb.* 10. 19. By neglects we diſparage God's Miſſion, and

and Chriſt's Conſecration, and the liberty he hath procured. What ſhould we have done, if we had been to approach to God as a Judge upon a Tribunal of Juſtice, when we will not draw near to him as a Judge upon a Mercy-ſeat, through the Reconciliation wrought in Chriſt?

Well then, Let us conſider the danger of ſlighting this Reconciliation. Well may that man deſerve doubly the Curſes of the Law, that will not believe and obey after God's demonſtrations of the Riches of Grace; well may he deſerve to be cruſht in pieces under the inſupportable burden of his own guilt, that will ſtill be fond of his Treaſon againſt a reconciling God. Shall the great King deſcend from the Throne of his Majeſty, to become a Reconciler, and after that a Solicitor, and feel nothing but *heels lifted up*, *Joh.* 13. 18. inſtead of hearts? Such an one is doubly a child of wrath, firſt by nature, and after by a particular refuſal to become a friend. The intereſt of our Souls lyes at ſtake; without changing our unworthy courſes, Wrath will be executed upon us; God hath provided no other Reconciler; and is reſolved not to let his weapons fall by any other motive than the blood of the Redeemer.

Seventh *Information.*

It ſhows us the *way of all Religious Worſhip.* If God be in Chriſt reconciling the World, all our recourſe to, and dealing with a reconciling God, muſt be in and through Chriſt: as God's motion to us is in Chriſt, our motions to God muſt be through the ſame *Medium.* He is *the way, the truth, and the life*, *Joh.* 14. 6. No man comes to the Father but by me; as no man hath the Father coming to him, but by Chriſt; the way whereby God communicates Truth and Life to us, the way whereby we muſt offer up our true and lively ſervices to him. As God is the ultimate Object of Faith, Chriſt the *Medium*; ſo God is the Object of Worſhip, Chriſt the *Medium.* As Chriſt is equal with God, he is the Object of Faith; the Object of Worſhip: as Chriſt is God's Servant, he is the way whereby we believe, the way whereby we have acceſs to God. The Soul muſt be carried altogether by the conſideration of Chriſt, in preſenting Petitions in his Name, in expecting anſwers upon the ground of his Merit; we muſt regard him as the Meritorious cauſe of our acceſs to the Throne of Grace, and our welcome at it. How can we go to God as Reconcil'd, but in the Name of the Reconciler? We cannot come with any boldneſs upon any other account. 'Tis by the knowledge of the Son, we aſcend to the knowledge of the Father; by the Merit of the Son, we have Acceſs to the Throne of the Father; by the Interceſſion of the Son, we have Acceſs to communion with the Father; in the Name of the Son we are to ask what we want, and by the Merit of the Son we muſt only expect what we beg. 'Tis as the *Father of our Lord Jeſus Chriſt*, that he communicates himſelf to us, *Eph.* 1. 3. 'tis as the *Father of our Lord Jeſus Chriſt*, we muſt *bow our kneees to him*, *Eph.* 3. 14. remembring ſtill, that Chriſt is the Band that links God and us together. What confidence can we have in God, if we reſpect him not as the Father of our Lord Jeſus Chriſt? For in him only he is the Father of Believers: otherwiſe he is the Father of the whole World, a provoked Father; in Chriſt a Reconciled Father. As the Father of our Lord Jeſus Chriſt, our *praiſes muſt be offered to him*, 1 *Pet.* 1. 3. All Acts of Worſhip, are only acceptable to the Father through Chriſt, Heb. 13. 15. *By him let us offer the ſacrifice of praiſe to God*; all muſt have the ſtamp of this Reconciler upon them. 'Tis by his ſatisfaction we have the privilege to come to the holieſt, before the ſeat of God, with our prayers and ſervices. 'Tis in his blood, the ſword ſet to prevent our entrance in Paradiſe, hath loſt both its *edge* and *flame*. 'Tis by the *blood of Chriſt* only we have *this boldneſs*, *Heb.* 10. 19, 20. his blood is our beſt plea: his fleſh our only ſcreen from the Wrath of God in all our ſervices. We muſt therefore in all our ſervices reſt in his office, propoſe him as the Mediator of our ſervices.

Eighth *Information.*

There is then no Mediator, no Reconciler but Chriſt. God is in Chriſt reconciling the World: In *him*, and none but him: In *him* excluſively of all others. He is indeed *the Chriſt, the Saviour of the World*, John 4. 42. By way of Excellency, in regard of the danger he ſaves us from. By way of Excluſion, in regard of the ſole deſignation of his Perſon, excluſive of all others. We muſt believe that Chriſt is *He*, the only perſon deſign'd in the Propheſies, Promiſes, and Types, *Joh.* 8. 24. *If you believe not that I am he.* There was none anciently but he; he was ſet up from Eternity; he was the only Lamb ſlain from the foundation of the World. This ſeed of the woman was only in the Promiſe, only deſign'd by the Types; by this band only were the ancient Believers united to God; In this *Immanuel* he was God with them, as well as with us: None were counted God's Friends before, but by his Mediation; none can be ſince, becauſe God hath accepted no other. No Ark but that of God's appointing, could ſecure *Noah*, and reſiſt the force of the waters. None hereafter, he is *the ſame for ever*; he is to day, as he was before, *Heb.* 13. 8. the heart of God is fixed upon him, and his reſolution concerning the duration of his office unalterable: he hath ſumm'd up all the diſpenſations of former ages in him. Eph. 1. 10. *He hath gathered together in one all things in Chriſt, even in him*, in no other. All other things were preparations to him, ſhadows of him. But the perfection of all was in Chriſt; and God who had various ways of communicating himſelf to men, hath ſumm'd up his whole Will in his Son, and manifeſted that all his tranſactions with men did terminate in his *Son Chriſt*, *Heb.* 2. 1, 2. Theſe are the *laſt days*, God will ſpeak by no other.

1. *None elſe was ever appointed by God.* No other Sacrifice was ever ſubſtituted in the room of Sinners; none elſe was the Center of the *Propheſies*, the ſubject of the *Promiſes*, the truth of the *Types*, no name erected for a ſhelter for the Nations to truſt in but this Name, *Iſa.* 42. 4. *The Iſles ſhall wait for his law*, Mat. 12. 21. *In his name ſhall the Gentiles truſt*: none elſe hath the title of *Peace-maker* conferr'd upon him, *Eph.* 2. 14. which title he hath by his *death on the Croſs*, *Col.* 1. 20. Thoſe therefore that reject this way of Mediation, muſt infalliby periſh. He that will have any good by a Prince, muſt go to that Miniſter of State he hath ſetled for that End. God hath ordain'd no other Mediator. God hath thought none elſe fit to truſt with his concerns, to do his work, reſtore his honour, receive glory from him. We muſt acquieſce in God's judgment, and not ſet up the Pride of our Reaſon and Will, in contradiction to infinite Wiſdom. None elſe was ever honour'd by the voice of the Father, teſtifying him to be his beloved Son, in whom he was well pleaſed: None beſides him had this Teſtimony, none in conjunction with him, none in ſubordination to him in the work of Mediation; that he might be the firſt-

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born among many brethren, enjoying all the rights of primogeniture; as God employ'd no other in the Creation, ſo he employs no other in the Reſtoration of the World.

2. *None elſe was ever fit for this.* Satisfaction there muſt be for the honour of God, that the Law might be vindicated, Juſtice glorified, Holineſs illuſtrated: none but Chriſt an infinite Perſon was able to do all this. Security there muſt be to the Creator, that the honour of God might not be again at a loſs; this could not be enſur'd in the hands of a mutable Creature: ſo that by any other Mediator we cannot honour God by a ſutable ſatisfaction, nor promiſe our ſelves an unſhaken preſervation. Without infinite ſatisfaction, guilt muſt remain; without infinite power to preſerve it entire, guilt would return. This Mediator only had an alliance to both Parties; to God, whereby he could call him Father; to us, whereby he could call us Brethren. That God and Man might be joyn'd in one Covenant of Grace, the Mediator of that Covenant is God and Man in one Perſon. Had he been only God, he had had no Alliance to our Nature; had he been only Man, he had had no Alliance to the Divine Nature, and had been an inſufficient Mediator, uncapable of performing what was requiſite for our Redemption. In this poſture of fitneſs, there is none elſe in Heaven and Earth. Had the Mediator been only Man, he had been uncapable of ſatisfying; had he been only God, he had been uncapable of ſuffering; But being God and Man, he was capable of both. No motive was powerful enough to appeaſe the Anger of the Father, but the blood of the Croſs; and no Power ſtrong enough to bear, no Perſon worthy to preſent ſuch ſufferings, but only this Mediator. It was upon no other Perſon, that the Spirit deſcended like a dove, to furniſh his Humane Nature with all Ability for the diſcharge of this truſt. He is Infinite, and what can be added to Infinite? If Infinite be not ſufficient to reconcile, finite beings muſt for ever come ſhort of effecting it for us.

3. *None elſe was ever Accepted, or deſign'd to be Accepted, but this Mediator*: No other Surety was ever accepted by God for the payment of our Debts. All Sacrifices could not make *the comers thereunto perfect*, *Heb.* 10. 1. could not ſet them right in the eſteem of God, and make a reconciliation with him; they were an Image, not the Life; and God accepted them as Shadows, not as the Subſtance; the *repetition* of them was a certain Evidence of their *inability* to effect the Reconciliation of Man, *Heb.* 10. 2. as the iteration of a Medicine dayly, ſhows its inefficacy to Cure. The Law was not able after our Fall, by reaſon of our diſagreement with the terms of it, to bring us near to God. God's Juſtice, and our ſins, ſtood in the way of Amity; therefore God commanded *bounds* to be ſet to the People, when the *Law was given*, *Exod.* 19. 12. that they ſhould not come near the Mount. But the Covenant of Grace, Vail'd in the Ceremonial Law, was laid in the blood of Chriſt, typyfied by that *blood ſprinkled by Moſes* upon the people, *Exod.* 24. 8. to which the *Apoſtle* alludes, the *blood of ſprinkling ſpeaks better things than the blood of Abel*, *Heb.* 12. 24. than the *blood of the firſtlings*, which *Abel* ſprinkled, *Gen.* 4. 4. which was the firſt eminent Type of the Death of Chriſt upon Record, which the Spirit of God mentions here, as the firſt ſacrifice, though no queſtion *Adam* did not ſpend all that time between his Fall, and the growth of *Abel* to man's Stature, without a Sacrifice. Thoſe ſacrifices were poor and feeble; unworthy, in themſelves, of the acceptance of God; not able to expiate Sin, nor ever intended for propitiation, becauſe they had no intrinſick value in them for ſuch an End. But the Blood of Chriſt, being the Blood of the Lamb of God without ſpot, is a worthy and valuable price for the ſins of the World. Theſe, nor our own righteouſneſs, were ever intended to be of worth, or ſtrength, to expiate the ſin of the Soul, and Reconcile us to God; Chriſt is the only Peace maker, the only peace Conveyor: no other Righteouſneſs is called the Righteouſneſs of God, the Righteouſneſs of God's appointment, or the Righteouſneſs of God's Acceptance. Any thing in our ſelves, is too low and ſordid to be joyn'd with him. God hath accepted none elſe, and we muſt have recourſe to none elſe. Whatſoever we would joyn with him, is unworthy of God's Acceptance. None elſe was ſet forth to be a propitiation, and no means appointed of enjoyment, but Faith in his Blood. This Blood was ſprinkled upon the Mercy-ſeat in heaven, as the Blood of Sacrifices was in the Temple, which ſtill'd Juſtice, refreſht Mercy, and reviv'd it towards us.

4. *None elſe ever did do that for us, which was neceſſary to our Reconciliation with God.* None elſe ever interpos'd as a ſhelter between the irreſiſtible Wrath of God and our Souls. He alone *bore our griefs, and carried our ſorrows*, *Iſa.* 53. 4. he received into his own bowels that ſword, which was ſharpned, and pointed for us; *by his ſtripes we are heal'd*; upon him alone did the ſcorching wrath of his Father fall for our peace. He trod the Wine-preſe alone, none of the people were with him; he endur'd the bruiſes of his Father, and the reproaches of his enemies, and would not deſiſt till he had ſetled the foundation of our Peace. He bore the puniſhment of our ſins, all our iniquities were conſider'd by God in his Perſon, and he paid what we ow'd. *In one body* he reconcil'd us, *Eph.* 1. 16. *his own body* ſaith *Peter**: none drew in the ſame yoke with him; none were partners with him in his Sufferings; none ſharers with him in his Office. He ſcal'd Heaven alone, and alone made the entrance to his Father eaſie. None ever did, none ever could anſwer the demands of the Law; ſilence the voice of Juſtice, by removing the burden of our Guilt. He only fill'd up that gap and gulf which was between God and us: why ſhould any thing in our hearts carry away the honour of a Mediator from him, ſince none elſe remov'd the miſeries we had deſerv'd, and purchaſed the mercies we wanted? Till God therefore confers the title of Peace-maker, and Prince of Peace upon any other, own nothing elſe as a ſharer with him in this honour; that would be to contradict God's order, deny his Sufficiency, and contemn his kindneſs, and turn our backs upon the only Tower, that can hinder us from being cruſht by the Wrath of God. But alas! men delight in their Worm-eaten, wither'd Righteouſneſs, which they ſet up in the Room of the Mediator; this, the grand cheat of the World, claims a precedency of Chriſt.

* 1 Pet. 2. 24.

5. *None elſe is appointed, or can ſecure to us the fruits of Reconciliation.* As God is in Chriſt reconciling the World, ſo is he in Chriſt giving out the fruits of that Reconciliation, not imputing our treſpaſſes to us: he is not only the Mediator of Reconciliation, to make our Peace; but the Mediator of Interceſſion to preſerve it. He only took away our ſins by his Death, he only can preſerve our Reconciliation by his Life. As he Suffer'd effectually, by the ſtrength of his Deity, to make our Peace; ſo he Intercedes in the ſtrength of his Merit to preſerve our Peace. He did not only take away, but *aboliſh and ſlay the Enmity*, *Eph.* 2. 15, 16. He ſlew it, to make it uncapable of living again, as a dead man is; and if any ſin ſtands up

to provoke Juſtice, he ſits as *an Advocate* to anſwer the Proceſs, 1 *Joh.* 2. 2. All the gifts of grace, not only in their firſt purchaſe, but in their full conveyance, and abundant Communication, *are by and through him*; *Rom.* 5. 15. by him only we can come to the Throne of Grace; *in this beloved ſon only we are accepted* for Adopted Sons, *Eph.* 1. 6. To none elſe God gave children for a ſeed; children to beget, and preſerve, and offer up to him at the laſt day. He rent the Vail by his Death, open'd the Holy of Holies by his Paſſion, and keeps it open by his Interceſſion; that we may have a Communion with God, and a Fellowſhip with Angels, by this only Mediator. *Immanuel* is a name only belonging to him, *Iſa.* 7. 14. Not that this was the Name by which only he was called, but that this was his work, to make way for God's dwelling among the ſons of men, and communicating to them the richeſt of his gifts. Not an Angel in Heaven, but hath his ſtanding upon the Account of Chriſt, as their head; and therefore not a man upon Earth can be ſecure under any other wing, or have the conveyance of grace through any other Channel. He is the προσαγωγεὺς, the Introducer of us into the inward Chambers of the Father's goodneſs, where our bonds are Cancell'd, our pardon aſſur'd, and our Father, who was angry with us, falls upon our Necks and kiſſeth us. Our conſtant acceſs to the Father is *by him*, *Rom.* 5. 2. *Eph.* 3. 12. *Acceſs* προσαγωγὴν. He ſits in heaven to *lead us* by the hand to the Father, for whatſoever we want; as a Prince's Favourite brings a man into the preſence of a gracious Prince. The Grace of Chriſt is put in order by *Paul*, before the Love of God, and the Communion of the Holy Ghoſt, in the Benedictions, becauſe it is the only band that knits us to God, and the Foundation of every expreſſion of love from the Father, and of every act of Communion we have with the Holy Ghoſt. Whatſoever grace God works in us, is *through Jeſus Chriſt*, *Heb.* 13. 21. he is therefore made to us *Wiſdom and Sanctification*, as well as *Righteouſneſs* and *Redemption*, 1 *Cor.* 1. 30. God tranſmits his Virtues through Chriſt; as the Heavens, which impregnate all things, tranſmit their Virtues hither by the Sun.

Well then, Let us have recourſe only to this Mediator; the Fire of God's Wrath will conſume us without this Screen. 'Tis the blood of the Lamb of God's appointment, which can only ſecure us from the ſcorching heat of the Wrath to come; Typified by the blood of the Paſchal Lamb, ſprinkled upon the Poſts of the *Iſraelites* Doors; not ſo much to be a mark to the Angel, who could have known both the Houſes and Perſons of the *Iſraelites* from the *Egyptians*, without that ſign on the Poſt; as to repreſent this Mediatory blood of the Lamb of God, as our only ſecurity from deſtroying fury. Let men make lyes their refuge, and hide themſelves under falſehood, the falſe Coverings of their own Righteouſneſs, and think to ſhelter themſelves from the over-*flowing Scourge*, *Iſa.* 28. 15, 16, 17. it will be a miſerable Self-deceit, the Hail will ſweep away ſuch a Refuge, and the Waters will overflow ſuch a hiding place: 'tis the Corner-ſtone which God lays in *Sion*, that is our only ſecurity; becauſe he is only *Elect*, 1 *Pet.* 2. 6. Choſen by God, and *precious* in his account, *ver.* 6. which is inſerted (as ſome obſerve) between thoſe two verſes, to ſhow the miſerable ſhifts of men, to provide ſhelters for themſelves, other Mediations and Mediators, not regarding the Foundation God hath laid, all which will end in Self-deſtruſtion, as they begin in Self-deceit. All Humane ſatisfactions, Interceſſions of Saints, refuge in any other Righteouſneſs, are weak hiding-places to preſerve us from the overflowing Waters of Divine Vengeance. No ſure Foundation, but the Stone God hath laid in Sion.

One would think there were not ſo much need to preſs this Information; but whoſoever will look into the World, and into his own heart, will find it neceſſary. What the *Papiſts* do one way, many *Proteſtants* do another: one ſets up Mediators without him, others ſet up Mediators within them. The great buſineſs Chriſt urg'd in the days of his fleſh was this, that he was the *Meſſiah*, the only Perſon ſent of God to redeem. Though men profeſs Chriſt is ſo, yet it is too common to bring in ſome ſharer with him.

Ninth *Information.*

We may here ſee the incomprehenſible Love of God; in that he did not deal with us *ſummo jure*, as a ſevere Law-giver. We are not deeply ſenſible of it; if we had a due ſence of this Love, we ſhould have little kindneſs for ſin. It was not a low kind of Love, but *exceeding riches of Grace in his kindneſs toward us in Jeſus Chriſt*, *Eph.* 2. 7. Grace never appear'd in all its Royalty, but in Chriſt. A ſweet combination of Grace in the Father and the Son: had the Son manifeſted his Love in offering himſelf, nothing could have been done without the Acceptation of the Father; had the Father manifeſted his Love in moving it, nothing could have been done without the Son's undertaking it: The firſt motion was from the Father, as the fountain of the Trinity; the Execution was from the Son, by a free and dutiful Acceptance of the offer of the Father. In this work God *ſet his heart upon man*, *Job* 7. 17. the glorifying his name in the Redemption of Man, was that which ran in his Mind, and had the chiefeſt place in his heart from Eternity. How great alſo is the Love of Chriſt? ſince he was the Perſon that the firſt Sin was particularly againſt, as well as againſt the Father. It being an affecting of Wiſdom to be like God; and Chriſt was the Wiſdom of God. Every days Mercy is a Miracle; but the Mercies of our Lives are to this of Reconciling us by his Son, as a Molehill to a Mountain; a grain of Sand, to the whole frame of Nature. When by our offence we were fallen under the ſentence of the Law, and ſhut up in the hands of Juſtice, and could not ſatisfie for the offence, God pays a Ranſom out of the Treaſures of his own Bowels, opens the Heart of his deareſt Son, and Redeems us by the moſt Precious thing he had: Here Love doth come to the top of its Glory, and doth perfectly Triumph.

1. *His own Love and Compaſſion was the firſt Riſe of this Reconciliation.* This way by Chriſt, was a *new*, as well as a *living Way*, *Heb.* 11. 20. not known by all the Wiſdom of Man. New to Men, new to Angels: It could not enter into any of their hearts to conceive of it, before it was declar'd. He *purpos'd in himſelf*, *Eph.* 1. 9. It lay hid in the Womb of his own Love. There was none beſide him from Eternity, to put up a requeſt. It was the reſult of his Bowels, before the Being of any Creature was the effect of his Power. Though our Juſtification, Sanctification, and Eternal Bleſſedneſs, be the Fruits of the Meritorious Death of the Redeemer; yet the firſt ſource of all, in his Miſſion and Commiſſion, was abſolutely from the unconceivable Love of God: Whatſoever is Merited by Chriſt for us, his firſt Miſſion was not Merited by himſelf: His Perſonal Relation to God, rendred him fit for the Honour and Office of a Mediator; but as Mediator, he did not merit his own ſending into the World, becauſe he was ſetled Mediator by God; and ſent too, before he could as Mediator Merit. Chriſt did not dye to render

God

God Compaſſionate to us, but to open the paſſage for his Bowels to flow down upon us with the honour of his Juſtice. God's Bowels wrought within himſelf; but the ſentence pronounc'd by Juſtice, was a bar to the flowing of them upon Man; Chriſt was ſent to remove that by his Death, that the Mercy, which ſprang up from Eternity in the Heart of God, might freely flow down to the Creature. And when the time came, God look'd about and *ſaw that there was no man*, none to deprecate his wrath, and therefore his *own Arm brought Salvation*, *Iſa.* 59. 16. and *his own righteouſneſs ſuſtain'd him*, *i. e.* his own Truth and Righteouſneſs engag'd in the Promiſes made to the Fathers. The ſatisfaction of Chriſt doth not impair the Kindneſs of God; his Pity to us did precede the conſtitution of Chriſt. Had there been no Compaſſion, there had been no contrivance, no Acceptance of a Mediator: but ſince he had threatned Eternal Death to Sinners, there was need of an honourable Reconciliation by Death, to maintain the honour of Gods Truth, engag'd in that Sentence; and content his Juſtice, which was obliged to execute the Sentence, for the honour of his Truth. It was *by the Grace of God* that Chriſt *taſted death* for us, *Heb.* 2. 9.

2. *'Tis the greateſt love that God can ſhow.* As *Abraham* could not ſhow a greater proof of Faith and Obedience, than by offering his Son, the Son of his Affections, and his only Son; ſo neither can God ſhow a richer Teſtimony of his Affections to us, than by making his own Son an Oblation for us. How mighty tender was God of our Salvation? How valuable was man to him, when he priz'd him at the rate of his only Son? As high as God did eſteem Chriſt, ſo highly did he value his own Glory in Man's Reconcilation.

(1.) *His Love was more Illuſtrious, than if he had pardon'd us by his Abſolute Prerogative without a Satisfaction.* It had been a glorious Mercy, but had wanted that enriching Circumſtance, the Death of his Son: in this way he honours his Mercy, more than our Sin had abus'd it. His Mercy had not appear'd in ſuch ſweetneſs, had not Chriſt drunk the bitter Cup: Mercy ſung ſweeteſt, when Juſtice roar'd loudeſt againſt the Redeemer. Every Attribute had a ſignal Elevation in this way of Reconciliation, but eſpecially his Kindneſs. We ſhould have been happy, had he pardon'd us without a Satisfaction; but neither his Love nor his Juſtice had been wound up to ſo high a ſtrain. God did not aim only at the *praiſe of his Grace*, but the Praiſe of the *Glory* of his Grace, *Eph.* 1. 6. he would have his Grace appear in the richeſt Attire, and with all the Ornaments Heaven could clothe it with.

This is Evident,

(1.) *By the Condition of the Perſon.* He was his Son. Was it not the Victorious Triumph of Mercy, to make his Son a ſufferer, when we were the Sinners? to make his own Son a ſervant to his Juſtice, when we were the Debtors? He was his *only begotten Son*, *Joh.* 3. 16. not meerly his own Son, but his only Son; he had but one Son in the World, and that Son he made a Sacrifice for the World: he had not another begotten Son in Being. He was the *expreſs image of his Perſon, one who was equal with God without robbery*, or detracting any thing from his Glory, *Phil.* 2. 6. An only Son enjoying the ſame Majeſty, and perfections in the Deity with the Father; a Son dearer to him than Heaven and Earth; the *Son* he ſolac'd himſelf with from all *Eternity*, *Prov.* 8. 30. before ever any ſtone of the World was laid; and if we could ſuppoſe numberleſs Worlds Created before this, yet all his Joy was placed in him. Can there be a greater Aſſurance of the immenſity of his Love, than in ſending a Son that lay in his Boſom? A Son who never in the leaſt offended him, nor ever could? He always did the things which *pleaſed him*; and when he was in the World, there was nothing in him, that the *Devil* could faſten upon, as any reſemblance to himſelf, *Joh.* 14. 30. In this Son was God reconciling the World. The nearer and dearer the Son was to the Father, the greater is the Father's Love in pitching upon him to undertake this work. His Love bore proportion to the greatneſs of that Son whom he ſent.

(2) *The Condition in which he was ſent.* He was made lower than Angels, to ſtoop to the Condition of a Servant. To ſend an only Son out of his Boſom to the Croſs, an Innocent Son from Glory to Ignominy, and not upon a ſudden reſolve, (which might be thought a Paſſion) but by a deliberate Counſel, never repenting of it, always glorying in it, even to this day; is a diſcovery of the moſt rooted affection. The lower the Condition of Chriſt was, the more wonderful is the kindneſs of God in ſending him in it. If we would walk into the Garden, and ſee Chriſt beſmear'd with Clods of Blood; ſtep up to Mount *Calvary*, and ſee him hanging upon the Croſs; look up to Heaven, and ſee the bright ſword ſheath'd in the Bowels of the Son of God; ſee him with his ſcourged Back, his nail'd Hands, his pierced Side; ask then your ſouls this queſtion, Whether here be not bottomleſs love? whether any Affection of God can be more miraculous than this, to give his Son to endure all this for our Ranſom, the Lord of Glory to ſuffer this for Rebellious Malefactors? whether this is not greater kindneſs to you, than if he had pardon'd you without the Sufferings of his only Son?

(2.) *'Tis a love that cannot be wound up to a higher ſtrain.* 'Tis the utmoſt bound, if I may ſo ſpeak, of an infinite Love; *God So loved the World*, *Joh.* 3. 16. *So*, above the conception of any Creature; *So*, that his Affection cannot mount an higher pitch. His power could diſcover it ſelf in laying the foundation of Millions of Worlds, and his Wiſdom could ſhine brighter in the ſtructure of them; but if he ſhould create as many Worlds as there are ſands and duſt upon the Face of this; and make every one of them more tranſcendent in glory than this; than the Sun is above a clod of Earth or an Atome of duſt; yet he could not confer a greater love upon it, than he hath done upon this; than to be, upon their revolt, a God in Chriſt reconciling thoſe Worlds to himſelf: There is not a choicer Mercy than to be in Amity with God, nor a more Affectionate way of procuring and eſtabliſhing it, than by giving his only Son to effect it: In giving whom, he contracts to give himſelf to be our God, and live with us for ever. If God ſhould take the meaneſt Beggar that lives upon common Alms, and transform him into an Angel, and make him the head of that heavenly Hoſt, it would be incomparably a far leſs love, than the gift of his Son for him. A more condeſending kindneſs cannot be conceiv'd, unleſs the Father himſelf ſhould become Incarnate, and dye for man: But that cannot be ſuppos'd. If the fountain of the Trinity, the Judge of all, ſhould take fleſh, and ſuffer, to whom ſhould the Offering be made? the Rector and Judge is to be ſatisfied; 'tis not fit for the Judge to make ſatisfaction to himſelf: But the Father hath given that Perſon next to himſelf, to be our Propitiation; moſt fit, as having the Father, the fountain of the Trinity, to offer the Sacrifice of himſelf unto.

christo, nil — with, recepto R:T. 1714.

(3.) *'Tis a greater Love than has been yet ſhown to Angels.* The Angels in Heaven never did partake of ſuch a vaſt Ocean of Love, for the Son of God never died for them, though they come under his Wing, as a head exalted to that Dignity, as a reward of his Death: the Angels come under him as an Exalted Head, but not as a Crucified Saviour: they have their Grace by the Will of God, without the Death of his Son; we by the Will of God, through the Death of his Son. What Confirmation they have, they have it from Chriſt, by Virtue of his Headſhip over them, not by Virtue of any Death for them, and therefore they are in the opinion of ſeveral underſtood by the *things in heaven*, which are *reconcil'd* to God, *Col.* 1. 20. What Reconciliation is to us, Confirmation is to them; yet there is not ſuch an Exceſs of Love in their Confirmation, as in our Reconciliation by the Blood of the Croſs. As the preſervation of a Life from Death, is leſs than the reſtoring Life to one that is dead; the latter argues more of kindneſs, as well as more of Power.

(4.) *Take a proſpect of this love by a review of the Condition we were in.*

(1.) *Our Vileneſs and Corruption.* What are we in our Being, but duſt, ſlight and empty pieces of Clay? is it not wonderful, that God who hath Angels to attend him, ſhould buſie his thoughts about worms? That he who hath the beauty of Angels, the moſt glorious piece of the works of his hands to look upon, ſhould caſt his eye upon ſuch Noyſom Dunghills? that he ſhould not reſt in the Praiſes of Angels, but repair ſuch broken inſtruments as men are, to bear a part in the Conſort? If the Sun knew its own Excellency, it would think it a condeſcenſion to beſtow a beam upon ſo dark and miry a body as the Earth, that can return to it no Recompence; much more is it in God, to look upon ſuch pieces of Clay as we are; much more to give out his Grace and Love to man, who can give him no requital. We would be loth to take a Toad into our Boſoms, and beſtow our Friendſhip upon it: By Corruption, we are worſe than the moſt venomous Toad that creeps upon the ground, yet God entertains thoughts of Amity, and eſtabliſheth it for us in the blood of his Son. We are unworthy of any one thought of unbounded goodneſs, much more unworthy of a Thought of ſo high a ſtrain. * Would not any man think that King diſtracted, that ſhould ſend his Son to keep Company with Grooms and Scullions, to wear the ſame Livery, to advance them to a better ſtate by his own blood? Nothing but the End for which he doth it, and the Love which mov'd him to it, could excuſe him. How much more condeſcending is God, than the greateſt Prince in the World would be in this Act!

* Norimberg.

(2.) *Impotence.* When we lay wallowing in our blood, and it was the time of our weakneſs, that was the time of his Love; when we had *no eye to pity us*, nor a heart to pity our ſelves, then were we the Object of his Compaſſions, *Ezek.* 16. 4, 5, 6, &c. When there was not one Solicitor for us among all the holy Angels; the peace was broke with them as well as with God, and we were juſtly hated by thoſe holy Spirits upon the Creator's Account; when not a man in the whole Race of Mankind had any thoughts of preſenting a Petition for Recovery: when God look'd about, and to his aſtoniſhment, *found none* that had any thoughts of interceding and ſoliciting a Reſtoration, *Iſa.* 59. 16. When there was not a perſon in Heaven or Earth beſides himſelf, could ſave us, *his own arm*, without the leaſt Auxiliary force, *brought Salvation.* 'Tis the glory of his love, that he was *found of us* when we *askt not for him*, *Iſa.* 65. 1. What Allurements were there in our Nature, unleſs Deformities and Demerits could paſs for attractives? We had not Virtue to merit his Love, nor ever ſhall have Power to requite it; both are utterly impoſſible in a Creature. God ſaw our demerit, it was in his thoughts, otherwiſe a Reconciler had not been appointed; one to Merit that for us, which we had forfeited, and never could have recover'd. Juſtice might find cauſe of puniſhment in the Rebellion of the Delinquent, but Grace could find no reaſon but in the pity of our Creator; the Amazement of a true Believer, when he comes to be ſeriouſly ſenſible of it, doth manifeſt the impoſſibility of ever thinking of it himſelf.

(3.) *Rebellion*, which is worſe than Vileneſs and Impotence. He was a God in Chriſt Reconciling the World, when our Enmity to him was as great as our Miſery; when we had not one ſpark of love for him, who had a boundleſs Ocean of Compaſſion for us. We had enter'd a league with *Satan*, the only Enemy God had, rendred our ſelves his Bondſlaves, and that preſently after our Creation by his powerful hand; and it was far worſe, if *Adam* did know the ſin and ſtate of the fallen Angels; howſoever his Pride in his Aſpiring Thought to be like his Maker, was leſs excuſable than that of the Devils, in regard that he was an inferior Creature. (Though the Devil's was greater, in regard of his greater knowledge of the Excellency of God above him.) Pride in a mean Perſon, is more odious than in one upon a Throne. Then it is that he contrives with his Son, and by the blood of his Son to redeem Rebels; and though he diſreliſht and loathed the Crime, yet he had a Tenderneſs and Pity for the Malefactor: aſſur'd by an Oath, *Heb.* 7. 28.—*The word of the oath which was ſince the law, maketh the Son, who is conſecrated for evermore.* As the word of the Oath was after the Law; the Declaration of the Oath, after the Declaration of the Law; ſo in the Eternal Counſel of God, the Conſtitution of the Reconciler ſuppos'd a Law Enacted, and a Law violated by Tranſgreſſion. After this, the Cry of our ſins for Vengeance, could not alter his reſolve of ſacrificing his Son: and bringing that Vengeance upon the ſins, which they ſollicited againſt the ſinner. How eaſie was it for God to have ſpurn'd us into Hell, when we lay under his Foot, without all this expence? one touch of his Iron Rod, would have broke us like a Potters Veſſel; yet he takes occaſion to diſplay his Grace, where we give occaſion to pour out his Wrath. He would enflame us by his Love, rather than turn us into aſhes by his Fury; and Reconcile us to himſelf by the blood of his Son, rather than ſatisfie his Juſtice by our own.

(5.) *It was a love in the freeſt manner*; without Coſt to us, but Expenſive to God. We hear of no ſtruglings in the Heart of God, from the firſt Foundation to the Top-ſtone; his Affections travel through every ſtage without the leaſt relenting; he was in Chriſt reconciling the World from one end of his Counſel to the other, without any repenting Reflections. It coſt him the Blood of his Son, more expenſive than the making Millions of Worlds. There was no need of any Combat in his Affections, to make as many Worlds as he pleas'd; but we may wonder (ſince God repreſents himſelf to us often in Scripture according to the manner of men) that there were no pull-backs in his Affections to the delivering up of his Son. If there be a conflict in his heart, when he is to

give

give up a Creature; *Hoſ.* 11. 8. *How ſhall I give thee up, O Ephraim? how ſhall I deliver thee, Iſrael? my heart is turn'd within me*; could we reaſonably ſuppoſe leſs in giving up his Son? (though indeed the one was Eternal, the other Temporary) yet in this caſe we read of no ſuch turnings of Bowels, no ſuch kindlings of repentings together. His Soul was free in it, and let the peace coſt what it would, he would procure it, though with the greateſt Charge.

(6.) *Conſider what it was his Love deſign'd in this.* Not a petty inconſiderable thing, but a *propitiation for ſin*, 1 *Joh.* 4. 10. the non-imputation of guilt, the removing all the bars between him and us, the turning the edge of the ſword that was pointed againſt us, reducing us to an Eternal Amity. He would draw us out of the Condition into which we were fallen, and from a Wrath we had Merited, to elevate us to an Eternal Life we had rendred our ſelves unworthy of; and expos'd his Son to the Curſes of the Law, that the edge of them might be turn'd from us. And that we might have a free Converſe with him, he makes the Mediator of kin to us, that by reaſon of the communication of our Nature we might with more boldneſs approach to him. All delightful Converſe is between thoſe of the ſame *ſpecies*; we could not have convers'd freely with a Reconciler of a different Nature from us.

(7) *This Love is perpetual.* He was in Chriſt Reconciling the World, he will to the end of the World beſeech men to be reconcil'd to him. Love was the Motive, the glory of his Grace was the End: what was ſo from Eternity, will be ſo to Eternity. His Love is as ſtrong as it was, for Infinite receives no diminution; his Glory is as dear as it was, for to deny his Glory is to deny himſelf. How great will be the joy of thoſe that accept it! how Diſmal the Torment and Sorrow of thoſe that refuſe it!

Second Uſe of *Comfort*. How great may the joy of Believing Souls be, to be brought by God, and by ways of his own contriving, into actual favour with Him after they had lain in a ſtate of Wrath? To have an Almighty, Infinite, Juſt God at variance with us, cannot but be a matter of ſadneſs; to have a Peace ſtruck, and the light of his Countenance ſhine upon us, cannot but beget a tranſcendent Joy: 'tis in the very Notion of it, to the Underſtanding joyful, yea tidings of great joy, and in the ſence and feeling of it, triumphant. The publication of it was uſher'd in with words of Comfort in the Prophet, *Iſa.* 40. 1. *Comfort ye, comfort ye my people, ſpeak comfortably to Jeruſalem, cry unto her that her warfare is accompliſht, that her iniquity is pardon'd, for ſhe hath receiv'd of the Lords hand double for all her ſins.* Three words to note the great comfort ſhould be taken in the Goſpel-adminiſtration, the matter of it is the ceaſing of the war between God and the Creature, the pardon of their Iniquities upon the ſatisfaction of Chriſt, the fruit whereof is received by the Believer: the ſatisfaction of Chriſt in regard of the infiniteneſs of his Perſon, was great, which is expreſs'd by *double*; and the fruits of it receiv'd by the Church are great and double, freedom from the Wrath of God, from the Tyranny of the Devil, and the Collation of the Gifts and Graces of the Spirit. Thoſe words, *For ſhe hath received of the Lords hand double for all her ſins*, cannot be meant of the puniſhment which they lay under, for that could be no Cauſe of the Pardon (as the particle *For* ſeems to be cauſal) neither is it a comfort to think of the greatneſs of puniſhment after it is paſt. But if we conſider what follows *ver.* 3. &c. it will appear to be a Goſpel Promiſe, and the Believer *receives of the Lord's hand double*; either it is meant of Chriſt, who made the ſatisfaction, the fruits whereof the Believer receives; or of the Father, who ſpar'd not his own Son, but exacted of him the puniſhment of our ſins, and gives out to us the fruits of his reconciling Death. This is the Comfort, that the Enmity is ſlain, the War ceas'd, an end of Sin made, and God beheld with Comfort, taking away the Power of the Devil, who firſt rais'd this war between God and Man; as it is *ver.* 9, 10. *Behold your God, behold the Lord God will come with a ſtrong hand, and his Arm ſhall rule for him, he ſhall feed his flock as a Shepherd, he ſhall gather his Lambs with his arm, and carry them in his boſom, and gently lead thoſe that are with young*; all this is the fruit of Reconciling Grace. God is well pleas'd with thoſe that are ſprinkled with the blood of Chriſt. As after the *ſprinkling of the blood of the Covenant*, God appeared to the Elders of the people in a *clear*, not a cloudy and ſtormy Heaven, *Exod.* 24. 8, 10. (a cloudy and ſtormy Heaven is a ſign of God's anger) and his feet, the inſtruments of motion, ſtanding a clear Heaven ſhow, that all the paſſages of his Providence to his people, are Mercy, Truth and Kindneſs upon the account of the blood of the Covenant of Peace. God cannot hate thoſe who accept of this Reconciliation: Though God hates the remainders of ſin in them, yet it is not with ſuch a hatred as redounds to their perſons, becauſe their perſons are reconcil'd to God; they believe and apply the Reconciliation made by God in Chriſt. If God deny the acceptance of ſuch, he denies his own act and deed, he denies himſelf and his whole contrivance from one end to the other. This would be to publiſh, that he was miſtaken in his firſt deſign, that it was a fruitleſs thing, that there was a defect in his Wiſdom laying the ſcene of it, or a defect in Chriſt who undertook to accompliſh it, and that things iſſued not according to his will. If any accept it upon the terms God offers it, nothing can be charged upon him. God muſt deny his whole contrivance, his commiſſion to Chriſt, or find ſome flaw in the execution of it, before Salvation can be denied to ſuch a perſon; but God hath already teſtified again, and again, how highly pleaſing the whole negotiation of Chriſt was to him, and therefore it is not poſſible, that God (who cannot be deceived in his foreſight of events, to whom nothing is contingent) ſhould delight in this before it was acted, pleaſe himſelf with it after it was acted, and yet dart out the frowns of an Enemy, upon the accepters of it, who are called *Sons of Peace*, *Luk.* 10. 6, No, the proper effect of this is non-imputation of ſin, as it is in the *Text*, *God was in Chriſt Reconciling the World unto himſelf, not imputing their Treſpaſſes* unto them; and Reconciliation and Juſtification are one and the ſame thing in the *Apoſtle*'s Doctrine, *Rom.* 5. 9. what is called Juſtification by his Blood, is called *ver.* 10. *Reconciliation to God by the death of Chriſt*. Sincere acceptance of it with a reſolution to obey him, gives an intereſt in this. *Luk.* 2. 14. *Good will towards Men.* Some read it, peace on Earth to Men of good will, actively, that bear a good will to Chriſt, that are upright in heart towards God in Chriſt. But the *Pſalmiſt* is clear in it, that where there is no guile in the Spirit in accepting this Righteouſneſs, *God will not impute ſin*, *Pſal.* 32. 2. and though a believing perſon may not be ſenſible of his happineſs, yet his happineſs is enſur'd upon Faith, though not teſtified to the ſoul: Reconciliation and the ſenſe of it are two diſtinct things; a name may be written in the Book of Life, and the

the eye not clear enough to diſcern it. The Prince may have a favour for a Malefactor, and his pardon ſealed too, yet the Priſoner know it not, and perhaps have little hopes of it, but caſts himſelf at the foot of the Prince's Mercy. How comfortable is it to have this peace, and a ſenſe of it too in our Conſciences, by the ſprinkling of the Blood of Jeſus? Worldly goods are ſmall, Corn, Wine, and Oyl are little things to the light of God's countenance ſhining upon the Soul; here is the ground of joy and glorying, that God *exerciſeth loving-kindneſs*, *Jer.* 9. 24. *Let him that Glories, Glory in this, that he knows me, that I am the Lord which exerciſes loving-kindneſs.*

There are ſeveral particular comforts ariſe from hence.

(1.) *The Angels, the whole hoſt of Heaven, are at peace with the Believer.* The Angels upon the ſin of man, by virtue of their obedience, took part with God, and could not becauſe of their purity be Friends to a defiled Creature; nor, becauſe of their affection to God, bear any reſpect to him to whom the Lord was an Enemy: They were placed as a guard to bar man from re-entrance into *Paradiſe* after his fall, and to keep the way of the *Tree of Life*, *Gen.* 3. 24. Our ſins broke the alliance between Heaven and Earth, ſo that the good Angels could have no converſe with the Enemies of God; had it not been for this diſobedience, they could have had no averſion to man. But ſince their Lord is ſatisfied, thoſe obedient Spirits cannot be diſcontented; for this reconciliation tyes their hands, and makes all ill intelligence ceaſe between them and Believers. * The death of Chriſt expiating our ſin, eſtabliſhed a good correſpondence between the two great parties of the World, Angels and Men: The Monarch being reconciled, the two ſtates of Men and Angels reaſſume a mutual commerce. By this they are reduc'd into one Corporation, into one Family, and combin'd under one Head, *Eph.* 1. 10. *All things which are in Heaven and on Earth, are gathered together in Chriſt.* That place *Coloſ.* 1. 20. *It pleaſed the Father that in him ſhould all fulneſs dwell, and by him to reconcile all things unto himſelf; by him, I ſay, whether they be things in Earth or things in Heaven*, is underſtood by ſome, of the Reconciliation of things in Heaven to God, *i.e.* Believers in the promiſed *Meſſiah*, who dyed before the coming of Chriſt; ſhewing thereby the extent of the death of Chriſt, which look'd backward: By others, of the Reconciliation of heavenly Spirits unto us, as being a grand ſtate of the World depending upon the univerſal Monarch. Hence the Angels rejoyce and *ſing* a Hymn at the publiſhing the Goſpel, *Luk.* 2. 13. and rejoyce more in it than men do; for they delight in the glory of God, but men delight naturally in their enmity to God: They rejoyce at the Repentance of a ſinner, and his acceptance of this Reconciliation. They cannot rejoyce at mens Reconciliation to God, and be unreconcil'd themſelves. They are *miniſtring Spirits to the Heirs of Salvation*, *Heb.* 1. *ult.* inſtruments of God in the deliverance of his Church and People, furtherers of the converſion of Men as to outward means, as in the example of the *Eunuch*, *Act.* 8. 26. And at laſt conduct the Heirs to the poſſeſſion of their inheritance *reſerved in the Heavens for them*, *Luke* 16. 22. They are Miniſters of wrath upon the unbelieving World, Miniſters of good to the believing Creature, and guard him with thoſe weapons wherewith they fought againſt him, from whence we have many inviſible aſſiſtances. As God did not hate his Creatures as Creatures, (for then he had hated man as made by him, which is inconſiſtent with the pure goodneſs of God); but as ſinners; ſo the Angels followed their great pattern in the hatred of men; but now they are reconcil'd to man, becauſe God, to whom they pay an obedience, is reconcil'd. They are put under the Government of Chriſt as their Head, as he is the Mediator; and cannot be Enemies to us, till Chriſt as head become an Enemy to himſelf as Mediator. Their commiſſion for guarding the heavenly *Paradiſe* againſt us is cancell'd, and ſhould they now obſtruct the way, they would be no longer good Angels, but impure and diſobedient Devils. There is one place which ſome underſtand of this peace we have with Angels, *Revel.* 1. 4, 5. *Peace from him which was, and which is, and which is to come, and from the ſeven Spirits which are before his Throne, and from Jeſus Chriſt who is the faithful witneſs*, &c. The ſeven Spirits are ſaid to be before his Throne, as waiting for the commands of God, as the *ſeven Angels* are ſaid to *ſtand before God*, *Revel.* 8. 2. * But it is more likely it is meant of the Spirit of God; 'tis not reaſonable to think the ſalutations of creatures to the Church ſhould be mixed with the benedictions of the Deity, with the excluſion of the third perſon, who is here to be underſtood, and called ſeven Spirits in regard of the variety of gifts and graces, given out by him to the Church, ſeven being a perfect number; and placed in the midſt of this benediction, perhaps becauſe of his proceſſion both from the Father and the Son.

* Daille *Serm. ſur naiſſance du. ſigneur p.* 83.

* Illyricus *in locum.*

(2.) *Peace with all Creatures.* If the Lord of the Creation be the Author of this Peace, then no creatures which are under his conduct can be at enmity with a Believer. When *Adam* fell, he did deſerve that all creatures ſhould act in hoſtility againſt him, as the Rebel againſt the Soveraignty of their common Creator. But when God enters into a new amity with man, and ceaſeth to be provoked, he renews the Covenant with the Beaſts, that all creatures ſhall be ſerviceable to the reconcil'd Believer, *Hoſ.* 2. 18. *In that day I will make a Covenant for him with the beaſts of the Field.* In the day of the Evangelical eſpouſals, as he had before promiſed if they continued in *obedience*, *Levit.* 26. 6. Though no formal covenant can be made between God and irrational creatures, yet they ſhall *hurt no more*, than if they were tyed up by a formal Covenant, and were honeſt and wiſe enough to obſerve it. As in the firſt Covenant made with *Adam* while he ſtood in terms of peace with God, and own'd a ſubjection to him as his Lord, all creatures were ſpontaneouſly to be under his dominion, which right depended upon the obſervance of the terms of the Covenant which was between God and him. This right is renewed by the ſatisfaction of Chriſt, procuring the reſtoration of that which *Adam* forfeited, and diſarming nature which was before armed againſt man. The Corn and the Wine ſhall hear *Jezreel* the ſeed of God, *Hoſ.* 2. 22. The right to all things preſent, things to come, *Life*, *Death*, all intermediate things, is reſtored by Chriſt, 1 *Cor.* 3. 22, 23. The World, univerſal Nature, all is yours for your good, becauſe *you are Chriſt's*, who hath purchas'd thoſe things, and *Chriſt is God's*, ſettled by him in this office for the purchaſe of them, and accepted by God to that end. The right to all creatures is perfect, the poſſeſſion enſur'd in the Head, who hath taken Livery and Seiſin of all, and ſhall be perfect in the members, when there ſhall be a new Heaven and a new Earth, all ſhall be in an harmonious combination for the glory of the Believer. They do yet often inſtrumentally afflict them, but not hurt them: * they hurt the man, not the Chriſtian; they hurt a Believer no more than death can, which though it

* *Manton on Jude p.* 92.

it kills him, yet without a ſting: they hurt us, yet without a curſe; they are in the hand of a reconciled Father, who uſed their natural enmity againſt us for our good, as the Shepherd doth the curriſhneſs of the Dog to reduce the wandring Sheep to the Fold. The hurts we ſeem to feel from them, iſſue in Mercy, and are ſo intended by that reconciled God who guides them; they wound us, and thereby break our Impoſthumes. The ſame inſtrument may convey kindneſs to a Believer, which is a mark of Wrath upon an Enemy. The ſame knife, which in the hand of an Executioner may cut off the arm of a Malefactor, in the hand of a *Chyrurgion* may cut of the gangreen'd member of a patient; the ſame knife performs a Friends office to the one, and a wrathful to the other. Since we are not perfect in our ſervices of God, we cannot expect the creatures ſhould be perfect in their ſervices of us; as our obedience is only inchoative here, ſo the performance of God's promiſes are here in their blade, not in their full Harveſt.

(3.) *Acceſs to God* is another comfort ariſing from hence. As God was in Chriſt reconciling the World, ſo he is in Chriſt giving Believers acceſs to him. As he was in Chriſt reconciling our perſons, ſo he is in Chriſt receiving our prayers. As Chriſt made ſatisfaction for us by his death, ſo he ſweetens our ſervices by his merit. As Chriſt was the means of our Reconciliation, ſo is he the means of our Acceſs, *Rom.* 5. 1, 2. *By whom alſo we have Acceſs*; the word *alſo* intimates this freedom of acceſs to be as great a benefit as Juſtification. Though Juſtification is a tranſcendent Mercy, yet it would not compleat the happineſs of a creature without communion with God. Peace was not the thing God ultimately aim'd at, it was but the *medium*; he would be our Friend, that there might be ſweet interviews between him and a Believer. Before, guilt on our ſide, and Juſtice on God's, ſtood as barrs to our Acceſs. Guilty Souls cannot converſe with a ſevere Judge; a provoking creature, and an offended God, can have no commerce; but when the guilt is taken away, the diſtance is removed. How may an humble believing creature come to a reconcil'd God, whoſe own Heart put him upon laying the foundation of Friendſhip without any deſires, or ſo much as expectations of the Creature! We could no more before, endure the preſence of God, than the Devil; but by this the barr is taken from us, though not from him. This acceſs is conſequent upon this Reconciliation. As there was a communion between God and man in innocence, which was broken off by the entrance of the Enmity, ſo upon the reſtoration of the Friendſhip there is a renewing of a mutual converſe; that as God reveals his gracious will to the ſoul, the ſoul puts up holy deſires to God; that as God deſcends to us in Chriſt, we may aſcend through Chriſt to him in fruitful Meditations, and take a delightful view and proſpect of God. It was not only peace that Chriſt came to procure, but alſo good will: not only to ſlay the enmity, but to raiſe an entire and intimate Friendſhip: The meſſage the Angels proclaim'd, was made up of the one as well as the other, *Luke* 2. 14. *peace on Earth, good will towards men*, εὐδοκία, a good pleaſure in men.

[1.] *Acceſs with confidence.* We go to our Father who hath had the greateſt hand in all this affair. Since he is the author of this peace, what ground of dejection? We have God in Chriſt to receive us, and Chriſt by God's order to introduce us. It was the purpoſe of God, and his eternal purpoſe, that by the Faith of Chriſt, and in him, we ſhould have *boldneſs* and acceſs with confidence: *Eph.* 1. 12. παῤῥησίαν. And what higher ground of confidence than the conſideration of God's appointing and giving this Mediator to us for that end? How can a faithful, holy, true God, deny his own act in denying us, when we come in the way of his own appointment? For ſince he hath ſetled ſuch an High Prieſt over his houſe, we may well draw near in full aſſurance of faith, if we *come with ſincere* and true *hearts*, Heb. 10. 21, 22. flying with a deep humility to his throne of grace, with a plerophory of Faith, a full ſail filled by this wind of love: 'Tis not meant of a perſonal aſſurance, or a *certitudo ſubjecti*, but *objecti*, a full belief of the doctrine of propitiation, and God's ſetting forth Chriſt, and preparing him, to take away ſin which was the cauſe of the enmity between God and us; for this is but the uſe the *Apoſtle* makes of what he had doctrinally in this point delivered in the foregoing part of the chapter. We may go to God with more confidence upon this account, than *Adam* could in innocence. He had acceſs to a God of goodneſs, we to a God of grace; he could not look upon God as reconcileable if he ſhould ſin, God's threatning was a bar to that; if he knew any thing of God, he knew him to be juſt and true to his word, from which knowledge did ariſe thoſe terrors of Conſcience upon his face, and his endeavouring to run and hide himſelf from God: but God in this diſpenſation hath given us other notions of himſelf than *Adam* had, therefore we may go with more confidence than he could, and pour out our ſouls before him. *Lament.* 3. 24. *The Lord is my portion, therefore will I hope in him.* The Lord is my reconcil'd Friend, therefore will I hope in him for the Mercy I beg.

[2.] *Delight and joy in our acceſs.* We could not come to him before, no nor think of him without a ſlaviſh trembling; but now we may think of him, and approach to him with joy and comfort, for he deals not with us as an Enemy by a ſtrict juſtice, but as a Friend in a way of an obliging mercy. If *Adam* had a ſenſe that he might fall, he could not come to God without ſome dejection: The very poſſibility of falling would not be without fear attending it. But ſince God was in Chriſt reconciling the World, we go to him upon the account of an immutable Righteouſneſs, a Righteouſneſs he ſetled as an act of grace to us, and ſecurity to his own glory: whereas *Adam* could approach to him but upon the account of a mutable Righteouſneſs, which might be as the graſs ſtanding this day, and wither'd to morrow. Our acceſs to God is with *a joy* in the *hope of the glory of God*, *Rom.* 5. 2. and when we take hold of his Covenant, this Covenant of peace, we have his word that he will make us *joyful in the houſe of Prayer*, *Iſa.* 56. 6, 7. *actively* joyful, full of delight in his ſervice, ſolacing our ſelves in a ſweet conſideration of the infinite grace of a reconciling God, whereby a tranſcendent delight is rais'd in the ſoul, which is a direct delight in God as the object of Faith, diſcover'd in Chriſt, and apprehended by ſpiritual reaſon and ſenſe: *Paſſively* joyful, by receiving in his ſervice more of the refreſhing Waters of Life, and being fed with the *hidden Manna*, which God communicates in and by Chriſt to his Friends. And beſide, though our ſervices are imperfect, God expects not a perfect obedience from us, but from his Son Chriſt; 'tis a full aſſurance of faith he expects from us, and a true heart, not a perfect obedience; his promiſe gives us joy, though the ſenſe of our imperfections create a ſorrow. Though we cannot delight in our ſelves, we may in God, in his promiſe, in his gracious condeſcenſion, in the compenſation

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he hath from his Son for us, in his acceptation of it, and application of it to our ſouls. You are upon believing, God's Friends, not only his Servants; 'tis Chriſt's ſpeech to his Diſciples, *John* 15. 15. *Henceforth I call you not ſervants.* It muſt not be underſtood of a freedom from all kind of ſervice, which cannot be conferr'd upon a Creature, (it were injuſtice in God to free a creature from ſo Righteous and noble a virtue, as gratitude to himſelf: God cannot command a creature not to love him, for he ſhould then command the creature not to love the chief good.) But it is a freedom from a bondage and ſervile fear in duties, and bringing to a filial and more dutiful manner of ſervice, a ſervice from principles of grace, and encouraged by the views of God's reconciled face. Service is not excluded by admiſſion to this Friendſhip, but perfected to a more delightful garb. Peace opens the way for a delightful and ſucceſsful Trade, which War and Enmity locks up.

4. *The conqueſt of Satan is enſur'd by this.* When we are at peace with God, the Devils themſelves are ſubject to us. When God was in Chriſt reconciling the World, he was in Chriſt *deſtroying him that had the power of death*, *Heb.* 2. 14. and bringing *Satan* under the feet of the Mediator, and the feet of his Members. This was the intent of God in the firſt promiſe of a Mediator, to deſtroy him who had infected Mankind, and brought death into the World; the *bruiſing his head* was the deſign of Chriſt's Miſſion, *Gen.* 3. 15. That the great incendiary who had broken the League, and ſet afoot the Rebellion, might feel the greateſt ſmart of it. And ever ſince it is by the Goſpel of Peace, and the ſhield of Faith, that we are only able to *quench the fiery darts of the Devil*, and make his attempts fruitleſs, *Eph.* 6. 15, 16. by the Reconciliation God hath wrought and publiſht by the Goſpel. God *as a God of peace ſhall tread him under the feet of believers*, *Rom.* 16. 20. Unleſs he had been a God of Peace, we had never been deliver'd from that Jaylor who held us by the right of God's Juſtice. And ſince we are deliver'd, God as a God of Peace will perfect the Victory, and make him ceaſe for ever from bruiſing the heel of the Spiritual ſeed. As God hath given Peace in Chriſt, ſo he will give the Victory in Chriſt. Peace cannot be perfect, till it be undiſturb'd by invading Enemies, and ſubtle Adverſaries endeavouring to raiſe a new Enmity. Our Saviour ſpoil'd him of his power upon the Croſs, and took away the right he had to detain any Believer Priſoner, by ſatisfying that Juſtice, and reconciling that God who firſt order'd their commitment. He anſwers his Accuſations as he is an *Advocate* at the right hand of God; and at the laſt when death comes to be deſtroyed, and no more to enter into the World, the whole deſign of the Devil for ever falls to the ground. Since we are at peace with God, while we are here, the Devil himſelf ſhall ſerve us; and the Meſſenger of *Satan* ſhall be a means to quell the pride of a believing *Paul* by the ſufficiency of the grace of God, while he fills the heart of an unbelieving *Judas* with Poyſon and Treaſon againſt his Maſter.

(5.) *Comfort in all afflictions.* 'Tis a Cordial to chear in the hotteſt ſervices and ſharpeſt difficulties. What can the greateſt danger ſignifie, while God remains reconcil'd to the Soul in Chriſt, and the peace remains unbroken? God thought the promiſe of it ſupport enough in all the ſtanding puniſhment *Adam* was to endure; he therefore made this promiſe to him, before he denounc'd the puniſhment after the Fall. We may as well digeſt all Croſſes with this Peace purchaſed, as *Adam* could do with this Peace promis'd; God was then in Chriſt promiſing it, God hath now been in Chriſt performing it. The peace as deſign'd, was offer'd to the ancient *Iſraelites* as a ground of joy and relief under their oppreſſing Calamities, *Iſa.* 9. *Mich.* 5. 5. *This man ſhall be the peace, when the Aſſyrian ſhall come into our land.* The Peace God hath effected in Chriſt, is a more firm matter of joy under oppreſſions, by how much the comfort of the performance exceeds the joy of the promiſe, as the joy of Harveſt doth the joy of ſeed-time. Mercy was manifeſted in the making the Promiſe: Truth as well as Mercy glorified in the performing. If it were a ground of Joy before he wrought it, what a riſe is there for a triumphant joy, ſince he hath laid an unalterable Foundation for it? This was the Armour Chriſt furniſht his Diſciples with againſt the injuries of the World, *Joh.* 16. 33. *In me you ſhall have peace, in the world you ſhall have tribulation.* This was thought by our Saviour to be a ſufficient defence for his weak diſciples againſt all the furies of men, and rage of Devils, an Univerſal Remedy againſt all diſcouragements. In Chriſt God ſmiles, when the World frowns. *Cauſe thy face to ſhine upon us*, is thrice repeated *Pſal.* 80. 3, 7, 19. as the chief Confidence of a gracious Soul under ſmart diſtreſſes. Reconciliation with God changeth the Nature of every thing that is Terrible, Dungeons into Palaces, and Tears into Cordials. 'Tis a ſhield againſt fears, a Treaſure againſt Poverty, Phyſick againſt Diſeaſes, Security againſt Danger, and Life againſt Death. Indeed under ſharp Afflictions, a believing Soul may not have a ſtrength of Faith to diſcern God as a Father, from God as a Judge: ſence and carnal Reaſon may diſpute againſt Faith, and ſtagger it. If he be reconcil'd, why then doth he make me his mark to ſhoot at? There may be a fatherly diſpleaſure, when there is not a wrathful anger. The ſatisfaction of Juſtice excludes not the Rod of Mercy. Juſtice hath no plea againſt a Believer, becauſe it is ſatisfied: Mercy is the only attribute that orders all for a reconcil'd perſon. The viſiting the trangreſſion of the ſeed of Chriſt with a Rod, was knit together with the continuance of God's kindneſs to them, in the *Covenant* of Redemption God made with Chriſt, *Pſal.* 89. 30, 31, 32, 33. God was in Chriſt Reconciling the World; 'tis a leſs thing for him to be in every Affliction ordering it for good.

(6.) *Comfort in the expectation of all other Mercies.* If God were in Chriſt reconciling us to himſelf, he will be in Chriſt giving forth all other ſutable Mercies. If he detains any you ſeem to want, 'tis a part of his reconcil'd Wiſdom when he ſees them not good for you. 'Tis inconſiſtent with his Amity, to withhold any you have real need of; it would not be then a *much more*, as Chriſt argues, but a *much leſs*, Mat. 7. 11. *If you being evil know how to give good things to your children, much more your Father which is in heaven:* but conſider, they are only good things he hath oblig'd himſelf to give, and he is the proper Judge of what is good, not we our ſelves. If, as a God of Patience and Goodneſs, he feeds the unclean Birds; will he not, as a God of Grace and Peace in Chriſt, feed his Friends? will he let them ſtarve while his Enemies fatten? He hath ſtruck a Covenant of Amity and Friendſhip; what may not be expected from a ſincere and powerful Friend, and one who made it his buſineſs from Eternity to be caſting about for the working of this Peace? If this, which neither Men nor Angels could have imagin'd, be effected by his Wiſdom and Grace, all ſubſequent Bleſſings are far eaſier to God

God than this could be; ſince in this he hath conquer'd his own Affection to his Son, what can remain unconquer'd by him, which ſtands in the way of a Believer's Happineſs? It was a greater act to be in Chriſt Reconciling the World, than to be in Chriſt giving out the Mercies he hath purchas'd. If he hath overcome the greateſt Bank, that ſtopt the Tide of Mercy, ſhall little ones hinder the Current of it? Juſtice and the Honour of the Law, were the great mountains which ſtood in the way; ſince thoſe are remov'd by a Miraculous Wiſdom and Grace, what pebbles can ſtop the flood to believing Souls? If God be the Author of the greateſt Bleſſings, will he not be of the leaſt? If he hath not ſpar'd his beſt Treaſure, ſhall the leſs be denied? 'Tis the *Apoſtle's* arguing, *Rom.* 8. 32. *He that ſpar'd not his own Son, but deliver'd him up for us all, how ſhall he not with him freely give us all things?* He cannot but be as free in the leaſt, as he was in the greateſt; there were more Arguments to diſſwade him from that, than there can be to ſtop his hands in other things. If any thing you deſire be refuſed by God, know it is your Saviour's Mind you ſhall not have it; for God would deny him nothing of his purchaſe. Oh how little do we live in the ſence of thoſe Truths! how doth our impatience give God the Lye, and tell him he is a deadly Enemy, notwithſtanding his reconciling Grace!

(7.) *There will be peace of Conſcience.* If God be Reconcil'd, Conſcience cannot charge. If God be the Author of this Peace, Conſcience, God's Deputy, cannot keep up an Enmity againſt us, for that muſt ſpeak as God ſpeaks; Peace with the Viceroyes and Governours, depends upon Peace with the Prince. The ſame blood which was ſprinkled on the Mercy-ſeat, is ſprinkled upon the Conſcience of the Believer. As it procur'd peace with Heaven, it will produce Peace in the Soul, *Heb.* 10. 22. *Having our hearts ſprinkled from an evil Conſcience:* An evil Conſcience is an accuſing Conſcience; when ſprinkled by this blood, it is an acquitting Conſcience; not from the Facts, but from the guilt of them. Whatſoever hath a power to ſatisfie God, cannot be invalid to ſatisfie Conſcience. Where infinite knowledge can raiſe no Objection, a pur-blind Conſcience is too weak to find out any. If God hath been the contriver of this Reconciliation, and accepted it as fully finiſhed, Conſcience muſt Acquieſce. *Adam's* Conſcience flew in his Face upon his ſin, and did not leave quarrelling, till its mouth was ſtopt with the promiſe of a Reconciler. Guilt ſets Conſcience on fire; when the Guilt is quencht, Conſcience muſt be at eaſe. Nothing will ſatisfie Conſcience, but that which ſatisfies God; and whatſoever ſatisfies God, muſt ſatisfie Conſcience; for that acts by Commiſſion, and a deriv'd Authority. All other things are too weak to take away the Conſcience of Sin; the *blood of bulls and goats* of God's Inſtitution could not do it, *Heb.* 10. 2. 'tis the proper effect of this Peace; all the waters in the world cannot quench the flame of Conſcience, till God be reconcil'd. The Foundation of this peace of Conſcience, is laid in peace with God, though preſenr actual comfort may not be enjoy'd: the day may be clouded, though the Winds be ſtill; there may be no ſtorms, yet no Sun-ſhine.

(8) *Comfort againſt Death.* If God be the Author of Reconciliation by Chriſt, then Death, which was the fruit of that ſin which is now removed, can be no dreadful Apparition. God was in Chriſt, and is ſtill, conquering his Enemies, and this is one Enemy which muſt fall under his Sword, and be made his footſtool. As God was in Chriſt reconciling you, he is in Death calling for you to enjoy the full-blown Felicities of that peace. 'Tis no more than a *departure in peace*, when God is a God of Peace: Old *Simeon* thought ſo, *Luk.* 2. 29. He ſpeaks, ſaith one *, like a Merchant that had got all his goods on Shipboard, and now deſires the Maſter of the Ship to hoiſt Sail, and be gone homeward. Death was before, a Servant of Divine Juſtice; ſince Juſtice is ſatisfied, it is the Meſſenger of Divine Mercy. It was a Jaylor to incloſe us in the Priſon of the Grave, 'tis now a Conductor to the Glories of Heaven. Where this peace is in Maturity; where God's face ſhines clearly without Diſguiſes, Vails, and cloudy Interruptions, the Name Death is terrible, but the reconciled ſoul is beyond the Fears of it. It hath loſt its ſting, which was God's Juſtice: Chriſt ſatisfying the one, hath diſarm'd the other of what is hurtful. There is a knot between Juſtification (which is term'd Reconciliation) and Glorification, Death comes between them, but doth not diſſolve it; *Rom.* 8. 30. *Whom he juſtifies, them alſo he glorifies*; which knot cannot be untied by Death, though that between our Soul and Body is; it ſends the body to the Grave to endure the Sentence againſt ſin denounc'd in Paradiſe; and the Soul to Heaven, to enjoy the benefit of the Promiſe.

* Gurnal.

(9.) *This Reconciliation is Effectual.* 'Tis upon this all the other Comforts depend. If God was the Author of it, contriving, counſelling Chriſt to effect it, furniſhing him for the accompliſhment of it, it cannot be a weak and imperfect Peace. Infinite Wiſdom would not have ſpent innumerable *thoughts, which cannot be reckoned up* (as the expreſſion is *Pſal.* 40. 5.) about a fruitleſs thing, a peace which might be eaſily blown away; he would never have ſent his Son to ſhed his blood, and endure his wrath to no purpoſe, and make his own contrivance to end in a meer *Chimæra*, as though he would be ſo buſie only to deceive his Creatures. *The counſel of the Lord ſhall ſtand*; every counſel of his, much more his choiceſt purpoſe, to which all his other reſolves are as ſmall Rivers which run into this great Sea, and combine together for the perfecting this counſel: all other thoughts are lines drawn to, or from this Center. As all things in Heaven and Earth are gathered in one, even in Chriſt; ſo all the Counſels of God gather into this one, of *Chriſt*, and *peace* in him; this was the great ſource and pattern of all the reſt, *Eph.* 1. 10, 11. Beſides, God hath receiv'd this Reconciler into Heaven, whereby he hath remov'd all ground of ſuſpicion of his remaining yet unreconcil'd. If Juſtice had any Exception againſt his ſacriſice, it would not have open'd Heaven-Gates to Chriſt, but have barr'd with a flaming ſword Chriſt's Entrance into Heaven, as well as *Adam's* return to Paradiſe. The honourable title of, *Our peace*, had not been conferr'd upon Chriſt, had an imperfect reconciliation been all the fruit of his blood. By this Name he is called, *Mich.* 5. 5. *Eph.* 2. 14. and by that of *our righteouſneſs*, *Jer.* 33. 16. God is the Author, and Chriſt the Prince of Peace, the reconciliation muſt be full, and righteous, and effectual, that hath ſuch a Contriver, ſuch a Procurer. We are apt in our unbelieving moods to ſuſpect God; becauſe we have been unfaithful to him, we are jealous he will be unfaithful to us; but he asks the queſtion, *what could I have done more for my vineyard?* he appeals to men in that caſe, as if he ſhoud ſay, If men can tell me what I can do more, I will do it: do it to engage them, do it to encourage them: he hath contriv'd it with the choiceſt wiſdom, laid the foundation of it in the Richeſt blood, given the fulleſt aſſurances of his ſincerity in it, and

never refus'd it to any that deſired it; but it hath been rejected by many whom his Spirit hath ſollicited. Chriſt whoſe honour lay upon it, would never have aſſured his Diſciples of it, after his return from Paradiſe, *Joh.*20.21. *Peace be unto you*, had it been imperfect; a ſalutation he uſed, which is not recorded to be uſed by him in the time of his life.

(10) *This Reconciliation is perpetual*, as well as perfect, and effectual: 'tis durable and fixed. It was an *Eternal* Redemption obtain'd *. Eternal in regard of its Efficacy, Eternal in regard of Application, Eternal in regard of the good things procur'd for us by it. Man nor Devils cannot undo it, becauſe of their weakneſs, nor God becauſe of his Faithfulneſs. 'Tis a *grace wherein we ſtand by Faith*, *Rom.* 5. 1, 2. not a tottering, but ſtable grace. Believers are receiv'd into the grace of God's good will, and God is not a light and unſtable Friend. All humane Friendſhip is perfidiouſneſs in reſpect of this. The tye is Everlaſting, and knows no diſſolution. His own grace and good Will mov'd him to it, and the ſame good Will in an immutable God, will preſerve it. Good Will made the Motion, Juſtice acquieſc'd in it; but ſince the death of Chriſt, the Righteouſneſs and Mercy of God joyn hand in hand to keep it intire: *Righteouſneſs and Peace have kiſt each other, Mercy and Truth have met together*, and congratulated one another for their mutual Satisfaction. The Mercy of God is as prevalent with him to keep the Covenant of Peace from being remov'd, as for the firſt ſettlement of it; *Iſa.* 54. 10. *Neither ſhall my covenant of peace be remov'd, ſaith the Lord, that hath mercy on thee.* Such conſultations, ſuch expenſive accompliſhments of it cannot be mutable; Mercy made it, and Mercy perpetuates it. He can no more condemn a believing Soul when he looks upon Chriſt, than he can drown the World againſt his own promiſe when he looks on the Rainbow. His Thorne is encompaſſed with a Rainbow, an Emblem of a perpetual peace: It was ſo encircled in *Ezekiel's* time, *Ezek.* 1. 28. with the ſame garb he appear'd to *John* ſome ages after, *Rev.* 4. 3. and the predominant colour was green, that of an Emerald, to note that this peace is always green and flouriſhing, as freſh in after ages as in the firſt. God was in Chriſt reconciling the World, God is in Chriſt as a Prieſt keeping up that reconciliation: The Interceſſion of Chriſt, which is a part of his Prieſtly Office, was as much in the thoughts of God, for his keeping firm this Reconciliation, as the death of Chriſt was upon his heart to effect it. He confirms his Eternal Prieſthood by *an Oath*, *Pſal.* 110. 1. and therefore his Interceſſion for it; otherwiſe there would be no Prieſtly Act for Chriſt now to perform. Chriſt by his death quencht the flame of the ſword which guarded Paradiſe againſt us; at his Reſurrection he ſheath'd the ſword it ſelf; and by his Interceſſion *keeps it perpetually in its Scabbard*; keeps the edge from ever being turn'd againſt a Believer. Reconciliation is wrought by the Death of Chriſt, and preſerv'd by his Merit. Chriſt's Affections remain in his heart to ſollicite, the Father's Affections remain in his heart to grant. Chriſt hath an irrepealable Liberty to approach to God to preſent his reconciling merit. Till therefore the unchangeable God change his Reſolution, and repent of all his Counſel, Cares, Furniture, Commiſſion and Acceptance of Chriſt; till Chriſt's Merit become invalid, diſtaſtful, and nauſeous to the Father, this peace will ſtand firm. Chriſt's merit hath been paid, it cannot be unpaid; it hath been accepted, it cannot now be refus'd. If the ſoul he hath redeem'd be not ſafe, Chriſt can have no ſatisfaction for all his Sufferings. Keep therefore your Wills from ſin, ſtrive againſt the motions of it, agree not with it, and the peace will not be broken. As Princes enter not into War, but where there is a real affront done, and no ſatisfaction *given*; ſo God breaks not the peace he hath made, upon every failing. When the Will is not engag'd, the ſin is reſiſted; but where any give up their Wills to ſin, and delightfully wear its Chains, they are ſo far from having this Reconciliation perpetual, that they never had ſo much as the leaſt intereſt in it. 'Tis perpetual to them that embrace it, not by a pretended faith, but a real and obedient Faith.

(11.) *The ſtate believers have by this Reconciliation is far happier than that Adam had in innocence.* 'Tis likely, had he perſiſted in it ſome time, he might have been confirm'd in that ſtate; but how long time he might have liv'd in that mutable condition, and whether if he had peſiſted, he would have enjoy'd ſuch a degree of Glory, is not upon Record. God was in *Adam* making a Covenant of Works, he is in *Chriſt* making a Covenant of Peace. Chriſt came not only to give a ſimple life, or a ſimple peace, but to give it *more abundantly*, *Joh.* 10. 10. more abundantly than we had it by Creation in Innocence. After the fall we were dead, and Chriſt reſtor'd us to life, but to a more abundant life; not that we had after the Fall, for we had none at all, we were dead in treſpaſſes and ſins: but more abundantly than we had in *Adam* before the Fall; a better Life than man could challenge by the Covenant of Works. The ſecond Creation muſt be greater than the firſt, becauſe the thoughts of God about the firſt, were but a ſtep to a ſecond. In the firſt Creation, meer man was the head, God in him gave out the Precepts and Promiſes to his Poſterity; in the ſecond Creation, God is in Chriſt giving out his Covenant; as the means of Conveyance are higher, ſo the things conveyed are more glorious. God would provide a way of peace that ſhould not fail again, the ſecutity ſhould be built upon a ſtronger bottom. The Lord give every one of us an intereſt in this Reconciliation, and the Comforts of it.

Third Uſe of *Exhortation.* Is God in Chriſt Reconciling the World, then *'tis fit we ſhould joyn iſſue with God, and be in Chriſt reconcil'd to him.* We muſt comply with God in this his great ordinance. The conſideration of it ſhould work relenting, ſhould work believing. Let the deſign of God prevail with us. 'Tis in this we ſhall find expiation of Sin, the grace of God, peace of Conſcience; in a word, whatſoever God as reconcil'd can give, whatſoever Chriſt as reconciling hath purchas'd. Better to be the vileſt ſlave in the Gallies, the ſcoff and reproach of men, ſpurn'd by every foot, than be unreconcil'd. It was tender Mercy, bowels of Mercy, whereby the *day-ſpring from on high hath viſited us*, *Luk.* 1. 8. When we lay wallowing in a miry ſink, ready to be cruſht by God's righteous hand, then he pitied us; the more diſingenuous to refuſe his Amity. The Dignity of the Donor renders a gift more valuable than it is in it ſelf: a Preſent from a Prince is more prized than that which is beſtow'd by an ordinary Merchant. The gift of Chriſt, and the offer of peace by him, is incomprehenſible in it ſelf, and receives a value from that God that prepared and offers it. What pleaſure can we taſte in any Earthly Comfort, though we had a confluence of all Princely Delights, if we have no ſhare in a reconcil'd God, by a reconciling Mediator; while we will force that God, who is the Author of Peace, to ſtand over us with a drawn ſword pointed to our breaſts? Corn, Wine, and Oyl are little things to the light of Gods countenance.

1. Some-

*Illyric. in loc. Heb. 9. 12.

1. *Something muſt be done on our parts.* Though God be the Author of our Reconciliation by Chriſt, yet ſomething is incumbent upon us. If all men were reconcil'd, without any condition on their parts, the *Apoſtle* might have held his Pen, and not have added the other Clauſe, *ver.* 20. after the Text, *we pray you in Chriſts ſtead, be ye reconcil'd to God:* there had been no need of that inference. In the *Text* he ſpeaks of the *Fundamental* Reconciliation; in this, of the *Actual.* If all men had been Reconcil'd to God, it had not been ſence to ſay, you are Reconcil'd, therefore be Reconcil'd. It would have been an Exhortation to do that which had been already done to their hands. If all men be actually reconcil'd, how come any to miſs of the fruit of it? why is it not applied to all? Becauſe all that are called, do not comply with their Call, anſwer not God's command and Intreaty. The purchaſe and application are two diſtinct things: the purchaſe was made by Chriſt alone upon the Croſs, without any qualification in us; the Application is not wrought without ſomething in us concurring with it; though that alſo is wrought by the grace of God. God hath ordain'd peace for us. But there is a work to be wrought within us, for the enjoyment of that Peace; *Iſa.* 26. 12. *Lord, thou wilt ordain peace for us, for thou alſo haſt wrought all our works in us.* The one is Grace in the Spring, the other is Grace in the Veſſel: the one is the act of God in Chriſt, the other is the Act of God by his Spirit. Though the fire burn, if I will have warmth, I muſt not run from it, but approach to it.

2. *This qualification is Faith.* As Grace in God qualified God (if I may uſe the expreſſion) for effecting it, ſo Faith in us qualifies us for applying and enjoying it. Though Chriſt be the purchaſer, yet Faith is the means of inſtating us in it; *Rom.* 5. 1. *Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* Not a Man hath peace with God, till juſtified by Faith. This ineſtimable Mercy is not conferr'd, but upon Men of *good will*; Men that affect it, value it, conſent to it. We muſt lay our hands upon the head of the ſacrifice, and own him for ours. This is the band which unites us to Chriſt as the purchaſer, and by him to God, as the Author of this Reconciliation: it gives us a right to this peace, and at laſt the Comfort of it.

3. *The order is, firſt an acceptance of Chriſt, then of God in and through him.* We muſt firſt comply with the means, before we can attain the end. Our nearneſs to God was purchaſed by the blood of Chriſt, and is actually conferr'd by union with Chriſt, *Eph.* 2. 13. *But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.* Faith hath recourſe firſt to the atoning blood of Chriſt, and by that blood to God, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through Faith in his blood.* This blood only quencht the conſuming fire of God's wrath. By him we are reconcil'd, and by him only we can receive the atonement, *Rom.* 5. 11. *We joy in God through our Lord Jeſus Chriſt, by whom we have now receiv'd the atonement.* As God was in Chriſt reconciling, ſo we muſt be in Chriſt accepting this Reconciliation with God. *You are Chriſt's, and Chriſt is God's,* 1 *Cor.* 3. 23. We muſt firſt be Chriſt's by the acceptance of him, as Chriſt was God's by his calling and miſſion. As God goes out to us in him, our return muſt be by him to God. He paid the debts, made an end of ſin, remov'd the wrath which we had merited. God was the Judge, Chriſt the Mediator: We muſt firſt go to the Mediator to be conducted by him to the Judge. We had offended the Law-maker, we muſt firſt go to him who is the repairer of the honour of the Law: We muſt take the Redemption of Chriſt along with us, the pacifying blood to preſent it to God, by whoſe authority we were under wrath. 'Tis that blood only joyns us to God, no cement without it. If we are not firſt by Faith in Chriſt ſatisfying, we are ſtill but as ſtubble before God, who is a conſuming fire. Chriſt is the only band of union between us and God. Think not of ſtanding ſecure by abſolute mercy, mercy through Chriſt only ſaves us. It breathes in no other Air. We muſt firſt take hold of the ſtrength of God, before we are at peace with him, *Iſaiah* 27. 5. *Let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me:* of Chriſt who is as well the *power of God*, as *the wiſdom of God,* 1 *Cor.* 1. 24. where you have a direction how to gain it, by laying hold of his ſtrength; the end to be aim'd at in the act, *that he may make peace with me*; and an aſſurance to obtain it in that method, *he ſhall make peace with me.*

Motives.

[1.] *Here is the higheſt encouragement, and ground of acceptation.* There is no room for any hard thoughts of God after ſo ſignal a diſcovery of himſelf: He is not a God of unquenchable wrath; he was willing his Juſtice ſhould be appeaſed: He took all the courſe that was poſſible for infinite Wiſdom to invent, for infinite Power to effect, for infinite Love to propoſe. What greater ſecurity for our bleſſings, than that he ſhould make his Son a curſe, that we might be bleſſed by him? How ſhould ſo much love make us change our unworthy opinions of God? Here are the three perſons employ'd in it, the Father contrives it, the Son effects it, the Spirit ſtands ready to apply it to every Believer. A refuſal puts a ſcorn upon all the three perſons. As ſoon as ever *Adam* ſinn'd, even the ſame *day*, *Gen.* 3. 15. God applies this remedy of a Redeemer. He did not let a day ſlip, for any thing we know, not an hour, before he made it known to him; his Heart was in travel, and longed to be delivered of the gracious promiſe of a Mediator. He arm'd our firſt Parents with this Cordial, before he ſubjected them to their ſtanding miſeries. What his heart was then, it is the ſame ſtill. His kindneſs was deſirous to publiſh the promiſe, can his truth have leſs zeal to perform it? His kindneſs which mov'd him to aſſure it, hath moved him to effect it, and will move him to apply it to every one that ſeeks to him for it in and by his belov'd Son. His wrath which we were ſubject to, is overcome by his love to the mediation of his Son, who hath honoured him more than ſin had diſhonour'd him. By accepting this, we own the glory of God, and honour him as much by Faith, as we have diſhonour'd him by ſin; for thereby we own that ſatisfaction which was as grateful to him, as our ſins were hateful. As he honour'd himſelf by the death of his Son, ſo he honours himſelf by giving forth the fruits of his death. He delights to honour Chriſt, and to ſee him honoured by us: We contribute to God's delight, when we approach to him by Faith in his Blood. Did God make this proviſion? Did he contrive an expiatory offering before the World was? And will he not communicate this? Would he provide him, never to beſtow him? Did he bruiſe him for nothing, but to keep him up as a Jewel in a Cabinet, not to give him out? To whom ſhould God give him, but to thoſe that deſire him? Would any Father lay up Treaſures for his Children, and not diſpenſe them, when they are earneſt for them in their neceſſities? Can there be a greater

argument than this doctrine, to overcome our Rebellion, extinguiſh our fears, haſten our approach, and add confidence to our deſires.

[2.] *The Terms required, are as low as can be imagined.* Nothing can be objected againſt the conditions he requires, Repentance and Faith. Can any Malefactor expect peace with his Arms in his hand? Is it not fit there ſhould be ſuch conditions to juſtifie God, ſince we were the guilty offenders? Can there be leſs, than to caſt away our weapons, bewail our crimes, receive his Son as our Mediator, ſerve him with newneſs of Life, all which are deſirable privileges? It was in his power to appoint what conditions he pleaſed, becauſe he was the free and ſole Benefactor; what could be leſs, than the believing and receiving the Reconciliation? It was impoſſible the benefit could be without it: 'tis no benefit unleſs it be eſteem'd ſo; no reaſon any ſhould enjoy a benefit, that doth not think it a benefit. All the ſelf-love of men could not have fram'd more reaſonable terms. Men would have thought of *Rivers of Oyl, and thouſands of Rams*, meer impoſſibilities, *Mich.* 6. 6, 7. God requires no more, than to lye humbly at his feet, and reach out our hands to receive the aſſurance he gives. What can be eaſier? If Faith be difficult, 'tis ſo, not in regard of its ſelf, but in regard of our natural enmity to God, and the pride of our own wills; 'tis hard only as *the Law is weak through the fleſh*, *Rom.* 8. 3. But nothing could be more reaſonable, nothing more eaſie in it ſelf. An ingenuous amazement at unexpected kindneſs, ſhould make us run more ſwiftly to embrace God, than ever we ran from him. We ſhould ſubſcribe to his Articles. As he is a God to contrive the peace; ſet him be your God to impoſe the methods of enjoying it, ſince he hath given this gift to a brutiſh World, who he knew would grieve and deſpiſe him, yet requires no more at your hands, than that you ſhould believe and accept him, which is but a juſt due to the greatneſs of the bleſſing.

[3.] *There is an abſolute neceſſity for this compliance for our happineſs.* If you have not a peace of God's ordaining, you can have none of your own inventing. There can be no fellowſhip with God without it: We cannot be happy, becauſe we cannot enjoy God, wherein all the felicity of a creature conſiſts: How can guilt and purity converſe together? What ſociety can ſtubble have with Fire, but to its deſtruction? We cannot ſee God's face without it; and if the ſight of God's face be wanting, felicity is at a diſtance. The greateſt part of hell remains, though there be no poſitive puniſhment. This cannot be without a reconcil'd face. *How can two walk together, unleſs they be agreed*, *Amos* 3. 3? What entercourſe can there be between a guilty Rebel and a frowning Judge? Between a ſinful Creature, and a provoked Deity? *If he hide his face, who can behold him?* *Job* 24. 29. But when an agreement is made, there may be mutual endearments. We are enemies to God by birth, God an Enemy to us by his Law; the enmity will remain on God's part, while enmity remains on ours. Strike up then the treaty with God, ſince there is a neceſſity for it, and God hath provided all things to that end; ſhall not God's love melt you, and your own neceſſities move you?

[4.] *Wrath is unavoidable without a compliance with God.* If we will not enter into theſe terms of Reconciliation, the Heart of God which was before incenſed by our ſin, cannot but riſe with an higher indignation at a reſolve to perſiſt in it. Abuſed love kindles the hotteſt wrath. What fence can inexcuſable guilt have againſt an equitable Juſtice? When man after his Creation prov'd perfidious to God, there commenc'd a dreadful War, which only can be ended by him, who hath put an end to ſin, or elſe it will endure for ever in Hell. All muſt have endur'd what Chriſt ſuffered, had he not ſtood in their ſtead; and thoſe that refuſe him, as he is proffer'd by the grace of God, muſt endure the ſame for ever. If we will not receive him as a Friend, we cannot avoid him as an Enemy; his eye will behold *us, and his hand will reach us, in the thickeſt coverings of darkneſs*, *Pſal.* 139. 9, 11. Where he is not accepted as the author of Reconciliation in his own way, he will be the author of Judgment in his own way. If the ſatisfaction of his juſtice which he hath provided, be ſlighted, that juſtice will be ſatisfied upon our own perſons. If we deny him his honour by the ſufferings of Chriſt, he will vindicate it by the ſufferings of our own perſons. The Law is in full force againſt us, whereby God hath obliged himſelf to inflict *death* upon the ſinner, *Gen.* 2. 17. 'Tis his Law upon record, that damnation ſhall be inflicted upon every one that believes not. There is no diſcovery out of Chriſt, but of *wrath* prepared *againſt the day of wrath*: The day wherein God and his unreconcil'd enemies ſhall meet together, is called a *day of wrath*, *Rom.* 2. 5, 6. a day wherein there ſhall be an appearance of wrath only to ſuch. The Angel that hath a *Rainbow* about his head, hath *feet as pillars of Fire*, *Revel.* 10. 1. to conſume them that refuſe the Peace. Conſider then, we are ſunk under infinite guilt, and cannot riſe up without an Almighty hand; we are defiled with an univerſal filth, and cannot be cleanſed without infinite purity; ſin is ſtrong in its accuſations, our Righteouſneſs imperfect in its defence, and can make no compenſation for the wrongs by the other; our duties are beſpotted, and are not fit for a pure eye. An eternal weight of wrath is due to all thoſe; there is but one way of eſcape which God hath provided. But one City of refuge whereby we may eſcape the edge of the revenging Sword: The Sword of divine juſtice reaches all that are without this ſhelter, toucheth none that are under Chriſt's wings, but like a conſuming fire devours every thing elſe. We cannot perpetuate the War againſt him, but to our own ſorrow; one ſpark of wrath will be enough to conſume ſtubble; death will put a period to all Treaties.

[5.] *All other ways of reconcilement are inſufficient.* To pretend to any other ways, is an injury to divine Wiſdom, as though his contrivance were not ſufficient for the Creatures reſtoration and ſupport; divine mercy will claſp no man in its arms with a wrong to any one Attribute, nor to the diſhonour of Chriſt. It will therefore never receive any, who denies Chriſt and the efficacy of his Prieſthood. Men naturally are ſtudious of making God compenſation, applauding themſelves in their own inventions, and ſatisfactions of their own coyning, unwilling to acquieſce in the wiſdom and will of God. The two great things God would advance in the world by this grace, is his Wiſdom and Authority: Theſe are the things men oppoſe, his Wiſdom by the pride of Reaſon, his Authority by the perverſity of Will. But conſider, do we need Reconciliation or no? If we need it not, how came we Friends with God ſince we were born Enemies; if we do need it, is it not ſafer to enter into the terms God hath propoſed, wherewith he is ſatisfied, than to ſtand to our falſe, or at beſt but uncertain methods? The ſafeſt way is always the choice of wiſe men; Let us not be fools

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then in refuſing the Goſpel-method; unleſs we can meet with any thing that hath as fair a plea to divine Revelation. Had we all the Angels on our ſide, and all the the men on Earth to intreat for us, it would be ineffectual. God never was in them reconciling the World; this one Mediator whom God hath appointed, hath done and can do that, which neither men upon Earth, nor Angels and Saints in Heaven can do by their joint interceſſions. Place no confidence then in your own humiliations, ſervices, duties; God never was in thoſe reconciling any man: all that is done without faith, is but *Enmity*, and that in the beſt part, your *minds*, *Rom.* 8. Whatſoever fair colours they are painted with, they cannot pleaſe God. The Scripture ſettles an impoſſibility on the head of all of them, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God*, to gain or keep his favour. Were your Righteouſneſs of the higheſt elevation, it is but a Creature, and therefore not the object of truſt. Though *Adam* while he continued in his natural Righteouſneſs, might have entered it as a plea, yet becauſe mutable, it was no fit object of truſt for him. But ſince the fall, all pleas of a fleſhly corrupted Righteouſneſs are over-ruled in the Court of Heaven. Abſolute Mercy without Faith in Chriſt cannot ſave you. As God could not after the ſanction of the Law, in regard of his Truth pardon the violations of it without a ſatisfaction, ſo ſince he hath ſettled the way of Reconciliation by Faith in the Blood of Chriſt, he cannot upon the ſame ſcore of his Truth, ſave any in a way of abſolute mercy; eſpecially when that way which he hath appointed, is refuſed. As it would be againſt his Truth, againſt his Juſtice, ſo alſo againſt the honour of his obedient Son; for if he be at peace with one man by abſolute mercy, why might he not upon the ſame terms, have reconcil'd others, and then what need of the ſufferings of his only Son to make up the breach? If any thing elſe therefore be choſen as the way of this peace, God at the hour of judgment may remit us to our Righteouſneſs, ſervices, carnal confidences, ſaying, go to the reconcilers that you have choſen, and ſee whether they can make your peace; as he did to the *Iſraelites*, *Judges* 10. 14. *Go cry to the Gods which you have choſen, let them deliver you*: a dreadful, but a juſt ſpeech.

[6.] *God ſeeks it at our hands, and is willing to receive us.* He is not only a God in Chriſt reconciling the World, but he is a God in his Ambaſſadors intreating: *As though God himſelf did beſeech you by us*, *ver.* 20. after the *Text*. This is the tenour of his proclamation, *Be you reconciled to God*. If he had not deſir'd it, he would not have ſpent ſo many thoughts about it, and been at ſuch expence to effect it. He was not bound to it; for he might have left *Adam* to ſink into the death he had merited, without expoſing his Son to a death he had not deſerved, and contracted a neceſſity of, only as our ſurety: He was no more bound to ſeek out *Adam*, and make him a promiſe of Redemption, than he was bound to make him a Creature. He might have rais'd a new World, and have filled it with new inhabitants. It muſt be ſomething of a vaſt concernment to us, that God hath been ſo buſie about, and ſo deſirous of our acceptance of. Doth God ſeek to us to receive wealth and worldly honours? No; this therefore muſt be a thing of higher value. A God ſeeks to us, who is infinitely more glorious than we are vile: A God who never did us the leaſt wrong, but hath born with many injuries from us: A God who could as eaſily ſend us into Hell with his breath, as breathe out a kind invitation to us: A God who needs our Friendſhip no more than he fears our enmity: A God no more benefited by it, than the Sun by darting a beam upon a grain of Sand. Sure that ſoul never was ſenſible of the miſery his War with God hath ſunk him into, who refuſeth to receive the peace he offers: nor can without an unconceivable ſhame, look God in the face at the laſt day after ſo notorious a rejecting an intreating God. He ſeeks it this day, perhaps he will not ſeek it at our hands to morrow. There is a *day* wherein we may *know the things that concern our peace*, *Luk.* 19. 41. When the day is over, peace will not return: There is a day wherein he will pour out his wrath upon the unbelieving World: While he is yet a great way off, and his Thunders at a diſtance, he ſends an *Embaſſy of Peace*, *Luk.* 14. 33. He yet ſeeks to his ſworn Enemies, and thoſe that were in league with Satan: You may be in league with me, I have not yet ſhut the door. Liſten, do you not hear God's voice in the goſpel? he ſhuts out none that do not ſhut out themſelves. What a guilt will the refuſal amount to, when we are to anſwer for not only the firſt publication, but repeated offers? Beſides, he is willing to receive us into favour, more willing to embrace us than we to receive him. The eternal motions in his Heart which gave birth to this gracious deſign, are of the ſame force and ſtrength ſtill: he can never forget them. As the remembrance of the years of the right hand of the moſt high is our comfort in times of trouble, ſo God's remembrance of the years of his own right hand, the workings of his own Heart, hath the like force to excite him to a reception of us, as they had to commiſſion Chriſt for us. He never broke his word; and leſs will he do it at the upſhot of all, when his people are almoſt gathered, the World near its period, and the Proclamation of the Goſpel ready to be taken down and folded up for ever: He will not at the end be worſe than he hath been all along. Let us be as willing to be at peace with him, as he is to be at peace with us. God ſets us a pattern, he ſeeks to us, 'tis an imitation of God to ſeek to him.

2. *Exhortation.* Is God in Chriſt reconciling the World? *then we muſt be at enmity with ſin.* God was in Chriſt reconciling ſinners, not ſin. God and Sin are irreconcileable Enemies, ſo that where there is a peace with one, there muſt be a War with the other. Fire and Water may ſooner agree than God and Sin, than a peace with God and a peace with ſin. The Traytor may be reconcil'd to the Prince, and the Treaſon as hateful to him as before. This is the beſt evidence to any that he is actually reconcil'd, when he hates that which made the firſt ſeparation. Chriſt expiated ſin, not encouraged it; he died to make our peace, but he died to make you holy, *Tit.* 2. 14. *To purifie a people to himſelf.* The deſign of God in the manifeſtation of Chriſt in the fleſh, was *to deſtroy the works of the Devil*, 1 *Joh.* 3. 8. The chief work of the Devil, was to enter man in a League with himſelf, and rebellion againſt God. God aim'd at the death of our ſins, when he aim'd at the life of our Souls. The Ends of Chriſt's Death cannot be ſeparated: he is no Atoner, where he is not a Refiner. 'Tis as certain as any word the mouth of God hath ſpoken, that there is *no peace to the wicked*. A beſpotted Conſcience, and an impure Will, keep up the Amity with Satan, and Enmity with God. He that allows himſelf in any ſin, deprives himſelf of the benefit of Reconciliation. This Reconciliation muſt be mutual; as God lays down his wrath againſt us, ſo we muſt throw down our Arms againſt him. As there was a double Enmity, one rooted in Nature, another declar'd by wicked Works,

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or rather, one Enmity in its root, and another in its Exerciſe, *Col.* 1. 21. ſo there muſt be an alteration of ſtate, and an alteration of Acts. The End of Chriſt's Death was to Reconcile God to us, and bring us back to God: We are not therefore link't in a peace with him, unleſs we be transform'd into the Image of his Son. How can we expect to be taken into the boſom of God, when we every day wilfully defile our Souls? Can familiarity with God be kept up, when daily bars are laid in the way? Why was God in Chriſt Reconciling the World? Becauſe he was a Holy, as well as a gracious God; and to ſhow his deteſtation of Sin, as well as his Affection to the Creature. Shall this encourage any practice againſt the holineſs of God? God is of as pure eyes, and can as little endure to behold iniquity ſince the Reconciliation, as before. God was ſanctified in Chriſt when he was Reconciling the World in him, and he will be ſanctified in us if we have intereſt in this Reconciliation. All God's Acts about Chriſt are the higheſt obligation to be at enmity with that for which the Son of God was appointed, and made a ſacrifice: to receive encouragement from hence to ſin more freely, is to act *Judas* his part with God's Grace, and betray it to ſerve our luſts. Be afraid therefore to offend God, not ſo much becauſe of his power to hurt you, as becauſe of his love whereby he hath oblig'd you. The peace was broken by the diſobedience of *Adam*: It was reſtor'd by the obedience of Chriſt. But our Obedience is neceſſary to the joyful fruits of it. *Great peace have they which love thy Law, Pſal.* 119. 165.

3. *Be Induſtrious and Affectionate in the ſervice of God.* Hath God been in Chriſt reconciling the World, manifeſting his deſire for it, and Affection to it, by ſuch various Acts; and ſhall we put God off with a little ſervice, who hath not put us off with a ſcanty Grace? God hath done his utmoſt to engage our affection, and encourage us in the choiceſt Services: there could not be an higher way to procure it, and deſerve it of us. The view of the Creatures, and God's goodneſs in them, raiſes a common love to God in the more ingenuous Natural Minds. To what heights ſhould our love aſcend, who have ſuch ſteps to mount by? A weak love is leſs than is due to him, who hath diſcover'd ſuch an immenſity to us. Shall we return not a drop, or but a drop, for an Ocean? How much ſhould we think our ſelves oblig'd to a Prince, who ſhould but ſtop a torrent of Legal penalties deſerv'd by us? God hath done this and more. How ſhould we combine all our Thoughts and Affections together to ſerve that God acceptably, who hath made all his Thoughts conſpire to reduce us honourably, and ſucceſsfully? *I am the Lord thy God which hath brought thee out of the land of Egypt, out of the houſe of Bondage*, is the *Preface* to the *Decalogue*, as an incitement of them to a choice reſpect to all his precepts. *I am the God reconciling you in Chriſt*, is the *Tenour of the Goſpel*; and much more an incitement to ſervice, by how much the deliverance in the Antitype, exceeds that in the Type; this being Spiritual and Eternal, that Temporal. If you are actually reconcil'd, ſerve God as your friend. As God hath given you an higher ſtate, give him a greater honour. Do all things out of love to God as reconcil'd, without any baſe ends and ſordid deſigns. God had no other End in being the Author of Peace, but his own glory, and your good; have then no other end, but God's glory in your own welfare, advancing further to him, and enjoying his reconcil'd Favour. Serve him with a delight in him; a dull ſlaviſh Spirit becomes not any in his approach to ſo hearty a Friend. Every duty ſhould be perform'd with a triumph and glory in the God of Salvation, *Hab.* 3. 18. *I will joy in the God of my Salvation.* God would then delight in us; next to the delight he hath in his reconciling Son, he hath the choiceſt delight in his reconcil'd Servants, and ſervices ſpringing up from a ſence of his love to them.

4. *Let all our Approaches to God be begun and attended with a ſence of this.* God in all his communications to his people acted as a reconciled God: we ſhould eye him ſo in all our approaches to him. As there is not one Mercy, one act of Grace God ſhows to us, but ſprings from this reſtor'd Affection; ſo not any Duty we offer up to God, but ſhould riſe from a ſence of it: Whatſoever is not by and through Chriſt, is not accepted as a Duty. This conſideration before all Addreſſes, would animate them with all thoſe Graces neceſſary to be acted in them. It would make us humble to conſider what we were, and how freely God reduc'd us. It would make us believing with an holy boldneſs; what deſpondency can there be, when God hath given ſo many tokens of his heartineſs in it? It would make us earneſt: it would be a fetching fire from Heaven for the enflaming our ſouls. Earneſtneſs is grounded upon Hope; what greater Foundation for Hope, than the conſideration that this was God's ſole Act? Think before every Duty, of the great love God bears to Chriſt as Mediator, greater than to all Men and Angels; this will be a ground of Confidence. For the love of God to Chriſt as Mediator, was with reſpect to all that believe in him. Think much of the Virtue of Chriſt's Death, wherewith he ſprinkled the Throne of God, and turn'd the ſeat of Juſtice into a Throne of Grace. 'Tis the beſt way to receive anſwers; by pleading this, we mind God of all his engagements. Every Act about Chriſt is an argument fit to be uſed in Prayer. God will never deny his own Acts, nor the ends of them, which was to make a way for communicating himſelf to his Creatures. God is only in Chriſt entertaining us, as well as reconciling us. Let us not lift up an eye to him without Faith in him as a God in Chriſt, and carry this atoning blood in the hands of Faith in every Act of Communion with him.

5. *Look for Grace and Spiritual ſtrength from God in Chriſt.* The Conduit of Mercy and Grace is unſtopt by Chriſt, to flow freely down to man. This is the Foundation of the Regeneration of any Soul, 2 *Cor.* 5. 17, 18. *All things are become new, and all things are of God who hath reconcil'd us to himſelf by Jeſus Chriſt.* Having ſpoken of the new Creation, *ver.* 17. he lays down the true Cauſe, God, the Foundation, the Reconciliaton by Chriſt. All things are of God, all the powerful effects and operations of the Goſpel in the hearts of men are from God as a Reconciler by Chriſt, not from God as Creator. The deep meditation of, and cloſing with the promiſe of God in and through Chriſt, brings Grace into the heart, not a conſideration of God's precepts, but of God's promiſes. The Application of the reconciling love of God in Chriſt by Faith, is attended with a powerful Benediction of the Spirit, pulling up the foundations of the Enmity on our parts; the Spirit is receiv'd by the Preaching of the Goſpel, the Meditations of the Goſpel, the Applications of the *Goſpel*; the Spirit is convey'd with thoſe,

not

not with the precepts of the *Law*, *Gal.* 3. 5. Men begin at the wrong end, they would riſe from Obedience to Faith, and deal with God as if he were to be appeas'd and ſatisfied by them. But begin at Faith, a firm aſſent, a full conſent to the Goſpel, and the offers of Redemption, and go down by virtue of that to Obedience; 'tis by caſting our ſelves upon God in Chriſt, that we receive Vigour for all Spiritual Obedience. The Spirit of holineſs is the principle whereby we obey, not the effect of our Obedience. Chriſt is firſt Redemption, then Sanctification. God a God of Peace, and then a God of Grace; we ſhould look upon God as a God of Peace, and under that Title implore him for increaſe of habitual Grace. As a God of Peace, he works in us that which is *well-pleaſing in his ſight*, *Heb.* 13. 20, 21. Our Sanctification depends upon our Juſtification. God promis'd to be as a *dew* to his people under the Goſpel, *Hoſ.* 4. 5. Dew deſcends from a clear sky, and Grace from a reconcil'd God. As God in *Adam* had convey'd a natural Righteouſneſs to his Poſterity, had *Adam* ſtood; ſo God in *Chriſt* only conveys a Spiritual Righteouſneſs to Chriſt's Spiritual Offspring.

6. *When any riſing of Enmity is in the Soul, go to God in Chriſt.* As God was in Chriſt reconciling the World, ſo he is in Chriſt reconciling a Soul after the readmiſſion of guilt through Temptation. Not that the guilt of the whole Maſs of ſins of a Believer returns upon his Fall; but a particular guilt of that ſin he hath committed lyes upon him, for which he muſt have a freſh application of Reconciling Mercy. He muſt go to God in Chriſt for this; as the firſt Application was made in and through Chriſt, ſo muſt the ſecond, and third, as often as we need it even in our daily pardons. Chriſt ſits an Officer in Heaven to this purpoſe, and God hath conſtituted him an Officer to this end, and is in him in his Interceſſion accepting it, as well as in his firſt ſatisfaction. The *Corinthians* the *Apoſtle* writes to, ſome of them at leaſt were reconcil'd, yet he beſeecheth them to be reconcil'd to God, *i. e.* renew their Reconciliation upon every new breach, and regain the favour of God which they had forfeited by their ſins, for which he had reprov'd them in the former Epiſtle. This muſt be ſued out every day. What was the Foundation of the firſt peace, is the foundation of the renewals of it: the ſame courſe you took at the firſt, will be ſucceſsful for the ſecond. God was not out of Chriſt in the firſt, and he will not be out of Chriſt, when ever there is any need. As God was willing and deſirous to make Reconciliation by the blood of Chriſt, when all your ſins lay before him with their crimſom aggravations, much more will he renew it upon a particular fall. But he may hide his Face, till you ſue out a pardon upon his own proclamation, and Contrivance; and if it be a preſumptuous ſin, he may deny you the comfort of this peace a long time, perhaps as long as you live. Let not any preſume upon this, for it belongs not to any man that lives in a courſe of known ſin, which is inconſiſtent with a reconciled ſtate.

7. *How contented ſhould thoſe that are Reconcil'd be in every condition?* The peace of God ſhould *bear rule in our hearts*, to compoſe them upon any emergency, *Col.* 3. 15. This will keep the *heart and mind* from ſollicitouſneſs, *Phil.* 4. 6, 7. this will make us deſpiſe the Promiſes of the World alluring us, and the Threatnings of the World to ſcare us. This peace ſhould be the guard of our Souls, and will render us happy, when the World may account us moſt miſerable, and therefore ſhould render us contented, If you would not have the Riches and Honours of the World without it, you may well bear the Scorns and Reproaches of the World with it. The whole World could not ſecure you, if you had a war with God, nor defend you from the Arrows of his wrath. But ſince you have peace with God, you are mounted above the enmities of the World, and your ſpirit ſhould be guarded by it from any tumultuous paſſions. If the wrath of God be ceas'd towards us, we may well bear the ſtroaks of a Father, ſince we are not like to feel his Sword as a Juge. How chearfully may we kiſs the afflicting hand of God, when he is at peace with us? Look upon all your Mercies too (though they are of a meaner bulk outwardly than others) as flowing from this Fountain, which may make you not only contented with them, but highly value them. It gives a ſweeter reliſh to Mercy than *Adam* could have: he had the goodneſs of God, but not the goodneſs of a reconciled Father, while he was in Innocence. If this makes heaven the ſweeter, it ſhould make Mercies here more ſavoury.

8. *Let us then be Reconcilable to others.* Not only where we offer, but from whom we receive an injury. God's Reconciliation ſhould be our rule in dealing with others. Hard hearts and uncharitable diſpoſitions are unlike to God, who had a heart full of tenderneſs to them, who will not part with a grain of their right to their brethen, when God parted with his Son to work their peace with him; and had he not been more forward in it than they, they had periſhed for ever. God ſets his own Actions to us as a pattern of ours to others, *Luk.* 6. 36. *Be ye therefore merciful as your father alſo is merciful*; if we are irreconcilable to others, we are not imitators of God, but reject the nobleſt pattern, and diſcover no ſence of the kindneſs of God to us. Since God hath made Chriſt a propitiation for ſin, the Apoſtle makes this inference, that *if God ſo loved us, we ought alſo to love one another*, 1 *Joh.* 4. 10, 11. Did God ſend his ſon out of his Boſom, and vail his glory to be at peace with us, and intreat us to accept his favour; and ſhall we be upon every occaſion at Swords point with our brother? Such a diſpoſition is againſt the whole Tenor of the Goſpel, and a keeping up a *wolviſh* and brutiſh Nature againſt the deſign of the Goſpel-Adminiſtration, *Iſa.* 11. 6. Chriſt came to ſlay the Enmity between God and us, between *Jew* and *Gentile*; 'tis a croſſing the deſign of God, to preſerve Enmity between Chriſtian and Chriſtian; 'tis to keep up the partition-wall, and fruſtrate (what in us lyes) the End of Chriſt's Death, which was to demoliſh it. The peace God wrought was a matter of Grace, the peace we owe to our Brother is a matter of Debt; 'tis due to the command of God; God firſt laid the ſcene of our Reconciliation, not aſſiſted by the counſels of others; not ſought to by our ſelves, but ſeeking us. Our doing the like to others is an imitation of God, whereas to be implacable in revenge, is to partake of the Devil's Nature.

9. *Glorify God for this.* Since God ſends out ſuch a bleſſing to us, we ſhould ſend out loud prayers to him*. Heaven ſmiles upon Earth, and Earth ſhould bleſs Heaven. Glorify God as the Father of our Lord Jeſus Chriſt; though we have all immediately from Chriſt, yet Chriſt hath all from the Father. He is the propitiation for our ſins, but he was appointed by the Father. He came to Redeem, but he was ſent by God upon that Errand. He paid our debts as a ſurety, but he

* Dallie.

he was accepted by God. He was a Mediator to bring us to God, but he was commiſſioned by God to that End. What a love did God retain to his creatures, though he abominated their ſins, and in the midſt of his indignation againſt their Iniquities, had bowels for their perſons! How did God forecaſt for us, when we were *priſoners in the pit wherein was no water*, *Zech.* 9. 11. the captives of the mighty, and the *prey of the terrible? Iſa.* 49. 25. When the Law of God was againſt us, and his Truth taking part with his Law, his Wiſdom and Mercy found a way to preſerve his Truth, and ſatisfy the curſes of the Law, that we might enjoy the bleſſings of the Goſpel, when we could not in the leaſt deſerve it, unleſs peeviſhneſs and perverſity, treachery and diſloyalty, weakneſs and wilfulneſs could paſs for allurements; we had then been unconceivable Meriters. Such free and full compaſſion deſerves our thankfulneſs, though we could not merit his Grace. 'Tis not a contracted, half-made, or oppreſſive peace, 'tis an extenſive, tender, and abundant *peace, like a river, and a flowing ſtream*; a peace whereby we are *born in his boſom*, *Iſa.* 66. 12. How ſhould we adore the depth of that Wiſdom which found a refuge for us when heaven and earth were at war with us! Adore his goodneſs, that when we were no ſooner born, but we were the objects of a curſing Law, the ſcorn of a malicious Devil, our Jeſus ſhould be ſent to pacify the Law, and ſhame the Devil our Enemy. Angels glorify him for this peace; ſhould we be outſtript by being leſs concern'd in it? God is only praiſed in and through Chriſt; God and Chriſt are join'd together in the Saints praiſe, *Rev.* 5. 13. *Bleſſing, honour, glory, and power, be unto him that ſits upon the throne, and to the Lamb, for ever and ever*; and ſo they ſhould in ours. How beautiful will this whole work appear, when the whole methods of it come to be read in Heaven in the Original Copy? when they ſhall be ſeen in the Face, in the Boſom of God in fair and plainer Characters? To *Conclude.* If all the ſparks that ever leapt out of any Fire ſince the Creation, and all the drops of Rain that have fell upon the World, were ſo many Angelical Tongues, their Praiſe would come ſhort of the Exceſs of this Love. Let the Praiſe of God for this, be not the buſineſs of a day, but the work of our lives, ſince Eternity is too ſhort to admire it.

A

DISCOURSE

OF THE

Knowledge of GOD.

JOHN XVII. III.

And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

THIS *Chapter* contains *Christ's last Prayer* with his Disciples, after his farewel Sermon, which began after *Judas* his Departure, *John* 13. 31. and ends at the end of the 16th Chapter. The Design of his *Sermon*, and that of his *Prayer*, was one and the same: His Discourse to them was, that they *might have peace in him*, *John* 16. 33. * That they might acquiesce in him for Peace with God, that Peace of Conscience was only to be possessed by the knowledge and love of Christ. His Prayer for them in their hearing, was that they might have a firm and *full Joy*, *ver.* 13. that they might have an Antidote against all their Fears and Troubles they should meet with in the World, and a strong Foundation for their own Supplications to God. *Zanchy* calls it, *the Foundation of the Church from the beginning of the World to the end of it*; it always had, and always will have its efficacy for every Believer. 'Tis a Copy left upon the Earth, of what he doth intercede for as an *Advocate* in Heaven. By an inspection into it, we may know what Christ is doing above; for it was, that his People might have a full Joy, a strong Cordial in all Afflictions, Desertions, Temptations.

* Ferus.

Some think it to be the same with that Prayer in the Garden. † But that Opinion hath no firm Foundation.

† Gerard. *Harm. cap.* 180.

(1.) The *Matter* of the Prayer is different: In this our Saviour prays for his own Glorification, for Assistance in his approaching Passion, and an unloosing afterwards the Bands of Death by an happy Resurrection. In that he prays for a removal of the Cup which was brew'd for him.

(2.) The *Gesture* is different: In this he lifts up his Eyes to Heaven, in token of a Confidence in his Father, for the answer of his Prayer, with such Confidence as he hath in Heaven in his Intercession. In the *Garden* he fell prostrate upon the Earth, *Matth.* 26. 39. *He fell on his Face and prayed.* His Eyes were towards the Earth.

(3.) His *Company* were not the same: In this his Disciples were with him; in that he withdrew from his Disciples, taking only *three* with him, *Matth.* 26. 37. and presently went *aside* from them also by himself, *ver.* 39. This Prayer they all heard, the other they did not, for Sleep had possessed them.

(4.) In this he prays as *Mediator*, and pleads the Terms of the Mediatory Covenant, which had been agreed upon before his coming into the World. In that he prays more like a Man from the strugglings of the Flesh, as though there had been a contest between humane Nature and his Mediatory Office: In the one he declares his Deity, in the other evidenceth his Humanity in the Infirmities of the Flesh: In this his Soul was free from disturbance, in that his *Soul was sorrowful and very heavy, even unto death*, *Matth.* 26. 37, 38. He prayed then as one standing charg'd with all our Sins, which made him bow his Head to the Ground; he prayeth here as one that hath satisfy'd for our Sins, triumph'd over his Enemies, and perform'd his Father's Will, *John* 17. 4. *I have finished the work which thou gavest me to do.* In fine, this Prayer in regard of the Matter, he doth still pursue in Heaven; the other Petition he never did afterwards, nor ever shall reassume into his Lips.

If any part of *Scripture* be to be magnified above another, this seems to claim the preheminence, it being the breathing out of Christ's Heart before his Departure, for the comfort of his Disciples, and the succeeding Church to the end of the World; a standing Monument of his whole mediatory Design, and his unalterable Love.

Verse 1. *These Words spake Jesus, and lift up his Eyes to Heaven, and said, Father, the hour is come, Glorifie thy Son, that thy Son may also Glorifie thee.* * Illyric. *in loc.*

* Christ first acted with Man in the name of God by Teaching, he now acts with God in the name of Man by Praying † 'Tis a miraculous Prayer in the Person of Christ, who is *essentially* one with the Father, to whom he prays: *Personally* one with the Son of Man, who prays here to the Father. † Gerhard. *Harmon. c.* 180.

Father.] Not Our Father, as he had taught us to Pray, but *Father*, to shew that the Paternity of the Father to him was in another manner than that to his People; he was the natural Son of God, Believers adopted ones.

The Son.] In a way of eminency and peculiarity above others; thy Son, by eternal Generation: Thy Son in his Humanity by the Grace of personal Union.

The hour is come] The hour of my Passion, the hour of thy Satisfaction, the hour of thy Expectation, the hour of my Victory, and thy Glory. I am coming to the last upshot of my Humiliation, I have managed an Obedience to thee hitherto with all care and diligence, I am now come to perfect it by my Death, I will not decline the last Act of it, decline not thou, O Father, the glorifying of me, while I stand as the Butt of all thy Wrath for the Sins of Men.

Glorifie thy Son.] Glorifie him in his Death, by accepting it as the Death of thy Son for the Sins

of the World: Glorifie him in his Death, by manifesting at that time that I am thy Son, God did so by miraculous Testimonies of his Innocency in the time of his Passion, by rending of the *Temples Vail, obscurity* of the Sun, *quaking* of the Earth, and the *cleaving* of the Rocks, which made the *Centurion* that guarded him, pronounce him to be truly *the Son of God, Matth.* 27. 54.

Glorifie him in a Resurrection; Glorifie thy Son in his Deity by a manifestation of it; Glorifie thy Son in his Humanity by conferring new Endowments of Honour and Immortality upon it. He prays here for a manifestation of the Glory of his Deity, which had been obscur'd, for an addition of Glory to his Humanity, which had not been yet enjoyed, by a Resurrection and Exaltation of it to the Right Hand of the Father. He prays for a manifestation of his Deity. *Glorifie thy Son*; he was the Son of God by eternal Generation; 'tis the Glory of his Deity therefore which is desired here by him: Not the essential Glory of the Deity, for that could not be interrupted: Not any addition to it, for being infinite, he was not capable of it: But a manifestation of it; not simply in it self, but in his Humanity, which had been vail'd by the Flesh ever since he emptied himself into it. He prays to be glorified in that State wherein he prays, which was a State of Union with the humane Nature. His essential Glory could suffer no Detriment, his Manifestative did, as the Sins of Men are said to dishonour God, not that they detract from the Glory of his Essence, which cannot suffer any diminution by the Sins of Men, but as they deny or obscure the manifestation of his Glory: The Sun suffers no loss of Light in its Body by the vail of a thick Cloud, but the brightness of his Beams is mask'd. As the Father was to be glorified by Christ, so was Christ to be glorified by the Father. Now the Father could not be glorified by the Son in a way of addition, but manifestation, causing the Glory of God to break out upon the World, which had so long been obscur'd by an universal Idolatry: He glorified the Father by a *manifestation* of his *Name*, *verse* 4. and in like manner is glorified by the Father in the manifestation of his Deity.

* Zanch. *de tribus Elohim, part* 1. *l.* 4. *c.* 10.

* That Christ prays here for the Glory of his Deity as well as of his Humanity, is evident. Because, he prays as Mediator and Priest, desiring a Mediatory Glory; but he was Mediator and Priest according to his Divine as well as Humane Nature, and therefore desires, that he might be known to the World, not only to be a just and innocent Man, but the eternal Son of God, the Redeemer of the World, the Expiator of Sins, and in that Work infinitely delightful to the Father. *Glorifie thy Son.*] Glorifie him as thy Son, that as thy Son he may glorifie thee. The Son of God was in the World, as a great Light in a dark Lanthorn, clouded and covered with Clay; that tho' the Candle burn'd, it not did appear but thro' some Crannies: He desires that this thick Mist might be dispers'd, that the Glory of his Divinity might shine forth in his Humanity, as a Candle through polish'd Glass. The Glory of Christ was to be manifested to be the Son of God, *John* 1. 14. *We beheld his Glory, the Glory as of the only begotten of the Father.* A Glory in his Resurrection, his Ascension in the Mission of the Spirit, which declared him to be no other than the only Son of God; and so *ver.* 22. *of this Chapter* is to be understood, *The glory which thou gavest me, I have given them*; as it is my Glory to be the Son of God, so I have given them this Glory, to be the Sons of God by Adoption, *that they may be one, as we are one*, in the same relation of Sonship, though in a different manner.

His Petition for this Glory he urgeth by two *Arguments.*

(1.) One in *verse* 1. *That thy Son also may glorifie thee.* The Glory of the Father was concerned in it, Whose Justice, Wisdom, Love (and all the Attributes so signally manifested in Redemption) had lain under as great a Disguise without the Glory of Christ, as the Deity of the Son did under the Vail of his Flesh.

(2.*) Another, *taken from the Happiness and Salvation of the Elect*, verse 2. *as thou hast given him power over all Flesh, that he should give eternal Life to as many as thou hast given him.* Unless the Humanity had been glorified by a Resurrection, there would have been no assurance that the Debt had been satisfied, and no sure ground of Faith: unless he had been exalted to the Right Hand of God as an Advocate, there had been no security for our Debts. His Resurrection was necessary to make Men Believers for what was past, his Exaltation was necessary to make them comfortable Believers for the time to come: And unless his Divine Nature had been manifested in the Mission of the Spirit, and the Collation of miraculous Gifts; there had been no Foundation for the Propagation of the Doctrine of Redemption, and so that glorious Work had lain wrapt up from humane view. The other was necessary as a ground of Faith, and this was necessary to the declaration of the Doctrine of Faith, and an Incentive to the embracing of it. Since he was shortly to die, and be executed under the notion of a Criminal, a Blasphemer, and a wicked Man; if he were not rais'd again, not one would believe in him as Mediator, and so the Glory of the Father and the Salvation of the Elect, had sunk with the Glory of the Son.

* Zanch. *ut supra.*

Observe.

1. *The unexpressible care of Christ for the comfort of his People, before he went out of the World.* He had preach'd to them, he would pray for them in their hearing, that their Joy might be full. He could not manifest his care in an higher manner than by using his Power with his Father for their good; here he gives an assurance of the efficacy of his Mediation, the certain Terms wherein he stood with the Father. They might before have questioned the Truth of those things, which he had said unto them; but there was no room for any doubt, when they find him a little before his death asserting the same things to his Father, begging the Accomplishment of them; howsoever some of them might suspect the Declarations of a Man, they would not suspect his Appeals to God.

2. *The Consideration of God's being a Father, is the highest ground of confidence in Prayer, and a strong Argument to excite the Kindness of God toward us. Father, glorifie thy Son.* 'Tis a Glory Christ hath purchased for, and given to every Believer, to call God Father, *John* 20. 17. *My Father and your Father:* Before his Passion it was, *I go to the Father*, now, *your Father* as well as mine. Not our Father, but my Father and your Father; mine by Nature, yours by Grace; yet as really yours by Grace, as mine by Nature. Our Addresses are to be to God as a Father, since the Relation is real; really purchased, really confirmed. Members should imitate the Head; use their Priviledges, since the Redeemer hath taken our Infirmities, that we might partake of his Dignity. With what confidence may a Child ask? With what Bowels will a Father give? Christ had the Sense of his Sonship when he pray'd, and we should have the Sense of our Adoption.

3. *The Passion of Christ was the Determination of God. The hour is come*, the time pitch'd to a moment, the Hour, and the Work of the Hour agreed on and determined between the Father and the Son

Son in an eternal Councel; all the Conſultations of the *Jews* againſt him were ſucceſsleſs till this Hour. Times and Events are in the Hands of God.

4. *Chriſt was a voluntary Redeemer. The hour is come.* I am ready to perform what thou haſt enjoyned, and I have promis'd: He ſought no ſhelter from ſuffering; he expreſs'd here no Sorrow for it, no Grief at it; he looks beyond the Hour of Suffering to the Hour of Glory. We ſhould be voluntary Subjects, and look through the Cloud of Suffering to the Glory of the Crown.

5. *The full aſſurance of obtaining what we want, muſt not chill our Supplications for it.* Who can have greater aſſurance of Supply, than our Redeemer had of aſſiſtance in his Task, and Exaltation after it? Enſur'd by the Promiſes to him, back'd by the Oath of God, that he ſhould be a Prieſt for ever, of which he had at this time a ſenſe and impreſſion upon his Heart, *John* 13. 1. 3. He knew that he ſhould *depart out of this World unto the Father*, and knowing that *the Father had given all things into his hands, that he was come from God and went to God*, yet he prays for that Glory. Promiſes are not Damps, but Incentives and Guides to Prayer; they are to enflame us, not to cool us. How can we pray in Faith without a Promiſe which is the ground of Faith, ſince Prayer is nothing but a putting Promiſes in ſuit? Precepts command us to pray, and Promiſes direct us what to pray for, with hopes of Succeſs. The Promiſes of a Seed to Chriſt ſtand firm, yet he is now in Heaven an Advocate interceding for it. As Chriſt, though aſſur'd, hath nothing without asking, ſo neither can his Members: Promiſes encourage to put in our claim to them, and not our waving it. When *Daniel* knew that the Term of the Churches Captivity was near expired, according to the Promiſe of God, he buckles more to Prayer, *Dan.* 9. 2. 3.

6. *The Glory of God muſt be principally in our Minds, and neareſt our Hearts in all our Supplications.* Chriſt prays firſt for his own Glory, but as a means for the Glory of his Father, before he prays particularly for the Good of the Church. *Glorifie thy Son, that thy Son alſo may glorifie thee*; and only for ſuch a Glory for himſelf, whence the Glory of the Father might ſpring with a greater Brightneſs upon the Son; for by the raiſing Chriſt, and manifeſting the Glory of his Deity, the Father would be glorified in full declarations of himſelf, as the Father of our Lord Jeſus Chriſt, the Author of the great Redemption, as a God that ſo loved the World, as to ſend his Son into it for the Redemption of it. *Hallowed be thy Name*, is the firſt Petition in the *Lord's Prayer*. The Glory of God muſt weigh more in our Thoughts than our private Intereſt: His *Glory is to be our End in our common Actions*, 1 *Cor. chap.* 10. *ver.* 31. much more in Acts of Religious Worſhip. If another End be higher in our Hearts, in our Prayers, tho' we pray to God, we really worſhip an Idol, *viz.* Self; though God be the Object, yet he is not the End. We muſt ſeek to God for all Bleſſings with the ſame End for which God gives them; he gives us the higheſt for his Glory, *Eph.* 1. 6. *He hath accepted us in his beloved, to the praiſe of the Glory of his Grace.* We muſt beg for Self ſubordinately, but for God's Glory ultimately. Our Saviour begg'd Glory for himſelf, that he might return Glory to his Father. To beg any thing for our ſelves principally, is the Prayer of ſome Luſt, Ambition, or Covetouſneſs; to beg any thing for God's Glory, is a Prayer of Grace, like that of our Saviours.

7. *The Glory of the Father and the Son are linkt together.* The Father cannot be glorified without the Son, nor the Son without the Father. They are in conjunction in all the Actions of Redemption, and therefore in the Glory redounding from it. The Father glorified the Son, when he declar'd him to be Saviour of the World; and by this Declaration was the Father diſcover'd to be full of Bowels to the World. The Sun in the Heavens is not glorified but in his Beams; and the Beam is not glorified but by the communication of Light from the Sun; what Glory the Sun hath is diſcovered in the Beam; what Glory the Beam hath redounds to the Sun. *The Father was glorified* in all his Acts which concern'd the Glory of Chriſt: His Wiſdom in finding out ſo full and efficacious a Remedy, his Juſtice in his Death, his Power in the ſuſtentation of him in his Sufferings, and his reſurrection from the Grave; his Veracity in every Circumſtance, which had been foretold; his Love and Kindneſs in the miſſion of the Spirit, to ſpread his Wings over the World, who was before confin'd to the *Jews*. As the Glory of both is linkt in it ſelf, it muſt be linkt in our Services; we muſt honour both, one as the Object of Worſhip, the other as the *Medium*: The Father as the Rector, Chriſt as the Embaſſador: as the Father is not glorified by Chriſt, but by firſt glorifying Chriſt; ſo neither is the Father glorified by us, without our glorifying Chriſt firſt by believing. When we glorifie Chriſt as the Son of God, we glorifie God as the Father of Chriſt; we cannnot glorifie the Paternity without acknowledging a Filiation, nor acknowledge a Filiation without honouring the Paternity.

8. *Chriſt's Prayer being argumentative, teacheth the manner of our praying; which ſhould conſiſt of Arguments for God's Glory and our Happineſs*: Not that Arguments move God to do that which he is not willing of himſelf to do for us (as Chriſt's preſſing Arguments to his Father, was not to inform God of the neceſſity of what he pray'd for) as though the infinite wiſe God needed Information, or the infinitely loving God needed Perſwaſion; but it is for ſtrengthning our Faith in him. All the Prayers in the Scripture you will find to be reaſoning with God, not a multitude of Words heap'd together; and the deſign of the Promiſes is to furniſh us with a ſtrength of Reaſon in this caſe, *Dan.* 9. 16. *Now according to all thy Righteouſneſs, I beſeech thee, let thy Anger and thy Fury be turned away from thy City Jeruſalem.* He pleads Gods Righteouſneſs in his promiſe of the ſet time of Deliverance; after he had ſetled his Heart in a full belief of the promiſe of Deliverance, he ſhews God's own Word to him. The Arguments you will find drawn from the Covenant in general, or ſome Promiſe in particular, or ſome Attribute of God, or the Glory of God. All this Prayer of Chriſt is full of Arguments drawn from ſeveral Heads, the firſt Petition is back'd by one. Verſe 2. *As thou haſt given him power over all Fleſh, that he ſhould give eternal life, to as many as thou haſt given him.* Which is another reaſon he urgeth for his Suſtentation in his Paſſion, and his Reſurrection, and Exaltation; and the Senſe runs thus; 'Tis neceſſary I ſhould be glorified, ſince thou haſt given me a Power to give eternal Life, to as many as thou haſt given me; which was not given me as an empty Title and uſeleſs Power, give me therefore ſuch a Glory, which may make that Power I am endowed with, ſignificant for thoſe Ends for which it is conferr'd: The giving eternal Life was the great End of my coming into the World; which Life cannot be had without the Knowledge of thee the true God, and of Jeſus Chriſt as Mediator: The Glory of my Humanity, and the Manifeſtation of my Deity are neceſſary to the exerciſe of this Power, and the attainment of the End thereof, that thoſe which thou haſt given me may know who I am, that I am a Prieſt and Mediator of thy appointment, thy Son, in whoſe Hands their Happineſs is ſecure; that ſo they may truſt me, and believe in me; and herein, O Father, thou wilt

be glorified, for by this they will underſtand how Wiſe, Holy, True, Good, Merciful, Loving thou art to the Sons of Men.

Obſerve,

1. *The Glory of Chriſt, and the Glory of the Father in and by Chriſt, is the ſecurity of the Glory of the Church and every Believer.* The Glory of the Father is the firſt Link in the Chain, upon which all the other Benefits Chriſt deſires for the Church do depend. The firſt Reaſon he preſſeth for his own Glory, is the Glory of the Father; the next is the Salvation of his Elect: As they are join'd in Chriſt's Prayer, they are alſo knit together in themſelves: 'Tis the Glory of God, that the whole lower Creation made to ſet forth his Praiſe, ſhould not be the Triumph of the Devil, that he ſhould not boaſt that he had fruſtrated God's Deſign. Is it not the Glory of God, that his eternal Counſel ſhould have its full accompliſhment, that the Beauty of his believing Creatures ſhould be reſtored, the Honour of God eſtabliſhed, and the Enemies of God put to Confuſion? This hath the ſame bottom as the Glory of the Father hath, *viz.* the glory of Chriſt, ſince this is eſtabliſh'd, the other will be compleated, and the eternal Glory of Believers ſtand as firm as the Glory of the Father. The perſeverance of a Believer is ſecured; for if it be the Honour of God to ſnatch Souls out of the Devil's Hand, 'tis for his Honour to keep them, that they may not be regained by the Enemy, from whom they have been delivered.

2. *The glory of Chriſt was neceſſary for the Salvation of Believers*; 'Tis upon this account Chriſt pleads for it: Had he not been rais'd, ſin had not been expiated: Had he not aſcended, Heaven had not been opened; had he not been ſet at the Right Hand of God, the Atonement of Sin had not been ſecur'd: Had not the Spirit been ſent into the World for the Glory of Chriſt, the Knowledge of this Expiation had not been propagated.

3. *The infinite Love of Chriſt ſhines forth in this.* A Power was given him: He deſires no Glory of his Father but what was neceſſary for the good of his People, and what he would lay out wholly for their Intereſt. Chriſt eſteems not any Glory but as it is of uſe to his Elect; and his chiefeſt Glory conſiſts not in poſſeſſing a Power, but in exerciſing it for their benefit. Take notice of the love of the Father too, this Power was given by him to this end, that he ſhould give eternal Life to thoſe that were his Father's Donatives. Upon this the Salvation of the Elect ſtands firm: The end of God's giving Authority to Chriſt, and the end of Chriſt deſiring a Glory for the exerciſe of that Authority, is one and the ſame: Chriſt will not be unfaithful to his Father, to neglect the end of the Power he is intruſted with, nor will he croſs the end of his own Petition. What ſtronger Argument can a believing Soul urge in Prayer, and embrace as a ground of Faith? The Father's Gift and the Son's Requeſt centring in one end, which will be denied by neither, affords a ſtrong Conſolation. As the end of the Righteouſneſs *Adam* had, was to convey it to his Poſterity, ſo the end of the Power of Chriſt hath, is to convey Righteouſneſs, and ſecure Happineſs to his ſpiritual Seed: Who hath the immutable Strength of the Deity, ſurmounting the weakneſs and mutability of *Adam*'s Humanity, and will be as faithful to his Truſt as *Adam* was falſe to his.

4. *How large and extenſive is the Kingdom and Authority of Chriſt?* 'Tis not limited to narrow Confines; it extends over every Creature, *over all Fleſh*, not one exempted; he hath a Throne above the greateſt Monarchs, he is *King of Kings, and Lord of Lords.* They cannot eſcape his Iron Rod, who refuſe to ſubject themſelves to his gracious Scepter. All that are fallen under the power of the Devil by Sin, are now under the dominion of Chriſt in Grace or Juſtice: All Nations are ſubjected to him as his Inheritance and Poſſeſſion, *Pſal.* 2. 8.

5. *The Kingdom of Chriſt is by a divine Authority. Thou haſt given him power*, Pſal. 2. 8. *Aſk of me, and I will give thee.* 'Tis not uſurpt, but by an eterna Grant and perpetual. Whatſoever he doth in his Kingdom in order to the eternal Life of Believers, is ratified by God the Father the Donor of this Power to him.

6. *The whole Scene of the Government of the World, is for the promoting the eternal Life of the Elect.* All the World is in the Hands of Chriſt. He hath Power over all Fleſh, for this end, to give eternal Life to thoſe that God hath given to him. Every Act of his Government tends to this end; what is the end of his Power, is the true end of the exerciſe of that Power, in every act of it in the World. It muſt needs be ſo by conſequence; and how ſweet will it be at laſt to ſee the whole Combination, how unanimouſly every Providence did conſpire to this end, which our ignorant Souls cannot now diſcern?

7. *We ſee what is the right way to gain eternal Life.* The Power of beſtowing it is inveſted in Chriſt; we muſt have recourſe to him, not only as the Purchaſer, but as the Donor, by Authority from the Father. We muſt believe in him as the Purchaſer upon the Croſs, call upon him as the Diſtributer upon his Throne. He had Power given to merit it as he was one ſent, he had Power given him to confer it as he was once exalted.

8. *One Mercy ſometimes is a ſtrong Plea for the obtaining of another.* The Gift of a Power over all Fleſh is an Argument uſed by Chriſt for a further Glory. The Power would be a fruitleſs Gift, God would loſe the Honour of it, the Praiſe of it, the Improvement of it, if Chriſt were not put into a full Capacity for the exerciſe of it. How often may we find Logick enough in one Mercy to argue for more with that God, who is not willing the Honour of his Mercy ſhould be loſt, when the Deſires of his Creatures are to glorifie him? To what purpoſe ſhould God juſtifie and ſanctifie, if he did not intend to glorifie? He would elſe loſe the Glory of his former Mercy, and his People would loſe the Comfort of it. If God lays the Foundation, it is a ſtrong Plea for his raiſing the Building to its full height.

We come now to the Text, *This is eternal Life*, &c.

This is a Tranſition from his Prayer, declaring what eternal Life was. Some underſtand it of the intuitive Knowledge of God in Heaven. But it rather ſeems to be meant of the Knowledge of God here in this ſtate of Pilgrimage.

* 1. The reaſon of the Petition evinceth it. Since thou, O Father, haſt deſign'd me to give eternal Life, I can never accompliſh this unleſs thou doſt glorifie me, becauſe eternal Life can only be conferred on thoſe who acknowledge thee, and the Mediator thou haſt ſent. If I be not rais'd, none can be rationally induc'd to believe me to be Mediator; and if I do not aſcend to Heaven, the Spirit cannot come into the World, and conſequently all means of manifeſting thee in the Mediator will be wanting, and the eternal Life I was deſign'd to give, be kept from thoſe thou haſt deſign'd for it. * Gerhard *Harm. cap.* 180.

2. He declares that thoſe *Apoſtles* who were then with him, had known that he came out from God, and had believed that God had ſent him, *verſe* 8. and ſo had the root of eternal Life in them: Who yet were without an intuitive Knowledge of God, of a bleſſed Viſion, which belongs only to a State of Glory;

Glory; it muſt therefore be meant of a Knowledge of God by Faith in this World.

But it is the Effect for the Cauſe; the Knowledge of God is not formally eternal Life, but the *cauſe* of it, and the *antecedent* means to it. 'Tis not eternal Life in the Formality and Nature of it, but in the Infallibility of Cauſation; becauſe if Men had the true Knowledge of Chriſt impreſt upon them, it could not be but they muſt believe in him, and conſequently have both a right to eternal Life, and the foretaſte of it. 'Tis frequent in the Scripture to put the Effect for the Cauſe, as *John* 3. 19. *This is the condemnation that light is come into the World, i. e.* This is the Cauſe of Condemnation.

This Knowledge of God, is not only a Knowledge of God and Chriſt in the *Theory*. But ſuch a Knowledge which is ſaving, joyned with ardent Love to him, cordial Truſt in him, as 1 *Cor.* 13, 12. *Then ſhall I know even as alſo I am known, i. e.* I ſhall love and rejoice, as I am beloved and delighted in by God. 'Tis not only a Knowledge of God in his Will, but a Knowledge of God in his Nature, both muſt go together; we muſt know him in his Nature, we muſt be obedient to his Will. The Devil hath a greater knowledge of God's Being than any Man upon Earth; but ſince he is a Rebel to his Will, he is not happy by his Knowledge. It muſt be ſuch a Knowledge as leads to eternal Life, and hath a neceſſary and infallible Connexion with it, as the Effect with the Cauſe, which is not between a ſpeculative Knowledge and Salvation. It muſt be therefore ſuch a Knowledge which deſcends from the Head to the Heart, which is Light in the Mind, and Heat in the Affections, ſuch a Knowledge of God as includes Faith in him.

Two things conſtitute this Knowledge.

1. *We muſt know God, the true God, as the Goſpel diſcovers him, in oppoſition to all falſe Gods*; that he is ſpiritual, juſt, powerful, merciful, faithful.

2. *We muſt know God as the Father of Chriſt*; we muſt know him in that relation to Chriſt, without which Knowledge we can have no right Conceptions of the Oeconomy of Redemption, becauſe all proceeds from the Father through the Son.

That which is the greateſt Stumbling-block in the Text, is that Clauſe, *thee the only true God*, whereby ſome would exclude the Deity of Chriſt. Chriſt prays to the Father, and acknowledgeth him the only true God: If the Father, therefore, ſay ſome, be the *only true God*, then Chriſt is not God; and they tell us, that Chriſt is *Deus factus, Deus conſtitutus*: But to ſay *a made God*, is as great Nonſenſe, as to ſay, an uncreated Creature. Both carry a contradiction in the Terms. The Scripture doth frequently and plainly aſſert the Deity of Chriſt: No Creature can be equal with God: But Chriſt was *in the form of God, and thought it no Robbery to be equal with God*, Phil. 2. 6. He was equal to God in his Deity, tho' inferiour to God in his Humanity: The Form of God ſtoop'd to the Form of a Servant; but the Form of a Servant deſpoil'd him of nothing eſſential to the Form of God; he ceas'd not to be what he was before, when he became in the Womb of the Virgin, what he was not before. *All things that the Father hath are mine*, ſaith Chriſt, *John* 16. 15. What is more the Father's than his Eſſence and Deity? The Eſſence therefore and Deity of the Father, is the Eſſence and Deity of the Son. *Auſtin* argues well upon *John* 1. 3. *All things were made by him*, by *the Word*; therefore himſelf was not made, for nothing can make it ſelf; and it is added, *without him nothing was made*. Therefore the λόγος is not *ex rebus factis*. He is therefore God, for there is no *medium*; and he is called *God bleſſed for ever*, *Rom.* 9. 5. *Of whom as concerning the fleſh, Chriſt came who is over all, God bleſſed for ever*. Where the *Greek* Article ὁ is added, which the Adverſaries of this Truth deny to be added to θεὸς when it is attributed to Chriſt. And *John*, as if he had foreſeen what Work would be made of this *ſolum* againſt the Deity of Chriſt, gives us an Antidote againſt it, 1 *John* 5. 20. *We are in him that is true, in his Son Jeſus Chriſt: this is the true God and eternal Life*; where the *Article* alſo is added.

The Anſwer to this is various.

1. * *Some* underſtand the Word, μόνον, *one*, not alone, or only, and ſo tranſlate it, that they may know thee the *one* true God; and the Word is often of that ſignification. * Zanch. *de trib. Elob. Part* 1. *Lib.* 4. *cap.* 10.

2. *Others* ſay, Chriſt here acknowledgeth the *Father* the only true God, becauſe the Father is the Fountain of the Deity. In regard of the *Eſſence* there is no Prerogative, but only in reſpect of the *Perſons*, which conſiſts only in Order and Perſonality, as the Father is ſaid to beget, and the Son ſaid to be begotten. That may be affirm'd in one reſpect, which cannot in another; as *Mark* 13. 32. the Son is ſaid not to know the Day of Judgment, but the Father; not the Son of Man, but the Son abſolutely; he knew it not as *Man*, but he knew it as *God*.

3. *Others* ſay, to omit many other *Anſwers*, That this Particle *only* is put to exclude falſe Gods, which is moſt ſatisfactory. It excludes none that are of the ſame Eſſence, but all that are not; the Son is not excluded from being God; as *Deut.* 32. 12. *So the Lord alone did lead them, Jehovah*: The Son is not excluded by that Name *Jehovah*, for Chriſt led them; and in their murmuring they are ſaid to tempt Chriſt, 1 *Cor.* 10. 9. It was *Chriſt* who is called the *Angel of the Lord*, that conducted them, *Exod.* 23. 20. *Exod.* 32. 34. *Iſa.* 63. 9. † The Word *only* doth not exclude the Son; for then when it is joyn'd with the Son, it ſhould exclude the Father from being God. But it is joyn'd with the *Son*, *Iſa.* 45. 22. *Look unto me, and be ye ſaved all the ends of the Earth, for I am God, and there is none elſe; I have ſworn by my ſelf, that unto me every Knee ſhall bow, and every Tongue ſhall ſwear.* That this is underſtood of Chriſt by the beſt Interpreter is evident, *Rom.* 14. 10, 11. where ſpeaking of the ſtanding of all before the Judgment-Seat of Chriſt, he proves it by this place; for as it is written, *As I live ſaith the Lord, every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* In *Iſaiah* it is ſpoken in oppoſition to Idols, as appears by the 20th *Verſe*; and according to the *Apoſtles* Underſtanding, it was Chriſt that ſpake there, aſſerting three times there was no God beſides him, *ver.* 21. 22. Shall the Father therefore be excluded from the Deity, becauſe Chriſt ſaith ſo poſitively, there is no God beſides him? There is no place to which that in the *Romans* can refer, but to that in *Iſaiah*. † Gerhard *Harm. cap.* 180.

Again, Worſhip is due only to God, *Matt.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Doth this exclude Chriſt from being worſhipped, to whom it is due from the Angels as well as from Men?

Again, This Word *only* in other Caſes doth not exclude, but include thoſe that have the ſame reſpect with the Perſon ſpoken of, as *Deut.* 1. 35, 36. *God ſwears*, that not one of that Generation ſhould ſee the good Land *ſave Caleb*; yet *Joſhua* is not excluded, who manifeſted the ſame Integrity in the report of *Canaan*, after they had been to view it.

Again, when *Paul* ſaith, He *determined to know nothing but Jeſus Chriſt, and him crucified*, 1 *Cor.* 2. 2. Doth he exclude the Knowledge of God the Father, and the Knowledge of Chriſt glorified, as well as crucified? no ſurely.

Again,

Again, What is attributed to the *Son*, the *Spirit* is not excluded from; therefore what is attributed to the Father, neither the Son nor the Spirit are excluded from. As when it is said, *Matt.* 11. 27. *None knows the Father but the Son*, is the Spirit excluded, who searcheth the deep things of God, and *knows the things of God?* 1 *Cor.* 2. 11. And indeed in common expression, the Word *only* is not exclusive of any that are in conjunction with a Person we speak of; as when we speak of a Tradesman, that usually hath the choicest Commodities of this or that sort, we say, he is the *only* Man in *London* for such Wares, we exclude not those that are Partners with him in his Trade, but all that are not in conjunction with him in it.

* Gerhard *Harm. cap.* 180.

4. * The scope of the place doth evidence, that the Father is called the *true God* in opposition to *Idols*; for when Christ saith, all Power was given to him, that he might give eternal Life, to as many as were given to him; those that were given to him were among the *Gentiles* as well as the *Jews*, he here respects them both: The *Gentiles* worshipped many Gods; the *Jews* worshipped one God, but rejected Christ as Mediator. Now the Knowledge of both is necessary to Salvation. In the first Clause he respects the multiplicity of *Heathen Gods*, in the other the *Jewish* Contempt of the Mediator: So then the Expression excludes only the *Heathen Idols*. In 1 *Thess.* 1. 9. *How you turn'd to God from Idols, to serve the living and true God.* God is called the *true God*, in opposition to *Idols*.

5. The *Deity of Christ* is asserted in every Verse almost, before and after, and therefore is not excluded in this. He hath *power over all flesh, to give eternal Life to them*; too great a Power to be entrusted in the Hands of a meer Creature, and too great a Gift to spring from a meer Creature; the one is an infinite Power, and cannot be managed by a finite Head and Hand, it requires Omniscience to the due Exercise of it; the other is an infinite Happiness, and cannot be bestowed and secur'd by a finite Strength. This eternal Life is the Knowledge of God; there must be a Work upon the Understanding and upon the Will to produce this saving *Knowledge*; these *two* Faculties in spiritual things, lie open only to the touch of an infinite Power. The *power over all* Creatures extends to their inward Motions, Thoughts, Turnings of their Heart for the good of the Elect, which is only the Prerogative of God, not of a Creature. He had a *Glory with the Father before the World was*, *ver.* 5. not in his Humanity before it was in Being, therefore in the Deity; and the Glory conferred upon his Humanity, cannot be managed without a conjoined Divinity.

Again, The Knowledge of the Son is made a Cause of eternal Life, as well as the Knowledge of the Father; 'tis not to be thought that the Knowledge of any Creature, should be counted equally necessary to Salvation, with the Knowledge of God: If our Happiness consists in the Knowledge of both, then both the Father and the Son are of the same Nature. The Term *Father* manifests it, God was the Father of Christ from Eternity; Christ was with him before any Creature was in being. If the Father were the *eternal Father*, the Son must be an *eternal Son*.

6. I might offer another consideration of this place, *viz.* That the *true God* may refer to the Veracity of God the Father in his Covenant with Christ, and his Promises to us (the *Syriack* seems to carry it this way, *to know thee to be the only God of truth*) a fiducial Knowledge is here meant, a Knowledge accompanied with Faith and Trust in God, the ground whereof is particularly the Veracity and Faithfulness of God in his Promise; and the Truth of God in his Promise to Man, is founded upon the Truth of God in performing his Covenant with Christ, which Christ insists upon, *ver.* 4, 5. where he speaks of his own Office performed by him in the *manifestation of God's Name*, as a Work God gave him to do, and claims a Glory as due by a former Transaction between them. Or thus, I cannot give eternal Life, unless I be glorified; by this thou wilt evidence thy self to be a true sincere God, not giving me an empty Power; and Mens knowing and understanding this, and thereby knowing me to be thy Christ, sent by thee, will be their way to eternal Life. Or it may be understood of the Promises declar'd by the Prophets of exalting him, after the Performance of his Work upon the Earth; and by the glorifying of him after he had made himself a Sacrifice, God would declare himself a God of Truth in the performance of the Covenant made with him, and the Promises publish'd by the Prophets; the Knowledge whereof would be a Motive to and Ground of Faith, and so the means of eternal Life: So it is Life eternal to know and believe in God, as a God of Truth in his Promises, made to and concerning Christ; not only in his Mission, but in his Exaltation. * The Word ἀληθινὸς is many time taken so, as ἀληθινοὶ λόγοι, *Plutarch*, and ἀληθινοὶ φίλοι, *true friends* that do not deceive. The Father so may be said to be the only true God, as he was the Person promising Christ to us, and covenanting with Christ about the Work of Redemption, and the Person to whom the Mission of Christ is ascrib'd. Christ was the Person promised to us as a Redeemer, and the Person covenanting with God the Father about Redemption. Christ now being upon a Plea for himself and his People, that he might be enabled to glorifie God, urgeth the Declaration of God's Veracity, as the only Means whereby eternal Life might be convey'd to Men. And since Veracity is an essential Attribute, neither the Son nor the Holy Ghost are excluded from being the true God, but the Father is consider'd here in a *personal* Transaction, as standing in the present Oeconomy. I will not urge it, because it is an untrodden Path, but leave it to consideration, which perhaps it may somewhat deserve.

* Stephani *Thesaurus.*

We may see in the Text,

First, *The Cause and Nature of Happiness, Knowledge*; by way of Excellency and Exclusion of every thing else, as the Cause of Happiness.

Secondly, *The Object of this Knowledge, God* and *Christ*.

1. *God*, To know him in his Nature, Perfections, Effluxes in and through Christ, to know him as one.
2. *Christ*, To know him as commissioned and sent by God; in his *Person* and in his *Offices*.
3. *Conjunctly*, God and Christ, God in Christ. 'Tis ἐν διὰ δυοῖν, as 2 *Pet.* 1. 2. *through the knowledge of God and Jesus Christ*, *i. e.* through the Knowledge of God in Christ; and *Rom.* 1. 5. *Grace and Apostleship*, *i. e.* the Grace of Apostleship.

Observe,

1. *Knowledge of God and Christ, is the Life and Happiness of the Soul.* What Meat is to the Body, that, and more are Divine Truths to the Soul. In the clear sight of God as the Supream Good, the Understanding is satisfied, the Will fill'd with Love, and all the Desires of the Soul find the *Center* of their Rest. The *Vision* of God in Heaven, is the satisfaction of the Soul; and the imperfect Knowledge of him here, is our imperfect Felicity. 'Tis the Root of eternal Life, which will

will spring up in time to mature Fruit, to the Knowledge of him above, which is the compleat Happiness. † *True Happiness ariseth from Truth known, and Goodness beloved.*

† Senault.

2. *Eternal Life and Happiness consists not in any worldly thing*; not in Riches or Honours: The Soul is a more excellent part of a Man than the Body, the Happiness of it must consist in something which is the proper Object of it, and more excellent in the rank of Beings, than the Understanding is in the rank of Faculties. The Operations of that conduce more to Felicity than the Actions of Sense.

3. *The Knowledge of Christ is as necessary to Happiness, as the Knowledge of God.* If a Man had the Knowledge of God in as clear a manner as the Angels have, yet without a Knowledge of Christ he were as remote from Happiness as a Devil. Though the Knowledge of Christ be not simply necessary to the Angels who never fell, and so needed not a Mediator; yet it is necessary to us, who are obnoxious to God's Wrath, and so need a Reconciler, because of the Enmity; a Redeemer, because of our Slavery; a Refiner because of our Filthiness; a Mediator, because of our distance to bring us to God.

4. *The true Knowledge of Christ, is not only a Knowledge of his Person, but a Knowledge of his Commission*, as *sent*. 'Tis a material Question that the Pharisees ask'd our Saviour, *By what Authority dost thou these things?* Though they ask'd it maliciously to get advantage against him by his Answer, we could have no Comfort, if we did not know and consider by what Authority he acted in this great Affair. Our Security in Christ lies in his Authority from God. Faith hath Comfort in him as he is the Son of God, Comfort in him as he is God's Commissioner, but higher Comfort as he is both joyned together; as being the Son of God, he hath Ability; as being sent of God, he hath Authority; he might have been the Son of God without Authority to such a Work, had he not been commission'd; he might have been sent of God, and commission'd by him, and not have done the Work he was appointed, had he not been the Son of God, and so had an infiniteness of Ability; Christ sets out both these as the ground of Faith to us, *Glorifie thy Son*, ver. 1. *whom thou hast sent*, in the Text.

Those which I shall insist upon are,

Doct. I. *The Knowledge of God, and Christ the Mediator, is the necessary means to eternal Life and Happiness.*

Doct. II. *The true and saving Knowledge of God, is only in and by Christ.*

For the first. *The Knowledge of God, and Christ the Mediator, is the necessary means of eternal Life and Happiness.* 'Tis the Knowledge of God as discover'd, not in the Creatures but in the Scripture; a Knowledge of God through Faith in Christ, which is able to make us wise to Salvation. The *Tree of Knowledge in Paradise*, became our Death, and the Tree of Knowledge in the Gospel becomes our Life. The Knowledge of God and Christ doth not only free us from a dark and obscure Walk, but is *the light of Life*, *John* 8. 12. The true Knowledge of God and Christ is an effectual and infallible Means of Salvation, because upon such Knowledge Faith doth depend, *Psal.* 9. 10. *They that know thy Name, will put their trust in thee.* Though no Man can come to Christ unless the Father draw him, yet God draws every Man by the Cords of a Man, by such Means as are proportion'd and fitted to the Principles of his Nature: Now it is as proper for a Man to be led and drawn by the light of Knowledge, as it is for a Spark to fly upwards, or a Stone to move downward. The drawing by the Father to Christ is explained by God's teaching of Men, and Mens apprehension of that teaching; and between Mens thus Learning of that which God teacheth, and their coming to Christ there is an essential Connexion, *Joh.* 6. 45. *Every man that hath heard and learn'd of the Father, cometh unto me.*

This Knowledge is a *certain, full, and perswasive Assent to the Unity of God, his Nature, his Word, to the Mediation of Christ, and God's Communications through him, grounded upon a Divine Light, as plain and evident to the Mind as any Natural Light is.*

I. In general, *What Kind of Knowledge this is.*

II. *That this is necessary.*

III. *In what respects it is necessary.*

IV. *What are the Properties of this Knowledge, whereby 'tis distinguished from other Knowledge which is not saving.*

V. *Use.*

I. *What kind of Knowledge in general this is.*

1. *There is a speculative Knowledge.* A Study and Knowledge of God upon the same Account that Men study and desire to know other things that are excellent and delightful; as both the Contemplation of God in Creation, and the Contemplation of God in Redemption afford Notions very gustful to a delicate Understanding. Thus a Man speculatively knows God and Christ, when he is well skill'd in the Revelation of God, the History of Christ, the Analogy between the Types and Predictions of Christ in the Old Testament, and the Accomplishment of them in the New, in the Person of Christ. A Knowledge of God by Creation, many of the wiser sort of *Heathens* had, who have discoursed excellently of the Nature of God, *Rom.* 1. 21. they are said to *know God*. A Knowledge of God by Revelation, the *Jews* had in the Old Testament, who yet rejected the Son of God: A Knowledge of Christ many learned Men professing Christianity have, who know Christ in the Bark of the Letter, not in the Sap of the Spirit, as the *Jews* knew him under the *vail of Types*, but were ignorant of his Person when he came among them. This is such a Knowledge which Men have of a beautiful *Picture*, or a comely Person with whom they have no acquaintance; or as an *Astronomer* knows the Stars without receiving any more special Influence from them than other Men, or the inanimate Creatures.

(1.) *This Knowledge is natural.* In regard of natural Education, whereby they suck in and vent those Notions rooted in them; in regard of natural Principles in the Soul, which conclude something of God, though nothing of Christ. There are some Fragments of the broken Tables of the Law in the Hearts of Men, whereby they know the Being of a God, and something of his Nature, help'd by Reason and Discourse, removing Imperfections from him, in their Conceptions of him, and comparing him with things that are most excellent in their Apprehensions: But there is no natural Knowledge of Christ; for all the Sparklings of Creatures, and all the Letters of the Law laid in them and put together, present not a Syllable of a Mediator. But this Natural, Educative, and Historical Knowledge, is not that here meant. 'Tis a Spiritual Knowledge our Saviour intended; for he intended that which hath a connexion with eternal Life, which must have a Principle fram'd by an higher Hand than that of Nature. As things visible in themselves, cannot be seen without a visive Faculty, and Eye, and that well temper'd, and rightly dispos'd for the Preception of the Object; so neither can God, who is wholly Spiritual, be Spiritually known by Evangelical Revelation, without the Cure of the Mind from those Films which are upon it by Corruption.

A ſpiritual Principle is as neceſſary to a ſaving Knowledge of God, as a viſive Faculty is to the diſcerning of viſible Objects.

(2.) *This is not enough.* A Man may know an Artificer by the Excellency of his Workmanſhip, without any Affection to his Perſon, *Rom.* 1. 21. *They glorified him not as God, nor were thankful.* Not one of all thoſe *Philoſophers*, as *one* obſerves *, though they diſcours'd of one God, had ſome right Apprehenſions of his Nature, yet never compos'd *one Hymn* in the Praiſe of him; though there be among their Poets ſome *Hymns* writ in the praiſe of their Fabulous Deities. They pleas'd themſelves barely in thoſe Enquiries and Reaſonings, without deſcending to that Piety which is the true end of Knowledge. And though their Underſtandings had ſome glimmerings of Light, their Wills ſunk under their imperious Unrighteouſneſs. If a ſpeculative Knowledge were our Felicity, the Devil, who is the deepeſt Miſery, would be ſeated in the higheſt Happineſs; he knows God, becauſe once he enjoy'd him; he knew Chriſt, becauſe he moſt feared him; he did profeſs his Knowledge of him, when ſcarce any upon Earth well underſtood what he was: *Luke* 4. 34. *I know thee who thou art, the Holy One of God*; yet notwithſtanding that Knowledge, was deſirous to continue in the Exerciſe of his Government, and the Practice of his Impieties: *Let us alone.* His *Knowledge* is not his *eternal Life*, but his *eternal Death.* Since therefore God is known in his Perfections more by the Devils, his profeſt Enemies, than by any of the Sons of Men; this Knowledge of God, which is the way to eternal Life, is ſuch a Diſcovery which never did, nor ever can, enter into the Hearts of Devils. *Speculative* Knowledge of God, without any further Reliſh, is like the Knowledge of the Nature of Meat in the Brain of a ſtarved *Philoſopher*, that hath not a bit of Bread to put into his Stomach. Speculations are often a Torment without Affections. No Man could find a repoſe in the Knowledge of God in Heaven without Love in his Will, as well as Light in his Mind; Light without Heat preſerves not a Man from Chilneſs and Shaking.

* Ælius *in loc.* what they knew naturally in thoſe things they did corrupt themſelves.

(3.) *Yet though this ſpeculative Knowledge be not ſaving, 'tis uſeful in the World.* 'Tis a Promiſe that the Earth ſhall be full of the Knowledge of the Lord, *Iſa.* 11. 9. *They ſhall not deſtroy in all my holy Mountain, for the Earth ſhall be full of the Knowledge of the Lord.* Not a ſaving Knowledge, becauſe it is of another kind than the Knowledge in the Mountain of the Lord, and *ſubjectively* in the Earth, the carnal part of the World, as diſtinguiſh'd from the Holy Mountain. By ſuch a Knowledge in Man, God ſecures his People from the Evil of the World, and juſtifies his Proceedings in the Hearts and Conſciences of the World. 'Tis alſo uſeful to the Perſon that hath it: for without this, he could never have a ſaving Knowledge; 'tis the Foundation of a ſpiritual: Though a ſpeculative might be without a ſpiritual, yet a ſpiritual cannot be without a ſpeculative; a Foundation may be without a Superſtructure, but a Superſtructure can never be without a Foundation.

2. *There is a practical Knowledge of God and Chriſt*, which is not only an *acquaintance with God*, but a laying up his Words in our Hearts, *Job* 22. 21, 22. which is not a floating Knowledge in the Head, but a Knowledge ſinking to the Heart; not a Knowledge in the Brain, but efficacious to make an Union with him, 1 *John* 5. 20. *He hath given us an underſtanding, that we may know him that is true and we are in him that is true*, where Union follows upon Knowledge. The Speculations of God may fill the Head, and the Heart be empty of a Senſe of him, and the Life barren of an imitation of God. This doth not deſerve the name of a Knowledge, but in the *Apoſtles* Account is truly an Ignorance, 1 *John* 2. 3, 4. *Hereby we know that we know him, if we keep his Commandments. He that ſaith, I know him, and keeps not his Commandments, is a Lyar, and the Truth is not in him.* Such anſwer not the end of Knowledge; and it can no more rationally be called a Knowledge of God, ſince it hath no Life and Soul in it, than a dead Carcaſs can be called a Man. Such a Knowledge that hath no Life in it, cannot be the Means to eternal Life: what hath not Life, cannot convey Life. The Devil's Knowledge is a dead Knowledge; but the Knowledge of God in an Angel, joyn'd with Obedience to God in his Practice, is his eternal Life.

The other is Knowledge floating in the Brain, buoy'd up by ſome corrupt Luſt from ſinking further. This is Wiſdom *entring into* the Soul, *truth in the hidden parts*, *Pſalm* 51. 6. not a Flouriſh in the Paper, but a Letter; the Knowledge of the Object, and an embracing the end of that Knowledge. For tho' it may be a clear Knowledge in the Head, yet it is really a deep Ignorance, a fluttering Bubble; becauſe the Notion of God is not ſuck'd in for that end, for which it is let out: 'Tis made known, that it may be melted into an affectionate Practice, and not lie like a hard Lump in the Head. Every Man ought to know God, in order to his embracing him; and without this Affection and Love, he knows nothing as he ought to know, 1 *Cor.* 8. 2. *If any Man think that he knows any thing, he knows nothing yet as he ought to know*: For a Man may have Knowledge enough to ſtuff his Head, but if barr'd from his Heart and Affections, it ſtands but begging in the outward Court for admittance. The thinking of God and Chriſt with the Head, and embracing Chriſt with the Heart, are two diſtinct things; as the ſeeing a Country in a Map, and by travelling over it with our Feet, are different kinds of Knowledge. The one is a Knowledge of the Truth, the other *an acknowledgment of it, as it is after Godlineſs*, *Tit.* 1. 1. When the Notion of God is not only pictur'd in the Head, but the Image of God engraven upon the Heart; when the Stamp in the Heart, is like that in the Word, as a Counterpart of a Writing; a Heart to be his People, as God hath a Heart to be our God; *Jer.* 24. 7. *I will give them an Heart to know me, they ſhall be my People, I will be their God, for they ſhall return unto me with their whole Heart.* The Evangelical Promiſe is not ſo much to give us an Head (though that is included) as a Heart to know God.

For,

(1.) *This is an enlivening Knowledge.* A ſpiritual Knowledge is always attended with a ſpiritual Life: A new Man, and ſuch a Knowledge as is after the image of God, go together, *Col.* 3. 10. *Having put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* As the natural Image of God, conſiſted in Underſtanding and Will, ſo the ſpiritual Image of God by Grace conſiſts in a rectifying thoſe Faculties; the Underſtanding with a ſpiritual Knowledge, and the Will with a ſpiritual Byaſs. The Faculties we have from God as Creator, by Nature: the Operation of thoſe Faculties about their proper ſpiritual Objects, we have by Grace. As the *Apoſtle* diſtinguiſheth the *form of Godlineſs from the power*, 2 Tim. 3. 5. ſo he doth a *form of Knowledge*, from the *Life* of it, *Rom.* 2 20. which is a Knowledge in the *Letter*, not in the *Spirit*, *ver.* 29. the one is a Picture wherein every Limb is painted, the other is quickned and animated with a Divine Life. Speculative Knowledge is as the Light of Torches, guiding, not heating; this as the Sun, which both

both directs and warms; a Fire felt, as well as ſeen; Truth known, and Truth uſed as a Compaſs to ſail by. When the Knowledge of the Nature of God is impreſs'd upon us for imitation, and is, as the *conference of Chriſt with his Diſciples, enflaming the Heart, Luke* 24. 32. and driving away the cold Affections towards God; when Righteouſneſs is underſtood as well as Judgment, and that as a Path, and a good Path to walk in; when we are not only directed to the Path, but are pleas'd with the goodneſs of it, and the approving Wiſdom enters into the Heart, and the Knowledge of it becomes *pleaſant to the Soul, Prov.* 2. 9. 10. When there is not only a Knowledge of God, but a liking to retain it; a ſight of the Sun, and a delight in his Beams; a Knowledge of the Fire, and approach to its Heat; a mighty Pleaſure in God and Chriſt, as a ſweet Ointment pour'd forth. When God is known and embraced as the chief Good, and ultimate End; Chriſt known and embrac'd as the way to be at Peace with God, and an Honourer of him; ſuch a Knowledge as is not only like Animal Spirits in the Brain, but Vital Spirits in the Heart, enabling for Action; not like a Cloud hanging in the Air, but diſtilling in fruitful Showers, for the aſſiſtance of the Earth.

By knowledge the *Jews*, for the moſt part, if not always, underſtand a *practical knowledge*; and by wiſdom, a *theoretical*. *Jachiades* in *Dan.* 1. 4.

(2.) *A likening Knowledge.* When we know Chriſt crucified in the Conqueſt of our Sins by his Death, Chriſt glorified in the elevation of our Souls by his Aſcenſion. To know a living God with a dead Heart, is at beſt but a carnal Knowledge, a dead Knowledge, unſuitable to a living Object, which calls for lively Actions. To know Chriſt crucified, and have no Efficacy of his Death; to know Chriſt riſen, and lie clos'd up in the Grave of Sin, to know Chriſt is aſcended, and have creeping Affections upon the Earth; this is a Notion of Chriſt, not a Knowledge of him. That is the teaching of God, when the Truth is learned, *as it is in Jeſus, Eph.* 4. 21. Powerfully directive, conforming the Soul as it did the Humane Nature of Chriſt to the Will and Mind of God: When the Underſtanding is not forced to comply with the corrupt Appetite of the Will, but the Will conform'd to the true Notions of an enlightned Underſtanding. Such a Knowledge which raviſheth the Mind, quickens the Prayers, ſeaſons the Converſe, and fortifies againſt Temptations. Such a Knowledge as wraps up the Soul in Admiration, ſpirits the Will to Operation, allures it to a cloſe Union, with the Truth diſcover'd, till it be like a Leaven working in the Will, and ſhaping the whole Man according to its own Mould: The fixing our Eye on God by a ſpiritual Knowledge, derives a Tincture from him, dying our Souls into his own likeneſs; if the Life doth not differ from that of an Infidel, the Knowledge, though as high as an Angel's, is no more ſaving than that of a Devil.

And if Knowledge be not thus.

[1.] *'Tis uſeleſs.* No Knowledge in the World is commendable but as it is digeſted into Will, and reduced into practice, Should the Eye direct the Hand and Foot, and they never move, what advantage would the Body have by the Eyes direction? 'Tis all one to be blind, and not to have the end of the viſive Faculty anſwer'd by the Motion of the Members.

[2.] *'Tis not commenſurate to divine Revelation.* 'Tis not a Knowledge according to the Word, if it be not like the Word, the inſtrumental Cauſe of it. If it be not ſharper than a two-edged Sword, piercing to the dividing aſunder of the Soul and Spirit, the rational part from Compliance with the corrupt Affections of the ſenſitive, and ſo a Deſtroyer as well as Diſcerner of the ſordid *Thoughts and Intents of the Heart*, Heb. 4. 12. No material thing is perfectly known, unleſs it leave an Impreſſion upon thoſe Senſes which are requiſite for the knowledge of it; neither is divine Truth known, unleſs it leave a full and commanding Impreſſion upon the Mind, the Faculty of Knowledge: And becauſe divine things are reveal'd for their Goodneſs as well as for their Truth, and the Truth reveal'd in order to the apprehenſion of their Goodneſs; 'tis not Knowledge ſuitable to the intent of divine Revelation, if the Goodneſs be not ſwallowed and digeſted, as well as the Truth chewed.

[3.] *There is an experimental Knowledge of God. Speculative* Knowledge, is a ſound of Words and Thoughts, *experimental*, a Senſe of them; and God hath not left the Soul without a ſpiritual Reliſh, any more than he hath left the Body without a taſting Palate. * And therefore *one* calls it well *Guſtus ſpiritualis judicii*, 'tis a *Witneſs* of the Truth *in us*, 1 John 5. 10. There is a Knowledge of Chriſt after the Fleſh, and admiration and eſteem of him as ſome excellent *Moraliſt*, that hath publiſh'd eminent Precepts for the regulation of humane Converſation; this is no more a ſaving Knowledge of Chriſt than the Knowledge of a *Philoſopher's Toeſis*, or *Seneca's* Moral Aphoriſms amount to: 'Tis a putting Chriſt in the ſame Balance with them. But a ſpiritual Knowledge of Chriſt, is not only a Reliſh of thoſe Precepts, but a Draught of Chriſt in the Soul, a receiving the ſpiritual Emanations of God and Chriſt upon the Heart. 'Tis to know God in the *Power* of his Grace, and Chriſt in the Vertue of his Life, *Phil.* 3. 10. God in the Streams of his Love, and Chriſt in the Sweetneſs of his Blood; when we ſee him upon the Croſs, and taſte him in the Soul, which is not only a Knowledge by the Underſtanding, but a Knowledge by a ſpiritual Senſe, *Phil.* 1. 9.

* Junius

There is ſuch a Knowledge as this. The Scripture expreſſeth the Knowledge of God by the Acts of *Senſe*, as well as by the Acts of *Reaſon*; for we have more Experience of things by *Senſe*, than we have by Diſcourſe. After the Diſcourſe of anything with all the Reaſon in the World, there muſt be recourſe to Senſe to make it plain and evident: hence ariſeth the advantage of Similitudes drawn from ſenſible Objects, which clear what meer Reaſon is not able to do. We find the Knowledge of God ſet out by the Acts of Senſe; as by *taſting*, 1 Pet. 2. 3. *If ſo be you have taſted that the Lord is gracious.* Or reliſhing, *Mat.* 16. 23. By *ſmelling*, 2 *Cor.* 2. 14. *The ſavour of his Knowledge.* By feeling 1 *Joh.* 1. 1. Often by ſeeing, which being the quickeſt and moſt piercing Senſe, repreſents things to the Underſtanding more clearly than bare Report. And this kind of Knowledge is neceſſary to Happineſs; for without it we can have no clear nor worthy Notions of God, but more likely diſparaging ones; as a Man that never ſaw the Stateline's of *London*, or any City like it, cannot mount higher in his Conceptions of it, than that it may be a little better than the beſt Market-Town which he hath ſeen in his Country, but he is not like to have Conceits of it according to the greatneſs of the Place, the magnificence of the Buildings, the Gallantry of the People: When once he comes to behold it, he will find his former Conceptions of it to be vaſtly ſhort of the Beauty of the place: He would ſcarce be convinc'd of it without a ſight. Indeed this Knowledge of God

is imperfect here, becauſe of our preſent State. But ſome Experience there is here anſwering to the Viſion hereafter, as a Map of that which the Soul is travelling to a ſight of. This kind of Knowledge of God is baniſhed from the unclean Spirits, they have loſt the Savour of what they knew of God, and feel nothing but the Power of his Wrath.

This differs from a ſpeculative Knowledge.

[1] *In the means and manner of knowing*; not in the *Object*. The Object is the ſame in both God and Chriſt, the difference lies in the manner of their Apprehenſion: One is by a common created Underſtanding, the other is by an Underſtanding given for that peculiar end, 1 *John* 5. 20. *The Son of God hath given us an Underſtanding, that we may know him that is true*: One is a Conception of God, the other a Taſte; one knows God as a Man by a humane Strength, the other knows God as a Chriſtian by Senſe and a divine Knowledge: One is by *feeling after God*, Acts 17. 27. The other is by God's breaking out in divine Beams upon the Soul, like *a Day-ſtar ariſing in the Heart*, 2 Pet. 1. 19. One is by the natural Strength of the Underſtanding, improved by Hearing, Meditation, Diſcourſe; the other is the Effect of an infuſed Faith and the Spirits Operation: One knows God in the Scripture by Reading, the other by Reliſh, and finds ſomething in his own Heart agreeing with it; what he reads with his Eye, is drawn by a divine Pencil in the Soul. There is a Knowledge of a thing without us, and a Knowledge of thing within us: Men know there is a happy Heaven, and Heathens entertain'd it as an univerſal Notion; but a Believer knows it in himſelf by ſome beamings upon his Heart, *Heb.* 10. 34. *Knowing in your ſelves, that you have in Heaven a better and an enduring Subſtance*, which do more powerfully break in upon him in the time of Sufferings. So there is a Knowledge of God from Reaſon, Nature, Report, and a Knowledge of God in our ſelves by the workings of his Grace; a Man may know this or that Meat to be ſweet by Report, yet not have the Knowledge of it by the Taſte; the one depends upon the Strength of his Head to conceive, the other upon the Goodneſs of the Palate to reliſh it. Though both have the ſame Object, yet they are not the ſame Knowledge: He that prays from right Principles, and he that prays from wrong, have the ſame Object of Prayer, both pray to God; but they differ in the manner of their praying, which makes one acceptable, the other not; and therefore the Object doth not make our Prayer right; ſo neither doth the Object make our Knowledge ſaving. Yet the firſt Knowledge makes us in a Capacity for this, but it is frequently without it: A Man may know that which he doth not ſpiritually deſire, but he can never ſpiritually deſire that which he doth not know. As the manner of *Adam*'s knowing Sin before and after his Fall was different, ſo is the manner of knowing God: *Adam* knew Sin in the Theory, before he was guilty, (for knowing the Law, he could not but know what was contrary to the Law, and what Acts would violate it) but when he turn'd Offender, he knew the Power of Sin, felt the Evil of that which he did before but underſtand. A natural Man knows God as *Adam* did Sin before his Fall; he underſtands ſomething of his Nature; but a gracious Man feels the Influences of God, and finds himſelf under the Power of divine Grace.

[2.] *In the clearneſs of knowing*. This is ſuch a Knowledge that can better deſcribe God, from his ſpiritual elapſes into the Soul, than the cleareſt Reaſons of Men, with all their ſpeculative Notions. A blind Man may know ſomething of the Reaſon of Colours, but he cannot know them ſo feelingly as he that hath Eyes in his Head. A Man may know Wine by the ſight and ſmell, but not ſo clearly as when he taſtes the ſweetneſs, and feels the cordial warmth of it in his Stomach. Speculative Knowledge, is ſuch a Knowledge as *Peter* and *John* had of Chriſt's Reſurrection, upon the Report of *Mary Magdalen*, *John* 20. 2, 3, &c. They ſaw the linnen Clothes, and no body there, which increaſed their Belief and Knowledge; this was a dim-ſighted Knowledge to that which Chriſt gave them by his Apparition, when they could ſee both his Hands and his Sides, this was an experimental Knowledge: And when he pronounced *Peace* to them, this was a Knowledge of Intereſt, an Aſſurance given, that they were intereſted in the Happineſs and Fruits of his Reſurrection. There is an Excellency in divine Knowledge, that cannot be diſcover'd by the Tongues of Men or Angels; an Experience and ſpiritual Senſation renders a Man more intelligent than all Diſcourſes can. As the natural Senſe beſt judgeth of ſenſible Objects, ſo doth the ſpiritual Senſe of divine. He that hath taſted Honey, hath a more lively Knowledge of it than the moſt learned Men that never taſted the Sweetneſs, or felt the Operations of it: Nor can any conceive ſo clearly of the Excellency of the Sun, by the Diſcourſes of the richeſt Fancies, as by ſeeing its Glory and feeling the warmth of its Beams. A Man's own Senſe will better inform him of the Beauty of the Heavens, than the elevated Reaſonings of *Philoſophers*. Divine Truth acted upon the Heart, and felt in its Influence, is more plainly known than by Diſcourſe and Reaſon. I would rather have the feeling which a ſincere Soul hath of God, than all the Deſcriptions of him by a notional Apprehenſion. One is Knowledge in the *Notion*, the other in *reality*: The one is the effect of well educated Nature and common Grace, the other the fruit of a ſpiritual Eye-ſalve, *Rev.* 3. 18. and an inward breathing: The one is a ſhining upon the Head, the other a *ſhining into the Heart*, 2 *Cor.* 4. 6.

[3.] *In regard of the Effects*. This works the Effects which the other is too weak to produce. A little experimental Senſe of the Majeſty of God brought *Job* more upon his Knees, than all the preſſing Diſcourſes of his Friends, or his own Knowledge before his Affliction, *Job* 42. 5, 6. *I have heard of thee by the hearing of the Ear, but now my Eyes ſee thee, wherefore I abhor my ſelf*; a Glimpſe of God will bring forth more ſaving Fruits, than all the Reports of him to the Ear, or Speculations in the Mind. God and Chriſt refreſh the Soul more than the lifeleſs Notions of them. The inward Vertue of Bread taſted and digeſted, refreſheth the Body more than the Colour and Figure can delight the Eye. The Contemplation of Meat may pleaſe a *Philoſophical* Underſtanding; but the turning it into our Nature, the having it in our Body, ſtrengthens and cheriſheth the whole Man. There is a Pleaſure in the hiſtorical Knowledge of God and Chriſt, a Pleaſure in the Meditation of the Nature of God, the Ends of the Coming, Paſſion, and Reſurrection of Chriſt, the Nature of his Mediation. But what is this to the powerful Operation in our Hearts, and the Conveyance of his Life into our Souls? Juſt as Mediation of Health by a ſick Man comes ſhort of the Pleaſure of feeling Health

Health in his Veins and every Member of his Body. The one is like the Delight a Man takes in ſeeing a City in a Map, the other like the Contentment he takes in ſeeing the Strength of the Place, the Beauty of the Buildings, the Harmony of the Government, and the Obſervations he makes thereupon.

[4.] *There is a Knowledge of Intereſt*: Or, an intereſted Knowledge of God and Chriſt. *Experimental Knowledge Peter* and *John* had of Chriſt's Reſurrection when Chriſt appeared to them, *intereſted Knowledge*, when he pronounced Peace to them Though the Knowledge of the Excellency of God, and of Chriſt's going to Heaven, is a ground of Comfort, yet an Intereſt in this, is the formal part of our Felicity. What ſatisfaction can we have, if we have no part in God, if Chriſt went not to Heaven *for us*? The *Devil* hath a Knowledge of God in the *Theory*, but a torment from that Knowledge in the Reflection. The Knowledge of God, without hopes of an Intereſt in him, is terrifying. While *Adam* retained his Purity, the Attributes of God were Cordials to him, he could delight in his Goodneſs, have acceſs to his Power, refreſh himſelf by the Faithfulneſs of God; Innocence and Intereſt ſee nothing but what is highly raviſhing in God: But all the divine Perfections which took the part of innocent Man, while he continued faithful to the Law of his Creation, render God terrible to fallen Nature; there can be no happy Knowledge of God with a ſatisfaction to the Soul, without a recovery of his loſt Intereſt. That Knowledge which renders us as happy as we can be in this World, is to know God in Covenant our God; to know God as our Father, Chriſt as our Mediator; to know Chriſt as a Surety paying our Debts, and God as a Creditor accepting the Payment for us; to know God in his eternal Counſels as a Father; to know Chriſt in all his Offices as our perfect Redeemer, ſetling and ſecuring our Happineſs upon a ſtable Bottom: To know Chriſt as our Lord, *John* 20. 28. to know God ſo as to be accepted by him, and to know Chriſt ſo as to be *found in him*, *Phil.* 3. 8, 9. to know God, not only as a pardoning God in his Nature, but a pardoning God to our Souls. (Such a Knowledge God promiſeth, *Jer.* 31. 34. *They ſhall all know me from the leaſt of them unto the greateſt, for I will forgive their Iniquity*) as alſo a Knowledge of him as our Saviour and Redeemer, *Iſaiah* 60. 16. That is a happy Knowledge, when we can ſay with *Paul*, *Chriſt who loved me, and gave himſelf for me*, *Gal.* 2. 20. when we can feel Chriſt dwelling in us by Faith, the *hope of Glory*, *Col.* 1. 27. A ſpeculative Knowledge is *Contemplation*, this is *Fruition*; that elevates us in Admiration, this ſprings up in Affection; that is like the Knowledge of a Picture, where the Features of the Perſon are commended by Strangers to them; this like the Knowledge of the Friend, whoſe Picture it is, and the remembrance of the ſweetneſs of his Diſpoſition, his cordial Affections, *&c.* which poſſeſſeth the Soul with a more ſenſible Delight, than others can take in the comelineſs of the Piece.

Theſe *four ſorts of Knowledge* are not equally neceſſary: The Speculative is neceſſary as a *Foundation*; Practical, *eſſentially neceſſary*: Experimental and Intereſted, *neceſſary to the comfort of Knowledge*. The *two firſt* are neceſſary to the Being of a Chriſtian; the *two latter*, to the Well-being: The *two firſt* together, conſtitute our Happineſs; the *two latter*, ſweeten our imperfect Happineſs in this World. Indeed experimental Knowledge, and intereſted, are neceſſary in regard of the Matter of the Knowledge, tho' not in regard of the actual Senſe and Knowledge. We cannot have any initial Happineſs without the influence of God's Grace, without a ſhare in his Favour; but both theſe may be without the actual Senſe and Perception of them. *Speculative* is Knowledge receiv'd; *Practical*, Knowledge expreſs'd; *Experimental*, the reliſh of it; and *Intereſted*, the foretaſte of Happineſs. A Speculative Knowledge, is like that of the *Queen of Sheba's*, at a diſtance; an Experimental is like her Sight of the Order and Glory of *Solomon's* Court, that left no more Spirit in her.

II. *This Knowledge of God is neceſſary.* Religion and true Grace, is called *Wiſdom* in the *Proverbs*. Wiſdom is the Knowledge of the higheſt things: no Wiſdom without the Knowledge of Truth, therefore no Wiſdom without the Knowledge of God, the prime Truth, the chiefeſt Good, whence all Truth and Goodneſs in other things flow. This is the *Portal* *: No Happineſs can be without Truth and Goodneſs; all Religion conſiſts of them, all Felicity is compos'd of them; Truth to be known, Goodneſs to be embraced by the Creature, elſe no Communication of Happineſs to it. Knowledge and Love fit us for acquaintance with, and enjoyment of God: We actually embrace him by Love, after we perceive him fit for our Embraces by Knowledge. Knowledge imprints the Similitude and *Idea* of the Object upon the Underſtanding; Love draws out the Soul to cloſe with the Object ſo underſtood. By Knowledge God conveys himſelf in his glorious Perfections to our View; by Love we give up our ſelves to him: By Knowledge we ſee God, by Love we enjoy him: By Knowledge we ſee what is enjoyable, and worthy our Affection and Fruition; by Love we enjoy what we ſee. Still remember, that this is not to be underſtood of a common Knowledge of God, where the Goſpel is preach'd: 'Tis ſuch a Knowledge which is given by Chriſt to thoſe he hath a Charge of: 'Tis ſuch a Knowledge, that is not only the Effect of Chriſt's Univerſal Power over all Fleſh; (for ſo the general preaching of the Goſpel is, whereby Men attain a common Knowledge) but ſuch a Knowledge as thoſe only have who are *ſanctified by Faith*, Acts 26. 18. He had *Power over all Fleſh, that he ſhould give eternal Life, i. e.* he had power to propagate the Goſpel among the *Gentiles*, that the Knowledge of God might be given to thoſe, that had been given him by his Father; whereby it is manifeſt, that it is a Knowledge different from the common Knowledge of the Goſpel.

* *Nulla res qualiſcunque eſt intelligi poteſt, niſi Deus prius intelligatur*, is a Maxim in the Schools.

1. *This was the Subject matter of the ancient Goſpel Promiſes.* This God promiſed in the Evangelical Diſpenſation, when he would manifeſt himſelf in the Riches of his Glory, and Treaſures of his Goodneſs to his Creatures, *Iſa.* 49. 23. *Thou ſhalt know that I am the Lord*; and the chief Happineſs of the Church in the Confluence of the *Gentiles* to her, as the Foundation of all Religion, is his Manifeſtation to them, and their clear view of that Manifeſtation, *Iſa.* 19. 21. *And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day.* 'Tis the peculiar of the Goſpel, *Hoſ.* 6. 3. *then ſhall we know the Lord*: When the Knowledge of God ſhall be ſpread over the World by the great Prophet, in the Teachings of his Spirit, then ſhould Men have an ardent Zeal to encreaſe in the Knowledge of God. And in this Knowledge, our ſpiritual Life conſiſts: *We*

ſhall live in his ſight; How? By the Knowledge of the Lord. By the Knowledge of God in this Life, Men have foretaſtes of the Life to come. 'Tis by the Knowledge of God in Chriſt, that we ſee the Sword of Juſtice ſheath'd, which guarded Heaven againſt us; the Bowels of Mercy enlarg'd to open Heaven for us. It diſcovers God calm'd and appeas'd, gives us delightful views of him, and a ſecure and compleat Happineſs.

2. *There is no way of conveying Happineſs can be conceiv'd without this.* Our Ignorance muſt be remov'd, whereby we may underſtand God, as well as our Perverſity, whereby we may ſeek him. All Sin begins in Folly, Ignorance, and Forgetfulneſs of God, *Pſal.* 14. 2. *None that did underſtand and ſeek God.* Firſt, *The Fool hath ſaid in his Heart, there is no God:* From that Ignorance ſprung up Corruption, and abominable Works. What the *Pſalmiſt* ſpeaks of *one*, *ver.* 1. he ſpeaks of all, *ver.* 2, 3. *They are all gone aſide*, and the not underſtanding of God was the Root of it. *Rom.* 3. 11. The Root of our Miſery muſt be remov'd to plant that of our Happineſs. God hath order'd Knowledge to be the firſt ſtep to Salvation, ſo that none are ſaved that come not in by the way of the Knowledge of God reveal'd in the Goſpel, 1 *Tim.* 2. 4. *Who will have all Men to be ſaved, and to come unto the knowledge of the Truth.* The Goſpel being nothing elſe but a Manifeſtation of God in Chriſt, a Knowledge of this precedes the Application of Salvation. * As the Sun doth not make his Heat to be known but by his Beams; ſo *God* doth not ſave according to his ordinary Diſpenſation, but by the Knowledge of himſelf; though the Diſcovery of of himſelf, in divers Ages, hath been various and by Degrees. As the Light at the Dawn is more obſcure, than that which is near the approach of the Sun to the *Horizon*; ſo there was a more obſcure Knowledge of God, and the Redeemer, at the time of the firſt Promiſe. *Adam* might not know well what to think of God, when he ſaw himſelf expell'd Paradiſe, juſt after a gracious Promiſe of a Deliverer. It was ſome what brighter at the giving the Law, when God would give Man ſome dark Shadows and Pictures of Chriſt; and when himſelf would be known by his Name *Jehovah*, and the Conduct of his Angel. It was clearer in the times of the Prophets, when the Chariot of the Sun of Righteouſneſs was approaching to the World, and the Light broke out before him; but a more glorious Diſcovery, when this Sun did ariſe and appear in the Earth; yet from firſt to laſt, every Diſpenſation was made up of ſome Diſcovery of God, the Manifeſtation of his Name, the Declarations and Repreſentations of the *Meſſiah*. The Knowledge of God and the Redeemer, being the Deſign of God in every Age of the World, is no leſs neceſſary now than it was then. And indeed the Knowledge of no other thing can confer a Bleſſedneſs upon us. Whatſoever makes another happy, muſt be greater and better than that which is made happy: But ſince nothing in the World is better than the Soul of Man, all the Knowledge of inferiour things cannot conſtitute him bleſſed. The Knowledge of God and Chriſt, can only fill the inſatiable Mind, ſatisfie the vaſt Deſires, and ſettle the ſtaggering Soul.

* Amyraut *de l'Evangile pag.* 148, 149.

3. *The Happineſs of God conſiſts in the Knowledge of himſelf, his own Perfections and delight in them.* † *God is the Object of his own Happineſs.* The Knowledge of God himſelf, is the Felicity of God. No Being is really happy, without Reflection upon, and Knowledge of that Happineſs. If God ſhould be happy by the Knowledge of any thing elſe but himſelf, that which he did contemplate and know, would be greater and better than God, becauſe his Happineſs would depend upon it: Felicity can never be in any thing inferiour: God hath nothing higher and better than himſelf to contemplate. This gave him a Satisfaction before the World was, and this would ſtill be his Bleſſedneſs, if all things ſhould be reduc'd to the Depths of nothing. Since therefore he created the World, to communicate himſelf and his own Happineſs to the rational Creature, Felicity cannot be attain'd by any thing leſs than the Knowledge of the Supream Good, according to the Creatures Meaſures. The Angels themſelves are only bleſſed, in the Contemplation of him, and Affection to him; in being encompaſt with his bright Rays, and having their Affections enflam'd by him, *Matt.* 18. 10. *they behold the Face of God.* As God's Knowledge and Fruition of himſelf, makes up his Felicity, ſo the Knowledge and Fruition of God compoſeth our Happineſs.

† Eugubin. *de perenni Philoſ. lib.* 4. *cap.* 13.

4. *The Happineſs of Heaven, which is the ultimate, and compleat Happineſs of the Soul, conſiſts in a Knowledge of God.* The ſight of God is made by our Saviour the Reward of Purity of Heart, *Matt.* 5. 8. *The pure in Heart ſhall ſee God.* And to ſee him as he is, in the Glory of the other World, 1 *John* 3. 2, 3. when all the rational Faculties ſhall be ſatisfied with Light, and the Deſires repleniſh'd with Love. The Privation of this Knowledge is Hell; the Puniſhment conſiſts in a Baniſhment *from the preſence of the Lord*, 2 *Theſſ.* 1. 9. If Felicity in the higheſt Region, conſiſts in a Sight and Knowledge of God, the Happineſs of the Soul muſt conſiſt in the ſame, according to the imperfect degrees. If a perfect Happineſs cannot be without a perfect Knowledge, imperfect cannot be without a partial Knowledge. When we are acquainted with him, we are not only at Peace, but we can *delight* our ſelves *in the Almighty, and lift up our Faces unto God*, *Job* 22. 21, 26. Knowledge of God here, is the *Dawn* of Heaven; Knowledge hereafter, the *Meridian* of it.

5. *This is that the Devil endeavours moſt to hinder.* He is the Enemy of Man's Happineſs: He envies Man a better State than himſelf hath; his time is ſpent in barring the Door againſt it. The Courſe he takes, is to bemiſt the Underſtanding Faculty, that the *Light of the Goſpel of Chriſt might not ſhine into it*, 2 *Cor.* 4. 4. He put our firſt Parents upon the Knowledge of other things, to deprive them of the Knowledge of God. He is always pecking at this Seed of Knowledge. If he cannot kill it, he will ſew ſome Cockle to choak it. All Errors in the Mind have the Devil's Bleſſing; and Knowledge, his Curſe. His Kingdom is a Kingdom of Darkneſs: Light is an Enemy to his Dominion, and he to Light. When the Knowledge of God breaks in upon the Heart, the Devil falls like *Lightning* from Heaven, as well as at the *preaching of the Goſpel* by the Diſciples, *Luke* 10. 18. It expels his, and introduceth another Empire. This is our Happineſs, which is the Devil's Grief. That muſt be neceſſary for us, which God's and our great Enemy took all the pains to ſtifle.

III. *In what reſpects is this Knowledge of God neceſſary.* We owe duty to God as we are Creatures, we are unable to perform it as we are guilty Offenders; we muſt know God to know our duty, we muſt know Chriſt to know the way of performing it; we muſt know God therefore in the perfections

fections of his Nature, and Chriſt in the ſufficiency of his Mediation. We muſt know God in his raviſhing Goodneſs, his affrighting Juſtice, his condeſcending Mercy, his adorable Wiſdom, his unſhaken veracity; we muſt know him as offended by ſin, as pacified by Chriſt; without the one we ſhall not be humbled, without the other we ſhall not approach to him; we muſt know him in his Precepts, elſe how can we obey him? in his Promiſes, elſe how can we truſt him? We muſt know Chriſt in his *Offices*, as an atoning *Prieſt*, as an inſtructing *Prophet*, a protecting and governing *King*. We muſt know him in his Tranſactions with his Father, deſcent to the World, his return to Heaven; in his Humiliation on Earth, Exaltation in Heaven; we muſt know him upon the Croſs, and upon the Throne, and the ends of both his ſtates, *Phil.* 3. 10. *Know him and the power of his reſurrection, and the fellowſhip of his ſufferings.* How elſe can we *be conform'd to his death*, or have confidence in his Life? We muſt know him in his Nature, without which we cannot have a knowledge either of the Truth or efficacy of his ſatisfaction; the Truth of it depended upon the reality of his Humanity, the efficacy upon the ſtrength of his Divinity; without this knowledge how can we believe in him? how can we love him? how can we perform thoſe acts which are neceſſary to our Salvation? This is a knowledge above the knowledge of Nature: That is too muddy to be a ſpring of any ſpiritual action, raiſed love or hearty reliance. 'Tis not a knowledge of God, by Rational Deductions, but Spiritual Illuminations. The knowledge of God in the Creatures, is as the dawn; the knowledge of God in the Scripture, is as the day-ſpring. But what is either dawn or day-ſpring to a blind eye? The day-ſpring may be in the World, yet not in our hearts; we cannot work without light, and though there be the greateſt light we cannot work without ſight.

That which is precedent to Eternal Life, cannot be without the knowledge of God.

1. *Without it there can be no motion towards God or for God.* Without a Natural knowledge of God, we can never think of him, or have any natural motions to him; without a ſpiritual knowledge, we cannot perform any ſpiritual Action. Without knowledge we cannot act as Rational Creatures, becauſe all Action tends to Reſt. No Creature acts for that end, that it may always act; but acts for ſome end wherein it may acquieſce. That which is our proper Reſt muſt be known, we can never elſe order our motions to it. Every thing that hath Rational or Senſitive Life, muſt have ſome kind of knowledge to act ſuitable to its Station in the World, and the Nature it is endowed with. A Beaſt cannot live without ſome knowledge by natural Inſtinct, of the proper food for the maintaining the Life of it: A Man cannot act Rationally, tho' he have the ſhape and life of a Man, without a habit of firſt Principles which is by Nature put into him: So neither can a man act ſpiritually without truth put into the heart by Grace, as an indwelling and abiding Habit, a Truth *known*, and a Truth *dwelling* in us and *abiding with us for ever*, 2 *Joh. ver.* 2. There are the *firſt Principles of the Oracles of God, and of the Doctrine of Chriſt to be known*, *Heb.* 5. 12. *Heb.* 6. 1. before we can go on to a ſpiritual perfection; anſwering in a ſpiritual Creature, to thoſe firſt Principles which are in every man by Nature, without which he cannot act as a Rational Creature. The *Apoſtle* implies the neceſſity of thoſe Principles, while he blames them for ſticking there without making a further progreſs. As Knowledge is neceſſary to the Being of any action, ſo a various kind of Knowledge is is neceſſary to the various kinds of Actions. Natural Knowledge is neceſſary to natural Actions, Moral Knowledge, to Moral Actions; ſo ſupernatural Knowledge is neceſſary to ſupernatural Actions. As the Acts are, ſo muſt the Knowledge be; ſupernatural Acts cannot flow from an underſtanding ſtuffed only with Natural Principles, no more than Rational Acts can be the products of a brutiſh Fancy and Inſtinct; that is, As a Beaſt cannot act rationally, unleſs he had the Reaſon of a Man; ſo a Man cannot act Spiritually, unleſs he hath the Underſtanding of a Chriſtian: An Underſtanding given, whereby to *know him that is true*, who ought to be the proper Center of all our Actions, 1 *Joh.* 5. 20. The whole body is dark if the eye be ſo, *Mat.* 6. 22, 23. the whole body of a Mans Acts, are Acts of darkneſs if the Mind be blind. As the Mind is, ſo the Nature is: Corruption of Nature began in wrong Notions receiv'd in the Mind, whence thoſe Actions ſprung which laid *Adam* and his Poſterity as low as Hell, without the Grace of God. There muſt be then other Notions in the Mind, and other Principles in the Heart, before we can be fit for Recovery out of Natural Miſery. While the Eye of the Soul remains muddy, all our Perceptions will be tinctur'd with that Corruption: A ſuffuſion in the Eye, will cauſe a confuſion in the Acts; what the Eye is to the Body, that is the Underſtanding to the Soul. *The Truth* was *in Jeſus*, it muſt be in us as it was in him; not as a looſe Notion, which would have engender'd ſtaggering Motions in the Service of God, and work of his Mediation; but as a rooted Habit, a Law in his heart, eſtabliſh'd as firm in his Heart, as it was in the Sanction. Since therefore all our Actions towards God, are to be both a reaſonable, and a ſpiritual Service; there muſt be a reaſonable and a ſpiritual Knowledge, as the Foundation, to raiſe up Action as the building.

(1.) *There can be no worſhip of God without it.* Since God made us for his own Glory, that we might do thoſe things whereby he might be honour'd, we muſt know the Excellency of his Nature, and what is ſuitable to him: 'Tis impoſſible to glorifie him, whoſe Honour and Greatneſs we are wholy ignorant of, *Pſal.* 119. 125. *David* was Gods *Servant*, had a deſire to ſerve him, and therefore deſires God to give him *underſtanding* that he might *know his teſtimonies*. Worſhip is the fruit of Knowledge. God promiſes to be known of the *Egyptians* in the time of the Goſpel, and then they ſhould do ſacrifice and oblation, *Iſa.* 19. 21. The *Egyptians* knew there was a God, a ſupream God, but they never worſhipped him till they came to know him in the Goſpel Revelation. *In that day*, he would be known to them; In what day? In the day when they ſhould ſpeak the Language of *Canaan*, *ver.* 18. In the day when he ſhould ſend them a *Saviour*, *ver.* 20. There is no Worſhip acceptable to God without the Knowledge of Chriſt, and acceſs by him. *Daniel* open'd his Window, and prayed to God *towards the Temple*, a Type of Chriſt. He that comes to God, muſt not only know that he is, but he muſt know that he is a *Rewarder*, *Heb.* 11. 6. not by a Natural Knowledge (for ſo the *Heathens* both knew the Being of God, and the bounty of God;) But a diſtinct knowledge of God, as a Rewarder and Accepter in Chriſt; For that the *Apoſtle* means when in deſcribing this way of

of worſhip, and giving Examples of it, he gives inſtances of the Faith of the Worſhippers and their reſpecting God in Chriſt.

(1.) *Without this Knowledge of God, we ſhould never worſhip him in a right manner.* We muſt know that he is, before we can direct any Religious Act to him, ſo we muſt know what he is, before we can direct any Religious Act to him in a right manner. If we would worſhip him out of love, we muſt know that he is amiable; if with fear we muſt know that he is powerful and juſt. What ſoever the Principle of the Worſhip is, it muſt have knowledge for the Foundation. Without a knowledge we cannot affect him, without a ſtrong knowledge, we cannot love him ardently. If our Love be low, our Worſhip will be ſlight, and want that Affection which is a neceſſary ingredient in it; according to the weakneſs of our knowledge, is the ſlightneſs of all our Acts towards God. When we underſtand not his Juſtice, we ſhall preſume upon him; when we are ignorant of his glorious Majeſty, we ſhall be rude with him; unleſs we underſtand his Holineſs, we ſhall leap out of ſin to Duty; and the ſteams of our Luſts will be as nimble as the deſires of our Souls. If we are ignorant of his Excellency, we ſhall want Humility before him: If we have not a deep Senſe of his Omniſciency, we ſhall be careleſs in his Preſence, full of roving Thoughts, guilty of *vain-babbling*, as if he wanted Information, *Matt.* 6. 6, 7. *Ignorance* renders a Worſhip falſe, as well as a Zeal erroneous, *Rom.* 10. 2. If we worſhip God from Cuſtom, and not from Knowledge of him, we render him no better a Worſhip, than we ſhould render to the Impoſtor *Mahomet*, if his Religion were the Religion of our Country.

(2.) *We ſhould be apt to worſhip ſome Falſity and Fancy inſtead of God.* Such an one that knows not God, would be as eaſily induc'd to worſhip ſome Angel or Saint in a glorious Apparition; as a Man that comes to Court to ſee the King, and knew him not, might be apt to imagine, that ſome Perſon of Quality he ſaw richly dreſs'd, and bravely attended, might be the Prince. The *Heathens* having not the Knowledge of God, ſtamp'd every great Benefactor a Deity; and ador'd every one that was highly uſeful to their Country as a God. Without a Knowledge of him, we ſhould be apt to ſeize upon any thing from which we find aſſiſtance as a God; and, like ſome *Heathens*, worſhip the firſt thing we meet in a Morning. If we know not God, yet ſince we have naturally a Notion that there is a God, we ſhall be apt to have falſe Conceptions, and Miſrepreſentations of him. To worſhip what we miſconceive, is not to worſhip the *true God*, but a God coyn'd and moulded by our own Fancy: And ſince falſe Conceptions of God, are Degradings and Diſparagements to him, all Worſhip guided by them is a Worſhip of that Notion and Image we have ſet up in our Mind, and not a Worſhip of the *true God*. 'Tis at beſt a Worſhip like that of the *Athenian* Idolaters, a Worſhip of an *unknown God*, *Acts* 17. 23. they knew not who he was, and they knew not why they worſhipped him. Certainly, as Worſhip is a Flower in the Crown of the Deity, ſo a Worſhip of him, according to his infinite Perfections, is a Debt we are bound to pay, and therefore bound to know him, that we may give him his due; otherwiſe we ſhall worſhip not a Scripture-God, but a Fancy God; a God made up by the *Capricio's* of our own Brains, and modell'd according to our own *Genius*. 'Tis an obſerveable and difficult place, *Amos* 5. 25. *Have you offered to me Sacrifices and Offerings in the Wilderneſs forty years, O Houſe of Iſrael?* Did they not offer Sacrifices to God? the Worſhip of *Moloch* was entertain'd in the following Ages: God denies that they worſhipped him all that Forty Years: What if we ſhould conjecture this as the Reaſon, becauſe all the while they had Notions of God according to the *Egyptian* Idols? the adoring the Calf, was but an imitation of the *Egyptian* Worſhip; while they had a falſe Notion of God, likening him to the *Egyptian Apis*, all the Worſhip they perform'd to the *true God*, being tainted with this Notion and Conceit, was not a Worſhip of God. *Did you offer to me*, when you had ſuch ridiculous and unworthy Conceptions, that you could find out nothing in the whole Frame of Nature as an Image to repreſent me, but that of a *Calf*? It was a ſign what unworthy Conceits of me did lodge in your Minds, which rendered your Worſhip unacceptable and diſpleaſing to me; which Conceits were not diſplaced from their Heads by the breaking of the Idol.

[3.] *Such an ignorant Worſhip is certainly Idolatry.* 'Tis not only a *wrong Object* draws upon Men the Guilt of Idolatry, but a right Object worſhipped in a *wrong manner*. When we worſhip him not ſuitably to his Perfections, or *not according to his command*, *Levit.* 17. 3, 4, 7. God commanded that an Ox, or Lamb, or Goat, intended for Sacrifice, ſhould be brought to the *Door* of the Tabernacle; not kill'd in the Camp, or out of it; if they did, he would count them guilty of Blood, and *ver.* 7. eſteems it no more than as a Sacrifice offer'd to Devils: The *Tabernacle being a Type of Chriſt*, *Heb.* 9. 11. this Command ſignified, that whatſoever was offered to God out of Chriſt, was of no value to him; as hateful as Murder, and eſteemed by him, as if it had been offered to Devils.

* Since therefore Nature cannot repreſent God in his brighteſt Apparel to us, we cannot worſhip God by all our natural Knowledge of him; for as by Nature we rather know what God *is not*, than what *he is*; ſo by Nature we may rather tell what Worſhip *is not* worthy of him, than *what is*. We cannot then worſhip God without the Knowledge of him. We cannot know him in Chriſt by all the ſtrength of Nature, without Divine Revelation. And indeed it was a natural Notion among the *Heathens*, not to receive a Form of Worſhip, but what had a Stamp of a Divine Authority; therefore all thoſe Lawgivers who ſetled any Religion among them, pretended an intimate Acquaintance with ſome of their eſteemed Deities, to make their Form of Worſhip entertainable. There is a neceſſity therefore of the Knowledge of God, and of Chriſt, to preſent a Worſhip to God acceptable to him.

* Mornæ. *verit. Religi. Chriſtian. cap.* 20. *p.* 388 390, 391.

(2.) *No Obedience to God, without the Knowledge of him.* The Will of God is the Rule of Obedience, and Chriſt is the Pattern of Obedience. Obedience to God is an imitation of God in Righteouſneſs and Holineſs; we muſt therefore know the Perfections of God, which we are to imitate, as well as the Law of God, according to which we are to regulate our Actions. Obedience therefore is deſcrib'd †, to be nothing elſe but Knowledge digeſted into Will, Affections, and Practice. The Motion of the Will cannot be regular, without a touch of the Underſtanding:

† Sibb's *bruiſed Reed. p.* 241.

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If the Spring of the Wills Motion be from the Affections and Appetite only, it is an erroneous Motion in regard of the Order of Nature, though to a right Object. Now where there is a Defect in the *firſt* Concoction, there will be a Defect in the *ſecond* and *third*: Defect in Knowledge, will cauſe an Error in Practice. Alienation from God's Life, *i. e.* from an imitation of his Life, as well as Animation by a living Principle contrary to him, is rooted in the *blindneſs of the Heart*, *Eph.* 4. 18. and the Reaſon Men take Steps from one Sin to another, and are fruitful in Iniquity, is becauſe they *know not the Lord*, *Jer.* 9. 3. When Men are ignorant of the *true God*, they will not want *Pharoah*'s Apology for their Sin, *Who is the Lord that I ſhould obey his Voice to let Iſrael go? Exod.* 5. 2. The whole Maſs of Vice in the World, ariſeth from the falſe *Idea's* of God, whom Men ſhape according to their depraved Fancies; as the *Ethiopians* paint the Image of their Gods black, according to their own dark Colour. Hence Men receive Encouragements to all kinds of Vice, when they think God ſuch an one as themſelves. There is no Truth nor Mercy among the *Ten Tribes*, becauſe there was *no Knowledge of God in the Land*, *Hoſ.* 4. 1, 2. Had they known the Nature of God, they could not have ſinned at ſuch a rate, as if they had paſt beyond the Limits and Cenſure of any Law.

All Obedience ariſeth from Knowledge. As Error in Knowledge was the firſt Deformity of Man, and the Cauſe of all the reſt; ſo the Knowlege of God is the firſt Line the Spirit draws upon the Soul; whence, as from the firſt Matter, all thoſe beautiful Graces that appear in every Region of the Soul, are form'd. Every Action of Obedience, as it muſt be quickned with Grace, ſo it muſt be informed with Knowledge. Holineſs muſt be a Holineſs of Truth, ſpringing up as a Branch from Truth as a Root, *Eph.* 4. 24. True Holineſs, or in the *Greek*, *Holineſs of Truth*. As all Rebellion againſt God ſteams up from a falſe Conception of him; ſo Goodneſs and Holineſs break out of the Womb of a ſound Notion of him. The Mind is firſt renewed ere the *New Man is created in Righteouſneſs*, *Eph.* 4. 23, 24. The Apoſtle renders it impoſſible for a Man to know God, and willingly break his Commands, and gives ſuch a Pretender to divine Knowledge no better Term than that of a Lyar, 1 *John* 2. 4. *He that ſaith, I know him, and keeps not his Commands, is a Lyar, and the Truth is not in him*; he hath not a grain of a divine Habit of Truth reſident in his Heart. *Know thou the God of thy Fathers, and ſerve him with a perfect Heart*, is *David*'s Directory to *Solomon*, 1 *Chron.* 28. 9. No Service without Knowledge, no ſincere Service without a ſpiritual Knowledge of God in Covenant. As Ignorance of God is the Cauſe of Sin, ſo the Knowledge and Senſe of him, is the beſt Antidote againſt it. Men cannot ſin freely under an acquaintance with infinite Fury. The common Knowledge of God and Chriſt brings forth ſome Fruits of a ſort of Obedience in Men, and cleanſeth them from the common and baretaced Pollutions of the World; the common Knowledge of God hinders many wicked Men from hurting in his Holy Mountain. What more glorious Fruits than *bare Appearances* would the ſpiritual Knowledge of God and Chriſt produce and ripen in the World? 2 *Pet.* 2. 20. If we know him in the Glory of his Grace, in the Amiableneſs of his Nature, what a choice Delight ſhould we have in our Approaches to him, and our Actions for him? The more clearly he is underſtood, the more he is beloved; and the more he is beloved, the more readily he is obeyed. The *Angels that behold his Face, run moſt chearfully to perform his Errands*, *Pſal.* 103. 20. And no doubt but the perfect Illumination of the glorified Soul, is a partial Cauſe of the ſteadineſs of their Wills. Whatſoever looks like Obedience, and is not inform'd by Knowledge, is no more an Act of true Obedience than the Action of a Man in his Sleep can be called a humane Action, ſince it is no Product of his Reaſon, but a Start of his volatile Fancy. *Paul*'s Queſtions were orderly when he was charged by Chriſt, firſt, *Who art thou?* Then, *What wilt thou have me to do?* Let me know whom I am to obey.

2. *No Grace can be without the Knowledge of God.* Some Knowledge of God may be without Grace, the Devils are as much filled with the one, as they are empty of the other. But it is not conceivable how Grace can be without Knowledge. The Knowledge of God in the Text may be called eternal Life; becauſe all Graces, which are the Seed of eternal Life, grow up from that as a Root. In the change of the Soul, there is an Act of Viſion before an Act of Transfiguration; the *removing the Vail* before the turning the Heart, 1 *Cor.* 3. 16. The Eye is opened, Light darts upon the Underſtanding, and thence beams upon the Will. The *Glory of God is beheld*, before the Frame of the Heart is changed, 1 *Cor.* 3. 18. The whole Work of Grace is therefore called *Light*, as the whole State of Nature is called *Darkneſs*, 1 *Pet.* 2. 9. As the Underſtanding is the leading Faculty, ſo Knowledge, the Priviledge of the Mind, is the directing Principle, that leads, and the Will follows: The enlightnings of the one make Men immediately capable of the quicknings of the other. As the common Knowledge of God makes Men capable of Sin, which a Beaſt, becauſe of the want of Underſtanding, is not; ſo the ſpecial Knowledge of God in Chriſt puts Men in a Capacity for Grace. The *Philoſopher* determines, that moral Vertues cannot be without intellectual. All divine Motions in the Soul are regular: Every Wheel in the Watch moves in due order; the Faculties are not jumbled together, the Underſtanding commands, and the Will obeys. Light firſt diſcovers, and Will embraceth. * The New Creation, as well as the old, begins with a *Fiat lux*, whence all the Creatures were to derive their Beauty, and are more excellent and ſerviceable as they are endued with a more ſparkling Light: The Knowledge of God and Chriſt, is the chief Ingredient which makes the Compoſition of the inner Man. As without Light there could not be a viſible World, ſo without this there cannot be a ſpiritual. As the common engrafted Notions of God, left in Mens Hearts by Nature, are the Root from which common moral Vertues grow, ſo the ſpiritual Knowledge of God in the Goſpel is the Root from whence divine Graces branch themſelves. No Form without Matter, no Grace without Kowledge of God. No *active Principle* can be without an *Object*; God is the Object of Grace. Whence the New Creation of a Man is called a *Tranſlation from Darkneſs*, *Col.* 1. 13. and renewed Men are called *Light in the Lord*, *Eph.* 5. 8. When the Mind, which was ſtuff'd with baſe and unworthy Opinions of God, is made by the Spirit the Candle of the Lord, ſpreading its Light through the whole Man. All thoſe things which *pertain to Godlineſs*, whereof Grace is not the meaneſt, *are given through the Know-*

* Vine's *Impoſtures.*

Knowledge of him, 2 *Pet.* 1. 2, 3. This Knowledge of God and Chriſt ſhining upon the Heart of a natural moral Man, makes his moral Virtues to commence ſpiritual Graces; as the more generous and commendable Acts of a Beaſt, would ceaſe to be bruitiſh Actions, and become humane, if he had a rational Underſtanding infuſed into him. Without the Knowledge of God's Juſtice we ſhall not fear him, without Knowledge of his Ability and Fidelity we ſhall not not truſt him. Without Knowledge of his Goodneſs we ſhall not ſeek to him, and without a Knowledge of his Majeſty we ſhall not humble our ſelves before him. So that without the Knowledge of God, there will be no Grace in the Principle or Habit.

As, to inſtance in particular Graces.

(1.) *Faith cannot be without the Knowledge of God and Chriſt.* Without the Knowledge of God we know not the ultimate Object of Faith, without the Knowledge of Chriſt we know not the immediate Object of Faith, and the way to come to God. This Grace therefore is ſet in a double Seat by Divine, in the *Underſtanding* and *Will*: 'Tis properly a Conſent of the Will, which cannot be without Aſſent in the Mind. Knowledge is antecedent to Faith in order of Nature, 2 *Tim.* 1. 12. *I know whom I have believed*, Iſaiah 43. 10. *That you may know and believe that I am he*, Who can read that doth not know his Letters? Who can believe that underſtands nothing of the Perfections of God or Offices of Chriſt? What Image is in the inward Senſe, was firſt in the outward Organ: What fiducial Frame there is in the Will, was firſt uſhered in by Aſſent in the Underſtanding, *Heb.* 11. 6. *He that comes to God muſt know that he is.* The Knowledge of the bare Exiſtence of a God, will not bring the Creature to him, but the Knowledge that he is a Rewarder will, becauſe this Knowledge includes an Apprehenſion of ſome Good in the Object known, and ſo hath a Spirit of Life in it to quicken the Affections, and elevate the Heart, which was before dead to any ſuch Motion. That Knowledge which acquaints a Man with no good in the Object known, will never excite any Motion to it. No Man can come to God who is infinitely above him, unleſs he knows him to be infinitely good, and ready to receive him. Who will apply himſelf to a Prince or any other Man for Help, whom he thinks to be ſevere, ſowr, Tyrannical, one more like to ſcoff at his Miſery than relieve him? There is therefore a neceſſity of the Knowledge of God, as a God of tender Bowels, and therefore a neceſſity of the Knowledge of Chriſt, in whom only he diſcovers himſelf to be a gracious Father. The ſpiritual Knowledge of him in Chriſt, is an emiſſion of Virtue from the Loadſtone that draws the Iron to cleave to it, We muſt know the Goodneſs, the Fountain, and his Faithfulneſs, the Executor of Promiſes, and his Power, that enables him to be as great and good as his Word. We never reaſonably truſt a a Man that we know not fit to be truſted; we cannot truſt a God whom we know not to be the higheſt Goodneſs. Men by Reaſon know that there is a God, but it is ſo dimm in the diſcovery of his Perfections, that it ſees not Light enough to raiſe it up to any cloſe Act of a fiducial dependance on him. The diſcovery of God in Chriſt in the Heart ſets the whole Man a crying out, *Soul, return to thy reſt.*

(2.) *No deſire for God without it.* The *Iſraelites* Stomachs were never ſharpned for *Canaan*, but wambling towards *Egypt*, till they taſted the Grapes of the Country. The Apprehenſion of God as true, makes us adore him; the Apprehenſion of God as good, makes us deſire him. The more clearly we know his Perfections, the more fervently we ſhall deſire both to enjoy him and imitate him. How ſoon will ſuch Knowledge bud in Deſires, and bloſſom and flower in good Affections? *If thou hadſt known, thou wouldſt have ask'd*, *John* 4. 10. If thou hadſt a clear Knowledge, thou wouldſt have had an eager Affection. The clearer the Repreſentations, the more nimble the Deſires. Doubtful and wavering Conceits of the goodneſs of a thing keep back the Appetite from any Motion. If we know not how full a Spring God is, and ready to emit his Streams, how can we thirſt for his boundleſs Communications to us? Where there hath been a Reliſh, there will be an Appetite, 1 *Pet.* 2. 3. *Deſire of the Word* riſeth from a *Taſte* that the Lord is gracious. Knowledge of a thing always precedes our Appetite to it. A Toad, not having the Knowledge of its own venomous Nature, and the Excellency of other Creatures, can never deſire the being ſtripp'd of his own, or inveſted with the other. This Deſire after God ſprings not from a bare Speculation, but a ſtrong Impreſſion, a ſpiritual Taſte; for a bare Speculation hath no more Strength to make a Motion in the Will, than the *Poetical* Deſcriptions of far Countries can perſwade a potent Prince to take a long Voyage for the Conqueſt, or a Merchant to venture his Stock thither for a Trade. The more diſtinct and ſavoury our Notions of God and his Goodneſs are, the more ardent Flame will be in our Wills. The more diſtinctly a Man conceives of the excellent Reliſh and wholſomeneſs of this or that kind of Meat, the more will his Appetite be invited to taſte of it, eſpecially if before he hath ſenſibly enjoyed a ſatisfaction in it: And indeed a ſtrong Appetite is a great ſign of a ſpiritual Illumination. 'Tis Ignorance of God choaks any longing for him, and makes us either not to deſire the Enjoyment of him, or beg for it very faintly. Men that never put up a quick Prayer to him, never had any Knowledge of God in them; and when any of us pray faintly, our Knowledge of God is not actuated in us. Without ſome Knowledge of God, Men will rather ſhake off all Thoughts of him, all Wiſhes for him, and no more deſire the Fruition of him, than a blind Mole deſires to ſee the Light of the Sun. Their Language is with thoſe in *Job*, *Depart from us*, not come unto us, *Job* 21. 14. Where there is no Knowledge, there can can be no Fruition, and where no deſire of Knowledge, there can be no deſire of Enjoyment.

(3. *No Love to God without Knowledge of him.* Though a thing be made up of Delights, and hath an amiableneſs interwoven in every part, yet if it be not known, it cannot be affected. We cannot love God with all our Hearts, with the affective part, till we firſt love him with *all our Minds*, with our Reaſon and intelligent part, *Mark* 12. 30. Love always ſuppoſeth the Knowledge of the beloved Object, ſince it is nothing elſe but *perfectum judicium de bono amato.* Good cannot allure the Affections, unleſs it be apprehended, and Knowledge cannot enflame the Affection, unleſs the Object be imagined as good; both muſt concur to the exciting Love. None can pay a Debt

Debt of Love to any thing, till he knows it justly deserving and challenging that Love: No Man in the World can be beloved by another, till something be seen in him as lovely, either the Wisdom of his Head, the Sweetness of his Nature, the Beauty of his Person, or the Obligingness of his Carriage. How can we have any elevated Affection to God, unless we understand the Amiableness of his Nature, the Infiniteness of his Perfections, and the Expression of them for the good of Mankind? How can it be expected any can have a Heave of Affection to Christ, who understands nothing of those Treasures of Knowledge, Grace, and Wisdom wherewith he is repleniſhed; who knows nothing spiritually and feelingly of the Design of his coming, his low Condescension, his yearning Compassion, his full Goodness and his sincere Affection? Without it we shall value God and Christ no more than a Swine doth a Pearl, a Child a learned Book, or a *Prince a heap of Rubbish*: No more than the *Jews* did the Divinity of our Saviour, hid in the weak Casket of his Humanity. The Beams must be united together in the Burning glass, and shine directly upon the Heart, before the Affections will take Fire. The *Daughters of Jerusalem* seemed to scorn him, and reproach the hot Affections of the Spouse, as if unworthily placed, or too fond in their Exercise, till a glimpse of Knowledge by her Description quickned them with some heat of Love, which kindled in them Desires of seeking him, *Cant.* 5. 9. *What is thy Beloved more than another Beloved, that thou dost so charge us?* Whereupon she begins a Description of his Beauty, and then *Cant.* 6. 1. *They desire to seek him with her.* So soon may a little spiritual Knowledge of Christ, dropp'd into the Heart, turn a Scoffer into an Admirer. Had the *Jews* known Christ to be *the Lord of Glory*, they had never *crucified* him, 1 *Cor.* 2. 8. They had turn'd Adorers instead of Murtherers. The Mind must be spiritually illuminated to see God in an Evangelical Lustre, it must be filled with astonishing and affecting Notions of God, before the Heart can have a Valuation of him, and a Disesteem for the things of this World. The *Apostle* indeed saith, 1 *Pet.* 1. 8. *Whom having not seen you love*, but he doth not say, Whom having not known you love: There is a Knowledge of invisible things by Faith, which takes possession of the Heart by the Ear, and Attracts the Affections. *Ignorance* of God must be removed before an Affection to him will take place, since it is not only a Cause, but a part of our Enmity to him, *Eph.* 4. 18. We may have the Knowledge of a Scholar, without the Love of a Christian, but we can not have a Christian Love without a Christian Knowledge, and savoury Apprehension of God and Christ. Unless we know the Nature of God, we may love some false thing instead of God; and unless we know the Nature of Christ, the Union of his two Natures, and the fulness of Grace, we can never love him after a right manner.

(4.) *Joy and Delight in God.* I mean that Delight which is a Duty, not that which is only God's Dispensation; an active, not a passive Delight. Who can delight in Musick that cannot hear it? or be pleased with the Scent of a Rose that cannot smell it? Who can delight in God, that hath no Sense of the Goodness of his Nature, and the Happiness of Fruition? Who can delight in his Ways, who doth not understand him as good and indulgent in his Precepts, as he is sweet and bountiful in his Promises? If we did know him, we should be as easily drawn to rejoice in him, as by ignorance we are induc'd to run from him. Such Charms would be transmitted to our Hearts, as would constrain a Joy in them, in spite of all other Delights in perishing Pleasures. Knowledge of God is a necessary Preface to a spiritual Joy in him, *Psalm* 104. 34. First, by a Sweetness tasted in *Meditation*, and then a *Delight* in God, the Object of it, and according to the Apprehension we have of the Object, are the Degrees of our Delight in it. 'Tis all one to a blind Man to be in a Palace richly furnished, or a Dungeon hung with Cobwebs. What Pleasure can a Man, ignorant of God's Nature and delightful Perfections, and that represents him through some mistaken Glass, which imprints unworthy Notions of God in his Mind, what Pleasure can such a Man take in approaching to God, or what greater freedom can he have in coming to him, than a Malefactor in being brought before a Judge?

(5.) *No Repentance without the Knowledge of God.* The *times of Ignorance* and *Impenitence* are one and the same, *Acts* 17. 30. If there be no right Conception of the Nature of God, there can be no Sense of the evil of Sin, and the contrariety of our Nature to him *. But when the Soul sees God and sees it self, it will be filled with self-abhorrency. How can we bewail our Offences, if we understand not the purity of his Holiness, the severity of his Justice, the tenderness of his Mercy, the irresistibleness of his Power, and the inevitableness of his Wrath?

* *Contraria juxta se posita magis illucescunt.*

(6.) *No fear of God without it.* As the Justice of God and his Anger must be apprehended before he can be feared *slavishly*, so the Majesty of God and his Goodness must be understood before he can be feared *filially*. Who can stand in awe of a Majesty he is ignorant of? † Men knowing not God's Nature, have often presum'd so much upon his Mercy, that they have been destroyed by his Justice, as some through ignorance of the true Quality of a Fruit, have found their Death where they expected their Pleasure.

† Barlow *on Tim pa.* 1. *p.* 29.

(7.) *No true Patience without it.* Since true Blessedness consists in the spiritual and affectionate Knowledge of God as the supream Good, no Man can be truly content under Crosses, who doth not apprehend the Goodness and Fulness of God and Christ. All Patience, not founded upon this Bottom, is a bruitish Stupidity. The *Apostle* lays the Courage of the believing *Hebrews* upon their spiritual Illumination, *Heb.* 10. 32. *After you were illuminated, you endured a great fight of Afflictions.* When their Light was great, their Patience was steady; and they had not only a Contentedness under Sufferings, but a Joy in them; because they had an Experimental Sense and Knowledge of God as a Rewarder, and had some sweet foretastes of the rich Inheritance he had provided for them, *ver.* 34. *You took joyfully the spoiling of your Goods, knowing in your selves, that you have in Heaven a better and more enduring Substance.* The feeling of Christ, and the tasting his Sweetness, is the best Antidote against Temptation. He that knows no richer

sweetness, than is in the Devil's Baits, will easily be expos'd to the danger of them. Without this Knowledge, the slight Impressions on Men will be like a few Heat drops, dryed up by a scorching Temptation almost as soon as they fall.

As none of these Graces can be without the Knowledge of God and Christ, so

(1.) *Without it there can be no acting of any Grace.* All Grace is nothing else but an imitation of God, a resemblance of God's Perfections in the Creature, and the acting of it a Representation of the Lineaments of his Divine Vertues, *Eph.* 5. 1. *Be you followers of God as dear Children.* The Copy must be known before it can be imitated. 'Tis a conformity to the Image of Christ, *Rom.* 8. 29. All Grace is summ'd up in a Conformity to God and Christ; for it is nothing but a restoration of the divine Image, a re implantation of that in the Soul, which was defaced and lost by *Adam*; as the Seal leaves the whole Print upon the Wax, even the least Point engraven upon it; so doth God and Christ upon the Heart. Every Grace is a Member and Part of the divine Image, and answers in some proportion to some imitable Perfection of God. If we know nothing of the Lineaments of God, how can we make a Report of his Excellency to the World in our Actions? How can we express our selves in any Vertue, if we know not the Proto-type, the first Pattern? The want of the Knowledge of God, made all the *Heathen* Virtues trivial things, meer Shadows: The Knowledge of God and Christ could only tincture, and dye them into divine Graces. Humility proceeding from some sordid Humour, or By respects, is not a Grace; but when it springs from a Knowledge of the Condescensions of God, or Contrariety to God, or a Knowledge of the Humility of Christ, it is then a Grace.

How can we return lively Affections to him, if we know not the Emanations of his Love? How should we be at a loss for Holiness, if we understood nothing of the holy Nature of God, and his hatred to Sin? How would the Consideration of God's Justice against Sin, help us in the exercise of our Justice in the Mortification of our Affections to it; and the Knowledge of the Patience of God under Affronts received by us, make us patient and submissive under Strokes inflicted by him! 'Tis this makes the Christian more signal in gracious Actions towards others. How readily would his Love break out to others, in an imitation of God's Love to Man? What a tender and compassionate Disposition would be manifested to Men, if there were an actuated Knowledge of God's Mercy and Compassion to us? The Consideration of God's Veracity, would render Men faithful in Promises. The Perfections of God, if more spiritually known, would bring forth more of those pleasing Fruits in the Soul. 'Tis impossible an Act can be without an Object; nothing is Grace, but as it is conversant about God, or hath a respect to God. There can be no Act about an unknown Object. There can be no Form without Matter, nor any acting of that Form but in Matter; no Grace without Knowledge, no acting of Grace but in Knowledge. The Frame of Grace is raised upon the infused Notions of God: Illumination precedes Renovation of the Will. As the right Motion of the Will, supposeth an enlightned Mind; so the acting of Grace in the Will, implies a present and actuated Knowledge of the Object about which it is conversant. There is no Faculty excited in any Act, but by some Object; that Object is not entertain'd at first in any Power of the Soul, but in the Understanding, that first propounds the Object, as worthy and suitable to be followed by the other Powers of the Soul, whose Office is to act. All Impressions upon the lower Faculties, are made by the higheſt Sphear in the Heavens. There must therefore be a distinct Knowledge of God, God abstracted from his Perfections, his Power, Holiness, Faithfulness, Love, is not the Object about which any Grace can be conversant; but God as revealing himself, cloathed with such Excellency as suit and answer the Creatures Necessities. If I act Faith, I must conceive of his Power to relieve me. If I act Faith upon his Promise, I must conceive of his Faithfulness and Truth to make good his Word. We cannot Work without Light, nor act Grace without the Knowledge of God and Christ. If we must *be perfect as God is perfect*, we must know the Pertection of the Copy we are to follow. The more Knowledge we have of God, and of the Nature, Offices and Communications of Christ, the more distinct are the actings of Grace.

(3.) *No growth in Grace without it.* As the degrees of our Knowledge are, so are the degrees of our Grace, *Rom.* 15. 14. *You are full of Goodness, filled with all Knowledge. Growth in Grace* is promoted by the *Knowledge of Jesus Christ*, 2 *Pet.* 3. 18. The one is the Root, the other the Branch; the Root may be without the Branch, but the Branch can never grow without a Root. As the Root is strengthen'd, so are the Branches; what is in the Root is communicated to the Branches. If Love flames more vehemently, 'tis by the Addition of the Fuel of Knowledge; *Phil.* 1. 9. *That your Love may abound yet more and more in Knowledge and in all Judgment.* Love, which is a Grace that adorns us in the World, and is a part of the Glory of Heaven, burns hotter, as our Knowledge is clearer: A firm and stable Knowledge is as necessary to the encrease of Love, as to the being of Love; Ἐπίγνωσις signifies a *clear Knowledge.* Fruitfulness in every good Work depends upon the encrease of the Knowledge of God, as the Fruit of the Ground upon the Dew of Heaven, *Col.* 1. 10. *Being fruitful in every Good Work, and encreasing in the Knowledge of God.* The strength of Grace is promoted by the encrease of Knowledge; *a Man of Knowledge encreaseth strength, Prov.* 24. 5. The strengthning the Foundation, is a strengthning the Building. All Graces depend upon the encrease of Faith, and Faith is the firmer by an encrease of Knowledge. *The Path of the Just*, or his Walk in the Ways of God, is express'd by a *shining* or growing *Light*, *Prov.* 4. 18. As there was more Truth, so there was more Grace by Christ than by *Moses*, *John* 1. 17. As there was but obscure Truth under the Law, so there was but weak Grace; when Truth shone, Grace flourished; as the Plants renew their strength with the Springs Sun. The Law made no such Discoveries of God, as were reveal'd by Christ: The Communication of the greatest Knowledge of God, was reserved for

for the Honour of the great Prophet; and the full Effusion of Grace, was reserved for the Honour of his Royalty. All the Declarations by the Law, could not give so much Knowledge of Truth as the Gospel, and therefore make no such Impression of Grace upon the Soul. Truth and Grace go hand in hand together, and spur on one another: Truth excites Grace, and Grace spurs on to the enquiry after Truth. Christ himself had not been full of Grace, unless he had been full of Truth, throughly acquainted with the Nature of God, and Mysteries of his Will, *John* 1. 14. *Full of Grace and Truth*: 'Tis the fulness of his humane Nature, for he speaks of the Word as made Flesh, and dwelling among us. And accordingly, when he prays for the increase of the Disciples Graces, and their progressive Sanctification, he prescribes the means, *John* 17. 17. *Sanctifie them through thy Truth, thy Word is Truth.* The Word is nothing else but a Discovery of God; which affords Motives to Holiness, and can strengthen the Soul against all the Invasions of the Devil that envies Grace, and endeavours to rifle it. A spiritual Knowledge of God would spring up in delightful Thoughts of him, and those would be as a refreshing Influence to all the Graces of the New Man.

(4) *No continuance in Grace without it.* True Grace cannot be totally lost, but it may miserably decay. True Grace will decay, and pretended Grace will quite wither without it. As it is impossible any Man can close with God in Christ without a Knowledge of him; so it is as impossible that he can persist in that State, without the continuance of that Knowledge. Knowledge of God is part of the *anointing of the Spirit, which teacheth the Believer all things*, 1 *John* 2. 27. Grace is the divine Lamp in the Soul, which lives and burns by the Oyl of the Spirit's Teaching: A Lamp will out without Oyl to feed it; and Grace will burn dim, without Knowledge to supply it. The *Apostle* owns the Knowledge of Christ to be the Anchor that keeps us from being tost *to and fro like Children*, *Eph.* 4. 13, 14. Ignorance is the Mother of Inconstancy in the Ways of God; the *unlearned and unstable* go by couples, 2 *Pet.* 3. 16. Where there is no Knowledge of God to ballast, there is no security against the force of Winds and Waves. Those that are unlearn'd in Heavenly Wisdom, will be unstable in Heavenly Ways. The want of Root made the Temporaries wither: Unless we *know God*, we cannot *follow on to know him*, *Hos.* 6. 3. 'Tis as natural for a saving Knowledge of God to press on farther, as it is for a counterfeit Knowledge to draw back. But an experimental Sense will preserve the Soul from Apostacy, *John* 4. 14. *Whosoever shall drink of the Water that I shall give him, shall never thirst*, *i. e.* he shall never thirst for any thing else; for this he cannot but thirst, till he comes to a full Fountain. 'Tis not a savoury Knowledge of Christ, if it be not attended with a Thirst for more. Where there is only a sensitive carnal Apprehension of God and his Truth, there may be some Resolutions, some Pangs, but the Fit will quickly cease. The silly Conceit of a Bread and Water from Heaven, that should satisfie their Hunger, and quench their Thirst, which might free them from Toil and Sweat in the World, made some *Jews*, with lively Affections, cry out, *John* 6. 34. *Evermore give us this Bread.* Christ by Bread meant himself; and by eating he meant Faith; they understood it of earthly Bread, and had Affections accordingly; but when they understood the Truth of the Case, they *turned their Backs upon him*, *ver.* 66. How soon were their Affections extinguished, which had nothing but a carnal Apprehension for a Foundation? 'Tis a *full assurance of Understanding to the acknowledgment of the Mystery of God the Father, and of Christ*, that preserves a Soul from Seduction by enticing Words, *Col.* 2. 2, 4.

3. *No Comfort can be without the Knowledge of God and Christ. Peace*, as well as *Grace*, *is multiplied* by this, 2 *Pet.* 1. 2. *Acquaintance with God* is the Channel through which the Blessings of Peace flow into our Souls, *Job* 22. 21, 22, *&c.* All Joy in, or from God, pre-supposeth a Knowledge of him; for spiritual Joy is seated in the Mind, not in the sensitive part of the Soul. All the Pleasure that rational Creatures have, is by an Act of their Understanding. The Light of Knowledge begets the Light of Joy and Peace in the Heart; as the Light in the Body of the Sun begets the Light and Shine in the Air. The assurance of Understanding doth arise from the *acknowledgment of the Mystery of God the Father, and of Christ*, *Col.* 2. 2. Because the Knowledge of those is a Means to beget Assurance. In the Light of God we enjoy the Light of Comfort, *Psal.* 36. 9. *In thy Light we shall see Light.* There may be a Knowledge of God, and a Terror with it. The Devils Knowledge renders them less at ease in themselves, than an Ignorance would: Though their Knowledge of God be greater than others, yet it is more distasteful to them: They have only a Knowledge of God in his Justice to terrifie them, but no hopes of his Mercy to pacifie their Troubles. Yet without it we can no more have any Fruition of God, than a Man, whose Senses are bound up with Sleep, can rejoice in the presence of beautiful Pictures. As the Operations of the Will depend upon the touch of the Understanding, so the Comforts of the Soul depend upon the clearness of the Understanding, contemplating the Object. The best Good, though never so near us, cannot be comfortable to us while we are under the darkness of Ignorance. Nor can there be any Comfort without the Knowledge of Christ. There was in *Adam* no necessity of the Knowledge of Christ, because there was no necessity of his Knowledge of a Mediator in his innocent Estate. He knew God in his Nature, and in his personal Relations, and his Works of Creation: But what a Misery are we in, without the Knowledge of Christ, as well as God! What Pleasure can we have in the Apprehensions of an offended and injured God, unless we know him in the Methods of his Reconciliation, which cannot be understood but by the Knowledge of Christ, because no Atonement is made by any but him? The more any knows of God without Christ, the more he knows of a deplorable Contrariety to him. What Spark of Joy can he have, unless he can see a way of bringing God down to him, or of his ascent to God, unless God would strip himself of his Nature to converse with him, or be uncloath'd of his Corruption to be fit to converse with God; He sees Terror as well as Sweetness, Wrath as well as Grace. The Knowledge of Christ, as receiving the Dart of God's Wrath upon him-

himself to reflect upon the Soul the Beams of his Grace must step in, before the Thoughts of God can be comfortable any more to us than to Devils.

(1.) *No Comfort in this Life.* Without Godliness there can be no rational Satisfaction, and sensitive Comforts deserve not the Name of a rational Contentment. *Godliness* and *Contentment* are coupled together by the *Apostle*, 1 *Tim.* 6. 6. Godliness is nothing but the spiritual and practical Knowledge of the Mysteries of God. Nothing can have any real Comfort without answering and attaining the end of its Being. The end of our Creation was not simply to enjoy the Creature, or satisfie our Sense, but to glorifie God, to observe the Prints of God's Goodness, and return the Praise to him. The World was made for the Manifestation of God's Goodness, *the Heavens declare the Glory of God* materially, Man is to give God the Glory of it formally. Without this Man hath not a Pleasure suitable to the end of his Creation. What Praise now can any one render to God, who knows not the Excellency stamp'd upon his Works, knows not his Glory and Goodness manifested in Redemption? All Praise of God, without Understanding, is not pleasant to the Offerer, and as unwelcome to God, as the scraping of a *Lute* by an ignorant Hand is to a delicate Ear. We are to *praise God with Understanding*, *Psalm* 47. 7. *i. e.* with a Knowledge of his Nature, his Works, his Excellencies in him. We lose the Comfort of our Being, by not answering the End of our Creation, and this we cannot do without a Knowledge of God and Christ, and so lose the Pleasures of those Raptures, and Extasies of Joy, which an Observation and Praise of God fills the Soul with in Secret. What rise is there for this, if we are unacquainted with the Matter and Object of this Praise?

(2.) *No Pleasure and Comfort to one ignorant of God, if he were admitted into Heaven.* The Happiness of Heaven consists in a clear Knowledge of God, and a pure Affection to him. 'Tis as impossible for a Man, remaining ignorant of God, to take any Pleasure in him, were he admitted into the local Heaven, where God displays his Glory, as for a blind Man placed upon an high Tower, to relish a Delight in the beautiful Prospect, so long as he wants Eyes to behold it. Such an one would want Happiness in the midst of an Ocean of it, as a Milstone in the midst of the Sea wants Moisture in the Center, because of the thickness and hardness of its Parts. He that takes no pleasure in enquiring after God, and seeing him in the Glass of the Gospel, would take as little, or less, in seeing him *Face to Face*. An unenlightned Mind could have as little Delight in Heaven, by reason of its Ignorance, as an unrenewed Will could by reason of its Impurity: A Swine that understands not the Delicacies of a Musical Air, would rather run away affrighted at a loud Consort, than diligently listen, and take more satisfaction in a Puddle or heap of Garbish, things suited to his Sense and Nature, than in those Objects he hath no conception of.

IV. *What are the Properties of this Knowledge of God and Christ, whereby 'tis distinguish'd from that Knowledge which is not saving and eternal Life.*

1. *Negatively.*

(1.) *'Tis not an immediate Knowledge of God and Christ.* As we are acquainted with a Man Face to Face, when we see his Person and view his Features, we have no such Knowledge of Angels, much less of God. Nay the things of the World, which are visible to us, are not known so much in their formal Nature as by their Operations; we do not immediately know the Sun so much as by his Beams enlightning the Earth, and quickning and refreshing the Spirits of all Creatures. 'Tis more especially true of our Knowledge of God, who is not known immediately in his Nature, so much as by his excellent Works of Creation, Providence, Redemption, and the Revelation of invisible Mysteries in his Word. The invisible things of God are understood not by immediate Speculations about the Nature of them, but by the things that are made, *Rom.* 1. 20. * Those things that are invisible in God, and cannot be known or seen with an immediate View, do shine forth in his Works, both in the first forming them, and the constant Preservation of them; wherein he discovers such Marks of an infinite Power, and unexpressible Goodness, which is the Glory of his Godhead, that if they were represented in a Glass, they could not be more visible. He is encircled with that Ocean of Light, through which no mortal Eye ever did pierce, or can approach to, 1 *Tim.* 6. 16. *He dwells in Light, to which no Man can approach; whom none hath seen, or can see:* It is used to express the impossibility of an immediate Knowledge of God. We see the created Light of the Sun over-powers the Eyes of our Body; how much more the glorious Light of God, the Eyes of our Souls, since he *cloaths himself with Light as with a Garment?* *Psalm* 104. 2. As the Sun, though it discovers other things to us by its Light, yet by reason of the greatness of its Light, hinders us from an immediate sight of it self; so, tho' God discovers himself in other things to us by his Light, yet it is too immense for us to have an immediate Knowledge of God. In his Appearance to the *Israelites* he was covered with a Cloud, to shew the weakness of our Understandings about divine Things; and how easily is it dazzled at his ineffable Brightness?

* Amyraut *in loc.*

(2.) *Nor is it a comprehensive Knowledge.* When the *Psalmist* had Floods of precious Thoughts of God in the Day, the next Morning he was as far from finding him out to perfection as before, *Psalm* 139. 17, 18 *ver. When I awake, I am still with thee, i. e.* I am where I was, I have made no further Progress, but am to begin again, so infinite are thy Perfections. *Moses* that was dignified with the greatest familiarity with God, could arrive no higher than the sight of his back Parts. A Beast, by seeing our Actions, may better comprehend our Nature, than we comprehend the Nature of God. To know comprehensively, is to contain, and the thing contained must be less than that which contains; and therefore, if a Creature could comprehend the Essence of God, he would be greater than God. 'Tis infinitely more difficult for any Creature to comprehend the Nature and Perfections

ctions of God, than it is eaſie upon the ſight of his Works, to acknowledge there is ſuch an incomprehenſible Being; he makes Darkneſs his Pavilion and Hiding place. The comprehenſive Knowledge of himſelf is only within himſelf; and none can know God as he *knows himſelf*, unleſs he were God; his Name is *Secret*, *Judg.* 13. 18.

God is the higheſt in the Rank of Beings, the chiefeſt in the Scale of Good, the Supream in the Nature of Intelligent; Man is the loweſt of intelligent Creatures: How can he that is in the loweſt Form of reaſonable Creatures, mount up to the Knowledge of the ſupream Author of all Beings? We are not able to conceive of God as he is, becauſe our Apprehenſions take their firſt Riſe from Senſe, and ſenſible Objects. There muſt needs then be an infinite diſtance between our Conceptions of God and his Nature, as the Conception that a Man that never ſaw the Sun hath of the Sun, by the light of a Candle which he hath ſeen, is far inferiour to the glorious Nature of that Luminary. Chriſt only knows the Father, and *he to whom the Son will reveal him*; yet upon Chriſt's Revelation, no Man can know God comprehenſively; not for any weakneſs of Revelation, but incapability in the Creature. The Ocean hath Water enough to fill the biggeſt Veſſel, yet it can give no more to it than the Veſſel is able to contain.

[1.] *We cannot comprehend the Creatures that are near to us.* Not to ſpeak of Angels that are Creatures of another Sphere, whoſe Nature we are not able to meaſure, and whoſe Appearances were formidable to the Believers under the old Teſtament, we find our Reaſons twinkle at the ſight of a Star; though we behold its Sparklings, we cannot underſtand fully the Nature and Dimenſions of it. How are our Reaſons block'd up by Clouds of Matter from piercing into the nature of a Stone we tread on? How are we puzled to know the Soul of an Ant, the Forms of Beaſts and Plants? Is not the acuteſt Reaſon too blunt to pierce into their hidden Natures? How are we then able to aſcend into the Cabinets of the Almighty Creator; How blind are we in the Nature of our own Souls which we bear about in our Bodies every day, and feel the Operation of in every Motion? How then can we *by ſearching, find out the Almighty unto perfection*? If all the Wit of the World hath not been able to content the Underſtanding of Man, in the reaſon of the Ebbs and Floods of the Sea, the intervals of an Ague, the nature of the Sun, the attractive Virtue of the Load-ſtone, and a thouſand other things, which non-plus the Reaſon of Man. Is it poſſible to comprehend God? If we know not the Works of Nature, can we think to know the Author of Nature? Are we ignorant of the Nature of the Effects, and ſhall we think fully to underſtand the Cauſe of them, which infinitely ſurpaſſeth them? If we know not the World which is as a Point, it cannot be thought that we can comprehend the Circumference it ſelf.

[2.] *In Heaven God ſhall not be comprehenſively known.* 'Tis true, there will be a fuller Perception of God, and a clearer Notion of him in Heaven; the infinite Treaſures of Wiſdom and Goodneſs, which lie hid in God to be admir'd, will be then more clearly ſeen; yet God can never deſcend from his own Infiniteneſs to be be graſp'd by a created Underſtanding. For in the higheſt pitch of Glory, the Soul is but finite; and therefore ſtill too ſhort to encloſe an infinite Being in its Underſtanding, even to an endleſs Eternity. In Heaven the glorified Soul is ſtill but a Creature: Heaven glorifies our Natures, but doth not make our Being infinite; and till a Creature can mount to the pitch of a Creator, it can never underſtand the Nature of the Deity. When *Moſes* deſired to ſee *God's Face*, or Eſſence, *Exod.* 33. 18. that God might be known to him as the Perſon of a Man is known to another by the diſcovery of his Face, God tells him, *not*, thou *ſhalt not* ſee, or, thou *may'ſt not* ſee: But *canſt not ſee my Face*, ver, 20. *for there ſhall no Man ſee my Face and live*, *i. e.* as the *Jews* expound it *: No created Underſtanding can attain this. That one Perfection of his Love, which we are more ſenſible of, and are exhorted to know the length and breadth of; yet the Apoſtle tells us in the ſame Breath, that it *paſſeth Knowledge*, *Eph.* 3. 17, 18, 19. and the Peace of God, which is an Effect of his Love, *paſſeth all Underſtanding*, *Phil.* 4. 7. And though it be ſaid, 1 *John* 3. 2. *That we ſhall ſee him as he is*; 'tis moſt convenient to underſtand it of the ſight of Chriſt in his viſible humane Nature, at the Day of Judgment, and not of the Eſſence of God; for he ſpeaks of the Appearance of God, underſtanding Chriſt's Appearance, which the Scripture frequently ſpeaks of. There will indeed in Heaven, be a wider enlarging the Faculty, and a fuller diſcovery of the Object, greater Sparklings of Light and Glory, enough to ſatisfie; yet ſtill the Perfections of God will be above our Comprehenſions; the Underſtanding will be dilated and ſtrengthned, a clear Light put into it; which is not any Species of God, but a ſpiritual Principle created by God, to perfect the Underſtanding for the Contemplation of him.

* Maimon *de Fundam. legis cap.* 1. Sect. 10. *p.* 6, 7.

[3.] *The Angels who have had the fulleſt Viſion of God ſince their Creation, cannot know God perfectly.* And that upon the ſame reaſon, becauſe they are Creatures; there muſt be ſome proportion between the Faculty and the Object, but there is none between a finite Underſtanding, and an infinite Eſſence. They know God in a more excellent manner, than other Creatures can do in the World; they ſtand before his Face, they ſee the Signs of his glorious Preſence; but their contracted Underſtandings cannot comprehend the Eſſence of God, which hides it ſelf in the ſecret place of Eternity. If God could be graſp'd by any finite Underſtanding, though Angelical, he were not infinite. The Angels ſignifie as much by the *covering their Faces before the Throne* of the divine Majeſty, that the Majeſty of God is too myſterious for the moſt capacious Underſtanding, *Iſa.* 6. 2. † And therefore it is generally ſaid, that the humane Nature of Chriſt, though being ſtraightly united to the Divine Nature, he did behold the divine Eſſence, yet could not comprehend it, becauſe the humane Nature was finite, and a Creature.

† Wolleb. *compend. lib.* 1. *c.* 16. *the humanity of Chriſt did ſee God, ὅλον, but not ὅλως.*

Nor can we have a *comprehenſive Knowledge of Chriſt*; the *Spirit doth take of Chriſt's* to ſhew to the Believers, *John* 16. 14, 15. But not all of Chriſts, for all the things of Chriſt cannot be ſhewn to any Man; as his divine Nature, being infinite

Infinite and Incomprehenſible. We know God, as we know the Sea; we behold the vaſtneſs of its Waters, but we cannot meaſure the Depths and Abyſſes of it. Yet we may be ſaid truly to ſee it, as we may touch a Mountain with our Hands, but not graſp it in our Arms. We know God to be Omnipotent and Immenſe, but we cannot comprehend his Power and Immenſity: Nor can we know the Counſels of God: We may as well expect to ſpan the Heavens, and encloſe the Sea in a Nut-ſhell, as to underſtand thoſe *Judgments* which are *paſt finding out*, *Rom.* 11. 33. So that this is not the Knowledge God requires of us, or that can be called our Happineſs, but that we ſhould know what kind of God he is, Merciful, Juſt, Wiſe, Holy, True, and how thoſe Perfections are manifeſted in Chriſt. Yet becauſe we cannot comprehend him, the more we ought, and the more we ſhall admire him. Our Admirations of the Brightneſs of the Sun are greater, by how much the leſs we can look upon the Body of it, without winking and ſhielding our Eyes from the Onſet of his Beams: ſo ſhould they be of God.

(3.) *Neither is it a perfect Knowledge of God in this Life, ſo far as 'tis poſſible for a Creature to know him, that is required.* Our Knowledge of God in this Life, is as the Knowledge of him in a *Glaſs*, obſcure, and apt to be dimm'd by the Steams and Breath of our unworthy Affections, and Notions of him: We cannot arrive to great Meaſures, becauſe of the miſty Cloud upon our Minds, the Beam of Sin in our Eye; our Soul clogg'd with a fleſhly Clay, cannot aſcend to a perfect Knowledge of God. We are like a Man clos'd up in a Room, where Light comes in at ſome Crannies and Chinks of the Shutters; and though the Sun ſhine never ſo clearly, he cannot behold the Glory of it, while he remains thus cloſed up. While we are in this Dungeon of Fleſh, clouded with Sin, we cannot know the Glory of Chriſt, till we are freed from that Darkneſs, by taking away the Shutts and Obſtacles. We have ſtill thick Scales upon our Eyes, and too much of the Vail upon our Hearts. *Paul* that was ennobled with extraordinary Revelations, yet pretends to no higher a Knowledge of him, than *as in a Glaſs*, and that not clear but *darkly*, 1 *Cor.* 13. 12. The fuller Knowledge is reſerved for another Life. We muſt know him here by his Name, not by his Face; by his Grace, not by his Glory. Who can ſee ſo well with ſore Eyes, as when the Organ is heal'd? Chriſt looks *through the Lattice*, *Cant.* 2. 9. Gives us an imperfect ſight of himſelf. God keeps back much of the Knowledge of himſelf, to humble us for our firſt Curioſity in *Adam*, our common Root, and to whet our Longings after another World, wherein we ſhall know Chriſt no more by a ſtooping Faith, but an aſcending Viſion; when we ſhall, as it were, with *Thomas*, put our Hands into his Wounds. Yet a Perfection in the Knowledge of Chriſt, as well as in Grace, muſt be aimed at in this Life. So the *Apoſtle* did, *Phil.* 3. 12. He *followed after, if he might apprehend*; and all that are ſincere are thus minded. He did not apprehend all of Chriſt, but laboured ſtill in Enquiries after him, and took greater Strides in his Journey to him. Light of Knowledge is ſown here, but the Harveſt is above. We can never totally ſhake off our Ignorance, till we ſurmount our natural Corruption.

(4.) *The Knowledge of God and Chriſt which is ſaving, differs not from other Knowledge in regard of the Object, but the manner of knowing, and the effects of Knowledge.* One knows by a natural Underſtanding, and knows God in the Scripture, as he would know a thing written in any other Book: The other Knowledge is by an Underſtanding open'd to take in more fully what is preſented. The Shutters which barr'd out the Light, are pull'd down, whereby the Light breaks into the Room more clearly, *Luke* 24. 45. *Then opened he their Underſtandings. Two* may behold the *ſame Picture*, the Object is the ſame; but one having a more piercing Eye, and exacter Judgment, will better diſcern the Lineaments and Beauty of the Work, which the other cannot perceive, though he views the ſame Object. Suppoſe a Beaſt that knows his Maſter, and the Servants that gave him Food, were changed into a Man, and endued with a rational Soul, he would have the ſame Object of Knowledge, but he would know them in another manner, with an Underſtanding given; whereas he knew them before only by a cuſtomary ſight, a ſtrength of Imagination. And another kind of Knowledge in the Effects. A Child of a year old may know his Parents, his Father, Mother, and the Servants; but when he grows up, though there be no change of the Object, yet there is in the Effects of his Knowledge. He knows them with more Reverence, with more rational Affections, with Expreſſions of Duty. So the Knowledge of God differs in a ſound Chriſtian, from the Knowledge others have under the preaching of the Goſpel: He knows God and Chriſt in a clearer manner, with a ſpiritual Eye, and brings forth affectionate and practical Fruits of that Knowledge.

2. *What this Knowledge of God is Affirmatively.* The World pretends to know God, but Chriſt flatly denies it, and appeals to his Father for the Truth of it in his laſt Prayer, *John* 17. 25. *The World hath not known thee, but I have known thee, and thoſe have known that thou haſt ſent me.* That part of the World that Chriſt had preached to, and declar'd the Meſſage from his Father, knew not God; they heard the Report of him, they could not but know the Doctrine delivered, but they rejected it, refuſed the embracing of it, and therefore it was no Knowledge of God. He that hath a true Senſe of God, cannot but love him, truſt in him, humble himſelf before him, hope in him, reſign up himſelf to him, and bleſs and praiſe him for his Manifeſtation.

The difference therefore of this Knowledge from any other, is,

1. *In regard of the Effects.*

2. *In regard of the Manner of Knowing.*

1. *In regard of the Effects.*

(1.) *'Tis a transforming Knowledge.* Such a Knowledge which doth neceſſarily include a Conformity to the Object. There is an external Manifeſtation of God in the Goſpel to the Ear, an internal Manifeſtation in the Heart: the one is called a *Report*, the other a *Revelation*, *Iſa.* 53. 1.

The

The common Priviledge of the Goſpel is to be heard, the ſpecial to be manifeſted to the Saints by a powerful Operation in the Heart, *Col.* 1. 26, 27. This *Myſtery is made manifeſt to his Saints, to whom God would make known what is the Riches of the Glory of this Myſtery among the Gentiles, which is Chriſt in you, the hope of Glory.* When Chriſt is made known *in* them the hope of Glory, as well as *to* them. When the Knowledge of God in his Grace, and the Hiſtory of Chriſt in his Nature, Offices, and Paſſion, is turn'd into an Image and Stamp, working the Heart into its own Form. Such a Manifeſtation of God ſpiritually, as Men have of God naturally, *Rom.* 1. 19. *That which may be known of God, is manifeſt in them*, as well as *ſhewn to them*: Showed to them in the Creatures, manifeſt in their Conſciences; Notions of God riveted, that cannot be blotted out, though reſiſted by Fleſh. In the ſaving Knowledge, the Notions of God in his Goſpel diſcovery, and of Chriſt in his Mediation, are manifeſt in the Heart; inſinuating themſelves ſecretly into the inward parts of the Soul, and moulding the Heart into the Form of the Evangelical Doctrine. Such a Revelation of God and Chriſt in a Man, as changeth the whole Frame and Model of Counſels and Counſellors, which before were followed, *Gal.* 1. 16. when *Chriſt was revealed* in him, he *conferred not with Fleſh and Blood.* The Hiſtorical Knowledge of Chriſt, is a Knowledge of Chriſt in the Purity and Miſery of his Fleſh; the other is a Knowledge of Chriſt in the renewing of his Spirit. The one is a Knowledge of the Truth, as it is in the Doctrine; the other a Knowledge of the Truth, *as it is in Jeſus*; a tranſcribing the Copy in the Heart. The Knowledge of the one, is like a Man's ſight of a Star; he gazeth upon it, but is not turn'd into the Image and ſparkling Beauty of that Star; the other is like a Man's Knowledge of a virtuous Perſon, whoſe amiable Endowments and Carriage he admires, and from an Admiration proceeds to Imitation, and framing himſelf according to that Pattern. When Knowledge creates Love, Love delights to draw the Picture of the beloved Perſon.

[1.] *This change is the proper end of this Knowledge, therefore it cannot be a right Knowledge, till it doth attain the end.* As the end of the *Iſraelites* looking upon the *brazen Serpent*, was to be changed from wounded, to ſound Men; from dying to living. The end of the Angels moving the Waters in the Pool of *Bethesda*, was to enrich them with an healing Virtue, for the Cure of bodily Diſtempers; the end of this Motion was not attained, unleſs ſome Cure were wrought. The forming of Chriſt in the Head, changing the Notions in the Mind, is in order to a Chriſt formed in the Heart, changing the Inclinations of the Will, and the Temper of the Soul. A renewing in Knowledge, is in order to the renewing the Image of God, *Col.* 3. 10. *Renewed in Knowledge after the Image of him that created them*; removing the Ignorance, to remove the Deformity. 'Tis expreſs'd by opening the Eyes, but with ſuch a Virtue lodged by it in the Heart, that attracts it from the Devil to God. *Acts* 26. 18. *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God.* The Motion of the Will, is the end of Light in the Underſtanding: When the Eye is opened to behold the Truth, the next Step is a change of falſe Notions of God and Religion to true; after that, a Converſion from Satan the Prince of Darkneſs, to God the Father of Lights; then follows Juſtification, Sanctification, and the compleatneſs of Happineſs. Not only the beginning of this Change, but the progreſs of it, till it arrive to Perfection, depends upon our looking on Chriſt, 2 *Cor.* 3. 18. *With open Face, beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image from Glory to Glory, as by the Spirit of the Lord.* The Glory of God and Chriſt are beheld and known in the Glaſs of the Goſpel, and a divine Beauty convey'd, as was to *Moſes* in his Converſe with God, by a Reflection of his Beams; juſt as the riſing Sun changeth the Air into its own Likeneſs, and tranſforms the World from the Deformity of Darkneſs to the Beauty of Light; or Colours laid upon Canvaſs, aſſimilate it to the Object whoſe Picture it is. There is a Reflection from the Underſtanding to the Will, whereby this change is wrought; and it is by Look after Look, that it is perfected to a full reſemblance, according to the degrees of ſpiritual Knowledge. When this Knowledge is *enlightning*, it is the Image of God in the Mind; when it is *enlivening*, it is the Image of God in the Heart; a Picture of God and Chriſt, drawn in the Underſtanding, which enamours the Will, and aſſimilates the whole Soul to God. The Goſpel is this Glaſs; which doth not only repreſent the Object, but alters the Complexion of the Soul. This Transformation is the end of the opening the Eye, that the Object may be viewed and the Heart changed thereby. As humane Knowledge is inſignificant, unleſs it attain the end of Knowledge; ſo is divine, or the Knowledge of God: The ſublimeſt Knowledge of God therefore, which centers not in this End, is to no purpoſe, unleſs to aggravate our Sin, and ſharpen our Miſery. This is not gain'd by a looſe Knowledge, as a Man knows the Sun by his Beams; but he hath not the Image of the Sun in the Ball of his Eye, unleſs he look upon the Body of it.

[2.] *The change of the Soul to a perfect Glory in Heaven, depends upon the perfect Knowledge of God and Chriſt.* And therefore the change here, depends upon this Knowledge; this Knowledge therefore cannot be a right Knowledge, without this which is the proper Effect of it. The Viſion of Chriſt in his glorious State, ſhall then cauſe likeneſs to him, 1 *John* 3. 2. *We ſhall be like him, for we ſhall ſee him as he is.* We ſhall ſee him in his Glory: we ſhall, by that view, be transform'd into the Image of his Glory, as by contemplating his Virtues, we are here chang'd into the Image of his Grace. The Devils and wicked Men, ſhall ſee him in his Glory at his Appearance, but not be happy by him; becauſe their Knowledge of him *then*, which doth not change the Soul into the Image of his Glory, ſo it is a miſerable Knowledge of him *here*, that doth not alter us into the Image of his Grace. The true Knowledge of God works the ſame Effects here, according to its Degrees, as it will hereafter; as a perfect Sight will draw the cleareſt and fulleſt Lineaments of God in the Heart, ſo an imperfect Knowledge of him here, muſt cauſe ſome Shadows, and imperfect Draughts of him in the Soul. 'Tis not elſe a Knowledge of the right Stamp.

[3.] *Such*

[3] *Such an Effect of the Knowledge of Christ is therefore necessary.* Every Notion of God and Christ in the Mind, must spring up into a new Grace in the Will, and be as a Root of Life in the Heart; it will else be but as a Feather in the Cap, or Flower in the Hand, which will make a little show, and wither, and leave no Prints behind it but those of Condemnation. That Knowledge of God which is not beautified with Grace, instead of making us amiable Christians, will render us deformed Devils.

Well then, consider: Do we find Grace conformable to our Knowledge of God and Christ? Doth the Knowledge of God's Holiness in Christ render our Souls Holy? Doth the Consideration of his Majesty sink us into Humility? Doth the Thoughts of his Condescension lay the Soul at his Feet? Doth the Knowledge of his Power subdue our Pride, the Knowledge of his Love transform us into Love and Affection? Doth Grace in our Hearts bud forth from the Notions of our Head? 'Tis then such a Knowledge of God as secures our Happiness. Do we see Christ in the brightness of his divine Nature, and the Veil of his humane, to admire his condescending Kindness? Do we know him travelling to Mount *Calvary*, in the greatness of his Strength, to spring up Sorrow for our Sins? Do we see him wrestling with Devils, to pull the Prey of precious Souls out of his Hand, to rest upon his Power? Do we know him offering up to the Justice of God, the full satisfaction of Blood, and paying the demanded Debt to a Farthing, to accept of him as a Propitiation? Do we know him weilding a Royal Scepter by the Will of his Father, to obey his Authority? Do we know him pierc'd, and know him rais'd? know him on the Cross, and on the Throne? in the Reproaches of Men, and the Glory of his Father? to be assimilated to him in the Likeness of his Death, and the Quicknings of his Resurrection? 'Tis then a living Knowledge, such a Knowledge as now buds and blossoms, and will ripen up to eternal Life.

[4] *'Tis an Affective Knowledge.* All saving Knowledge is full of Sense. The Beams of Truth in the Mind, beget a kindly Heat in the Will. The Understanding forms Motives of Fear and Love of God, and offers them to the Will to be pursued; the Soul desires to know him more, that it may love him. Some therefore define Divinity to be *affective* *. All Men have some Knowledge of God *objectively*, but it is not *formally* a divine Knowledge, without the Affections of Love to him, and delight in him. This saving Knowledge is a Knowledge of a Reality in God and Christ; another may have clearer Notions, know Truths in their Connexions; but a Christian knows with a more excellent Knowledge, because more *affective*, with a Heat as well as Light: What shines upon the Head, kindles Love in the Heart. Others have the same Object of Knowledge, but it appears not in that Amiableness to them; there is a difference between a rational and spiritual Knowledge, as there is between the Spirit, the Author of the one, and Reason, the Spring of the other. Natural Knowledge lies sleeping in the Head, without jogging the Affections: Spiritual Light, cannot be without spiritual Heat, *Luke* 24. 31, 32. *Their Eyes were opened, and their Hearts burned*; the one hath Light like that of a Torch, the other Influence, as well as Light, like that of the Sun. 'Tis the Property of Light, not only to enlighten, but heat: Some therefore make Fire to be nothing else but condens'd Light, and Light to be rarified Fire. The true Light of God is always accompanied with a Flame of Love, which clasps about the Object. The Divine *Philosopher* could say, That Souls, first by a view, and then a Love of the divine Beauty, recover their Wings, and fly up to their Heavenly Country. Have we therefore not only a Shine in our Heads, but a Warmth in our Hearts? not only a Beam in our Minds, but a Spark in our Affections? 'Tis then a saving Knowledge of God. Both must go together; Knowledge without Affections is stupid, and Affections without Knowledge are childish. The diviner the Light in the Mind, the warmer will Love be in the Soul. The clearer and stronger the Beams upon the Wall, the stronger will be the Reflexion. In Knowledge we are passive in the Reception of the divine Beams, by Affection we are active and give our selves to God.

* Ales.

To prove this, consider that

(1.) *All the Knowledge we have of God, is insignificant to Happiness, without suitable Affections.* God's End is not so much to be known by us, as to be loved by us; and the discovery of himself is in order to a return of Affections from us, *John* 14. 21, *He that loves me, shall be loved of my Father*; not he that only knows me. We cannot suppose, that in Heaven the Blessed are enriched with a greater Light, but that they may be spirited with a greater Love. Love and Holiness are the Perfection of the Soul there, and Contemplation but a Means to bring in the Heart to him. 'Tis more glorious to love, than barely to know. Those that distinguish the Orders of Angels, place the *Seraphims* above the *Cherubims*, because they have a more ardent Love, as well as the clearer Knowledge. If we want Love to others, the Apostle accounts us ignorant of God, because God is Love, 1 *John* 4. 8. *He that loves not, knows not God, for God is Love.* Much more is he ignorant of God, that is empty of Affection to him, who is more amiable than any Creature. 'Tis one thing to know God, and another to retain God in our Knowledge: One may be said to know God, who can discourse rationally of God, as those Philosophers could, *Rom.* 1. 28. but they retain God in their Knowledge, that are enflamed with Affection to him, and scorn all things in comparison of him. Though we may seem to have a clear Knowledge, it cannot be thriving without this, nor continuing; when any thing is loved equally with him, there may soon be a forsaking of him. All the Knowledge a natural Man hath of God, is such a sight of the Excellency of God and Christ, and his Truths, as a Beast hath of a Diamond; he seeth it sparkling, but knows not its real Worth, and therefore hath no Satisfaction in it, nor Affection to it.

(1.) *Since this Knowledge is transforming, it cannot be so without Affection.* Without Knowledge of him, we can never affect him; and without Affections we can never be like him. We are not changed into his Image, till we behold his Beauty so as to love and adore him. 'Tis not only a Beam of his Loveliness, but a Ray of his Love, that changeth the Temper of the Soul. * Though the Light of the Fire attends the Heat of it, yet it is not

* Fatal Doom, *or Charms of Divine Love, pag.* 9. *changed.*

not the Light, but the Heat transforms combuſtible Matter into Fire. It was not Chriſt's Knowledge of us, but Love to us, ſtoop'd the divine Nature to aſſume ours; nor our Knowledge, but Faith and Love that elevates us to the divine. As Chriſt is a Sun of Righteouſneſs, not only ſhining, but warming; if we be like him, there muſt not only be Light in our Minds, but Warmth in our Affections.

(2.) *It could be no better than the Knowledge of a Devil.* If we had as high a Knowledge of God as an Angel hath, without Affections ſuitable to the Angelical State, it would be our Torment, not our Happineſs. This ſaving Knowledge differs from the other, as the Knowledge of *Angels* doth from that of *Devils*. The Light in their Minds, hath ſprung out into a conſtant Affection ever ſince their Creation, and could never ſee a Spark in any thing elſe to draw them to any diſlike of God. The Devils have a Knowledge of God, but are as much empty of Affection to him, as the Angels are of any hatred of him. The Knowledge of the good Angels would be their Torment as well as the Knowledge of the Devils, if they had not Flames of Love, as well as Beams of Light. That only is true Knowledge that acts us to a conjunction with God.

3. *The Knowledge of any Object is to little purpoſe without a ſuitable Affection.* As a Man hath not a right Knowledge of Sin, unleſs he feel the dreadful weight of it, ſo as to loath it, *Ezek.* 36. 31. *Then ſhall you remember your own evil Ways, and ſhall loath your ſelves for your Iniquity:* Nor a right Knowledge of the Word, unleſs he doth believe it; nor a right Apprehenſion of the World, unleſs he counts it contemptible; ſo no Man knows God aright, unleſs his Heart be ſet upon him, according to the Worth of the Object known, and the Savour of the Ointments of Chriſt. 'Tis impoſſible a Man can have an intellectual ſpiritual View of God, but he muſt ſee him amiable and worthy of his choiceſt Affections; and he cannot be ſo injurious to himſelf, and his own Sentiments, as not to give his own Apprehenſions their due, by giving God's Amiableneſs his. He cannot be ſaid therefore to have any ſound Apprehenſion of God, who hath not a choice Affection to him, and delight in him. He that doth not praiſe the Skill of an Artiſt in his Workmanſhip, diſcovers either his Ignorance or his Envy. As a Faith without Works, hath no better a Title from the Apoſtle than a *dead* Faith, *Jam.* 2. 20. ſo a Knowledge without Love, is no better than a dead ſtupid Knowledge; a Knowledge buried in the grave of earthly Affections. No Man can be ſo ſtripp'd of Affection to himſelf, as to neglect that Good which he doth really know. No Man can imagine that another apprehends that as excellent, with which there is not a full cloſure of his Affections. If *Moſes* had not ſlighted the Treaſures of *Egypt for the Reproach of Chriſt*, he had not teſtified any true Knowledge and Eſteem of him, *Heb.* 11. 26.

Well then, can that Man be ſaid to know God to be cloath'd with Majeſty, before whom Angels cover their Faces, and Mountains tremble, who hath no fear to offend him? Doth he know God to be a conſuming Fire, and himſelf but Stubble, that hath no dread of God? Doth he know the Mercy of God, who hath no care to pleaſe him, but preſumes upon his Goodneſs. Can he be ſaid to know God's Holineſs, that hath no ſenſe of his own Uncleanneſs? Doth that Man know Chriſt to be a bleſſed Redeemer, who doth not fall at his Feet? Doth he know him groaning upon the Croſs for Sin, and bruiſed for it, who lets that Sin live with welcome in his Soul, which griev'd and bruis'd him? If Knowledge in the Head doth not work ſpiritual Affections in the Heart, it can never be put upon the Account of a ſaving Knowledge, 'tis not really Knowledge, but only a pretence to it.

[2.] *Without Affection we anſwer not the end of the Knowledge of God.* The Revelation of God is made to us for our Imitation; he is diſcovered as the chiefeſt Good, and the exacteſt Pattern. The Sum of the Law conſiſts in Love, and the End of the Goſpel-manifeſtation is to engage our Love. Chriſt is not repreſented only as a dying Man, but as God-man dying for the Sins of the World, ſuffering in our ſtead, and therefore to raiſe our Affections, not to content our Curioſity. *Faith* and *Love* muſt joyn Hands, 1 *Tim.* 1. 14. The Goſpel, which is a Repreſentation of God in Chriſt, is ſaid to be worthy not of obſervation, but of *acceptation*, *ver.* 15. and worthy of obſervation in order to acceptation. The Knowledge of a Law is to raiſe a *Love* to it, *Pſal.* 119. 97. The Knowledge of the Law-giver ought not to do leſs. As we know not Righteouſneſs till the Law be in our Hearts (*Iſaiah* 51. 7. *Ye that know Righteouſneſs, the People in whoſe Heart is my Law.*) So we know not God till he in be our Affections.

[3.] *Our Knowledge of God ought to be conformable to his Knowledge of us.* God's Knowledge of his People is attended with Affection. He is not ſaid in Scripture-Language to know, unleſs he love, *Amos* 3. 2. *You only have I known of all the Families of the Earth.* There is a great difference between God's Knowledge of Omniſcience, and his Knowledge of Affection: With the firſt he knows all Creatures, with the other his People; as God is not ſaid to know us without Teſtimonies of his Affection to us, ſo we cannot be ſaid to know God without Leaps of our Affections to him.

[4.] *Application of our ſelves to the Knowledge of God without Affection, is not agreeable to the Nature of our Souls.* The Choice of the Will in all true Knowledge treads upon the Heel of the Act of the Underſtanding, and Men naturally deſire the Knowledge of that which is true, in order to the enjoyment of that which is good in it. The end of all the Acts of the Underſtanding, is to cauſe a Motion in the Will and Affections ſuitable to the Apprehenſion. God hath given us two Faculties, Underſtanding to know the goodneſs of a thing, and a Will to embrace it. To content one Faculty in Contemplation, without contenting the other in embracing what we know, is to give a half Satisfaction to the Soul. 'Tis to ſeparate thoſe two Faculties of Underſtanding and Will which God hath joined. Knowledge is the Glory of the Mind, both in this and the other World, the Object of that is Truth: But there is another Faculty which muſt have its Perfection, that is the Will, the Object whereof is good, and the content of that Faculty lies in embracing the Good apprehended both in this Life and the next. This therefore muſt be gratified as well as the other; and each Faculty muſt have a full reſt in a due Object; the Soul elſe cannot have an entire Satisfaction, according to the latitude and capaciouſneſs of its Nature. Therefore all abſtracted No-

tions of God without an influence upon the Will, are barren, and not agreeable and ſatisfactory to the nature of the Soul. It cannot be ſatisfied with Contemplation without Fruition, and ſuch an intimate Fruition as may affect the whole Nature. Now to have this Enjoyment, is not only to know God, or think of him, but to embrace him by Love, to claſp about God with ſpiritual Affections, to receive the touches of his Goodneſs every Moment. To give the Soul a full ſatisfaction according to the Nature of it, is to have a Stamp of the Nature of God upon our Underſtanding, and a Stamp of the Goodneſs of God upon our Wills.

(5.) *Without Affection our Knowledge of God may have, and will have, baſe and corrupt Ends.* And therefore our Knowledge cannot be ſaving without it. Men may deſire to know out of a natural Itch, the Relicks of *Adam*, or out of a deſire to enlarge the Perfection of their Underſtanding, (as the Knowledge of *Philoſophers* did tend chiefly to ſuch an end) and may have no higher Aims in endeavouring after the Knowledge of God, than endeavouring after the Knowledge of other things, either natural or moral. Perhaps this affecting the Knowledge of God may ariſe from Pride and Ambition; and a deſire of being eſteemed eminent in Intellectuals and Diſcourſe, may make the Pulſe of their Affections beat ſtrongly to this Knowledge, it being natural to Men to be diſpleaſed more with being counted Fools, than being counted vicious, and to have more natural deſires after Knowledge than after Vertue, even as *Adam* had. Nay, Men may deſire to know God, and the Truths of God, as a Stirrup to ſome Luſt, and to foment ſome carnal Deſign, as Gain, which may be promoted by religious Diſcourſes. But certainly much of the Knowledge of God which is pretended among us, though it may ariſe out of an Affection to Knowledge, yet may be without an Affection to the Object of it. As there is a Knowledge of God, when there is *not a glorifying of him as God*, *Rom.* 1. 21. So there may be a deſire to know God, without any deſire to glorifie him. As a Man may deſire to know Sin, to ſee a Man when he is drunk, and to obſerve his Carriage, not out of any deſign he hath to loath that Sin, but to make his Obſervations upon the Carriage and Diſpoſition of the Perſon while he is under the Power of that filthy Act, which is but to ſatisfie his Curioſity: Or he may deſire to ſee a Man in the Exerciſe of ſome Virtue out of the ſame end, not out of a deſire to conform himſelf to that Pattern. So a Man may deſire to know God and Chriſt, and the Truths of Chriſt, not with any intent to have his Affections with an exact Harmony center in them, but to ſatisfie that natural Thirſt which he hath for Knowledge. And a Man may have a great delight in this Knowledge of God, as *Iſaiah* 58. 2. they did *delight to know Gods ways, and delight in approaching* to him. But (as their Faſts were, *verſe* 4. *for Strife and Debate.* And that Delight may may ariſe from a Delight in the Excellency of the Object, as a Man delights to contemplate the Nature of the Sun and Stars more than the Nature of a Clod of Earth, yet cannot be ſaid to love them, but loves his own act of Contemplation and Knowledge of them. Many thus know God, and are inquiſitive after the Knowledge of him, as a curious Object of Knowledge, not as a ſpiritual Object of Love and Delight, to beſtow the Flower of their Affections upon. Such often miſs of their Intent; God obſcures himſelf when he is ſearched after with ſuch Curioſity. And ſuch a Knowledge will end in Apoſtacy, as it began in Corruption; the Man will return, as a Dog, to lick up his Vomit, or a Swine to wallow in the Mire, as thoſe did who had eſcaped the Pollutions of the World *through the Knowledge of Chriſt*, 2 *Pet.* 2. 20, 21, 22. Which Knowledge they did probably affect out of Curioſity, becauſe of the Novelty of it, the Noiſe it made in the World, or ſome bye End, which made them caſt it off when it ceaſed to ſerve their purpoſe, and ſo at laſt count Chriſt and his Croſs fooliſhneſs.

Well then,

Try your Knowledge of God by your Affections to him. What ſtrong Deſires are there for the Enjoyment of God and Chriſt, what Delight in approaches to him, what Propenſities of the Heart in ſpiritual Duties? Do they ſpring from Affection, or move by the Fears and Jirks of Conſcience? Doth the Knowledge of Chriſt in his Mediation, Natures, Offices, as the only Remedy for our loſt Souls, kindle Deſires, Holy Affections, unexpreſſible Heart-breakings for him? As we find *David*'s Heart often flying up upon this Wing. Is there a Love to God riſing out of a Senſe of his Love to loſt Man? God cannot be known an infinite, and unbounded, and out-flowing Goodneſs, without a flight of our Affections to him. 'Tis as impoſſible that a Good ſpiritually known ſhould not be beloved, as that any Good ſhould be beloved that is not known. Every common Witneſs of God in the Works of Creation *fills the Heart with Gladneſs*, *Acts* 14. 16, 17. much more every ſpiritual Witneſs of God in the Work of Redemption, apprehended by the Soul. If created Excellency inſinuates it ſelf into our Affections, the Supereminent Beauty of God muſt much more, when he is ſeen and known. The ſpiritual Light which comes from God is for God. In other Knowledge Self-love poiſeth the Heart, but a ſaving Knowledge conducts the Heart to an Admiration of God and Affection to him. In Heaven a clear Viſion renders the Beholder full of the moſt glowing Affections: The *Angels always* behold the Face of God, *Matth.* 18. 10. Always, as not counting any thing elſe worthy of a Glance, but in obedience to his Order. Nothing can be called a ſaving Knowledge of God, which doth not rank all our Affections in order to the Object of it.

[3.] *'Tis an active and expreſſive Knowledge.* It expreſſeth in the Life what is in the Head and Heart; a change in the Heart engenders Affection, and Affection will break out in Action; Love will lay a conſtraint upon the Heart. We commonly ſay of a notoriouſly prophane Man, tho' he may have excellent Parts, and a great ſtock of Knowledge, that he is a Sot, becauſe his Knowledge is not operative in ways agreeable to it, he acts like the moſt ignorant Perſon. He cannot be ſaid to know God to be Holy, and the Goſpel to be a Doctrine according to Godlineſs, who hath not a Practice according to the Rules of Godlineſs. To be *ſenſual* is to have *nothing of the Spirit*, *Jude* 19. He hath nothing of the Light of the Spirit who is under the Conduct of a corrupted Senſe. And the *Apoſtle* intimates it plainly, that unleſs Men *awake to Righteouſneſs*, and avoid Sin, they *have not the Knowledge of God*, 1 *Cor.* 15. 34. A

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Bed rid Knowledge is without Affection proper for it, rather the Torment than Ornament of the Soul. All Knowledge without an Imitation of God, is but a ſtupid ſleepy Notion: We have then a *full aſſurance of Knowledge*, when we are *Followers of God*, 1 *Theſſ.* 1. 5. 6. The firſt Principle which is taught by the Manifeſtation of God, is to deny Ungodlineſs, *Tit.* 2. 12. 13. *The Grace of God teacheth us to deny Ungodlineſs.* As God's knowing us is not a ſimple View, but a provident Care; ſo our Knowledge of God is not a ſimple Speculation, but a divine Operation of the Soul, as well as in the Soul. If *he that commits Sin, hath not known God*, 1 *John* 3. 6. then he that hath known God, doth not commit Sin. He flatters not himſelf in any, arms himſelf againſt all, commenceth an irreconcileable War againſt the lighter Troops as well as the main Body, and ſtands upon his Guard to prevent every Invaſion. He that knows Chriſt, knows that he is worthy of all his Service, ſince he, and none but he, was crucified for him. He that knows God, knows the neceſſity of enjoying him, and will therefore be guided in thoſe ways which tend to the Enjoyment of him. If a Man knows a Medicine to be excellent for the Cure of ſuch a Diſeaſe which he labours under, and is ſenſible of the neceſſity of it, he will certainly apply it. As Chriſt diſcovered the Knowledge of God in the World, to diſſolve the Works of the Devil in the World; ſo when the Knowledge of Chriſt ſhines in the Heart, it diſſolves the Works of Darkneſs and Luſt in the Soul; for it diſcovers right Notions of Sin and Vanity, and he that hath right notions of it, cannot affect it. When *Noah* knew God in his threatning Juſtice, he obeys God in the building an Ark. When *Abraham* knew God in the Mercy and Truth of his Promiſe, he obeys God in offering his *Iſaac*; the ones Knowledge wrought againſt the Reproaches of an unbelieving World, and the others againſt the Tide of a natural Affection. So powerful is this Divine Knowledge where it ſeizeth upon the Heart, to bring forth the Fruits of Fear and Holineſs. Let none of us therefore flatter our ſelves that we have a ſaving Knowledge of God without Imitation of him, that we underſtand Chriſt to be a ſufficient Saviour without relying on him. 'Tis a Knowledge in the Form, and an Ignorance in the Power. Without an Evangelical Obedience, a profeſſing Chriſtian knows no more ſavingly, than a moral Heathen, becauſe he acts no better than ſuch an one.

(1.) *This Knowledge is Life.* 'Tis *the Light of Life*, *John* 8. 12. an active lively Light, by an *Hebraiſm*. All lucid Bodies in the Heavens are active in their own Nature, and direct Men in their ſeveral Spheres of Activity in the World. When the Sun riſeth, Men riſe to their daily Task: When the Light of the Knowledge of the Glory of God ſhines forth in the Face of Chriſt in the Heart, there is a Reſurrection to vital Actions. 'Tis a *Well-ſpring of Life to him that hath it. Prov.* 16. 22. If it hath a Vitality in it to convey Life, in muſt needs riſe up in excellent Operations according to the Meaſure of it. Unleſs we can ſuppoſe, that a divine Principle in the Mind ſhould produce nothing elſe but a dead Sleep in all the other Parts of the Soul. Life it is, and Life is not without Activity, eternal Life it is, and that cannot be without a Succeſſion of vital Acts to Eternity.

(2.) *The end of Knowledge is not attained without Actions ſuitable to it.* If we have been *taught by him as the Truth is in Jeſus*, there is a ſtripping off the Rags of the old *Adam*, a change of the former Converſation, which was according to deceitful Luſts, *Eph.* 4. 21, 22. *But you have not ſo learned Chriſt*, &c. As the Word is an engrafted Word, ſo the Knowledge of God is an engraft-Knowledge, which is inſerted in the Stock to change the Nature of it into that of the Graft, and cauſing the Production of Fruits from it, according to the Nature of the Slip joyned with it. The Scripture, which is a diſcovery of God, is not only a *Hiſtory* but a *Rule*. God declares himſelf as our Lord, and as our Pattern; Chriſt is manifeſted as an Image of Conformity as well as a propitiatory Offering. Where he is known as a Propitiation for our Comfort, he is known as a Pattern for our Practice. The end of Knowledge is to impreſs a ſound Image of the Goodneſs of an Object, as well as the Truth, the Truth to be eyed, and the Goodneſs to be imitated. * Diſtinct Conceptions of God, and rational Diſcourſes of Chriſt, glorifie him no more than a *Painter* doth the Party whoſe Picture he hath drawn. The Glory of God conſiſts not in a *lifeleſs* Notion of him, but an active reſemblance of him. A natural Man may have ſome Pleaſure in knowing the Nature of God, but he cares not for knowing the ways of God. *Job* 21. 14. *We deſire not the Knowledge of thy Ways*; he would know him to be Merciful, but not know him to be Holy: he is oppoſite to the Truths of God, becauſe they are repugnant to the Delights and Intereſts of the Fleſh. The *Scotiſts* defin'd Divinity well when they made it *Practica*, better than *Aquinas*, who made it *Speculativa*; every Illumination of the Mind is not to ſpeculate, but to work by; every Notion of God is a Direction to ſome Sphere of Action. The end of Chriſt's Knowledge of his Father muſt be the end of our Knowledge both of God and himſelf: He knows his Fathers Secrets to reveal them, and he knows his Father's Will to perform it. As we are to pray that we may do the Will of God as the Angels do, ſo we are to know that we may do the Will of God as the Angels do it. The Incarnation of Chriſt was for Action, the divine Nature had not attained its end in the buſineſs of our Redemption without union to the humane, as neceſſary to mediatory Acts; nor doth our Knowledge of God attain its end without union to the Will, as neceſſary to all religious Operations. The Knowledge of Chriſt is like the former Prophecies of Chriſt, which would not have had their Effect without his Incarnation; nor hath Knowledge its Effect without (ſo to ſpeak) an Incarnation of it in our Converſation. The end of Knowledge is directive; the proper Effect of Knowledge is the obſervation of the Direction, to write after the Copy, to work according to the Pattern, to do what is agreeable to the Perfections of God, to honour what we ſee Honourable in God, and to diſparage none of thoſe Excellencies we profeſs to know.

(3.) *All the Knowlege of God and Chriſt, without Action correſpondent thereunto, is no better in the account of God than Ignorance, unleſs it be accidentally to Condemnation.* Without Obedience we are truly ignorant, though our Speculations may be as ſublime as thoſe of Devils, 1 *John* 2. 4. *He that ſaith he knows him, and keeps not his Commandments, is a Lyar.* The true Knowledge of God doth not only glitter in the Underſtanding,

* Jackſon *Vol.* 3. *quar. cap.* 8. *p.* 129.

or glimmer in a Profeſſion, but beams out in a vigorous Converſation, acting all things agreeable to the Will of God. That Knowledge of God which doth not take root in the *Heart*, and grow up into Life and Spirit, is ignorance in the account of God; thoſe *Gentiles*, *Rom* 1 21. that are ſaid *to know God*, are *ver.* 28. ſaid *not to know him*; they knew him as rational Men, not as obedient Men; they had a Notion of him without any Affection to his Service, they had high Speculations of his Excellency, but nothing of his Perfections and his Law writ in the Tables of their Hearts. Such a Knowledge as *Geometricians* may have by underſtanding the Rules of a Science; not ſuch a Knowledge as an Artificer may have by the practice of thoſe Rules. No doubt but *Ely's Sons* had a Knowledge of God and his Law by Education; but becauſe it did not ſlide into their Converſation, they are ſaid *not to know the Lord*, 1 *Sam.* 2. 12 *Not to know God*, and *not to obey him*, are one and the ſame thing in the account of God at the day of Judgment, 2 *Theſſ.* 1. 8. and it is called Ignorance, becauſe Men with that Knowledge act as if they were wholly ignorant of the Nature and Will of God. They behave themſelves as Men that never heard of God or Chriſt would be expected to do. They may be Chriſtians in Knowledge, and Pagans in Life. True Reaſon in every thing doth naturally tend to practice. He is of no uſe in a Society or Commonwealth, who is ſwallowed up in Contemplations, and launcheth not out into a uſeful Activity. An idle Knowledge is of no uſe for God, and the end of a Man's Creation. 'Tis but a Pretence, a meer Puff of a fleſhly Mind. There is as much difference between ſuch a dormant Knowledge, and that which riſeth up in ſprightly Motions for God; as between the Sun in a Statue bravely gilded, and that in the Firmament diſperſing his Influences into all the Corners of the World, and honouring his Creator by his daily Race. We no more know any truth of God unleſs we digeſt it, than a Man knows the Vertue of Bread, unleſs he concocts it, and feels the Strength of it in his Limbs. Practice is the Evidence of Knowledge: It cannot be rationally concluded that he knows God to be Omnipreſent, who neglects the Duty in ſecret required of him; or apprehends him to be juſt, who in a courſe of Sin denies it, and preſumes upon his Mercy. God puts an *Emphaſis* upon *Joſiah's* Obedience, as an Evidence of his Knowledge, *Jer.* 22. 16. *He judged the Cauſe of the Poor and Needy: Was not this to know me? ſaith the Lord.* More than ever God ſaid of *Solomon*, who had his Brain better filled, and his Heart more empty. *Solomon* could diſcourſe excellently of the Nature of God, and raviſh Men with his Wiſdom; but God never ſaid of that, Was not this to know me? Other Knowledge may make us admired among Men; this only makes us acceptable to God.

(4.) *The leaſt ſaving Knowledge of God is of an active Nature.* The *Wiſe Men* had but a Spark by the diſcovery of a Star, and that put them upon ſeeking the *King of the Jews*, *Mat.* 2. 1. 2. the leaſt Star in the Heavens, though it hath not ſo much Light as another, has its Influences and regular Motions. Another may diſcourſe better of the Nature of God, ſpeak diſtinctly of the Glory of his Attributes and Works, diſcourſe of the Nature of Sin, give an hundred Reaſons againſt it, yet obey not that God he ſpeaks of, and be a Slave to that Sin he diſputes againſt: Whereas he that hath the leaſt Spark of the ſpiritual Knowledge of God and Chriſt, walks more according to the Nature of God, and demeans himſelf with more Honour to the Perfections of God in his Life, than the greateſt Diſcourſer of him can with his Tongue. He is continually enquiring what Purity, Fear, Love, Dependance, Obedience, Grief and Joy, the Holineſs, Majeſty, Goodneſs, Mercy, Faithfulneſs, Power and Righteouſneſs of God, calls for at his Hands. Such an one hath a Martyral Knowledge; is content to part with any thing, with all, for the Glory of that God he knows: the other that hath a flouriſhing Wit, a looſe, unrooted, floating Knowledge, would not part with the leaſt drop of Blood in his Body, for the Honour of that God he pretends to know? he would caſt all the Knowledge of God and Chriſt at his Heels, rather than part with any thing for him, when Chriſt and his Life come to a Conteſt. But the leaſt Grain of the ſaving Knowledge of God, renders a Man an habitual *Martyr*.

Well then, try your Knowledge of God by this. A Sin is not known, unleſs it cauſe Grief in the Heart; ſo God is not known, unleſs the Knowledge of him quicken an Obedience to him. Where this ſpiritual Knowledge of God is implanted, and the Sweetneſs of Chriſt experimented, there will be a delight in thoſe Services which are well-pleaſing to him; a Joy in all Motives to him, and a Swiftneſs in all Motions for him; a Delight, both in the Service it ſelf and the Object of it.

4. *'Tis an humbling, ſelf-abaſing Knowledge.*

(1.) *It humbleth us before God.* * To know God without knowing our ſelves, is a fruitleſs Speculation: The Knowledge of our ſelves and our own Miſery, without the Knowledge of God and his Mercy, is a miſerable Vexation. The end of it is to pay God a Glory due to him from his Creature. Pride debaſeth the Deity, and ſnatcheth the Crown of Glory from God to ſet it upon the Creatures Head: But this ſaving Knowledge ſinks Man to the Duſt without ſinking him to Hell; lays him flat on the Earth, thereby to raiſe him to Heaven. True Knowledge, and a melting Heart are inſeparable Companions: Chriſt joyns *Hardneſs* and *Ignorance* together, *Mar.* 8. 17. 'Tis the nature of other Knowledge to *puff up*, 1 *Cor.* 8. 1. of this, to pull down. The Plumes of a proud Spirit fall at the appearance of God. He regards himſelf as a Worm, when he underſtands the Excellency of his Creator. Without it, it is but a Knowledge in conceit, not in reality; he *knows nothing of God*, though *he thinks* he doth, 1 *Cor.* 8 2. *Manaſſeh* had ſome Knowledge of God, no queſtion, by the religious Education of his Father *Hezekiah*; but it went not for currant Coyn in Heaven, till he was in an humbled Frame, 2 *Chron.* 33. 12, 13. *Then Manaſſeh knew that the Lord he was God.* 'Tis not a Knowledge of God, till it make a Man ſhrink into a ſenſe of his own Baſeneſs and Nothingneſs. A bare dogmatical Knowledge of God, advanceth Man without a proportionable Advancement of God. 'Tis of the ſame Nature with other Knowledge; that which comes from our own Reaſon our Fondling, it brings forth the Fruits of old *Adam*; that which is dropped in by the Spirit, brings forth the Fruits of the Spirit, renders a Man ſenſibly obliged, not to his own Wit,

* Dr. Preſton.

Strong. Wit, but God's Grace. * A rational Revelation rather hardens the Heart than melts it, as a rational Conviction is Light without Heat. Other Knowledge diſcovers other things, but not a Man's ſelf; like a dark Lanthorn, which ſhews us other Perſons and things, but obſcures our ſelves from the ſight of our ſelves; but the Knowledge of God is ſuch a Light, whereby a Man beholds himſelf, as well as the Way wherein he is to walk.

(1.) *'Tis ſuch a Knowledge as ſcatters the Miſt that is upon the Heart, and thereby diſcovers its Filth.* The firſt Beam ſhot into the Heart by the Spirit, darts to the very Center, and diſcovers the Neſt of Filth and Poyſon. As the Beam is ſhot from God, it reveals his Beauty; as ſhedding its Light upon the Soul, it reveals its Deformity. As the Beam from the Sun that conquers the Darkneſs of the Night, diſcovers the Glory of the Sun, and the Filth of a Dunghil at the ſame time. The ſenſible diſcovery of the Holineſs of God, and the Sufferings of Chriſt in the very Act, opens the ſinfulneſs of Sin. The Majeſty of God ſhews him his Vileneſs, the Purity of God his Filthineſs, the Juſtice of God his Demerit, and the Power of God his Impotence. If the Soul knows God in his Glory, it ſinks down with *Iſaiah* at the very firſt Ray of it, in a ſenſe of its undone Condition, *Iſa.* 6. 1, 5. *Wo is me, for I am undone,* נדמיתי I was ſilent *Symm.* ἐσώπησα, as if he had attempted to joyn with the Angels in the Praiſe of God at the ſight of him, but was ſtruck down with a Senſe of his own Unworthineſs, *I am a*
Grot. *Man of polluted Lips, i. e.* I am am not worthy to praiſe God: So powerful was one Ray to affect his whole Soul with a Senſe of his Sin, and his miſerable Eſtate by it, and ſtript him of all Conceits of Self-worth. When the Soul hears God in the Law, it trembles at the Thunder. When it ſees Chriſt bowing upon the Croſs, it cannot but bow down under a Senſe of that Iniquity which cauſed it. To know Chriſt ſavingly in the firſt glance, is to know our ſelves to be Children of Wrath, under the Curſe of the Law, and liable to the Juſtice of God. To know Chriſt as *Mediator*, implies our diſtance from God; to know him as *Reconciler*, our Enmity; to know him as *Redeemer*, our Slavery; to know him as a *Prophet*, our Ignorance; as a *Prieſt*, our Guilt and Weakneſs; as an *Advocate*, our Inability to manage our own Cauſe. Every Notion of Chriſt, is a Light that opens our Eyes to advance Faith in God, and Humility in our ſelves. Every Rule is *index ſui & obliqui*: It ſhews its own Straitneſs, and the Crookedneſs of any thing applyed to it. All the Glory of the Stars, as well as the Darkneſs of the Night, diſappears at the riſing of the Sun: At the ſhedding of this Beam upon the Heart, the natural Glory of a Man's own Righteouſneſs is obſcured, as well as his Guilt and Loathſomneſs manifeſted. When the *Elders ſaw God in his Glory, they fell upon their Faces, Rev.* 4. 10. When *John Baptiſt* ſaw Chriſt, he was ſenſible of his own Filthineſs, and need of waſhing, *Mat.* 3. 14. *I have need to be baptized of thee.* An Expreſſion not uſed before by him to any of the Multitude. How is a Soul, at the firſt breaking out of this Light upon him, humbled at the Conſideration of his unworthy Thoughts of God, unſuitable to the Notions he is now poſſeſſed with? how doth he diſtaſte his own Temper, to be ſo little affected with a God, ſo tranſcendently worthy of his higheſt Love? On my Soul, why wert thou ſo baſe, ſo vile in thy Apprehenſions and Purſuits, as to caſt thy ſelf down to adore ſuch deſpicable Objects as Sin and Vanity?

(2) *'Tis a Knowledge that comes from God, and therefore muſt needs humble.* 'Tis a Beam from him; 'tis not therefore to nouriſh that Pride in the Creature, which he puniſhed upon the Fall with ſo long a Chain of Miſeries. 'Tis *he teacheth the Meek his way, Pſalm* 25. 9 he makes Sinners meek by his teaching, and when they are meek, they are Subjects capable of more Knowledge, and Inſtructions from him. If the Meek are the Subjects of clearer Teaching, the Effect of this Diſcovery is not to exalt their Pride, but enlarge their Humility. Pride cannot naturally flow from any thing that is Divine. 'Tis none of God's Off-ſpring, but the Devil's Brat. God, who hath ſet us a Pattern of Humility in his own Condeſcenſions, and ſet us an Example of Humility in the Perſon of his Son, can never be the Father of that which is ſo contrary to all his Deſigns in the World. Pride is the Devil's Fly-blow in the Soul.

(3.) *The Knowledge of God is always attended with a Compariſon of the Soul with him, if it be ſaving:* There cannot but be ſome Reflexion. The Angels in their Knowledge of Chriſt as their Confirmer, cannot but reflect with Humility upon their mutable State by Nature, which might have rendred them by their own Folly as ſinful and miſerable as Devils, without the Grace of God, and their Confirmation in a happy State by the Son of God. So in the Knowledge of God's Excellency, the Soul cannot but reflect upon its unſuitableneſs to God. It ſees God, and falls out with it ſelf. It loves God, and is angry with it ſelf. It beholds God, and looks upon it ſelf with diſdain. *Peter* could not receive a Look from his Maſter, without reflecting upon his unworthy Carriage, and melting into Tears. When a Man looks upon the Earth, and the things upon it, he is apt to believe he hath an acute Eye; but when he looks upon the Sun, and finds himſelf confounded by the brightneſs of its Light, he is ſenſible of the dulneſs of his Eye in compariſon of that Luſtre which glar'd upon it. So when we fix our Eyes upon our ſelves, and dwell upon the Thoughts of any Excellency, Righteouſneſs or Vertue in us, we turn Self-flatterers, and are apt to imagine that we are ſome great thing, above the Sphere of common Nature, and the Inſects of Mankind: But when we turn our Eyes towards Heaven, and take a proſpect of the Holineſs, Wiſdom, Righteouſneſs of God, which ought to be our Copy to write after, our Pride is daſh'd out of Countenance, our Holineſs appears ſordid, our Righteouſneſs matter of ſhame, our Virtue feeble, our Wiſdom Folly, our Actions Madneſs, and all our Excellency a meer ſenſeleſs Shadow. We are then humbled, not only for our Sins, but our Services, when we find thoſe Duties we are apt to boaſt of, bear no proportion to the Holineſs of God. When *Paul* knew Chriſt, he was not only humble in himſelf, but rejected all Confidence in the religious Props he reſted on before, *Phil.* 3. 8. He then beheld himſelf a dead Man, and his Services dead Services, when he underſtood the Righteouſneſs of God manifeſted in a crucified and raiſed Chriſt. One Spark of the Divinity of Chriſt in a Miracle, brought *Peter* upon his Knees with a Self-reflexion; *Lord depart from me, for I am a ſinful Man, Luke* 5. 8. It will make

make Men humble for the Sin of others. If we know God ſpiritually to be Great, Excellent, Holy, we cannot but with Grief behold the Sons of Men ſo careleſs of his Honour, and travelling with a Birth of perpetual Injuries againſt ſo excellent a Majeſty; when we compare his Nature with their Practices, and reflect how little he hath deſerved ſuch Carriages, and how much he hath deſerved the contrary. The Angels having the moſt glittering Heads, have alſo the moſt affectionate Hearts to the Glory of that Majeſty which they adore, and therefore they rejoice at the Converſion of a Sinner; by the ſame Reaſon they have, if not their Grief, yet their Indignation at the Abuſes God ſuffers in the World by wicked Men, when they make this judicious Compariſon.

(4.) *The more Knowledge any have ever had of God, the more humble they have been.* When *Peter* grew in the Apprehenſions of the Ends of the death of Chriſt, he had no more thoſe aſpiring Thoughts to think himſelf fit to *reprove his Maſter*, as when he had the firſt Revelation of him to be the Son of God, *Mark* 8. 29, 32. *Matt.* 16. 13. Young Scholars are moſt proud. * *Duarenus* uſed to ſay, thoſe that come to the Univerſity, the *firſt* year are *Doctors* in their own Conceits; the *ſecond* year *Licentiates*, and the *third* year *Students* and *Learners*. Not an *Apoſtle* out-ſtript *Paul* in the Knowledge of God and Chriſt, nor came up to an equal Meaſure with him; nor did any equal him in his Humility, who ſets himſelf upon Record to the World as the leaſt of Saints and the chiefeſt of Sinners. Chriſt, who lay in the Boſom of his Father, became a Worm rather than a Man, *in making himſelf of no Reputation*, *Phil.* 2. 7. In conformity to him, the more clear the Revelations of God are to our Souls, the more voluntary Diſannulments there are of our ſelves. The Angels that have the neareſt Approach to the Deity, and the richeſt Proſpect of his Glory, cover their Faces with an Awe of his Majeſty, as if they did acknowledge the Imperfection of their Underſtandings, that they are not more knowing; and cover their Feet too, which are the Affections of ſpiritual Beings, as if they were aſhamed that their Love, Delight, and Zeal were not more glowing. A great Stock of natural Knowledge debaſeth a Man in his own Eyes, becauſe he apprehends his own Weakneſs to get to the top of that Mountain he would reach by his Enquiries. *Socrates*, who was the moſt knowing Man of his Age, was ſenſible that he knew nothing, becauſe the more a Man knows, the more he finds his own Ignorance, and his Inability to ſhake it off; and that the things he is ignorant of, are more than thoſe which he ſeems to graſp in his Underſtanding; much more doth a ſpiritual Chriſtian ſee, that what he knows of God and Chriſt, is inconceivably leſs than what he is ignorant of. The more he knows thoſe Objects, the more he knows, his own Defects, and his want of Conformity to them. *Agur* was one of the wiſeſt Men of his Age, whether he was *Solomon*, or ſome other in the time of *Solomon* (which is more probable) yet counts himſelf void of *Wiſdom*, *more brutiſh than any Man*, and not having *the Underſtanding of a Man*, as if he were not ſo wiſe and knowing as the vulgar ſort, as well as inferiour to the more raiſed ſort of Mankind, as the Words אדם איש ſignifie, *Prov.* 30. 2, 3. and he ſpeaks it in reference to the Knowledge he had of God, as appears by *ver.* 4. The more any Man ſees of God, the lower he falls in his own Eyes.

* Wallæus *de Sabbat. Orat. in fine* 2. *pag.* 225.

(2.) As this Knowledge of God makes us more humble before God, ſo *it makes us more humble and meek to Men*. This was promiſed as a fruit of the Knowledge of God in the Goſpel. It was this ſhould turn ravenous Wolves into gentle Lambs, and render their Natures as meek as before they were cruel, *Iſaiah* 11. 6, 7, 8, 9. *The Wolf ſhall dwell with the Lamb, the Cow and the Bear ſhall feed together, their young ones ſhall lie down together, and the Lion ſhall eat Straw like the Ox; for the Earth ſhall be full of the Knowledge of the Lord.* 'Tis ſuch a Knowledge as quells the Pride of Man, and the Injuſtice, and Oppreſſions and Furies engendred by that fruitful Principle. The Names whereby they are denominated, are Names of Meekneſs, *Lambs*, *Kids*, *Calves*. Cruelty ſhould grow mild, and inflexible Tempers melt, ravenous Diſpoſitions be laid aſide, the Nature of Man towards God, and the Nature of Man towards his Neighbour be changed. The Knowledge of Chriſt in the Goſpel pulls up ſuch baſe Affections by the Roots, which would elſe grow in an ignorant untill'd Heart, as Weeds in an unmanur'd Field. If Men therefore are ready to fall foul upon one another upon every occaſion, they have not advanced many Steps in the Knowledge of God. For this Temper of Humility is one Effect of this divine Light, it being rendred by the *Prophet* as the Cauſe of ſuch a miraculous Change: Where there is not therefore ſuch a viſible Effect, there is nothing of the Cauſe. The Knowledge of the Lord can no more be in the Soul without Humility, than the Sun can be in the Heavens without diſperſing its Light on the Earth; nor the enlightning Spirit without *Meekneſs*, *a fruit of it*, *Gal.* 5. 22. Wiſdom changeth *the boldneſs of the Face*, *Eccleſ.* 8. 1. and ſpreads a Modeſty in the Soul; he is thereby leſs apt to cenſure others, and more ſparing in his judging his Brother. God hath a perfect Knowledge of himſelf, and is the higheſt Pattern of Humility: *He humbles himſelf to behold the things done in Heaven and in Earth*, *Pſalm* 113. 6. Much more is it his Humiliation to ſollicit Sinners to bear patiently their Affronts. None knew the Father but the Son, who humbled himſelf to the Fleſh of Man, and to death for him. The Angels alſo that excel in Knowledge, as ſtanding before the Face of God, excel alſo in condeſcending Miniſteries to Men, who are more above the greateſt Man in the Dignity of their Nature, than the greateſt Man upon the Earth can be above the meaneſt Perſon by his Education and Dignity.

Well then, If this be an humbling Knowledge, let us try our ſelves by it, whether we are arrived to it or no. He that hath not a melting Heart, hath not been under the Shinings of this Sun. The Darkneſs of Pride will be ſcattered by the Strength and Vigour of this Light. The ſaving Knowledge of God and Chriſt crucified lays a Man flat on the Ground; and the Knowledge of God reconcil'd, and Chriſt riſen, doth both humble and revive. A proud divine Knowledge is as great a Contradiction, as to ſay, an humble diabolical Malice.

(5.) *'Tis a weaning Knowledge.* It weans a Man's Heart from all things below. Clear Manifeſtations of God elevate the Soul to God, when Ignorance of him depreſſeth the Heart to one Creature or other. The Excellency of God dims the

the Beauty of the Creature, and the true Knowledge of this Excellency ſets the Creature below God in the Heart. It leaves no room for any thing elſe, as the Eye that hath gazed upon the Sun admits not preſently any other Image into it. This divine Knowledge diſparageth the value of any thing elſe, it repreſents Sin vile, and the World empty. 'Tis ſuch an ineſtimable Treaſure, that is not to be put in the Balance with any thing elſe. All other things which carnal Men eſteem, are but thin and airy Notions to this Knowledge; every thing that hath a Tincture of Fleſh and Blood, humane Principles, fleſhly Counſels expire, when this Wiſdom ſhines in upon the Soul, *Gal.* 1. 16. *I conſulted not with Fleſh and Blood*: Nor can any Man that hath found this Mine of Gold, leave it for a Mite of Braſs. When Chriſt and his Sweetneſs is diſcerned and taſted, Life is a Torment, Death a Pleaſure. *Simeon* upon his ſight of Chriſt deſires to depart, ſince *his Eyes had ſeen God's Salvation*, *Luke* 2. 29. 30. Nothing in the World could be worth his Deſires after a ſight of the Redeemer. And *Paul*, who both had and valued the Excellency of the Knowledge of *Chriſt*, eſteems every thing in the World no better than *Dung*, and *longs to be diſſolved*, that he might be in his Arms, *Phil.* 3. 8. and 1. 23. As when the Sun appears in the Heavens, it doth not only diſcover it ſelf, but diſcloſeth all things on the Earth; ſo when God manifeſts himſelf to the Soul, he doth not only give the Knowledge of himſelf, but ſhews to us the true Nature of other things, that they can bear no proportion to the Excellency of God and Chriſt, and beſtows ſuch a Judgment and Underſtanding upon us, that we look upon things under other Notions and Conſiderations than before we did: as Men have other Apprehenſions of things in the Light than they had in Darkneſs of the Night. He doth not know God that doth not apprehend him to be more excellent than the withering Flowers of any Creature whatſoever; as he doth not love Chriſt, that loves him not above all Creatures, and he doth not worſhip God who worſhips the Creature equal with him *, ſo he doth not know God, that knows him not to be excellent above all Creatures, and eſteem him accordingly.

* Rom. 1. 25. σεβ. λατρευτα, worſhipped the Creature, *juxta creatorem.*

(6.) *'Tis a fiducial Knowledge.* A Knowledge of Faith, *Pſalm* 9. 10. *They that know thy Name will truſt in thee.* Faith and Truſt are the Concomitants of this Knowledge. Such will addreſs to God in all their Streights, and rely upon his Truth and Goodneſs. And the *Spirit of Wiſdom* is joyned with *the Acknowledgment of Chriſt*, *Eph.* 1. 17. Faith is principally meant by Knowledge in *Scripture*; ſome therefore interpret the *Knowledge* of Chriſt, which is *eternal Life*, in the *Text*, to be Faith. No Knowledge indeed without Faith can be eternal Life, or the next way to it, and by Knowledge, *Iſaiah* 53. 11. (*by his Knowledge ſhall my righteous Servant juſtifie many*) muſt be underſtood a believing Knowledge, and cannot be underſtood otherwiſe. All that have a general Knowledge of Chriſt, though never ſo high, are not juſtified, for that excellent State the *Scripture* aſcribes only to Faith. *His Knowledge, objectively*, the Knowledge of him, Faith in him; and Faith is called Knowledge, becauſe it is *radically* in the Underſtanding as Liberty is, but it is *formally* in the Will. Not that the Underſtanding is the proper and ſole Seat of Faith, becauſe Faith is *fiducia*, Truſt or Reliance, which is not an act of the Mind, but of the Will. But Faith is in the Underſtanding in regard of Diſpoſition, but in the Will in regard of the fiducial Apprehenſion *, For Faith is not one Simple Vertue but compounded of *two*, *Knowledge* and *Truſt*: The common Subject is the Heart, the ſpecial Seat of each Part, is the Underſtanding and Will, (yet thoſe two Parts cannot be ſeparated, but the nature of Faith is deſtroyed) as original Righteouſneſs was both in the Mind and the Will; and the Happineſs of Heaven, which is but one entire Happineſs, conſiſts both in the Acts of the Underſtanding in Contemplation, and the Acts of the Will in the embracing the contemplated Object. But by Knowledge or Sight in Scripture, is principally meant Faith. *Abraham ſaw* the Day of Chriſt, *John* 8. 56. and with ſuch a Sight as ſprung up in Joy; he ſaw it in the Promiſe; he knew it by way of Energy in the Propitiation of Chriſt and Vertue of his Spirit; he had the Power of Chriſt's Death in the Mortification of his Unbelief, before the Death was felt by the Son of God upon the Croſs, and roſe to a new Life by the Virtue of Chriſt's Reſurrection, before Chriſt laid his Head in the Grave. It was certainly a ſight of Faith; for the *Jews*, to whom Chriſt ſpake this, ſaw him with their bodily Eyes, beheld his Day, they ſaw him perſonally Face to Face, and knew him in the Fleſh, yet were wholly ignorant both of the Excellency of his Perſon and Virtue of his Offices. 'Tis one thing to know the Nature of God, and another thing to know God in Covenant as our God. Of the *Sidonians* God ſaid, *They ſhall know that I am the Lord*, *Ezek.* 28. 22. In a way of Juſtice, they ſhall know that I am of a righteous Nature: But of his People *Iſrael* he ſaith, *They ſhall know that I am the Lord their God*, *ver.* 26. A God in Covenant with them, in whom they have an Intereſt. 'Tis an intereſted Knowledge: A relying upon God in his Covenant as theirs, according as the *Scripture* propounds him. There is as great a difference between the common Knowledge of God in an unbelieving Scholar and a believing Chriſtian, as between the Knowledge that a Gardner hath of Plants and Flowers in his Maſter's Garden, he knows how to dreſs them, knows the Names and the Nature of every particular Plant and Flower there: But though the Knowledge of the Owner of it doth not extend to all thoſe Particularities, yet he knows it to be his, conveyed to him, and of right belonging to him. Another Man delights in a beautiful Field and Garden, pleaſeth himſelf with the variety of the Flowers, and pleaſures of the Walks; the Owner delights in it upon this account too, loves to conſider the Nature of the Trees and Plants; but he hath a Knowledge of it, and delights in it above the others, becauſe of his Propriety, he knows the Poſſeſſion of it, and the Commodities ariſing from it, to be his. This Knowledge is always with ſome glimmerings of Hopes, that God and Chriſt are his according to the Tenour of the Covenant. Though there be not a full aſſurance, the Title and Evidence is not clear to him, and may ſeem to have ſome Flaw in it, which he hath not yet overcome, yet all true Faith hath ſomething of Comfort and Hope with it, for it is wrought by the Spirit as a Comforter, convincing of the ſufficiency, as well as the neceſſity of the Righteouſneſs of Chriſt, upon which the Soul in this ſaving Knowledge flings it ſelf, and follows this glimmering till he comes to greater Light, whereby to read his own Intereſt in Chriſt, as *Paul* did, *Gal.* 2. 20. who *loved me, and gave himſelf for me.*

* Rivetus in Iſaiah 53. 11.

After-

Afterwards indeed there is a Knowledge of feeling, 2 *Tim.* 1.12. *I know whom I have believed.* I have known him by Faith, and I know him by Feeling; I knew him to be good before, and therefore I truſted him. But ſince I knew whom I have truſted, and have a rich Experience of him.

1. *There is no ſaving Knowledge without this fiducial Act.* It properly follows upon our Eſpouſals with God: 'Tis a Knowledge after Contract, *Hoſ.* 2. 20. *I will betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord*; and therefore muſt be a Knowledge of Faith. He that hath no lively Motions hath no Life, he muſt have Breath at leaſt: Nor is there any lively Knowledge of the Grace of God in Chriſt without vehement Deſires at leaſt after him, and unutterable believing Groans. Can any Man know God in his Wrath, who doth not tremble at it, or any Man know God in his Grace, that doth not catch hold of it? He knows him not, that thinks him not excellent enough to be the ſole Object of his Confidence and Affiance. No Man that diſparageth that which is truly excellent in it ſelf, can be ſaid to know the Excellency of that thing. If I ſet up any thing in the World as the ground of my Truſt more than God, 'tis evident, that I acknowledge a greater Vertue, Strength and Power in that than in God and Chriſt whom I refuſe, and may well be ſaid not to know and underſtand the tranſcendent Goodneſs of him that I reject. Lay not therefore any Claim to a Knowledge of God as Almighty, infinite Goodneſs, and tender Bowels, if you reſign not up your ſelves wholly to him, to his Grace to pardon you, to his Power to relieve you, to the Death of Chriſt to mortifie Sin, and that in his own way, the way of his Precepts, not in ways of our own Invention, and Preſumption. But, alas! Do not many prop up themſelves in ſome earthly thing, as if there were no God in *Iſrael* to be ſought unto, ſtrengthen themſelves in their own Righteouſneſs, as if there were no Mediator commiſſion'd and ſent into the World? Confidence in any other thing denies the Being of God; or if not that, yet it denies the Excellency of God; if not that, the Goodneſs of God, and ſo implies, that there is no Knowledge of God as he is gracious and glorious in himſelf, becauſe there is no truſt in him. I am ſore afraid, moſt of the Knowledge of God and Chriſt we have in this Age, is a meer Notion of Faith without Value, like a Ring without the Diamond. He knows beſt, that hath concocted in his Heart, what he underſtood in his Head.

2. *The higheſt rational Knowledge of God cannot profit without this Knowledge of Faith.* The general and common Knowledge of Chriſt is but a knowing after the Fleſh, not in the Power of his Spirit, and can no more advantage than the *Jews* knowing him, or *Judas* his living with him did them or him without believing. In the Scripture Chriſtians are not called knowing Perſons, but *Believers.* 'Tis a Pleaſure to a *Phyſician* to conſider the Nature of a Medicine, and pierce into the Quality of each Ingredient in it; but if he be invaded by the Diſeaſe, for which that Medicine is proper, all his Knowledge of it and delight in it, will be no ſupport to his Body, unleſs he takes it and joyns it in a cloſe Conteſt with the Diſtemper. All the Pleaſure he hath had in the ſearch and Contemplation of it, and the experience of the ſtrength of it upon his Patients, will not check the Malady of his Vitals, or ſtop the Rage of the Humour, though his Knowledge were as large as *Solomon's*, without application of the Remedy. Chriſt is the Remedy for our ſpiritual Diſeaſes, Faith is the Application. A Man is no more a Chriſtian by knowing the Nature of God and Chriſt in a notional way, or being able to unfold the Myſteries of Redemption in generous Strains, than a *Philoſopher* who can diſcourſe accurately of the nature of Metals and Jewels, can be ſaid to be rich, when he hath never a Penny in his Purſe. The Knowledge entitles him to a natural Wiſdom, but the Poſſeſſion to Wealth. If he were a Slave in the Gallies, the Riches of his Knowledge would never ſtrike off the weight of his Chains: One Jewel in Poſſeſſion to pay for his Redemption would be of more value than all his Philoſophy. And juſt ſuch a Perſon is he, that delights in the knowledge of his Bags and quantity of Gold, but makes not application of it to his preſent Indigencies: It is as if he had none, but were the pooreſt Beggar that craves an Alms from Door to Door. There is as great a difference between this notional and fiducial Knowledge, as there is between the Knowledge of an Angel, who comes under the Wing of Chriſt for his Confirmation in his happy Eſtate, and the Knowledge of a Devil who rejected him as his Head, which is thought by ſome to be the Devil's Sin. 'Tis likely by Scripture it was Pride, and probably it was Pride of this Nature, as I may have occaſion to ſhew in the proſecuting the Doctrine of *Unbelief.* As the Angels Knowledge of Chriſt being propoſed as their Head, could not have advantag'd them, without an Act of conſent to him, and acceptance of him anſwering to Faith in us, as well as a Knowledge (they had not elſe come under his Wing as rational Creatures, by an election and approbation of him) ſo neither can our Knowledge of him, without an accepting of him.

3. *The clearer a ſaving Knowledge is, the ſtronger will be our Faith and Confidence in God and Chriſt, and the ſtronger our Faith, the ſtronger our Knowledge.* As the more Knowledge a Phyſician hath of the Nature of Simples, the more confidently will he apply them; and the more he finds their Vertue in the Application, the ſurer Knowledge of them he arrives unto. The more we ſpiritually underſtand God, the more we ſhall truſt him on his own Credit, and this is properly Faith. All the Attributes of God are the Crutches of Faith, the Bladders upon which Faith ſwims, when we know the Strength of them, and are ſenſible of the Sufficiency of them, and our own need, we ſhall with greater aſſurance rely upon them, as they are engaged in his Promiſes; his Wiſdom in making Promiſes that he can accompliſh, his Faithfulneſs in making Promiſes that he will accompliſh, his Power in being able to make good every Tittle of his Word. Not an Attribute of God but inſpires Faith with a freſh Vigour. And ſo the more we ſpiritually and ſenſibly know the Tenour of Chriſt's Commiſſion, the Ends of his Death, the Cauſes and Ends of his Reſurrection and Aſcenſion, we ſhall the more willingly caſt our Souls upon that Security, and draw Sweetneſs by Faith from every Flower in God's Garden. The Angels adore the Goodneſs of God more fervently than we can, and have a greater Confidence in that Goodneſs, becauſe their Apprehenſions of it are clearer, and their Taſte and Experience

Experience of it hath been ſtronger. The brighteſt Needles move quickeſt, and ſtick faſteſt to the Loadſtone. The clearer our Knowledge, the cloſer our Adherence. He that ſpiritually knows God and Chriſt, will reſt upon God's bare Word with more ſtedfaſtneſs, than if he had the ſtrongeſt Aſſurances of all the Princes in the World for a great Eſtate.

7. *'Tis a progreſſive Knowledge*, ſtill aiming at more Knowledge and more improvements of it. Though the Knowledge of God be at firſt infus'd into us by the Inſpiration of the Spirit, yet neither that in the Head, nor Grace in the Heart, have their full Strength at their firſt Birth, but attain their Stature gradually. Natural Knowledge, which is a common Work of God upon Men, arrives not at its growth in a Moment, but in tract of time. He that firſt found out the Inclination of the Loadſtone to the Pole, did not preſently apprehend all the Vertues of the Loadſtone, nor was able to ſail about the World by it, though this afterwards grew up from the firſt Invention. We go up a Mountain ſtep by ſtep, Chriſt doth not perform all the parts of his Prophetical Office at once, there is a further Declaration of the Name of God to ſucceed the firſt, *John* 17. 26. *I have declared thy Name, and will declare it, that the Love wherewith thou haſt loved me, may be in them.* And the Raviſhments by the Vertue and Influences of his ſecond, ſhall exceed thoſe of the firſt Revelation; for thoſe further Declarations are accompanied with greater Manifeſtations of Affection, and fuller Communications of divine Love to the Soul. Some things are too bright for the Soul at the *firſt opening* of its weak Eyes. Men at their firſt Converſion have but Glimpſes of things, as the Man, *Mark* 8. 24. who ſaw *Men as Trees walking*, till Chriſt put his Hand upon his Eyes, and made him ſee Objects before him more diſtinctly. As the Stone from our Hearts, ſo Scales from our Eyes, fall off by degrees. No Man is ſo wiſe but he may be wiſer.

(1.) *All true Knowledge is alluring.* The firſt ſight of a Myſtery is tranſporting, and alſo alluring to a further Enquiry, *Prov.* 1. 5. A *wiſe Man will hear and will encreaſe Learning*: He will ariſe to more ſublime Thoughts and Diſcoveries: He will be adding, as in *Arithmetick*, Figure to Figure, till he comes to a juſt Sum, deducing one Rule from another, till he come to the utmoſt: As the Branch grows from the Body of the Tree, and one Branch from another. 'Tis the Nature of all true Knowledge to ſharpen the Mind for more. He that hath found a Mine, will follow the Vein till he maſters it. The Scholar that hath a Taſte of any curious Learning, will not leave the Purſuit till he hath pierced into the Bowels of it, and by turning over Books and ſtretching his Thoughts, hath encreaſed his Stock. 'Tis alſo the nature of ſpiritual Knowledge to put an Edge upon the Appetite, and open the Underſtanding wider, that it may be filled with more. The Voice of it is that of the Grave, *Give, Give.* The times of the Goſpel were promiſed to be inquiſitive times, *Dan.* 12. 4 *Many ſhall run to and fro, and Knowledge ſhall be encreaſed.* A little Knowledg of God doth not huſh our Deſires, but awaken them. The barbarous People by taſting the Fruits of *Italy* were at reſt, till they ſaw and conquered the Country. One Taſte of God and Chriſt is to make us cry out, *evermore, Lord, give us this Bread*: 'Tis to enlarge our Appetite, not to dull and ſcantle it; to engage us to make further Enquiries *into the Hope of his Calling, and the Riches of the Glory of his Inheritance in the Saints, Eph.* 1. 16. They had a Spirit of Knowledge. But the *Apoſtle* prays for further Perfection in the Knowledge of Chriſt, and a fuller opening the Eyes of their Underſtandings, to get into his ſecret things, and behold more of his Glory. 'Tis as natural for a ſaving Knowledge to preſs to further Attainments, as it is for a counterfeit Knowledge to ſtag in its purſuit.

(2.) *'Tis utterly impoſſible that any Man can have a ſaving Knowledge of God, who ſtands at a ſtay in what he has, without any Deſires to make a further progreſs.* As it is impoſſible Faith, or a full Aſſent or Conſent to the Doctrine of the Goſpel can be without unutterable Groans for the full Application of the good things promiſed in it, ſo it is impoſſible this ſaving Knowledge can be without eager thirſting for a larger Communication. He that ſeeks not after more Light, never had any ſaving Glimmerings of any in his Heart, *Prov.* 15. 14. *He that hath Underſtanding, ſeeks Knowledge, but the Mouth of Fools feed on Fooliſhneſs.* The ſeeking Knowledge is a ſign of an underſtanding Heart; any Man's feeding on Fooliſhneſs, is an Evidence that he underſtands nothing of the ſweetneſs of a ſpiritual Banquet. That Merchant that is ſenſible of Gain, will encreaſe his Venture, and deſire richer Commodities: The underſtanding Heart will venture out for more ſpiritual Knowledge. As no Man hath true Grace who doth not make additions, and riſe to the Exerciſe of thoſe Graces which are more ſpiritual, more the Delight of God, and the Beauty of the Soul: So neither hath he any Taſte of God and Chriſt, who doth not aſpire and travel to more ſpiritual Diſcoveries of his Glory. There is not only to be a Knowledge, but *a following on to know the Lord, Hoſ.* 6. 3. *A following hard after him*, to ſee his Glory, *Pſalm* 63. 2, 8. He never taſted the ſweetneſs of it that is cloyed with it, nor ever underſtood the Beauty of the Proſpect, that is not deſirous to get up to the top of the Hill to pleaſure his Eyes with a full view. An acquieſcence in any Degree, is a ſign the Knowledge pretended is but a Counterfeit, that God is not the delightful and eſtimable Object of his Mind, that there is no experimental Acquaintance with him. Certainly, he that eſteems him, will deſire to lie at his Feet to receive his Inſtructions, and will implore Chriſt for the exerciſe of his Prophetical Office, which is as truly exercis'd by his Spirit in the World, as it was in his Perſon in the Days of his Fleſh.

(1.) *This Principle of ſaving Knowledge is an active Principle.* If it be *the Light of Life*, a living and lively Light, it will by its Activity proceed from Strength to Strength, from *Dawn* to *Day light*, from *Day-light* to *Sun riſe*, and from that to the *Meridian*, *Prov.* 4. 18. The Sun in a Statue, will ſtand like a Stock, but not the Sun in the Heavens. If through the darkneſs of the Underſtanding there is an *Alienation from the Life of God, Eph.* 4. 18. then by an enlightned Underſtanding, there is an approach to the Life of God. Can Partakers of the Life of God, ſtand at a ſtay? Can we ever be like God by Ignorance, and ſmall Meaſures of Knowledge? God cannot encreaſe in the Knowledg of himſelf, becauſe the Knowledge of himſelf is as himſelf, infinite: But that Soul that is truly God-like, aſpires to as high a Knowledge of him, as the Creature is capable of. He hath no deſire to take further Steps in Grace, who doth not deſire to thrive in the Knowledge of Chriſt, which is as the Dew of Grace.

(2.) *There is no Conformity to Chriſt, without a thirſt after more Knowledge of God.* Our Saviour grew in *Wiſdom* as he did in *Stature*, *Luke* 2. 52. Not that Chriſt had any ſinful Ingnorance, but the Habits of Wiſdom and Knowledge infus'd into his humane Nature, grew up to maturity according to his natural Growth. They are not his Members that grow not proportionably to the Head; and being rational Members, they muſt grow in Knowledge as well as in Strength. The *Image of God* in the New Creature doth partly conſiſt in *Knowledge*, *Col.* 3. 10. Yet it is not neceſſary to this Conformity, that all ſhould have an equal Degree of Knowledge. 'Tis probable, all in Heaven have not an equal Viſion of God, ſince there are different Degrees of Glory; yet the leaſt Degree of the Viſion of God there, is with a perfect Conformity, and without the mixture of the leaſt Impurity. But there is no Conformity here to Chriſt, without ſome Knowledge of him. Some grow according to Means and Meaſures, and an ardent Thirſt for fuller Manifeſtations of him. Some think that in Heaven there will be a conſtant Proficiency in the Knowledge of God *; and why not, ſince finite is capable of Additions, as Numbers are of more Units, which may be encreas'd by adding; yet none ſo great, but may be made greater by addition of more to them?

* Zanch. *in* Hoſ. 6. 3.

(3.) *He can have no deſire to enjoy God, who doth not deſire a clearer Knowledge of him.* What Deſires can he have of Fruition, who doth not delight to know more of him, whom he pretends he is willing to enjoy? He hath no mind to ſet foot in Heaven, nor hath any Notions of the Happineſs of that Place, whoſe Affections are not enlarged to a further Proſpect of him, who is the ſole eſſential Happineſs there. Whoſoever hath had any taſte of Heavenly Pleaſure, will endeavour to beautifie his Underſtanding with divine Objects, ſince part of the Happineſs of Heaven conſiſts in a Perfection of that Faculty of the Mind.

'Tis then certain, that a knowing Soul cannot be idle, but inquiſitive: Spiritual Knowledge is no leſs attractive than natural. When we come to a little Knowledge in thoſe lower things, we are ſtill aiming at more. As thoſe that found out new Countries, were ſtill making more Voyages to perfect their Enquiry, 'Tis impoſſible that any that have taſted the ſaving Knowledge of God, can reſt in low Meaſures; but they will be attempting a full Diſcovery.

This Progreſſiveneſs conſiſts chiefly,

(1.) *In a clearer ſight of what was in part known.* Not ſo much *extenſively*, in an encreaſe of particular Objects; as *intenſively*, in a clearer View and more ſpiritual Apprehenſion of what we knew before: As growth in Grace is not in new Graces (for they are all included in the habit of Grace firſt put into the Soul) but in a ſtrength of each particular Grace, and the actings of it. As a Man that ſtudies the Nature of ſome particular Creature, by his ſearch comes into a ſight, not of new Objects, but of more Reaſons of things, and a clearer Inſpection into that which was the Object of his Knowledge before. The Knowledge in Heaven conſiſts not ſo much in the knowing new Objects, as in knowing with an unexpreſſible clearneſs God and Chriſt, whom we know but in a Glaſs, and that darkly in the World: Not in an addition of new Objects, but an acceſſion to the Degrees of our Knowledge.

(2.) *'Tis a growth in eſtimation of the Object, and ſtrength of deſires for it.* 'Tis a certain Rule in Spiritual, as it is in Naturals; every thing when it moves regularly to its Center, moves more ſwiftly towards the end of its Motion; ſo will the Motion of the Soul be in Longings and Thirſtings after a more full view of God and Chriſt, the nearer it comes to Salvation; the *Soul breaks for the Longings it hath to the Judgments of God*, *Pſalm* 119. 20. the Methods of his Wiſdom; one Deſire treads upon another; he deſires, and is covetous for more Longings for him; he longs, and thinks he doth not long enough. It grows in Eſtimations of him, *Pſalm* 119. 72. *The Law of thy Mouth is better to me than thouſands of Gold and Silver.* He values it daily more and more, above all the Excrements of this Earth.

(3.) *'Tis not a Growth or Deſire terminating in a Notion of God, ſo much as the Fruits and proper Intendments of that Notion.* 'Tis a Myſtery of Faith, and a Myſtery of Godlineſs; a Myſtery to be known, and a Myſtery to be practis'd: But the Growth is in the Myſtery of Faith, in order to a growth in it, as it is a Myſtery of Godlineſs; to know God for the Ends for which he is reveal'd, and Chriſt for the Ends for which he was commiſſion'd. 'Tis a *deſire for the way of God's Precepts*, *Pſalm* 119. 27, 33. not to indulge carnal Affections, or an intellective Curioſity; but to direct his Paths and ſtrengthen him in his Walk. A Man in a Journey deſires not ſo much the Knowledge of the Nature of the Soil, or of the Fruits of the Country, as the Way of it to attain his Journeys end. *David* having a Knowledge of God, and being raviſh'd with it, deſires to be acquainted with the Way, to the Fruition of that whereof he had ſome ſight. Hence he ſo often deſires God to open his Eyes, that he might behold him; and teach him the way, that he might attain to him. He that hath a delightful Proſpect of excellent Buildings, and fruitful Grounds which he may have the Poſſeſſion of, would have a more accurate ſurvey of them. The next Step naturally, is to deſire to know a Way thither, *Prov.* 1. 5. *A wiſe Man will encreaſe in Learning*, תחבלות, the Word ſignifies properly the Mariner's Art, or Pilot's Skill in ſteering a Ship, or an Acuteneſs in acting. A wiſe Man will hear and encreaſe in Learning, in order to improve what he knows for his Direction and Steerage in his Courſe in this World, which is as a ſtormy Sea, and needs Care and Skill.

2. *As there is a difference in the Effects of this Knowledge, ſo alſo in the manner of it.*

1. *Saving Knowledge is diſtinct.* Though Grace be not perfect, yet there is an Habit of Grace, and all the Parts of Grace in the Soul of a renewed Man; ſo though this Knowledge be not perfect, yet there is a diſtinct view of God and Chriſt in all the neceſſary Parts of Knowledge. Another may know the Attributes of God, but he ſees not the Glory of them ſhining into the Heart, 2 *Cor.* 4. 6. *To give the light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.* 'Tis a diſtinct view of God's Perfections, in their affecting Glory; of his Wiſdom, in contriving Redemption; his Juſtice, in puniſhing our Surety; his Mercy, in beſtowing Pardon in his beloved one; and the Beauty of his Holineſs in all; and of thoſe a Believer hath a diſtinct Apprehenſion in his Mind, and a gracious and a diſtinct Impreſſion of them on his Heart; he knows the Nature of Chriſt, his Offices, the Fruits of his Death, and Comforts of his Reſurrection, the Cordials of his Interceſſion ſo orderly, as to make uſe of them in his ſeveral Exigencies, and have recourſe to each of them by Faith in his diſtinct Preſſures. 'Tis *a ſhining into the Heart*, as the Sun upon the World at the

the Creation, whereby *Adam* had a distinct view of the Creatures then formed; and in the new Creation, this divine Light breaks into the Soul, repairs the Faculty whereby there may be a plain spiritual view of the Glory of God, as figur'd in the Appearance of Christ. An Owl sees the Light, but not distinctly that, or any thing by it; not because there is want of Light, but a want of a due disposition and strength in the Eye to discern it. 'Tis a *Manifestation of God's Name*, *John* 17. 6. God was more distinctly known by his Name *Jehovah* among the *Israelites*, than he had been in the World before, *i. e.* in the Manifestations of his Truth and Power in performing the Promise of Deliverance to them; so he is know in Christ in fuller Expressions, and more Letters of his Name, than he was to the *Israelites*. The other Knowledge, is as the sight of a Man in his Picture; this, as the Knowledge of a Man in his Person, whereby his lively Disposition and Excellencies are discerned. 'Tis a Knowledge by inward Manifestation and Irradiation of the Soul. The times of Ignorance are called Night and Darkness in Scripture: In the Night there is no Evidence of the true Figures and Colours of things: The time of divine Discovery is called Day, and Light; and Believers, *Light in the Lord*; there is a plain appearance of the Object in its Excellency manifest to them, whereby they discern things that differ; the difference between Christ and the World, Grace and Sin. It differs from the Knowledge of others, as the sight of a Ship by an unskilful Eye, from that of the Shipwright or Pilot, who understands all the Parts of the Workman's Skill: Or the Sight of a Picture by a Limner, and one ignorant of the Art; one sees the hidden Pieces of Art, the other the outward Figure and Composure. The Knowledge of the Christian, is the Work of the Spirit by special Grace; the other is the Work of Education and Industry. A divine Work is more clear than an humane. 'Tis such a Knowledge as the *Apostles* had after the Holy Ghost came upon them, and had dispelled their Darkness, scatter'd their Shadows, and refin'd their Minds, and made them see the Counsel of God in the Sufferings of Christ, and behold the bottom of it with a divine Light; whereas before, their Knowledge was confus'd and feeble, they scarce knew before he was to dye; after his Death they understood his Sufferings, but nothing of the true Reason and Design of them, till the Spirit descended upon them: And therefore Christ tells them in the time of his Life, that though he had been so *long with them*, *they did not know him*, *John* 14. 9. Unless the Knowledge of God and Christ be thus distinct, it may stuff the Head, but not improve the Soul.

2. *'Tis a certain Knowledge.* Not a Guess or Imagination, but a real thing: As if the Soul had a perfect Demonstration. 'Tis surer than the Knowledge of the first Principles or common Notions in Man, surer than the Perceptions of Sense, or Conclusions of Reason. The Knowledge of things we have by Experience, depends upon the deceivable Sense, which often needs the Correction of Reason: The Knowledge we have by Reason is uncertain, because the Mind of Man is often prepossest with crooked Notions, which cannot be the Rule to measure streight Truths by. Reason is full of uncertainty, and dubious; and the more we doubt by natural Reason, the more we doubt. But this Knowledge is more Divine than any Demonstration *, because it is not founded upon humane Reason, but divine and infallible Revelation; which can neither deceive nor be deceived. 'Tis by an *inward Sense* and Taste, which renders a Man more certainly intelligent of what he feels, than all Men in the World can be by a rational Discourse without a Sence. Truth is inned, and inlayed in the Heart; there is a *Plerophory* and *full assurance of Knowledge*, *Col.* 2. 2. * Other Knowledge doth fluctuate, and a Man rather suspects that he sees, than see clearly; which is rather an Opinion of God and Christ than Knowledge, such as the *Philosophers* had of natural things, which they could not assure themselves whether it was clear Science or Opinion. But saving Knowledge is a solid and certain Apprehension of the Object known. Hence it is called *a sight of the Glory of God with open Face*, 2 *Cor.* 3. 18. an intellectual spiritual sight, the *evidence of things not seen*, *Heb.* 11 1. ἔλεγχος. Such a Conviction that brings a fulness of Light with it, to clear the thing, and make the Heart fall down under the Power of it, and non-plusseth all Disputes against it. As the Spirit so strongly convinceth of Sin, as to arrest all Objections and Pleas, banish them out of the Heart of the Sinner; so he strongly convinceth of the Truth of God and Christ, and chaseth away all the carnal Reasonings, as the Light of the rising Sun doth Darkness before it. 'Tis such an Evidence, that brings Substance along with it. *The Substance of things hoped for.* It evidenceth God and Christ, and the things of God and Christ to be substantial, solid things, and not imaginary Notions and doubtful Opinions. This was promised in the times of the Gospel, *Isa.* 52. 6. *My People shall know my Name, they shall know in that day, that I am he that doth speak, behold it is I.* The repetition of a thing in the *Hebrew Dialect*, shews the certainty of the thing spoken of. They knew God by the *Prophets*, they should more surely know him in the times of the *Gospel*, in the greatness of the Deliverance he would work for them. 'Tis clearer than the prophetick Visions; for it is a sight that is produced by the *dawning of the Day, and the arising of the Day star in the Heart*, 2 *Pet.* 1. 19. which is meant of a Knowledge of Christ in this World; for in Heaven the Knowledge shall be by the Light of the Sun. 'Tis a Knowledge here which is the Fore-runner of a full Knowledge in Heaven, as the Day-star is of the rising Sun. And Christ himself affirms to God this certainty of Knowledge, *John* 17. 8. *They have surely known that I came out from thee*, which is more than a loose Opinion. And indeed, there is nothing more sure to an open'd Understanding than a divine Light, though to an Eye sore with Sin, the Light is as imperceptible as the Light of the Sun to the Eyes of an Owl.

1. *The manner of this Knowledge must bear some proportion to the Object, and the manner of revealing it.* As the Object excels all other Objects, so the manner of knowing must be different from all other manner of Knowledge, and therefore more certain in what we know of it, by how much the Objects God and Christ are more excellent and real, the living God and an eternal Christ. 'Tis not coin'd by Flesh and Blood, nor depends upon the blindness of Reason; but it is *from* the Father which is in Heaven, as well as *of* the Father which is in Heaven, *Mat* 16. 17. A Manifestation from Christ, *Joh.* 17. 6. *I have manifested thy Name*; a *sure Word* whereby it is taught, 2 *Pet.* 1. 19. surer than all the Maxims of the World. The Object is most real. God, the Author of all Being, the Fountain of Nature and Grace, Christ, the Band of the whole Creation.

* Amyrald. Thes. Salmur. Part 2. p. 91. Thes. 36.

* Θεολογεῖν ἡ πάσης ἀποδείξεως, Origen.

The manner of revealing was moſt certain; the manner of knowing muſt be in ſome meaſure ſuitable to the Object known, and the way of its Manifeſtation; the Principles of Faith are more certain than thoſe of any Science.

2. *'Tis wrought by the enlightning Vertue of the Holy Ghoſt*, and therefore muſt be moſt certain. The Knowledge of God as well as Faith is the Gift of God, wrought in the Soul by Inſpiration. God gives not erroneous Principles to the Creature. The Debauchery of our Reaſons was not from God originally, but from the laſting Invaſion of Sin, and permitted by God as a Judge to continue for our Puniſhment. This teaching is by *the Spirit of Truth*, *John* 14. 17. 1 *John* 2. 27. who inwardly preſents the Excellency of God and Chriſt to the Underſtanding as the Word doth to the Ear, and that not like a Flaſh of Lightning that gives a vaniſhing Light, and after leaves us in a worſe Darkneſs than it found us; but he abides as a Spirit of Truth in all the Darkneſs of this World, for *he dwells with you, and ſhall be in you.* The Inſtruction will be certain, till the Spirit prove an uncertain Teacher. 'Tis his *Demonſtration*, and therefore *powerful*, 1 *Cor.* 2. 4. and ſurer than any Demonſtration by Reaſon, by how much the Spirit, the Teacher of it, is above all the Reaſon in the World; 'tis *the Spirit* that *ſearcheth the deep things of God*, 2 *Cor.* 2. 9, 10. Myſteries above the Kenn of corrupted Reaſon, and hid in the ſecret place of the moſt High, which are therefore moſt precious, and of the greateſt reality and value. Since therefore this Knowledge is a Fruit of divine Teaching, and from an infinitely wiſe and infallible Teacher, the Soul of a Believer is more aſſured of the reality of it than it is of its own Life and Being. He knows by Senſe and Reaſon that he lives, but the Knowledge he hath of God and Chriſt is by the Spirit, a Principle infinitely ſuperiour to both the other.

3. *Saving Knowledge is ſuch a Knowledge for kind as Chriſt had of God.* The Words and Declaration of *God* which *God gave to him, he gave to his Diſciples*, *John* 17. 8. The Knowledge Chriſt as Man had of God is communicated to a Believer, in the kind, tho' not in the ſame Meaſure. And herein doth conſiſt partly our Conformity to Chriſt; the Soul is conform'd to Chriſt in all the parts of it: It conſiſts not in the repair of one Faculty, for that would be but half a reſemblance. It would be monſtrous for the Will to be conform'd to Chriſt, and the Underſtanding to the Devil; the Will to be acted by Grace, and the Underſtanding poſſeſſed by Nature. It cannot indeed be ſuppoſed in the order of natural Operations, how the Will can have an Holy Conformity to Chriſt, till the Underſtanding hath an intelligent Conformity to him. As the Will is made like the Will of Chriſt, ſo the Mind is enlightned in a Similitude to the Mind of Chriſt, that as Chriſt is in the Heart, the Ground of the hope of Glory, ſo he is in it the Guide of the Mind, *Phil.* 2. 5. *Let this Mind be in you which was alſo in Chriſt Jeſus.* 1 *Cor.* 2. 16. *But we have the Mind of Chriſt. The ſpiritual Man judgeth all things*, becauſe *he underſtands the Mind of Chriſt.* Becauſe his Mind is informed and enlightened by that Spirit which illuminated the humane Mind of Chriſt. And needs muſt he judge as Chriſt did, who hath not only a Knowledge of the Doctrine of Chriſt, but a Mind acted by the ſame Spirit of Chriſt, and ſuited to the Mind of Chriſt, and hath ſuch Notions and piercing inſight into the things of God for the kind, as Chriſt had. I will not ſay, that this is the Senſe of the place, tho' ſomething of that Nature ſeems to be included in the manner of the *Apoſtle's* Argument, or may be inferred from thence. We may be ſaid to know as Chriſt doth, as we are ſaid to be Holy as Chriſt is Holy, in regard of Likeneſs, as the Light of the Stars and the Sun are true Light, have a likeneſs one to the other, and are of the ſame kind. Yet the Light in the *Sun* is more full and clear than that in the *Stars.* As there will at the laſt Day be a Glory of the Body, *like to the glorious Body of Chriſt*, *Phil.* 3. 21. And a Glory of the Soul, much more like to the Soul of Chriſt: So there is an initial Likeneſs to Chriſt in each Faculty in every renewed Man. Now as Chriſt's Knowledge of God was certain, and the Knowledge of himſelf was certain, ſo this ſaving Knowledge of God and Chriſt in a true Believer, is as certain for the Meaſure of it in this World. And though there be Doubts and Waverings in the Hearts of Believers, yet they do not reſpect the Object, the Nature of God and Chriſt, and the Ends of his Death, but are in regard of the Subject, and an Intereſt in thoſe glorious things. Now though this Knowledge be imperfect, yet 'tis certain in every Believer. *They know, though it be but in part*, 1 *Cor.* 13. 12. and that which they know is certain. There is certainty in Star-light as well as in Sun-light, though the Light be not ſo much. *We ſee through a Glaſs darkly.* 'Tis a certain Sight, though not clear, becauſe the Organ is not fully fitted for it. Every true Believer can ſay as thoſe, *John* 6. 69. *We believe, and are ſure, that thou art that Chriſt, the Son of the living God.* Before the Light of the Knowledge of God broke in ſavingly upon him, he had doubtful Notions of thoſe things, he counted them as Shadows, diſcourſed of them, becauſe the reſt of the World did, and becauſe he had been brought up that way, yet without any ſavour of them: He knew not whether he knew or no, as *Paul*, whether he was in or out of the Body. But ſince he beholds ſuch a clearneſs and Reality in the Myſteries of the Goſpel, that he is more confirm'd in the certainty of them than of any thing in the World. There is a Light ſhot in, which carries its own Evidence with it, and is too bright to be non-pluſt by the Darkneſs of Reaſon. The things of God and Chriſt are diſcerned in the Head, and realiz'd in the Heart.

3. *'Tis a firm Knowledge.* Some have a floating Knowledge of God: Truth in their Mind doth dance as the Image of the Sun or Stars in a Pail, according to the Motion of the Water. Truth and Error are like a pair of Scales, ſometimes up, and ſometimes down. But as true Faith, ſo ſaving Knowledge is ſtedfaſt, like a Needle ſticking to the Loadſtone, without wavering, *Col.* 2. 5. *ſtedfaſtneſs of your Faith*, στερεωμα *firmamentum fidei*, Firmament of Faith; as ſtable as the Heaven and Heavenly Bodies, keeping their conſtant Stations and Courſes, and admitting nothing heterogeneous into them. 'Tis but a ſhadow of Knowledge which halts between two Opinions. The Knowledge of Chriſt being admitted upon the higheſt account, frames the Soul into an acquieſcence in it. 'Tis an *Unction from the Holy One*, 1 *John* 2. 20. Which as it opens, ſo it fortifies the Underſtanding. 'Tis an Habit, *Hebr.* 5. 14. *who by reaſon of Uſe*, by reaſon of *Habit* in the *Greek.* The Faculty is firm, and can never be totally vitiated; though it may, as the natural Taſte, be impair'd by ſome diſeas'd Humour tincturing the Palate, yet it returns again to its former Temper. 'Tis

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ſuch a Knowledge that keeps Men in a way of Righteouſneſs, and prevents them from returning to be Swine. It makes them ſee the Mire to loath it, and the Purity of God to love him. They that are taught of God depart not from his Truth, *Pſalm* 119. 102. *I have not departed from thy Judgments, for thou haſt taught me.* The *Pſalmiſt* renders God's teaching him as a Reaſon why he did not depart from God's Judgments. Therefore that Knowledge of God which is taught by God, is an eſtabliſhing Knowledge, not a volatile airy thing, ſuch as Children have, which are *carried away by every Wind of Doctrine*, *Eph.* 4. 14. toſt to and fro between one Paſſion and another, rather than between one Reaſon and another: But a ſetling Baliaſt, ſuch as the Martyrs had who were ſlain for the Word of God, the divine λόγος, and the *Teſtimony* they bore to his Perſon and Offices, which they held, and held as an undoubted Truth, *Rev.* 5. 9. They held the Tranſcript of God, and Chriſt imprinted on their Hearts firm, as a Marble doth the Letters engraven on it; the other ſort of Knowledge is fading, as eaſily blotted out as Letters upon Sand with the next Wind. In the one there is only a *taſte* of the Powers of the World to come, of the Death and Reſurrection of Chriſt, which are the Powers of the Age of the *Meſſiah*, which was called by the *Jews*, the World to come, *Heb.* 6. 5. The other is as a conſtant Sight in the Heart, as firm as a Graft in the Stock, which becomes one with it: Not only a Light of Truth, but a Love of Truth; Notions ſpring into the Mind, and Love ſtands ready to ſet and root them. If any Man therefore pretends to a Knowledge of God, and withdraws from him to the things of this World, and the miry ways of Sin, he knew no more of God than a Swine doth of the cleanſing Bath. He diſcovers a greater hatred of God; for whenſoever any Good is forſaken after it is pretended to be known, it ſhews a greater deteſtation of it, and deſire of diſunion from it. Whatſoever therefore the Pretences of Apoſtates are, they never knew God, becauſe God is ſo lovely in all his Perfections, that it is impoſſible for any Soul that knows him, not to love him and cleave to him.

4. *This ſaving Knowledge of God and Chriſt is in all the Affections, which attend it in the Soul, unexpreſſible.* The Affections riſing from it are unexpreſſible by the Soul that feels it: All Words are below the Senſe, as a Spark is below the brightneſs of a Flame. In common things we find often a ſecret Power excite a liking or diſlike in our Mind, which we cannot fully diſcover to others, either in the greatneſs of the Pleaſure, or Abhorrency which is in our ſelves. The natural Affections we have to ſomething admit of no Expreſſion, much leſs the ſpiritual Affections. A Friend that you know and love dearly, whoſe Vertues you admire, you can never diſcover ſo exquiſitely in his Endowments, as that another ſhould admire and love him with an Affection equal to what you bear to him. Who can imagine the depth of *David*'s Senſe in his Contemplations of God under thoſe ſpiritual Strains he cloaths himſelf with in his *Pſalms*, unleſs he felt the ſame inward Tranſports as *David* did? Who can underſtand the exquiſite Satisfaction our Saviour had in his Thoughts of his Father, in his Addreſſes to him, and Obedience to his Will, unleſs he could be equal to him in all thoſe? 'Tis the ſame thing in Spiritual as in Natural Knowledge. No Man can underſtand the delight a Scholar takes in his Enquiries into ſome curious Learning, but he that hath had a taſte of the ſame Pleaſure himſelf, no more than a Man can underſtand the heat of Fire that never felt it. *Paul* in his Revelations heard *Words unſpeakable* in their own Nature, as well as *unlawful for him to utter*, 2 *Cor.* 12. 4. Nor can any conceive the inward Raviſhments of a Soul in the Meditations of God and Chriſt, who never had a ſpiritual View of the Excellency of thoſe raviſhing Objects.

USE.

I. *Information.*

1. *See the Inſufficiency of all other Knowledge to eternal Happineſs.* Other Sciences are Shadows of Wiſdom, this a *ſound Wiſdom*, *Prov.* 3. 21. referring to the Study of the Wiſdom of God. All other kind of Knowledge delights a Man at preſent, helps him to paſs his Life with ſome Comfort, but gives not a drop of Balſom at the Hour of Death for any ſpiritual Wound, or the leaſt cordial Dram for a drooping Soul; whereas this ſound Wiſdom is a Treaſure of things new and old, to ſupport under any Calamity. It will keep us *from being afraid of ſudden Fear, or of the Deſolation of the wicked when it comes*; for *the Lord*, that is ſavingly known, *ſhall be our Confidence, and keep our Feet from being taken*, *Prov.* 3. 24, 25, 26.

(1.) *Skill in the Affairs of the World, and Arts uſeful to humane Societies, firſt appeared in the Seed of the Serpent, and the Idolatrous Generation of the World.* The Poſterity of *Cain*, the Head of the unbelieving World, are upon Record in Scripture for ſuch Inventions. When his Generations are reckoned, there is *Jabal*, who firſt invented the Art of ordering Cattle, and *Jubal* his Brother, the Inventer of *Muſick*, and *Tubal Cain*, the firſt Artificer in *Braſs and Iron*, *Gen.* 4. 20, 21, 22. No ſuch Remark ſet upon the Children of *Seth* reckoned, *Gen.* 5. 21, 22. only *Enoch's walking with God*, and *Lamech's Propheſie of Noah*, as if he had been the promiſed Seed: Their Minds were taken up with that Knowledge which fitted them for a better Life. The Knowledge of the *Greeks*, whence the choiceſt Learning was tranſmitted to *Europe*, was deriv'd from *Phœnicia* to *Egypt*; the one the Poſterity of *Canaan*, the other alſo of *Cham*, both eminent for Idolatry.

(2.) *Chriſt never directed Men in the Knowledge of any thing but of God.* He never took Fleſh, nor laid it down to make us *Philoſophers* or *Artificers*, skilful in the Affairs of the World, or knowing in Political Concerns, but to purchaſe for us the Knowledge of the Myſteries of Heaven, and ſanctifying Grace; he was a Prophet to manifeſt the Name of God, not the Nature of Creatures. He came not to inſtruct us in the Nature of the Elements, the Reaſon of natural Motions, to inform us of the Nature of the Stars and Heavenly Bodies, but the Nature of God, the Deſigns and Methods of his Grace. The teaching worldly Skill was too low for the Grandeur of his Prophetical Office, and ſhould be too low for our choiceſt Conſideration, but only in order to the enlarging our Faculties for more clear Apprehenſions or Illuſtrations of divine Knowledge, to be Foundations for ſpiritual Meditations, and more ſenſible Perception of Heavenly Truth. Our Saviour knew all the Secrets of Nature, the Uſefulneſs of humane Arts to the Comfort of the World, but never recommended any of them as ſufficient to Happineſs. Nor after his Reſurrection in his Diſcourſes with the Diſciples, did he acquaint them with the Curioſities of *Paradiſe*, or the Orders of *Angels*: but with the *Pro-*

phecies

phecies concerning himself, and Ends of his *Death* and *Resurrection*, and *Glory in Heaven*, *Luke* 24. Had those been sufficient or necessary Means, the Scripture had been full of natural Demonstrations, it had been a Book of Nature instead of a Book of Grace. It was not the design of it to render Men Scholars, but Christians; and though there be many excellent Sprinklings of Natural Learning in Divine Writ, they are occasionally set down to lead us to the understanding the Nature of God, and our own Duty, the two States of Man, his Misery by Sin, and his Happiness by Grace. And therefore to rest in that which God never rested in, Christ never taught or admired, to rest in that which Devil's and wicked Men are well acquainted with, and are no Enemies unto, can never render a Soul happy.

(3.) *It can never of it self help us to the Knowledge of Divine Things.* A Man with Treasures of other Knowledge in his Head, may have, and often have, Hearts insensible of the Beauty of God, and Excellency of Christ. It may make a Man higher by Head and Shoulders than other Men, but never make him like to God. The highest Intellectuals, without those saving Apprehensions, are but Peacocks Feathers with black Feet: They can no more purifie the Soul, than the Blood of Bulls and Goats could atone our Sins. The understanding the Intricacies of Nature, and the most ingenious Mysteries in the World, and a Connexion of all the most useful worldly Sciences cannot advantage our spiritual and eternal Happiness, because the things themselves, which are the Objects of that Knowledge, cannot do it. The Knowledge of a thing cannot do more than the thing known can do. If the Bowels of Nature and Moral Truth were as open to any of us, as they are to the highest Angel; nay, had we an understanding of all Divine as well as humane Mysteries, without this affectionate Knowledge, it would render us just nothing, 1 *Cor.* 13. 2. *Though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.* Of no Account before God. A Man may be *Theologically* knowing and spiritually ignorant. *Nicodemus* was none of the lowest Sect, a *Pharisee*, nor of the lowest Form among them, a Ruler among them, had the Knowledge of the Law above the *Vulgar*; yet was ignorant of the Design of the *Messiah*, and the Mystery of the new Birth. A Man may be excellent in the *Grammar* of the Scripture, yet not understand the spiritual Sense of it. As a Man may have so much *Latin* as to construe a *Physician's* Bill, and tell the Names of the Plants mentioned in it, yet understand nothing of the particular Vertues of those Plants, or have any Pleasure in the Contemplation of them. So we may discourse of God, and the Perfections of God, and the Intendments of the great things of Christ, without a Sense of them; though this be a good Preparatory to spiritual Knowledge, yet it is insufficient of it self without some farther Addition. It doth not heal the Soul's Eye, nor chase away the spiritual Darkness. *In much Wisdom is much Grief*, *Eccles.* 1. 18. In this Wisdom only there is the choicest Pleasure.

(4.) *It often hurts and hinders Men from the saving Knowledge of God and Christ.* The wisest Men are not always the Disciples of Christ, but many times Enemies to him: the most ingenious Men have often been the most malicious and ingenious Devils. Natural Wisdom is most apt to count Divine Wisdom *Foolishness*, 1 *Cor.* 1. 21, 23. A hatred of Christ often perks up under it. The greatest *Philosophers* in the primitive times, were the sharpest Enemies to Christianity, and while they were intent upon Humane Wisdom, they counted Divine Revelation no better than a Fable, and scorn'd to sit at the Feet of Divine Revelation, which agreed not with their own idoliz'd Principles. Unsanctified Wisdom is the Devil's greatest Tool. The Serpent was more subtle than any Beast of the Field, and this Creature is cull'd out by the Devil to be the Instrument of the first Seduction of Mankind. The Affectation of a Knowledge not due to *Adam*, brought a Cloud upon *Adam* and his Posterity, and separated him from the Knowledge of his Creator, which was to be his sole Happiness. The intent poring upon red-hot Iron, or other Metals, blinds the Eye, and hinders it from seeing the Sun, or any thing else by it. Too much Intenseness in carnal Wisdom dims the Eye to Spiritual Objects. The common People knew Christ, and *thirsted for the Knowledge of him*, *Mark* 12. 37. when the intelligent *Pharisees* were as spiritually blind as Bats, and so wicked as to boast of their unbelieving Ignorance, and set it as a Pattern for the People, *John* 7. 48, 49. *Have any of the Rulers, or of the Pharisees, believed on him? But this People who know not the Law, are cursed.* Upon which account it is remark'd by the Evangelical *Historian*, as a matter of Astonishment, that a *great number of the Priests were obedient to the Faith*, *Acts* 6. 7. 'Tis better to have a little of that Knowledge which conducts to a Redeemer, than much of that which puffs up, and makes you swell too big for a Mediator.

Well then; Let not other Knowledge swallow up your Pursuits after this. Other Knowledge is useful, a Gift of God, but it is the Hand-maid, not the Mistress. It must not thrust out that which is more noble; the Light of a Candle equals not that of the Sun. The Angels are not said to bend a Look into natural things tho' they exactly know the order of them. But it is their Employment as well as their Happiness to stand before God, to view his Face, to enquire into the things of Christ. That which Angels most affect, should be the affecting Object of our Souls; which differ in their spiritual Nature, but little from that of an Angel. Other Knowledge will die with our Bodies, this will live with our Souls; that vanisheth with our Breath, and this is perfected in Glory. That renders us not happy, it doth not satisfie our Curiosity, 'tis Stone instead of Bread, it strikes not off one Link from the Chain of spiritual Darkness in us, 'tis no Fortification against Death and Hell. But Divine Knowledge satisfies our Desires, nourishes the Soul, is Bread to our Hunger, Light to our Eyes, Musick to our Ears, a Cordial to our Hearts, and the Womb of it is full of nothing but Felicity. In short, it is the Light of Life, Spiritual, Eternal; the other at best but the Light of a natural and temporary Life. Let not therefore the Itch of our Curiosity wherewith *Adam* hath infected us, stop our Ears against the Instructions of God. Let none of us for a fading Delight, lose that which is solid and substantial. We shall be like that Person, that while he was busie in contemplating Heavenly Bodies, tumbled into a Ditch; and we, while we aim only at Skill in other things, fall into an eternal Ignorance of the most lovely and necessary Objects.

II. Infor-

II. Information. *We see here the Order of God's working.* If Knowledge be a necessary Means. First *Knowledge*, then *Grace*; first Knowledge, then that Life which is eternal. No House can possibly be built without a Foundation; the Ground-work first, then the Superstructure. Illumination leads the way, and the Inclinations of the Will follow. God doth not cross the natural Order of the Faculties in his Operations, though he doth their Corruption. He leads Men by the Cords of a Man, by those natural Obligations on him he makes use of in his way of working: Expels Darkness to make room for Light, opens the Understanding, thereby to encline the Will; rectifies the prejudicate Opinions of God and Christ, his Ways and Methods. None can be a *Priest* to offer spiritual Sacrifices to God, till he be a *Prophet* to discern what is fit to offer to him. An Approbation of things that are excellent, and Sincerity in the Practice, is founded upon *Knowledge and Judgment*, *Phil.* 1. 9, 10. The new Nature is conveyed by the *Knowledge of God and Christ*, *Col.* 3. 10. As Ignorance and Error were the Deformity of the old Man, so Wisdom and Knowledge are the first Line in the Beauty of the New. The first Draught of God is in the Mind, and thence terminates in the Will. *Nathaniel* had a false Notion of Christ, he was possessed with the Opinion of the Scribes, the Doctors of the Law, that *no Prophet could come out of Nazareth*, *John* 1. 46. That the People of that Place were contemptible in the Eye of God, because no Prophet had risen from thence, since Prophesie was first in the Church. But Christ acquaints him with something Divine in himself, by telling him his Motions, *what he did under the Fig-tree*, *ver.* 48. convinc'd him of the Folly of his former Notions, discovered to him the Truth of his Prophetical Office, acquaints him with undeniable Arguments for his Information; then his Will and Acknowledgments orderly follow; *Rabbi, Thou art the Son of God, thou art the King of Israel*, *ver.* 49. None are enlivened, till they be first enlightned by Christ. He is not Life to any, without being Light in the Mind, *John* 1. 4. *The Life was the Light of Men.*

III. Information. *The Excellency of a true Christian.* The best Christian is the best Scholar: He hath a Knowledge in the Issue, equal to that of Angels, superour to that of Devils, more effectual than that of the greatest *Philosopher*, *Prov.* 17. 27. *A Man of Understanding is of an excellent Spirit. The Spirit of the Holy God is in him, and Light and excellent Wisdom.* As was spoken of *Daniel*, *Dan.* 5. 11, 14. 'Tis a Light flowing from the Fountain of Life, a Fruit of Divine Teaching, and Divine Touch; a *true Light*, *John* 1. 9. More valuable than all the trifling Sceptical Knowledge in the World. The meanest Believer knows, if not *more*, yet *better* than the brightest Star that fell from Heaven. What others see by Candle-light, he sees by the Light of the Sun; what is hidden to others, is open to him; what others have a natural understanding of, he hath a *spiritual*, *Col.* 1. 9. σύνεσις πνευματική. The *Publicans* who heard the excellent Discourses of Christ concerning the Nature of the Father, and the Design of his coming into the World, were more excellent than the *Pharisees* who knew the same Divine Revelation, but had no Affection stirred in them, but that of Anger against the Publisher. The Spiritually knowing Christian can discern God in his Word, better than others can in all his Creatures. He practiseth what he knows. The Excellency of a Drug lies not so much in its Quality, as in the Operation of that Quality. We measure the Excellency of things, not by the outward Appearance, but the Nobleness and Usefulness of their Effects. The Meanness of a Christian doth not so much disparage him, as the Excellency of Divine Knowledge ennobles him. He hath a Soul truly God-like, that knows God with a Conformity to him. The Sun shining upon a Body, and the Body reflecting, the Beams of the Sun render it lovely, though low in it self. The Knowledge of a Christian is by inward and close Revelation, attended with strong and high Reflections. Others know the Matter of the Gospel; a Christian knows the Mystery of the Gospel. The strongest natural Knowledge is not proportionable to Divine things, and therefore renders not the Soul as excellent as the spiritual Knowledge of God: The one fits Men for Converse with Man; the other for Communion with God in this and another World.

IV. Information. *How sad is it for Men to abuse to wrong Ends the Means of Knowledge, which in it self is eternal Life.* As Men turn Grace into Wantonness, so they turn Knowledge into Rebellion; as Men will run many Scores in debt because Grace is free; so some will run more eagerly to Sin, because they know God is merciful in Christ, and use their Knowledge for an Encouragement to Sin. This is a Monster composed of a Christian's Head, and a Swine's Heart; an Angel's Wings, and a Serpents Body. This is like *Belshazzar*, to quaff Healths in the Vessels of the Temple. To use it well for gracious Ends, is like *Solomon*, to melt down the Gold of *Ophir* for the Service of God, and work it into Vessels for the Sanctuary. How many are there that are angry with the Knowledge they have, and the Means to get more, because they cannot be at ease in their Sins? their Lusts are enraged, while their Consciences are enlightned. The Devil's Knowledge is so far from asswaging his Malice, that it encreaseth his Fury. They know God as a Judge, but regard him not as amiable and worthy to be imitated. The Knowledge many *Philosophers* had in the times of the Gospel's Shine, was so far from enabling them, because of their Corruptions, to see the Beauty of those Discoveries, that they were rather excited to oppose the Gospel-Principles with more stoutness of Heart; that it might be truly said of them, as *Isa.* 47. 10. *Their Wisdom and their Knowledge perverted them.* 'Tis base to turn the Means of the Knowledge of God, into the Service of the Devil. 'Tis good when we we use them to check us in Sin, to wean us from it, and render God more lovely and desirable to our Souls. God's Discoveries of himself are not that he may be abused, but that he may be loved. He shews himself in his Goodness which is his Glory; the end of Goodness is to attract our Affections, not to excite our Enmity.

5. *Information.* If the Knowledge of God and Christ be the necessary means to eternal Life, *How deplorable is that want of this necessary Knowledge of God, which is among us!* How lamentable are the Cataracts bred in the Eye of our Understanding by the Power of the Flesh! * *Nicodemus* could not understand the first Principles of Christianity, tho' he had been educated in the Church, studied the Law, had an honourable Notion of Christ, was affected with his Miracles, and was instructed in the Principles of Christianity by the Mouth of Truth it self. How great is our Blind-

* Daille sur 3 Jean.

Blindneſs in the things of the Kingdom of God! The Knowledge many Men have of Chriſt, is a Knowledge of his out-ſide, not of his ſpiritual Nature and Excellency, ſo as to reliſh him. The Notions of the Goodneſs of God, and Salvation by Chriſt, are tranſporting Doctrines; Men are pleaſed with them, as Children are with the Pictures in a *Philoſopher's* Book, without ſtudying or knowing any thing of the inward Sweetneſs and Learning in it; without prying into, and being ſavourily affected with the Myſteries of the Goſpel. They have a Knowledge of God and Chriſt by report, as Men have of a famous Prince, without any acquaintance, and happy familiarity with him, as defective in this true Knowledge, as a Plowman is in the Principles of *Aſtronomy*. Moſt Mens Lives are a Dream; they profeſs Religion, account themſelves happy in that Profeſſion, content themſelves with ſome ſelf pleaſing Fancies and Notions, without diſtinct Enquiries into the Truths of Heaven. How ſad is it to have Eyes, and not know the Sun; to have Underſtandings, and not know that which is only worthy to be known; and not ſee God, who is as viſible by his Word and Works, as the Sun by its Light! The irrational Creatures outſtrip us in the Senſe of what concerns the Good of their Nature; the Crane and Swallow, the Ox and Aſs, are better Proficients in the Good belonging to their Nature, than corrupted Man in what is neceſſary for his Happineſs, *Jer.* 8. 7. *Iſa.* 1. 3.

(1.) *This Ignorance is natural.* It was the Glory of Man in his Creation to have the Knowledge of God. The Goodneſs of the Creatures, which God beheld in them after they were formed by him, conſiſted in their Natures, and Qualities ſuitable to them. If other Creatures had Qualities ſuitabble to their Natures, the nobleſt Creature could not be defective. If Man had been created with an Ignorance of God, he could not have been good under that which is the Deformity of a rational Nature. But ſince the Crack by the Fall, there is not a Man that by Nature underſtands God, or knows him to ſeek him. God in his exact ſearch in the World after its Pollution, found not a Man but was as ignorant as he was corrupt, *Pſal.* 14. 2, 3. *The Lord looked down from Heaven upon the Children of Men, to ſee if there were any that did underſtand, and ſeek God*; and the reſult is; that they were *all gone aſide, they were altogether become filthy, not a Man that doth good, no not one*; not a Man without Blindneſs in his Underſtanding, as well as Filthineſs in his Will and Practice; which, leaſt it ſhould be thought to be meant only of a particular Deluge of Corruption peculiar to that Age, the *Apoſtle* expounds it as a Charge againſt the whole World, comprehended in *Jews* and *Gentiles*, *Rom.* 3. 9, 10, 11. We are no more born with a ſaving Knowledge of God in our Heads and Hearts, than with a Skill in *Philoſophy* and *Mathematicks*; no nor ſo much, for we bring into the World a Faculty capable of them by ordinary Inſtruction, but uncable of the other without ſpecial Illumination. The Eye is born quite blind to Spiritual, but purblind only to Natural Knowledge. 'Tis as poſſible to read the Law in Tables of Stone after they are pounded to Duſt, as to read true Notions of God and Chriſt in lapſed Nature. This is excellently deſcrib'd by the *Apoſtle*, *Eph.* 4. 17, 18. *Vanity of the Mind, Darkneſs in the Underſtanding*, and *Blindneſs of the Heart*: The eſſential Faculties of the rational Soul: The Mind, the Repoſitory of Principles, the Faculty whereby we ſhould judge of things honeſt or diſhoneſt: The Underſtanding, the diſcurſive Faculty, and the Reducer of thoſe Principles into practical Dictates; that part whereby we reaſon and collect one thing from another, framing Concluſions from the Principles in the Mind: The Heart, *i.e.* the Will, Conſcience, Affections, which were to apply thoſe Principles, draw out thoſe Reaſonings upon the Stage of the Life; all corrupted; one vain, the other dark, and the third ſtark blind. * And the moſt ingenious Nations for Natural Knowledge, and Civil Prudence, verifie the *Apoſtle's* Character in their bruitiſh Actions. The *Egyptians*, that were Men famed for their Knowledge, and deriv'd the Sciences to the other Parts of the World, were worſe than Beaſts in their Worſhip. The *Greeks*, who counted their *Athens* the Eye of the World, were not more refin'd, when they ador'd *thirty thouſand Gods*, and ſome of them infamous for Murder and Adultery, and had three hundred twenty four ſeveral Opinions about the chief Good. And the *Romans*, eminent for Civil Prudence, were not much behind them, when they worſhipped a *Feaver*, and dignified a Strumpet with the Title of the Goddeſs of Flowers. A great *Philoſopher* among them takes notice of this Ignorance of God in the various Notions they have of him †. If you ask an *Artificer*, a *Poet*, a *Philoſopher*, a *Scythian*, a *Perſian* what God is, you will not find them all of the ſame Opinion. Even thoſe among the Heathens, who for Acts of Juſtice and Temperance might put Men under the Goſpel to the bluſh, have had a thick Darkneſs upon them in regard of God. They ſaw not the *bright Light* which is *in the Clouds*, *Job* 37. 21. The Knowledge of God hath been as much out of their Kenn, as thoſe Moral Virtues were in their Practice. And the proneneſs of Men to *Idolatry* in former Ages, whilſt the moſt intelligent Perſons in the Nature and Ways of God were living among them, diſcovers the greatneſs of Mens natural Ignorance. The Poſterity of *Noah* in the World were overſpread with it, while *Noah*, *Sem*, and *Heber* the Father of the *Hebrews*, were living among them, from whom they heard other Inſtructions. For *Noah* died in the fifty ſeventh year of *Abraham*; *Sem*, and *Heber*, after *Abraham's* Death; the one thirty five, and the other fifty four years after, as is gathered from Scripture *Chronology* *. This natural Ignorance is in all Men by Nature; ſo that *Paul* had good reaſon to ſay, that *the natural Man* (which State we are all in as we are born) *receives not the things of God*, 1 *Cor.* 2. 14. Every Man is born with a Vail upon his Heart; and ſpiritual things cannot be diſcern'd by a Faculty ſpiritually deprav'd. This is partial in good Men; they have a Light in their Minds, but obſcure. They know but little of God, nor can ever know him to the utmoſt, nor ſearch him out unto Perfection, becauſe he is Infinite. And this is in ſome more, in ſome leſs, according to the acureneſs or dulneſs of their natural Capacities, their various diverting Employments and Conditions in the World, or according to the variety of the Means of Knowledge, which may be in one place more than in another. Some Parts of the World have not the Sun in that Beauty and Strength, as it is in others. The beſt Chriſtian Heart, in Compariſon of what it ſhould be, is a Land of Darkneſs, not a fully enlightned *Goſhen*. Since Original Sin hath dealt with us, as the *Philiſtines* with *Samſon*, put out our Eyes, they are cur'd but partially in this World, the Perfection is reſerv'd for another.

* Moulin *Dec.* 1. *Serm.* 3. *pag.* 75, 76.

† Maximus Tyrius *Diſſert.* 1. *Sect.* 3.

* Voſſii Hiſtor. Pelag. *lib.* 3 *Part* 3. *Sect.* 6. *Pag.* 365.

(2.) *This*

(2.) *This natural Ignorance among Men under the Goſpel, is wilful.* Many have no deſire to know what they ought to know of God, that their Conſciences may not preſs them to do what they know. They Hoodwink themſelves, and cloſe their Eyes againſt the Light of the Glory of God, that they might not ſee the filthy puddle and hideous deformity of their own Hearts. That Knowledge which is the Ornament of the Soul, they account the Torment of their Conſcience; are wilfully ignorant, that they may be deſtroyed more pleaſantly and with leſs fear. How *Epidemick* is this? The Light ſhines upon the Head, yet ſhines into few Hearts; is no more regarded by Men than Pearl by a Swine. 'Tis a diſparagement to be ignorant in a Man's proper Art; not counted ſo to be defective in this, which is of abſolute neceſſity. Other ignorance is condemn'd, and this affected. *The world by wiſdom knew not God*, 1 Cor. 1. 21. The Underſtanding and natural Wiſdom is employed in any vile Service, rather than Enquiries after God; and with more delight entertains a Natural Diſcovery than a Divine Revelation.

[1.] *Men are commonly contrary to it.* The Imaginations which lift up themſelves againſt the Knowledge of Chriſt, are the darlings; a mighty unwillingneſs to have them *pull'd down*, and raz'd to the ground, 2 *Cor.* 10. 5, 6. We have not only an ignorance at our birth, but a ſtubborneſs joyn'd with it; a *wild Aſſes Colt* is the beſt term the Scripture gives us, *Job* 11. 12. the wild Aſs is the moſt untam'd and unteachable Creature *. No Beaſt is more brutiſh and ignorant, than a Child at it's Birth; nor any wild Creature kicks more againſt the Tamer, than Man againſt the Inſtructions of his Creator. The natural Notions of God, Men are not willing naturally to Cheriſh; they would raze out the engraven Letters, but ſince they are ſo deeply impreſt, as not to be obliterated, they fill the Characters with dirt, keep them by unrighteouſneſs from being legible; that they may be ſecure in the practice of their unworthy Principles, *Rom.* 1. 28. *They like not to retain God in their knowledge*; the beams of an heavenly light are offenſive to Men; like wild Beaſts which run from the riſing Sun into their dark Dens; a deaf Ear and a ſtout Heart are evident Teſtimonies of an affection to Darkneſs and diſaffection to *Light*, *Joh.* 3. 19. There is a natural *love to a lye*, 2 Theſ. 2. 11. *For this cauſe, God ſhall ſend them ſtrong deluſions that they ſhall believe a lye.* When God gives Men up to a lye, he makes no impreſſion of a lye upon them, as he doth of Truth and Divine Knowledge in the illumination of the Spirit; but gives up a Man to himſelf, withdraws his Light, the natural Conſequence whereof is to run the road of Nature, and believe a Lye rather than Truth, Since *Adam*'s Credulity is the Inheritance of his Poſterity, they take God for a Serpent, and the Serpent for a God, and are as unwilling to receive the Sparks of the one, as they are deſirous to entertain the Deceits of the other. Whoſoever hath unworthy and deſpicable thoughts of God, is averſe to any beam that diſcovers him; no Man can affect to know that which he doth not value.

* Mercer.

[2.] *Men are naturally conceited that they know enough of God.* There are *two* deplorable qualities in Man.

(1.) An *Incapacity to underſtand the Myſteries of God*, by reaſon of the dulneſs of the Fleſh.

(2.) An *Unwillingneſs to confeſs his Ignorance*, by reaſon of Pride and Conceitedneſs. Man by Birth, is an headſtrong Creature; yet as vain as he is, he would be counted Wiſe, *Job* 11. 12. *Vain man would be wiſe*; and that in the things of Heaven. Thoſe that know leaſt of God, are tranſported with an overweaning Conceit that they know moſt, that they know enough and more than enough. As in the ſight of God's Majeſty we think our ſelves nothing, ſo in the Ignorance of him we think our ſelves more than we are. When ſick Men conceit themſelves ſound, they will wilfully refuſe any Remedy which may convey Health, *Joh.* 9. 41. *Now you ſay, we ſee, therefore your ſin remains.* The Opinion they had of their Knowledge made them wilfully refuſe the Cure of their Ignorance.

[3.] *Men are commonly negligent of Knowledge.* If there be not a ſenſible contrariety to it, or a fooliſh Conceit that they have no need of it; though there be a ſence of the want of it, yet there is a common negligence in ſeeking it, and making due enquiries after God. There is a ſleep and pleaſure in ſleeping; Men *love to ſlumber*, Iſa. 56. 10. Thoſe who cannot endure a darkneſs in other things, nor acquieſce in a confus'd Knowledge of them without ſearching into their Cauſes, and Reaſons or Effects, are well contented with a weak and languiſhing Knowledge of God, quickly tired in their purſuits of him; they look up to the Sun, and preſently take their Eyes off again; glance at Spirituals, and fix at Naturals. Where is the Man who hath intent Thoughts upon his Maker and Redeemer? How little or no time is it, that we ſpend daily in viewing his Glories by Meditation? How many riſe, and lye down, without any reflection upon the Author of their Lives and Motions; and upon the Mediator, who purchas'd thoſe for them after a forfeiture? Are not the ſtupendious works of Creation viſible; the amazing works of Redemption legible? Do not ſparks of his Wiſdom ruſh out of every Creature flying round about us? and yet we are lazy in the improvement of them, to attain a further ſight of that God who is the Author of them. Have we not the Sun in the firmament of the Goſpel? but do we caſt our Eyes often upon it? Do not little Fancies pleaſe us more than Subſtance? A prodigious Sottiſhneſs poſſeſſes Men, under multiplied Motives to endeavour after the Knowledge of God. How many are there in the World, and in Congregations, that never improve one Sermon to advance in the Spiritual Knowledge of God?

(3.) *This wilful Ignorance partly from Contrariety, Conceitedneſs and Negligence is frequent among us.* There is among us a common Knowledge of God, which prevents the World from being a ſhambles, and preſerves the Security of his People. 'Tis a Guard to the true Seed in the World, as the Straw and Chaff is to the Grain of Corn. *Abimelech*'s natural Knowledge of God, reſtrain'd his Hands from offering violence to *Abraham*; but ſaving Knowledge is a fruit not to be found in every Hedge. The Levity of Men in the Ways of God is an Evidence of it: Like *Children carried about with every wind of Doctrine.* As want of Strength makes the Bodies, ſo want of Knowledge makes the Minds of Children, capable of being moulded into any form. The Aſſent is not fully given to Divine Revelations. They may have ſome of the Seed of the Word in their Affections, when they have little in their Judgments. If there were a ſpiritual Knowledge of God and Chriſt, why ſhould Men be ſo ſoon inveigled with Error, and fling off the acknowledgment of thoſe Truths, whence they have confeſt they have reaped a Harveſt of Comfort? What is the reaſon Evil is ſo often choſen, ſince our Wills naturally are determin'd to nothing but under the Notion of Good, but the Blindneſs

of our Mind? We never chooſe Evil becauſe it is Evil, but becauſe we apprehend it to be Good. Where the Heart is not won to God, the Mind is not enlightned by him. Our little Love to him, Delight in him, Zeal for him, Thoughts of him, teſtifie too many dark Clouds between him and our Underſtandings. We have no ſound ſence of his Juſtice, if we tremble not at it; no ſavour of his Holineſs, if we do not ſtrive to imitate it. What tho' we may have a Notion of Chriſt Crucified, Riſen, and Aſcended? The Myſtery of Chriſt is vail'd to our eye, if our hearts be ſunk into the World and Luſt: Our *darkneſs comprehends not the ſhining light*, Joh. 1. 5. it rather ſtifles the Notions of God, than is diſpers'd by them. How ſoon do we forget what we ſeem'd to know? Our Saviour laboured to inſtruct his Diſciples during the time of his Life, in the Doctrine of his Death; it leak'd out of their Minds, as if they believed nothing of his former Declarations, 'till the appearance of his Perſon was an irrefragable teſtimony of the truth of his Words. If our Knowledge of God were more ſpiritual, the Operations of our Souls would be more heavenly. Whoſoever knows him, is ſtill flying towards him; creeping Earthworms, lukewarm *Laodiceans*, careleſs *Gallio's*, conceited *Phariſees* know little, underſtand leſs, and ſavour nothing of God and Chriſt. Our ignorance of God is too great, becauſe our eſtimations of God are too little.

To awaken us againſt a wilful and negligent Ignorance: Conſider,

[1.] *'Tis inconſiſtent with Chriſtianity.* He deſerves not the Name of a Chriſtian, who wants the neceſſary Knowledge of a Chriſtian: He deſerves not the Name of a rational and intelligent Creature, who neglects the employment of his Mind about the moſt worthy Object. Spiritual Ignorance doth as much Unchriſtian a Man that hath the Name of a Chriſtian, as natural Folly unmans a Perſon that hath the ſhape of a reaſonable Creature. Should we call this a World, if there were no Sun, or a Man a Man that hath no Eyes in his Head, nor Reaſon in his Mind? It would be a ſhadow of the World, the Ghoſt of a Man. Chriſtianity without Knowledge is an appearance and nothing elſe, like the Picture of a Man without Reaſon. A true Chriſtian bewails *Adam*'s loſs, endeavours to repair it, to get a light reſtor'd to his mind, and a beauty to his Soul. He approves of *Adam*'s Sin, that ſits contented in that darkneſs *Adam* brought upon himſelf and his Poſterity. Can that Man be counted a Follower of Chriſt, that is pleaſed with the Plague of Nature, which the light of the Sun comes to ſcatter by his beams? Was any poor *Ægyptian* at eaſe in the judicial darkneſs, were his groans ſilent, or his deſires weak for the removal of it? Yet how many Souls capable of an inheritance of light, ſport themſelves in the thick fogs of ſpiritual ignorance? He hath a *Pagan* Heart under a Chriſtian Name, that can talk of the Deſign of the New *Adam*, and yet be pleaſed with the predominant Darkneſs and Nature of the old. 'Tis againſt the end of the Goſpel: The Promiſe concerning the Goſpel-times is, *That the Earth ſhall be full of the Knowledge of the Lord*, Iſaiah 11. 9. not full of the ignorance of God: Light, not Darkneſs, is the Glory of a Goſpel-ſtate. The Ignorance of the Apoſtles in the time of Chriſt, concerning the Nature of his Mediation, the deſign and end of his Death, is intolerable now in any that bear the Name of Chriſtians. That was before the Death and Reſurrection of Chriſt, ours after the clear manifeſtation of that which in the time of his Life was obſcure to his Diſciples.

[2.] *Ignorance is Satan's Tool and Chain, whereby he acts Men, and keeps them in Captivity:* He obſtructs Knowledge, and guides us in Rebellion by Ignorance. The Knowledge of God opens the Secrets of *Satans* Kingdom, and reveals the Myſtery of his Government. 'Tis the breaking out of the Light of the Glory of God in the Goſpel, that makes him *fall from Heaven like Lightning*, Luke 10. 18. None gratifie Satan ſo much as ignorant Perſons. While this Chain is upon the greateſt meer Moraliſt, he is as ſure under the Conduct of the Devil, as the prophaneſt Wretch. He can be content to let Men pleaſe themſelves with the ſhadows of Virtue, while he can hold them ſure by the Chain of Darkneſs. He knows he can lead any where thoſe that want Eyes to ſee their way. The darkneſs of the Mind, and the power of *Satan* are the ſame thing, *Act.* 26. 18. *To turn Men from darkneſs to light, and from the power of Satan unto God.* Whoſoever is poſſeſſed by the one, is not free from the command of the other. Darkneſs chains *Satan* to puniſhment, and Darkneſs chains us to *Satan*. 'Tis the Devil's Tool whereby he works in us: He makes a vaſt uſe of it in his motions in the World, and his Aſſaults of the Soul, *Eph.* 6. 12. He is called *the Ruler of the Darkneſs of this World*, of the dark ignorant Principles of this World. The darkneſs in the Heart, whether total or partial, is the handle to every operation of his upon us, and the thicker that is, the ſtronger ſecond he hath to take his part in all his conteſts againſt our ſpiritual welfare. By our fooliſh principles he makes work in our fiery Paſſions. The more we underſtand of Gods nature and Chriſts Offices, the more we ſhall be able to diſcern his ſubtlety, and prevent or withſtand his attempts, *Eph.* 6. 14, 15, 17.

[3.] *Ignorance of God is the cauſe of all ſin in the World.* This is the Fountain of all the ſin that ever was; of the firſt ſin, 2 *Cor.* 11. 3. Thoſe ſins which are againſt knowledge of a particular precept, are grounded upon an ignorance of the nature of the Law-giver. Sin ſprings from an error of imperfection in the underſtanding. If a falſe judgment be erected, falſe orders will be iſſued, innumerable evils, determinations in the Will and Errors in practcie will be the conſequents: Wrong notions of God will give birth to foul Evils; a *Vertigo* or Megrim in the Head cauſeth irregular and unſteady motions in the Members. Hence it is that the Scripture gives the name of *Folly* to Sin, and *Fools* to Sinners; to forget God is the character of all wicked men, *Pſal.* 50. 22. *Conſider this ye that forget God.* Sin grows from the root of folly. Why do men give themſelves over to commit Laſciviouſneſs with greedineſs? *Becauſe of the blindneſs of their Hearts*, *Eph.* 4. 18, 19. Why did not the Sadducees Believe the Reſurrection? Becauſe they *knew not the Scriptures and the power of God*, *Matth.* 22. 29. Why are men corrupt in their ways? Becauſe they *ſay* in their hearts *there is no God*, *Pſal.* 14. 1. Why did the ungrateful *Iſraelites* provoke God in the Wilderneſs forty years of Mercy together? Becauſe *they did err in their Hearts and did not know his ways*, *Pſal.* 95. 10. Ignorance of the Glory of God, the nature of ſin, and the neceſſity of proper ways of expiation, was the cauſe of the greateſt wickedneſs that ever was committed in the face of the Sun. The *Jews* had fram'd a falſe Notion of a carnally victorious and triumphant *Meſſiah*, that would make them Conquerours of the World, and therefore Crucified the Lord of Glory. This faſhions men to *Luſt*, 1 *Pet.* 1. 14. all wickedneſs flows out like a Torrent, *Hoſ.* 4. 1, 2. (*He that doth evil hath not ſeen God*, 3 *John* 11.) where there are falſe Conceptions of God, or true notions of him miſapplied. The motion will be irregular, when men imagine a care-

careleſs God or an impure God, that he doth not regard our wayes, is patient without Anger, threatens only to ſcare, will not damn men to Everlaſting Torment for a ſmall crime, his Anger endures not for ever; what will not a man do by thoſe encouragements upon the invitation of a Temptation? When the *Gentiles* imaginations of God became *vain*, their practices quickly became abominable, *Rom.* 1. 21,24. Miſtakes of God and impudence in ſin hold one another by the hand. When the mind is corrupt and deſtitute of the Truth, then break out *ſtrife*, and *envy* and *railings*, and all the black Regiment of Hell, 1 *Tim.* 6. 4, 5. No foundation in blindneſs for any regular walking; hence it is that ſins are called works of darkneſs, but (as ſome think) never darkneſs it ſelf, for by that word in Scripture is ſignified error and ignorance. That which hath no being, can have no operation, that which is not known, can never move the Conſcience. If it be not known it is ſo far a non-entity, a thing of no exiſtence? a man can have no gracious operation, becauſe without knowledge of God he can have no gracious being. Tis not ſo much the pleaſure of ſin, as the Ignorance of God, that preſerves Men's Affections to vile Luſts; were the Pleaſures of Sin like *Nebuchadnezzar's* Furnace ſeven times hotter, and more ſparkling than they are, they could not detain them by their charms, if they had a proſpect of the goodneſs, ſweetneſs, and kindneſs of God. The beauty of this object would leave in them no Spirit for the other. For when the Soul knows God to be the chief good, and clearly apprehends him under that notion, all the chains of Sin and Satan cannot draw him, nor the allurements of them woo him totally from him. But you may as ſoon cauſe an Aſs with his heavy limbs to run a race as ſwiftly as a Stagg, as cauſe an ignorant perſon to Repent and come to Chriſt. You may as well find Reaſon in a Bat, as Repentance and Faith and ſpiritual Thirſt in an ignorant perſon. As this is the cauſe of all ſin in the World, ſo the remainders of it is the cauſe of all the ſlips in the beſt of God's people, which coſt them ſo many ſad groans. As a total blindneſs endangers a fall into Precipices, ſo a partial blindneſs expoſeth to many ſtumblings in the way.

[4.] *Wilful Ignorance of God is damning.* If the Knowledge of God be Eternal Life, Ignorance of God muſt be Eternal Death. Meer Ignorance deſtroys as well as Diſobedience. Vengeance will be render'd on them that know not God, on *Heathens* that had not a Beam of the Goſpel, as well as on them that *obey not the Goſpel* revealed to them, 2 *Theſ.* 1. 7, 8. If God hides his Goſpel from a Man, 'tis a ſign of a loſt Eſtate, 2 *Cor.* 4. 4. *If the Goſpel be hid, it is hid to them that are loſt.* Much more when a Man hides the Goſpel from himſelf, which is not only a Neglect of God, but a Contempt of Grace. He affects his own Damnation, as he affects Darkneſs that ſhuts his Eyes againſt the Sun, and refuſeth the Benefit of the Light. If it be damning where the true Notions of God and Chriſt are not revealed, 'tis much more when the Revelation of him is rejected or abuſed. There is ſo much of God manifeſted in his Works, as renders him in ſome Meaſure intelligible, and God hath given them a Faculty to know ſomething of him, whereby their Neglect renders them alſo inexcuſable. How could a Man be inexcuſable that did not ſee the Sun, if he had a Negative Inability to ſee it? God hath given as much Light to Men in his Works as is due to an intellectual Nature, and to this end that Men might be inexcuſable, (for ſo thoſe Words, *Rom.* 1. 20. *So that they are without excuſe*, might be more to the Deſign of the Apoſtle rendred,) that they might be without Excuſe, not noting the Event of their Neglect, but the Deſign of God's Manifeſtation, that if they did neglect it, they ſhould have no ground for an Apology. But where God hath over and above added out of Grace a Scriptural Light, and made the Glorious Manifeſtation therein plain, and when the Revelation is clearer than that in the Creatures, clearer than that in the Law, which was called *Night* in compariſon of the Knowledge in the Goſpel which is called *Day*. (Not that the one was abſolutely dark, but in compariſon of the other, as the Night is not abſolutely dark becauſe there is a Star-light, or ſome Light in the Sky, but much ſhort of the Light of the Day.) Wilful Ignorance under ſuch Opportunities of Knowledge renders Men more deplorable than Heathens. Inexcuſable is he that hath ſeen God riding in the Chariot of the Goſpel, and the Sun of Righteouſneſs moving in the *Hemiſphere* of the Word, and will not behold that Sun by whoſe Light he walks upon the Earth and performs his daily Affairs. What can be anſwered when the Queſtion ſhall be put, *How came you to be ignorant of thoſe things, which have ſo often been inculcated to you?* Ignorant of that God in whom you live and move? Ignorant of that God that ſhines in every Plant, every Motion of the Heavens, and cloaths himſelf with Robes of yet greater Glory in his Word? There lies as much an Obligation upon us to the Knowledge of God, as to Univerſal Obedience to God. We are bound to enquire after him what he is, what we muſt do to pleaſe him, and how he will be worſhipped. He therefore, that is wilfully defective in enquiring after God and ſearching into his Will, hath no Intent univerſally to obey him: If he had, he would take Pains to know him and what would pleaſe him, which is neceſſary to a ſtate of Salvation. We know what the Fate of thoſe is, that have no Intention of Univerſal Obedience: It ſpeaks the Heart ſet upon Sin, and a fear of coming to be acquainted with any thing that may hinder them from committing it. A Man ignorant of God and Chriſt can no more recover out of his Mortal Diſeaſe, than a ſick Man can without the Knowledge of an able *Phyſitian*, and the Application of a Soveraign Remedy. 'Tis only by the *Kowledge of Chriſt* that we have *Juſtification from our Guilt*, Iſaiah 53. 11. No Man can be freed from Guilt by Ignorance; to think to be ſaved by Ignorance is the ſame as to imagine to live without a Knowledge of Food, and to be happy without acquaintance with the neceſſary means of Happineſs. That which is our ſin, can never be our Apology; and being a groſs ſin, is ſo far from excuſing, that it renders it ſelf more grievous, and the Condemnation more terrible. And though it be ſaid that *Paul obtained Mercy, becauſe he did it ignorantly in Unbelief*, 1 Tim. 1. 13. It will give no Comfort to thoſe that are wilfully ignorant, unleſs they can prove that *Paul* was one of that Rank; he did what he did ignorantly, becauſe the Goſpel was never revealed to him 'till Chriſt reveal'd it from Heaven. 'Tis likely he was furious againſt the Chriſtians, by an implicite Faith in the *Phariſees* Determinations, as well as out of a Zeal of the Law. By the ſame reaſon that any would palliate their Ignorance by this, and imagine a Salvation becauſe of that, they may fancy Unbelief alſo to be a cauſe of obtaining Mercy, which no Man that owns the Scripture can have any pretence to. To conclude, wilful Ignorance of God and Chriſt under the Goſpel doth not procure a ſingle Damnation, but one with the moſt terrible Circumſtances, a condemning Sentence with God's Mock and Laughter, turning his Delight and Compaſſions to a Pleaſure in his Vengeance, *Prov.* 1. 23, &c. *Turn you at my Reproof, behold I will pour out my ſpirit*

upon you, I will make known my words unto you. Becauſe I have called and you refuſed, I have ſtretched out my Hand and no Man regarded, but you have ſet at nought all my Counſel, I alſo will laugh at your Calamity, and mock when your Fear cometh.

II. *USE.*

Is Comfort to thoſe who have this ſaving Knowledge of God. Is it not an high ſatisfaction to be in the Light, while many others are in Darkneſs, to have an Acquaintance with the Creator and Redeemer, while others have a familiarity only with the Devil? As he that is ignorant of God is miſerable, though ſkill'd in all Natural and Moral Knowledge, ſo he is tranſcendently happy who knows his Creator, though blockiſh in all the Arts in the World. If he were poſſeſſed with as great a Wiſdom as *Solomon*, he could have no addition to his Eſſential Happineſs. As the Fruition of God in the end is the ſole Bleſſedneſs of a Creature, ſo the Knowledge of God is the ſole Means to Bleſſedneſs without any thing elſe to piece it out. Chriſt in the *Text* mentions nothing elſe in Concomitancy with it, *This is Life Eternal to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*; this and nothing elſe, this without any thing beſides. Such an one is in Union with the higheſt Truth, he hath a Spring of Spiritual Life within him, a Divine Manna that nouriſheth his Soul to Everlaſting Life. 'Tis a Comfort that God hath fixed the fitneſs of the Soul to enjoy him, not in a Natural Strength of the Underſtanding, but in an Affectionate Knowledge of him, a Qualification all are capable of. If only Wiſe Men and Men Eminent for Speculation were capacitated for Eternal Life, how few would God have to know him or enjoy him? But the meaneſt Man that hath neither Opportunity nor Capacity for an Elevated Contemplation of God, may attain this Spiritual Knowledge and an Elevation of Affection to him.

(1.) *Such an one knows more than all the Carnal World beſides.* What the World knows of God is by a Common Illumination, as Chriſt is *the Light which enlightneth every Man that comes into the World*, and by the largeneſs of a Natural Capacity; but what a Chriſtian knows of God is by a Divine Infuſion, Strait Union, by a particular Act of God, making *Chriſt Wiſdom to him*, 1 Cor. 1. 30. He knows him not only by a Natural Inſtinct as the World doth, and as Beaſts know their proper Food, and what is convenient for them, but by a ſpecial Revelation, an Inſhining, a Choice Favour not indulged to every one, *To you it is given, to know the Myſteries of the Kingdom of Heaven, but to them it is not given*, Mat. 13. 11. A Gift out of his ſecret Cabinet, not out of his common Exchequer. How comfortable was it to the Shepherds, to have the Revelation of the Birth of Chriſt, which was concealed from the Phariſees and Grandees of the *Jews!* God darts out a Divine Light upon whom he pleaſeth, he refreſheth Babes with his Beams, while he leaves the Wiſe and Prudent with their blind Eyes in the dark. Poor Fiſhermen had this Priviledge, which was denied to the towring Philoſophers of the World. And almoſt all the Revelations of Chriſt there were among the Heathens, were communicated to the weaker Sex, ſome Women called *Sybills*, who had a Prophetick Spirit of thoſe things; ſome of their Propheſies are true, though not all true which is inſerted in their Oracles; they knew more than all the reſt of the World. The Eye is a little Member, but it views at once, the whole Surface of Heaven within it's reach; a little ſaving Light from God, gives a Man a Proſpect of ſuch glorious Things, which Reaſon cannot reach, a little Spiritual Light with the conſtant Aſſiſtance of the Spirit, ſhall behold more of God, than the biggeſt Intellect without it; as a little Eye, with a Multitude of ſparkling Spirits, ſhall ſee further and clearer, than a greater without that Aſſiſtance. Many Men of the deepeſt Inſight and quickeſt Parts, are furtheſt from the Knowledge of God.

(2.) *'Tis an Evidence of Grace, to have a transforming, affectionate Knowledge of God and Chriſt.* No wicked man doth *underſtand*, *Dan.* 12. 10. *i. e.* experimentally, affectionately, transformingly. Ignorance is a ſign of Graceleſneſs, Spiritual Knowledge is a fruit of the Spirit, and a ſign of all the other fruits of it; for it is a Covenant Mercy, and flows from God's being our God, and it is a fruit of the *Grace of God, given us in Chriſt to be inricht with it*; 1 *Cor.* 1. 4, 5. The clearneſs of the Churches eyes like the *Fiſh pools of Heſhbon*, in the apprehenſion of ſpiritual Myſteries, is part of her beauty in the ſummary deſcription of it, *Cant.* 7. 4. The eyes are the Organs of Sight, and the Inſtruments of Knowledge, which convey Objects to the Underſtanding, 'Tis a ſign of a Man's being in Covenant with God, to have an Heart to know him, *Jer.* 24. 7. *Heb.* 8. 11. *I will give them an heart to know me, and they ſhall be my people, and I will be their God, I will put my law into their Mind.* The great promiſe of the new Covenant was, that they ſhould know God better, than under all the Rudiments of the Law; a knowing God by a Law in the Heart, as well as by a Notion in the Head; for the Law written in the Heart, is a reaſon rendred why they ſhould know God. He ſpeaks not of a Knowledge that lyes in the common Field, but a Knowledge hedged in, and peculiar to the Covenant Children of God, the Heirs of Heaven, and Brethren of one Family, not to all that bear the Name of Chriſtians; for tis ſuch a Knowledge as is accompanied with Sanctification of the *Heart*, *Heb.* 8. 10. and Juſtification of the Perſon, *ver.* 12. *For I will be merciful to their unrighteouſneſs, and their ſins and Iniquities I will remember no more.* Where this Knowledge is, it is a ſign of the ſpecial favour of God, ſince it is a Gift only in his own Power, (God doth not uſe ſo ſolemnly to promiſe that, which is within our common reach) and is convey'd by a ſpecial act of the Spirit. It being a Covenant Mercy, it is a Cabinet Mercy. Men without it, are in the Chains of Darkneſs and the Devil; thoſe that have it, are freed from the Devils Yoke. What a Comfortable thing is it, to be within the Arms of the Everlaſting Covenant? Where Covenant Graces are beſtowed, all Covenant Bleſſings will of right follow.

(3.) *What Comfort may ſuch have in all kind of Afflictions?* This, like Muſk, will perfume the moſt lothſom dungeon. We have enough if we have this ſpiritual Knowledge of God, though we want all things elſe. Death cannot be dreadful, when Chriſt is known and felt in the power of his Grace. The view of Chriſt, rais'd the heart of *Stephen* above fears and anguiſh, when ſtones were ready to break in pieces the caſe of his Body, *Act.* 7. 55. 56. *He ſaw the glory of God, and Jeſus ſtanding on the right hand of God.* This Knowledge is the ſtrongeſt Cordial: the ſweetneſs of this ſurmounts the bitterneſs of the other. When the Sun is clearly ſeen, the high Winds do rarely trouble the Mariner. In death we need the greateſt Supports, and what greater than to conſider you are going to one you know; though you change your place, yet not your acquaintance; you paſs to a ſtrange Countrey, but not to New Company. And indeed Afflictions are ſo far from being ground of Diſcomforts, that they

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are rather Cordials in the iſſue, becauſe they advance us more degrees in this Knowledge, which is the means of Eternal Life. We often learn more of God under the Rod that ſtrikes us, than under the Staff that comforts us, *Pſal.* 119. 71. *'Tis good for me that I have been afflicted, that I might learn thy Statutes; the Law of thy mouth is better unto me than thouſands of Gold and Silver.* If the Sun ſhould perpetually ſhine in our *Hemiſphere*, how could we underſtand God's work-manſhip in thoſe little ſpangles of the Heavens? Though the Night hide from us the Beauty of the Sun, yet it diſcovers the Brightneſs and Motions of the Stars. God had not been at all diſcover'd to us, without the bleeding Afflictions of Chriſt; nor is not fully learned of us without our own. *Daniel* was in Captivity, when he had the moſt perſpicuous Viſions of Chriſt. *John* in Exile in *Patmos*, when he had the Revelation of Chriſt's Walk among the Candleſticks, and the Methods of God in the Affairs of the Church: And *Paul* mounts up in choicer apprehenſions of Spiritual Objects, as upon Eagles wings in his Epiſtles to the *Epheſians*, *Philippians*, *Coloſſians*, which were writ when he was in Bonds at *Rome* for Chriſt, wherein appears an higher Flight, a ſtronger Ardor, a more Divine Efficacy of Spirit in him. This Spiritual Knowledge of God and Chriſt, prepares us for Afflictions, comforts us in them, and is enlarg'd by them.

(4.) *Comfort in the Meaſures and Degrees of Knowledge.* 'Tis Eternal Life to know God and Jeſus Chriſt; Chriſt regards the Quality, not the Quantity. The Diſciples, who were preſent with Chriſt in this Prayer, and of whom he acquaints his Father that *they had known him*, had but little Knowledge, yet it was true and ſound, though not in ſuch great Meaſures as afterwards. Not that this ſhould be Encouragement to Lazineſs; for the ſmall Meaſures in them before the Death of Chriſt, are inexcuſable now under greater Means, than they had before the Coming of the Spirit upon them, after the Redeemer's Death and Reſurrection. All Believers have not the ſame Meaſure of Knowledge, yet all have the Truth of it; there are Degrees of Knowledge, as there are of Grace; God diſtributes the Knowledge of himſelf, according to the Nature of the ſeveral Subjects, as the Sun doth Light to the Stars according to their ſeveral Capacities. All the *Apoſtles* in the Time of Chriſt's being in the World, had not the ſame Meaſure, and Clearneſs of Inſight. *Peter* confeſſeth him to be the Son of God, when the reſt were ſilent; and none after ſeems to have the Knowledge of Chriſt and his Myſteries, in the ſame Elevation with *Paul*; yet all had a ſufficiency of Knowledge, both for themſelves and others. Nay, Believers themſelves have not at all times, the ſame ſparkling Meaſures of Light; as the Sun ſhines clearer in ſome parts of the Day than in others, yet in every part of the Day there is Light enough, for Men to perform their Affairs by. Look to the Quality of your Knowledge, that it be Sound, Spiritual, Transforming as well as to the Quantity. See what Savour attends it, what Affections it engenders; not what Speculations it raiſeth. A great Heat with a little Light, is better than a clear Light with an hard Froſt, and benummed Limbs. The Spiritual Eye, as well as the Natural, is open'd by degrees. Bleſs God for what you find; reſt not in Twilight, but long for ſtronger Beams. Look to God for Light, *Pſal.* 34. 5. *They looked to him and were lightned.* Look not to *Moſes* and the Prophets, but as the Means; Look to Chriſt, who is the Light that enlightens every Man that comes into the World. The more Caſts of our Eye upon him by Faith, the fuller of Beams ſhall we take them off. A Look towards him attracts Light from him, a Look towards the Sun clears all things about us.

(5.) And let me add, *That 'tis the Office of Chriſt in Heaven to pity us, and relieve us in our bewail'd Ignorance.* He that prayed thus, and aſſerts the Knowledge of God, and of himſelf to be Eternal Life; is ordain'd by God an high Prieſt, to *have compaſſion on the ignorant, and on them that are out of the way*, Heb. 5. 1, 2. As he pities his People under the Remainders of Sin, ſo under the Remainders of Darkneſs the Cauſe of the other. 'Tis one of the greateſt Troubles of a Gracious Soul, that he knows no clearer; and the Mediator's ſtrongeſt Compaſſions are exercis'd about that, which is his Peoples urgent Diſtreſs. What hath Chriſt Compaſſions for, but to exert upon their greateſt Perplexity? What uſe were they for, if the proper Object of them be neglected? He hath all his Offices to remove the fruits of our Fall. The Darkneſs of the Mind was the firſt, and the Cauſe of all the Miſchiefs ſince. If the craz'd Underſtanding be not cur'd, no ſaving Work can have its full Effect. This being the Root of our Miſery, is the firſt proper Object of our Saviour's Compaſſions. His Compaſſions are his Qualification for every Office: Were he not compaſſionate, his Royalty would rather be a Tyranny, his Prieſthood an Empty Title, his Prophetical Office an Idle Name. As he pleads againſt the Guilt of Sin, which as a Prieſt he hath expiated; as he pleads againſt the Power of Sin, which as a King he hath broken; ſo he pleads againſt the remaining Ignorance of the Soul, which as a Prophet he is expelling. As it was his Buſineſs at the firſt to declare God, ſo it is ſtill his Employment more fully to diſcover him. As he owns the Gift of his Father's Power in the *Text*, to ſpread this Knowledge; ſo he promiſeth in the ſame Prayer to be faithful in his Office, *Joh.* 17. 26. *I have declared thy Name and will declare it.* He was the Light of Men, not only at his Incarnation, but before; no Age or Period of Time was there, wherein he ſcatter'd not ſome Illumination in the World. He *was the Light of Men*, Joh. 1. 4. *and lightned every Man that came into the World*, Joh. 1. 9. Nor is leſs pitiful to Men's Ignorance, and induſtrious to remove the continuing Shadows in the Hearts of his People, than he was before. As he is the Author of their Knowledge, as well as their Faith; ſo he will be the Finiſher of the one, as well as the other. He is a Sun of Righteouſneſs, and is to do ſpiritually, what the Sun doth naturally; ſend forth his Light to diſperſe the Darkneſs, and his Influence to heal the Barrenneſs of the Soul. The Natural Sun indeed, pierceth by its Influence the Obſcure Bowels of the Earth, which by reaſon of their Thickneſs, obſtruct the Entrance of his Beams: But the Sun of Righteouſneſs beſtows not his Influence without his Light. He is firſt a Prophet to enlighten, before he is a Spirit to quicken, in the firſt Work. He is the ſame in the Progreſs; as we cannot have Spiritual Life before Light, ſo we cannot have an Encreaſe of Spiritual Life, without an Encreaſe of Spiritual Light; and to this purpoſe he took our Nature, that he might pity and remove our Darkneſs. Is not this a Comfort to have the Glaſs of his Word below, wherein to ſee him; a Spirit within, to wipe and clear our Eyes; and an High Prieſt above, to exerciſe his Compaſſions towards us upon this very Account?

(6.) *The Saving Knowledge of God any have, is an Evidence of a future State, of a happy Viſion, and an earneſt*

neſt of their Arrival to it. Since it is the means of Eternal Life, there muſt be an Eternal Life, the Iſſue of this Knowledge. Of what Uſe are Means that are without an End? ſince nothing can ſatisfie the Soul here, nor can our Souls with a perfect Contentment know God, through the Grates and Lattices of a dark Body, with the Scales and Shades upon the Mind; there muſt be a time wherein a Glorious *Liberty* from Priſon ſhall be conferr'd, *Rom.* 8. 21. The Shadows fly away and a contenting Viſion be beſtowed upon a Longing Heart, otherwiſe the Soul could not have an Happy and Satisfactory Eternal Life. Not to have ſuch a Knowledge as to ſatisfie the full Deſires, would be half an Eternal Death; not anſwering the vaſtneſs of the Power the Father beſtowed upon the Son for the conferring it, nor anſwering the Compaſſions of the Son to the Ignorant in removing the Hinderances. Beſides, the more Knowledge there is here, the hotter the thirſt for more. As God is the Author of thoſe ſparks we have, ſo he is the Author of that Heat which ariſeth in the Soul by thoſe Sparks. It cannot be ſuppos'd that a God of Infinite Goodneſs, who created Man for the fruition of himſelf, and after he was dead in Sin reviv'd him, and planted in him quick and ardent Deſires for himſelf, ſhould do this without deſigning a full Satisfaction to him, which never any of the choiceſt Spirits had in this World, and therefore muſt be in another. Where do you find any bleſſed Soul at reſt here? *David* is ſtill upon purſuit after a Sight of the Glory of God; *Paul* ſtill reacheth forward to the things before, and breaths after a full Apprehenſion, putting up Petitions for all whom he had the Care of, and Affection to, that they might be enricht with all Knowledge, underſtand the Riches of Glory, be filled with all Wiſdom. Doth it conſiſt with ſuch a watchful, ſincere and unſpotted Goodneſs of God, to raiſe and continue ſuch Inclinations in his Creatures, to encourage and influence them, and never to render them compleatly ſatisfied? Shall God thus let any Soul that hath had a Glimpſe of him, lye groveling, and panting, without reaching out his Hand to lift him up, and unvailing his Face in time to him to behold his Glory? Annihilation had been better than boundleſs Deſires, Eternally unſatisfied, and Eternally languiſhing. The Underſtanding, the Nobleſt Faculty, firſt ſeiz'd upon by God, will not always want the Nobleſt Contentment in the view of its proper Object. The Sun communicates not it ſelf to the Air, but by the enlightning of it. God is the Father of Glory, as well as of Grace; and is a Father of Grace, in order to his being a Father of Glory. God doth not deſign to mock his Creatures, or to defeat the Deſires of his own exciting. 'Tis in point of Knowledge, as well as other things, that God is *our God*, Jer. 24. 7. He will one day be our God in the higheſt Perfection of all the Fruits of the Covenant, ſo that Ignorance as well as Sin and Infirmity ſhall be chas'd far from us. The Covenant will want it's full Accompliſhment, 'till the dim Knowledge of God be drown'd in a perfect and clear Viſion: And ſince the ſhadowy Light we have, is ſo delightful, how raviſhing muſt that be, which ſhall diſcover God in his full Glory! If the Earneſt be ſo pleaſing, how delightful ſhall be the full Payment, ſince an Earneſt is the leaſt part of the Sum contracted for!

(7.) *Where God doth communicate the Knowledge of himſelf, and his Son, he will not hide from gracious Souls any other Knowledge neceſſary for them in the World.* The giving the greater, is an Aſſurance the leſs ſhall not be with-held which may further them in that which is the principal End. Yea, he ſometimes reveals his ſecret Purpoſes to them concerning his Tranſactions in the World. God would not conceal from *Abraham* his Determination concerning *Sodom*, becauſe he had been acquainted with the grand Secret of his Mercy in the *Meſſiah*, Gen. 18. 17, 18. *Shall I hide from Abraham the thing which I do, ſeeing that all the Nations of the Earth ſhall be bleſſed in him?* Have I manifeſted my gracious Purpoſe to reſtore Mankind to my Favour, and the Means how I will do it, which the Heart of Man could never think of, and ſo many Hundred Years are to run out before it be accompliſht, and ſhall I make a difficulty to acquaint him with my intended Judgment upon *Sodom?* God often gives thoſe that know him, a ſenſe and ſight of Judgments he intends to bring upon a People. *Who is wiſe and he ſhall underſtand thoſe things?* Hoſ. 14. 9. Both the Threatnings and Promiſes contain'd in that Propheſie.

III. *USE. Of Exhortation.*

1. *Try your ſelves whether you have the Knowledge of God or no*; Try it not ſo much by the Notions you have of God and his Truth, as by the Operations of it, and the draught of the Perfections of God in your own Souls. The greateſt Heads have often had the worſt Hearts. Chriſt had not more deſperate Enemies in the whole World than the intelligent *Phariſees*, the *Jewiſh* Doctors who had the Law at their Fingers ends. See whether we have a tranſcript of God and Chriſt in our own Souls. When we caſt our Eyes upon God, let us reflect upon our ſelves, and ſee whether the Temper of our Hearts, anſwer the Notions in our Heads. Can any Man ſay, I know God to be Merciful, and I have an Imitation of it; God is Holy, and I have a Draught of it; God is Omniſcient, and I have a deep ſenſe of it in my Actions; God hath a Soveraign Dominion, and I have an obedient Frame; God is true in his Word, and I have a ſincerity anſwering to Divine Truth; a Faith in his Promiſes, a Fear of his Threatnings; there are ſome Lineaments in my Heart, anſwering in ſome meaſure to the Perfections of my Creator? And can any Man conſider Chriſt as Obedient to the Will of God, and ſee a Conformity in himſelf to that Heavenly Image? I know Chriſt felt the Sting of Death for Sin, and I feel the power of that Death breaking my Sin, and ſinful Heart; Chriſt had an happy Reſurrection, and I feel the bleſſed Fruit and Influence of it, in raiſing my Soul to a Newneſs of Life; this is only the true Knowledge of God and Chriſt which ſinks down in Affection, and expreſſeth it ſelf in Imitation. Conclude not of your ſelves by ſome fleſhly Apprehenſions of ſome pleaſing Doctrine of Chriſtianity, as Notions of the Mercy of God, Juſtification by Chriſt, Freeneſs of Grace. An intent Speculation of ſuch things, may force Men into a Rapture by the ſtrength of a ſprightly Imagination, without the inward living Spirit of him in the Heart. This is ſuch a Knowledge, as the craz'd Fancy of a Mad-man may have of Wealth and Pallaces, who hath neither a Penny in his Purſe, nor a Houſe for his Head. The Trial of our ſelves is by a thirſt for the performing the Will of God, a Motion in his Ways, Senſe of his Greatneſs, Embraces of his Grace and Dictates, and ſpiritual Affections to himſelf and his Laws. There is as vaſt a Difference between the Knowledge of God in the Letter, and that in the Spirit, as there is between the Statue of an Angel with his Wings, and a real Angel in Heaven, A Knowledge in the Head is as Money in the Purſe, a Knowledge in the Heart is

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as Money for our Uſe. Nor let us conclude by the Delight we have in Speculations; there is a ſecret Joy in the Contemplation of any Truth of a lower ſize, much more in the Speculation of the higheſt, nobleſt and firmeſt Truth: The Notion may be delightful, when a Conformity is unpleaſant. We may affect the Accompliſhment of our Minds, without any endeavouring to better our Hearts. Speculation is an Employment of Wit, but the Spiritual Knowledge is a Conjunction of Heart to God and Chriſt. We may value a Meditation of him, when the Conformity to him may be of as little Eſteem with us, as the Straw and Dirt we tread under our Feet. The Underſtanding and Will are two diſtinct Faculties, have diſtinct Operations; the acting of the one, doth not always infer the acting of the other; we may delight to look upon that we would not feed on. Yet true Knowledge is always attended with a Delight; *When Wiſdom enters into thy Heart, and Knowledge is pleaſant to thy Soul*, Prov. 2. 10. the more innate Light there is in the Eye, the more the Eye delights in the Beams which from without ſtrike upon it; the more Darkneſs in the Eye, the leſs Pleaſure in the Sun-ſhine. He that loves his Luſts, hates the Light which diſcovers their Uglineſs, he that loves God, loves the Light which diſcovers his Beauty. True Knowledge is always accompanied with more ardent Deſires to know. One ignorant of God deſires not to know him, that he may ſin with the leſs Rebuke, and periſh with the leſs Fear. 'Tis a ſign the Soul hath taſted of Divine Sweetneſs, when it longs for greater Communications; 'tis ſo far from aſſwaging, that it quickens the Appetite. *Moſes* was Maſter of the *Ægyptian* Learning, but ſet not up his Reſt in that. He had more Acquaintance with God than any Man in the World, yet after he had been diſcourſing with God in the Mount, he is an Earneſt Petitioner for more Diſcoveries, *Exod.* 33. 13. *Ibeſeech thee ſhew me thy Glory.* That is no true Knowledge of God that ſurfeits and clogs the Soul. Thoſe heavy Spirits that are ſcarce Maſters of a Groan for it, never underſtood the Excellency of it. Not to deſire to know him is to contemn him, and he that undervalues him, never had any Underſtanding of him.

2. *Reſt not in a diſcurſive Underſtanding of God.* The Underſtanding in a ſtate of Innocency with its full ſtock did not preſerve the will from a deſtructive Obedience to the Senſitive Appetite, when it was wholly freed from thoſe ill byaſſes which make its Motions irregular now: meer Knowledge now cannot be forcible enough to prevail with the will under the Power of thoſe ill Habits, which imperiouſly Tyrannize over it. The Eye and Hand of a Man can never caſt a Bowl right, which hath a falſe *Byas* diſproportioned to the aim of him that uſeth it; the Reaſon of the Caſter cannot make it move, but according to its falſe *Byas*. Till the wrong Inclination of the Will be diſplac'd, it will not come under the guidance of the Underſtanding, though it were as ſtrongly Enlightned as the higheſt Angel. It will move according to its natural *impetus* and habit, notwithſtanding all that light in the Mind, as ſelf-will acts the Devil againſt God contrary to all the light in his Underſtanding. No intellectual act, abſtractedly conſider'd, can be a gracious action; all acts in the Underſtanding receive their Gracefulneſs and beauty by the Termination of them in a God-like act of the will, which is the Proper ſeat of Grace. We come to enjoy God not only by an act of our Underſtanding but by an act of our will. A glorified Saint, no nor the humane nature of Chriſt, is not happy ſo much by a proſpect of God, as by an intenſe affection to him. God ſtands not ſo much upon our Knowlegde of him, as our Delight in him, and it is no ſign of our union with God, unleſs Affection to him be joyned with it. All rational Creatures affect Knowledge in order to ſome good; the deſires of good are more ſettled, and are more the fruits of a natural inſtinct than deſires for Knowledg: This therefore cannot give a compleat Satisfaction without a taſt of his goodneſs. If we deſire Knowledg only for the ſake of Knowledge, we thwart the Nature and natural Motions of our Souls. 'Tis not the Perfection of the Underſtanding without the *Purity of the Heart*, which brings us to enjoy God, *Mat.* 5. 8. Impure Creatures with the higheſt intellectuals cannot look upon him. The Glory of Chriſt was to do the will of God, his Knowledge of him was in order to obey him. Get a freſher experience therefore of every Truth of God which you know; this is the Ballaſt of the Soul; the other is but a vaniſhing Sound. Improve your Knowledge. * In knowing God we receive only from him, in loving him we give our ſelves and all that we have to him, and God beſtows himſelf rather upon them that love him, than upon thoſe that only know him; as it is worſe to hate God than to be Ignorant of him, ſo it is better to love God than meerly to Underſtand him. We may uſe our ſpeculations to pride, but we cannot make ill uſe of our Holy Affections. By loving we make a larger Progreſs in a little time, Love doth more firmly knit us to God than Knowledge, for the ſtrength of Knowledge conſiſts in diſcerning the ſtrength of Love in Union. By contemplating God, we contract as it were his Infiniteneſs according to the Capacity of our Conceptions; by loving him we enlarge our Minds to the immenſe Latitude of his Divine Goodneſs. By knowing him, we do as it were, bring him down to us, by loving him we lift up our ſelves to him. We know only ſo much as we can receive and are capable of, but we love not only what we ſee, but what we imagine there is of Goodneſs beyond our ſight. We ſee the Divine Excellency obſcurely, but we may love it intenſly, we ſee little, but we may love much. Knowledge gives us a Sight, and Love gives us a Poſſeſſion, we find him by Knowledge, but we enjoy him by Love. Let us improve our Knowledge of him for enflaming our Affections to him, that we may be prepar'd for the Glory of our Eternal Life. The Underſtanding is but the Door of the Heart; to let God and Chriſt ſtick there, and not bring them into the Heart, is to give a cold Entertainment to that which deſerves the beſt.

* Ficin. *lib.* 1. *Epiſt.* 116. *p.* 663, 664.

3. *Prepare and wait, and long for Heaven.* We have but a glympſe here of the Excellency of God and Beauty of Chriſt. The Churches *Eyes* though clear as *Doves*, are *within her locks*, Cant. 4. 1. A fair Eye of Faith, but ſtill ſome Obſtructions to a full Sight. The Light now ſhines in a dark Place, it ſhall ſhine there without a ſpot of Darkneſs; that which is *in part*, ſhall give place to that which is perfect; the Light of God ſhall dart immediately upon the Soul without reflection from a Glaſs, all ſhall meet in the *Unity of the Knowledge of the Son of God*, as well as in the Unity of Faith, *Eph.* 4. 13. The Motions of the Body ſhall not obſtruct the Operations of the Soul; there will be Light without Darkneſs, Knowledge without Ignorance, Clearneſs without Dimneſs; no turbulent Affections ſhall confound the Eye, nor Diſtractions divert the Soul.

We

We ſhall know as we are known, 1 Cor. 13. 12. Every gracious Soul is perfectly known by God here, *i. e.* accepted by him, but is not fully illuminated by him; but there will be as Perfect an illumination from him, as there is an acceptation with him. The thick Scales ſhall for ever fall off from the eye, and the dark vail from the Heart, that it may Behold without weakneſs and winking. As the moſt excellent Object ſhall be preſented, ſo it ſhall be beheld in the moſt Excellent manner, the ſpiritual eye ſhall be fortified, and the divine Glory ſhall be unclouded, and the Pleaſure of ſeeing ſhall be as great as that of Enjoying. The cleareſt Knowledge here is unconceivably ſhort of that above, as the ſight of a ſore eye is of that of an Eagle. The chains of ſpiritual ſloth ſhall be knockt off, the diverſions of Worldly Objects ſhall have an Eternal Remove. Ignorance within ſhall periſh, and darkneſs without ſhall vaniſh. Here the Soul ſees what God is not, there it ſhall ſee him as he is to be ſeen. Surely thoſe that thirſt not for this ſtate, that prepare not themſelves for it, that long not for the paſſing away of thoſe gloomy ſhades, that they may ſatisfie themſelves with full viſions and full affections, and according to their meaſures prepare themſelves by diligent Enquiries, and affectionate Motions, never yet had any taſt of the moſt deſirable Object.

4. *Therefore daily Endeavour to encreaſe in the Knowledge of God.* Our main work in the World is to encreaſe in the Knowledge of ſin, that we may more vehemently deteſt it; and the Knowledge of God, that we may more cloſely embrace him and reſign up our ſelves to him. *Paul* who was advanc'd to a higher ſtep in this than any in the World, had taken up a ſettled Reſolution to *know nothing but Chriſt and him Crucifyed*, as the moſt excellent Knowledge he could buſie himſelf in, 1 *Cor.* 2. 2. And would neglect no means to grow up in the Apprehenſions of him of *whom he was Apprehended*, *Phil.* 3. 12, 'Tis not ſaid we muſt follow on to know for ſuch a time, *Hoſ.* 6. 3. No time is fixed and therefore it muſt be continually. We ſhould quicken any Divine *ſpark* in our Souls *. If the firſt beams of ſpiritual light give Life, the further Encreaſe more Abundantly increaſeth that Life; it being Eternal Life, we are neareſt to Life when we riſe higheſt in Knowledge. If the mind be opened, it can no more take pleaſure in a little Knowledge, than the eye of the Body can in a little Light, by which it delights it ſelf in any viſible Object. It can take no Pleaſure in a little, but as it is a preſage of more Approaching. He therefore that ſaith he knows as much of God and Chriſt as can be known, never Underſtood the Depth of his own natural Ignorance, the Immenſity of God, the Dimenſions of the love of Chriſt, and the nature and unweariedneſs of the Spirits teaching. Should all men in the World engage in no other ſtudy, but this of God and Chriſt to the Worlds end, they would confeſs that that which they know, is unconceivably ſhort of that which they are ignorant of. It cannot be ſo great, but it is ſtill capable of a further encreaſe, like a River that is not ſo big but it may ſwell higher, and larger, by the Admiſſion of leſſer Rivulets. There is a Ripe Age, a Manly Stature in Underſtanding which we muſt aim at, 1 *Cor.* 14. 20. *Be not Children in Underſtanding.* The *Apoſtle* who had the fulleſt Inſight into the Nature of God and Offices of Chriſt, puts himſelf into the number of them that knew but in part, 1 *Cor.* 13. 12. *I know but in part.* And therefore as we deſire to be as Angels in Glory, we ſhould endeavour to imitate the Angels in their acute Search into the Myſteries of Chriſt, and *Wiſdom of God in him*; * they know much yet *deſire to know more*, 1 Pet. 1. 12. The Truth is, as *Adam* offended in endeavouring to know more than he ſhould, we offend in neglecting to know ſo much as we may: Our firſt Parents would know too much, and their Children too little, though there be *Unſearchable Riches of Chriſt to be ſearched into*, Eph. 3. 8.

* Eph. 3. 10. ἐξωὸν ἦεν εἰς τὰ βάθη τῆς θείας γνώσεως. Clem. Alexandr. Barlow on Tim. *part* 2. p. 5.

(1.) *There can be no growth in Grace without an Encreaſe in the Knowledge of God.* God is the Object of Grace, the Object muſt be known before any act about it can be Exerciſed, and as the Object is cleared, the Acts about it are more vigorous. There may be indeed a Knowledge without Grace; but there can be no encreaſe of Grace without an increaſe of Knowledge, as the heat of the Fire cannot be made more intenſe without a ſupply of Fuel. There may be ſlight Affections up and down, Rovings, like thoſe of a Ship without Ballaſt toſt by the Waves, but making no way. Knowledge hath Faith in its root, and all other Graces for its Fruit, 2 *Pet.* 1. 5, 6, 7. *Add to your Faith vertue, and to vertue Knowledge*, then follows *Temperance*, *Patience*, *Godlineſs*, *Charity*. As the root is ſtrengthned, the branch ſpreads it ſelf, and the Fruits grow thicker. The Knowledge of the Word is the entrance of Life, the means of begetting is the means of nouriſhing the Soul to Eternal Life. If the Stock decays, the Fruits which grow from it cannot flouriſh. The encreaſe of it was as much the ſubject of the *Apoſtles* Prayer for the *Coloſſians*, as the firſt fulneſs of it in them, and that with reſpect to their fruitfulneſs which depended on it, *Col.* 1. 9, 10. *We ceaſe not to pray for you, and to deſire that you may be filled with the Knowledge of his Will in all Wiſdom and Spiritual Underſtanding, That you might walk worthy of the Lord unto all pleaſing, being fruitful in every good Work*; and as a Means to it he adds, *increaſing in the Knowledge of God.*

(2.) *'Tis not likely there can be any other fruit than that of Apoſtacy, without increaſing in the Knowledge of God.* If Knowledge be not improv'd, it will decay. *Evil Men wax worſe and worſe*, 2 Tim. 3. 13. As ſome Luſt is the Cauſe why Men deſire not the Rudiments of Knowledge, ſo ſome Luſt is the Cauſe why Men deſire not the Improvement of Knowledge, and this will be like a Thief in the Candle of the Lord, making it ſweal away, like a Deluge of Water extinguiſhing the Fire: If God opens the Floudgate of corrupt Affections, the Floud will quench thoſe Sparks which ſeem'd to be Spiritual, as well as it did thoſe Natural Sparks in thoſe the *Apoſtle* ſpeaks of, *Rom.* 1. 26. The Ground that is bad of it ſelf, when overflowed with Salt Water is much worſe, and cannot bring forth what it did before. A Stop in Knowledge, though a Man be acquainted with the *firſt Principles*, is the firſt Inlet to Apoſtacy according to the *Apoſtles* Intimation, *Heb.* 6. 1, 2. After he had checked them in the former Chapter, for ſticking in the firſt Principles of Chriſtianity, and exhorted them this Chapter, to proceed further in the Knowledge of the Myſteries of Religion, he immediately ſubjoyns the Doctrine of Apoſtacy, *For it is impoſſible for thoſe that were once enlightned, and have taſted of the Heavenly Gift*, *v.* 4. &c. If you grow not to a greater maturity in Knowledge, you are in danger of returning, not only to your former Ignorance, but more corrupt Affections. If they took up their ſtation in the firſt Principles, they could not paſs on to Perfection, and this is an Evidence that they were going back, and diſtaſting thoſe firſt Rudiments

* *As* Jamblichus *ſpeaks of* Pythagoras. *He did* ἀνεζωπυρεῖν τὸ θεῖον, *Vit. Pythag. Lib.* 1. *Cap.* 16.

ments which they had learn'd and embrac'd. This is evident in Natural and Civil Affairs; the Tree that doth not thrive will ſoon rot, and the Tradeſman that doth not encreaſe his ſtock will ſoon be out at Heels, and he that doth not improve his Knowledge will prove a ſpiritual Bankrupt. And ſuch a wilful Darkneſs which Men bring upon themſelves by their Perverſity, is but one ſtep from Deſtruction. The Plague of *Darkneſs* upon the *Ægyptians* did immediately precede the ſlaying of their firſt born, and the deſtruction of the flower of their *Militia* in the Red Sea. Increaſe therefore in the Knowledge of God is the way to prevent Backſlidings. Weak Bodies ſoon ſtumble, when ſtrong Bodies walk and do not faint, but hold out to the laſt. To encreaſe in Affections is to encreaſe in Heat and Vigor, to encreaſe in ſpiritual Underſtanding is to encreaſe in Strength, which conſiſts in a compactneſs and cloſeneſs of the joints, which is the Strength, Health, and Stability of the Body. A River enlarged by the Entertainment of many little ſtreams, is not dryed up ſo ſoon as a ſmall Stream.

(3.) *Every degree of increaſed Knowledge will be more ſatisfying and raviſhing.* As it was in the Feaſt where Chriſt was, the beſt Wine was reſerv'd for the end of it; the Knowledge of God behind is to that which we have, as a full draught of precious Liquor is to a taſt or ſip. The clearer our Light, the ſtronger our Comfort. All Doubts ariſe from the weakneſs of Judgment, Ignorance of the Nature of God, the Offices of Chriſt, and Tenure of the Covenant. This is promiſed *Hoſ.* 6. 3. *We ſhall know, we ſhall follow on to know the Lord, i. e.* according to the *Hebrew Idiom*, we ſhall knowingly follow on after the Knowledge of God, or go from Knowledge to Knowledge. We ſhall have his Aſſiſtance, who is prepar'd and ready to break out upon us as a Morning light refreſhing, and growing ſtronger every Hour, with new Manifeſtations and a lively Heat, and like a former and latter Rain, as freſh ſhowers in the ſpring to draw out the flowers and beauty of the Earth, and the latter Rain in *Autumn* to ripen to an Harveſt. By Rain in *Scripture* is ſignified Knowledge, *Deut.* 32. 2. *My Doctrine ſhall drop as the Rain.* The firſt Beam is admirable, 'tis a *marvellous light*, 1 Pet. 2.9. It diſcovers things worthy the ſearch, and more ſurprizing upon every Enquiry. God and Chriſt are infinite Treaſures, inexhauſtible Fountains, a Mine which upon every Search preſents with new Riches. God always remains intelligible, and upon a faithful ſearch will every day tear off part of the vail from the Heart, and part of the vail from his own Face, and ſend forth richer Influences of Life and Joy.

Well then let us encreaſe in this Knowledge.

[1.] *Let us endeavour to enlarge our faculty. Eye ſalve* is to be procured to make us quick ſighted, *Rev.* 3. 18. The Mouth opened wide is filled with nouriſhing Food: The Eyes opened are filled with viſible Objects, *Pſal.* 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy Law.* He hath an enlightned Underſtanding, but ſenſible of his Imperfection, longeth for a greater Enlargedneſs, that he might ſee more raviſhing Wonders in God's Law. Much more ſurpriſing Wonders are there in God the Law-maker, and Chriſt the Law-repairer.

[2.] *Let us not be puffed up with a vain conceit that we have Knowledge enough.* Let us rather bewail our Ignorance than boaſt of our Underſtanding. Senſe of indigence is the firſt ſtep to fulneſs, empty Souls are capable of being fill'd. What we know of God and Chriſt, is infinitely below what is to be known of them.

[3.] *Let us riſe to more ſpiritual apprehenſions.* 'Tis hard for us to have elevated Thoughts, Carnal Notions are moſt apt to poſſeſs our Minds, and naturally our Thoughts of God and Chriſt are no better in their kind than *Nicodemus*'s of Regeneration, imagining it to be a re-entry *into his Mothers Womb*, John 3. 4. Or the *Samaritan* Woman, who fram'd no higher Conceptions of the Fountain of living Waters than thoſe ſhe had of her Father *Jacob*'s Well, *John* 4. 12. There is a *Knowledge of Chriſt after the fleſh*, 2 Cor. 5. 16. Carnal Conceptions of Divine Glories; and there is a Knowledge of Chriſt after the Spirit, in his ſpiritual Appearances, his ſpiritual Works, a Knowledge of Chriſt not ſo much as he was converſant upon Earth, but as Reigning in Heaven, Glorious and Prevalent in his interceſſion. This was the end of his Death, and this ſhould be the aim of our Knowledge. As Chriſt roſe from a low and infirm ſtate to an Heavenly Glory, to a more ſpiritual Diſcovery of himſelf, ſo ſhould we keep time with his ſeveral ſtates in our Knowledge of him. There is a Knowledge of the *Hiſtory* of Chriſt, and there is a Knowledge of the *Myſtery* of Chriſt; this latter we ſhould grow in, which is the true *Manna* of the Soul. Riſe from dull Notions, to ſprightly and more affecting apprehenſions of God and Chriſt.

[4.] *Let us encreaſe in the Knowledge of whole God, and whole Chriſt.* View all the Perfections of God; be not only intent upon ſome of the firſt Magnitude, but on thoſe that ſeem the leſſer Sparks, which have an Influence one time or other upon the Souls and Lives of Men. He is not worthy of the Name of an *Aſtronomer*, who gazeth only upon one or two *Planets*, with a neglect of the reſt, which have their particular Excellency as well as the other Heavenly Bodies. As there is nothing in the Heavens, ſo there is nothing in God and Chriſt, but is worthy of our Underſtanding and Conſideration, and affords Matter of Inſtruction, and Matter of Conſolation one time or other. Let us not ſatisfie our ſelves with a Knowledge of God in the Maſs; a Glance upon a Picture never directs you to the diſcerning the Worth and Art of it.

[5.] *Let us fetch the increaſe of this knowledge from the true Principle, from the Word.* By the Spirit in the Word it was firſt imprinted; by the Spirit in the Word it is further enlarged. The improvement of a Man in any Science, muſt be fetcht from the Principles of that Science, not from the Principles of another; no one would ſtudy the Art of Painting to improve himſelf in the skill of *Phyſick* and Medicines. Studying the Word of God, is the way to increaſe in the knowledge of God's Nature, Chriſt's Offices, and more Spiritual Apprehenſions of them.

5. *Exhortation.* To thoſe who are void of the ſpiritual Knowledge of God. *Labour for it.* What need there be more urged, than the Title of it in the *Text*; *'Tis eternal Life?* therefore worthy of the moſt exact diligence. As the deception which ſeiz'd upon the Underſtanding of the firſt Man was the cauſe of Death, ſo the light of Underſtanding our Creator, and his immenſe love in Chriſt is the cauſe of Life. Other Sciences may be a Tree of Knowledge, this is a Tree of Life. 'Tis a doleful Conſideration to ſee Men impertinently ſpending their time, and conſuming their ſtrength in the ſtudy of Creatures, (with a neglect of this) a Knowledge wherewith they may deſcend to Hell with Sorrow, rather than that whereby they may aſcend to Heaven with joy. This Knowledge as it advanceth our ſtates, ſo it elevates our natures; *A man that Underſtands not, is like the Beaſts that Periſh*, *Pſal.* 49. 20. Divine Knowledge is above all the Wiſdom of corrupted Nature, and renders a Man Superiour to a meer Son of *Adam*; all other Knowledge though commendable in its kind, if it be not improved for this end, will degenerate into *ſenſual*, if not *deviliſh*, *Jam.* 3. 15. it will either reſt in a more refin'd ſenſuality, a Life of depraved Reaſon, or fit a Man to be a malitious Devil againſt the Intereſt of Chriſt. Shall not then *Eternal Death* ſcare

us from our ſlothful and beloved Ignorance? Shall not Eternal Life allure us to Divine Wiſdom? Was it the miſery of the World ever ſince *Adam*, to have a Blindneſs of Mind? And ſhall any of us reſt contented in that miſery, and reſolve to be no wiſer and happier than the *Gentiles*, that were alienated from the Life of God through the Blindneſs of their Minds? God ſaid of light at the Creation it was good, he was the Author of it; It entred into the compoſition of all Creatures; he doth not ſay ſo of darkneſs; that is not his Creature, but a Privation of light God never ſaid of Ignorance, or of any thing Underſtood by darkneſs 'tis Good. Shall any of us reſolve to perſiſt in that, which hath not the leaſt ſpark of Goodneſs in it, that hath not the leaſt ſyllable of God's approbation, that is the Foundation of all the contempt of God in the World? Who ever knew him, but Bleſſed themſelves in that knowledge, were loth to part with it, valued it above the World? Who ever knew God clearly, but lov'd him ardently, ſtuck to him cloſely, fell before him humbly, found reſt and ſatisfaction in him? and ſhall not the experiences of thoſe vaſt numbers, who have had a ſaving glimpſe of him, give us one lift from our heavy ignorance? *Paul* was no blockhead, being brought up at the feet of *Gamaliel*, a learned *Phariſee*. Nor would the High Prieſt and his Companions have appointed a dull Perſon Commiſſioner againſt the Chriſtians; yet all the Knowledge he had before his acquaintance with Chriſt, and all the time and pains he had ſpent in it, *he counts but loſs in compariſon of this*, *Phil.* 3. 8. And the beſt Petition he thought he could put up for the *Epheſians* was, that they might have the *ſpirit of wiſdom in the Knowledge of him*, *Eph.* 1. 17.

Motives.

(1.) *Is not the Object Excellent?* Pſal. 8. 1. *How Excellent is thy name in all the earth, who haſt ſet thy glory above the Heavens!* Do we conceive God full of Wiſdom, Goodneſs, Righteouſneſs, Tenderneſs and Compaſſion; Can we imagine ſuch a being cloath'd with thoſe unchangeable Perfections, the Original of all that goodneſs which is in any Creature, the Author of the Beauty of the World; Can we I ſay, pretend to Believe there is ſuch a Being, and ſit at reſt in our Ignorance of him? Shall we pretend to believe there is a Redeemer, who deſcended from the Throne of Majeſty to the Vale of Miſery, took our fleſh when he had no need of it, ſtoop'd to the infirmities of our Nature, and was full of no other deſign than a thirſt for our welfare; carried himſelf with all ſweetneſs and tenderneſs in the World, was the exact image of his Father, and have no deſire to make more exact enquiries after him, that we may underſtand what he is? Is not God the Father of Lights, the Supream Truth, the moſt delectable Object both of the Humane Nature of Chriſt, the Happy Angels and Glorified Saints? Is he not Light without Darkneſs, Love without Unkindneſs, Goodneſs without Evil, Purity without Filth; all Excellency to pleaſe, without a Spot or Diſtaſt? Are not all other things infinitely ſhort of him, more below him than a Cab of Dung is below the Glory of the Sun? and is it not a Sacriledge to ſteal our Underſtandings from ſo excellent an Object, as the true God and Jeſus Chriſt whom he hath ſent? Shall we know Creatures and not our Creator? Shall we be inquiſitive after the Nature of Plants, Beaſts, Worms and Flies, and not be acquainted with the excellent Author of our Souls, who gave us our knowing Faculties? In whoſe Service ſhould our Rational Powers be employ'd, but in the Diſcovery of the Author of them? If the Object be more Glorious than the whole Scheme of Nature, the Knowledge of this Object muſt be alſo Excellent; for as Actions, ſo Knowledge is Specified from the Object.

(2.) *Are not the great works God and Chriſt have done for us, ſufficient allurements?* Are we not his Creatures, and ſhall we not know our Creator? Are we not his offending Creatures, and ſhall we not know our forbearer? May we not know our Redeemer? Shall we not know that God, whoſe Image we bear, whoſe Mercy we enjoy, in whom we live, move, and retain our beings? Shall we not know him, by whoſe Death we may Live, by whoſe Bloud we may be Beautified, by whoſe Reſurrection and Aſcenſion we may be Dignified? Shall we be in a Capacity to enjoy all thoſe Benefits, and be willingly ignorant of our Benefactor? Without a Knowledge of him who hath Atton'd our Sins, and purchas'd that Heaven we had Forfeited, inſtead of that Hell we had a thouſand times deſerv'd, how can we be thanful to him for what he hath done? What Shame ſhould cover our Faces, what anguiſh ſhould gnaw our Souls for our Spiritual ſloth and ingratitude! Is not God love? Love in all his ways and methods? And are our hearts ſo out of Love with him, as to neglect enquiries after him? To what end doth he extend his open hands, but that we might *ſeek the Lord*, *Act.* 17. 25, 27. and is an unthankful ignorance of him a worthy requital? 'Tis not enough that we know there is a God and a Redeemer, but we muſt know what they are, what they have done; what glories there are in their Natures, in their Actions, that is the import of the Text, *to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Not onely to know thy Being, but thy Excellency; not onely to know Chriſt that is ſent, but to know what that Chriſt is who is ſent. Redemption was not for the bleſſed Angels, yet they *earneſtly deſire to look into thoſe things*, 1 *Pet.* 1. 12. Chriſt is more a Benefactor to us than to them, in regard of Redemption; why then ſhould their induſtry in ſearching be more than ours? 'Tis not commendable, 'tis not lawful to be ignorant of him, who darts his Heavenly beams upon our Senſes in the Works of Nature, and upon our Souls in the Works of Grace; no greater injuſtice, no greater impiety, than to contemn or neglect the knowledge of that God whoſe Image we are.

(3.) *Hereby only we can ſatisfie our natural thirſt for knowledge.* The deſire for knowledge is the peculiar property of man. He being rational differenceth him from all creatures; no creature ſeeks a Redemption from ignorance but Man. Brute Animals reſt contented in their Ignorance, and for man to reſt contented in his, is to be as bad or worſe than a beaſt; to neglect the proper Object of knowledge to know thoſe things which are as good as nothing. 'Tis more ſuitable to the nature of man to take pleaſure in the ſearch after Truth, than for mighty men to Triumph in the Conqueſts of Countries. There is in man a greater Ambition for knowledge, than for any thing elſe; no Reproach doth more perplex him, than to be counted Fooliſh. Nor doth any man with any pleaſure confeſs his Ignorance, becauſe Ignorance belongs not to the original Nature of Man. As the nature of the Will, by the Law of Creation, cannot be ſatisfied with a flaſhy and droſſy good, till it mount to that which is pure and refin'd, and after the enjoyment of an inferiour good, is ſtill putting the queſtion *who will ſhew us any good?* *Pſal.* 4. 6. ſo the nature of the Underſtanding purſues after the Cauſes of things, and cannot reſt till it come to the Fountain-Cauſe of all the reſt, that hath no Cauſe of it ſelf. When any good is preſented to the Will, the next queſtion naturally is, Is there no higher Good than this? So

when

when a Truth is preſented to the Underſtanding, the next queſtion is, Is there no higher Truth than this? The Will can only be ſatisfied with that Good, which is not exceeded by any other; and the Underſtanding with that Truth, which is not excelled by any other. By this knowledge we are ſpeaking of, our natural Thirſt is delightfully ſatisfied and increas'd; the Soul is pleas'd with what it attains, and enlarg'd for what it wants. There is an uncertainty and doubtfulneſs in all other knowledge but this. Is there any thing we think we know, but may be battered by others Contradictions? Have we not often doubtful thoughts of that one day, which we thought we clearly knew the day before? Do we not often quarrel with our ſelves, and call that our dotage which a few dayes before we thought our Glory; and queſtion thoſe ſentiments which a few Hours before we thought unqueſtionable, and as certain, as the daily Motions of the Sun in the Heavens? But here the Foundation is unſhaken; a God there is, and a God of Infinite Perfections; a Redeemer there is, and one of Infinite Tenderneſs. The knowledge of him by the Word is certain, like the knowledge by a Sunbeam. Here we may drink full draughts, to quench our natural thirſt after knowledge, ſince all things are beſt and ſureſt known in their Principle; and the Mind of Man is reſtleſs, like the Needle in the Compaſs; not to be eſtabliſhed without a look to the higheſt Truth. We are here ſure of a Mine, and the fruit of attaining will recompence the pains of enquiring. Let us therefore be ſo Generous, as to believe this natural Thirſt cannot be better ſatisfied, than by knowing God and Chriſt, the moſt amiable Objects; and let us never continue in that Ignorance, which, if we obſerve our natural deſires, we ſhould account our ſhame; for if there be any ſatisfaction to the Soul, (which of all creatures under heaven, approacheth in its nature neareſt to the Nature of God, and ſeems to be boundleſs in its operations) it muſt be in the underſtanding that which is Infinite; and that it is neither Heaven, nor company of Angels, but God and Chriſt, who have an infiniteneſs to anſwer the pantings of the Soul, and make a full reply to all its cravings. The ſatisfaction alſo conſiſts in the certainty of the Object of this knowledge, there being more ſound and convincing Reaſons for the Being of a God, his Goodneſs, Omnipreſence, neceſſity of Redemption, a future ſtate of Happineſs and Miſery, than for any affairs of this World.

(4.) *All are bound by the law of Nature to know God.* There is not an Obligation by the Law of Nature to know Chriſt, unleſs it be as Rational Creatures are oblig'd to know, and believe whatſoever God ſhould reveal unto them; but there is a formal obligation upon man as a rational creature, to know his Creator. * For ſince all know that there is a God, by whoſe Care and Providence, all things in this World are Ruled; they are oblig'd by the ſame Law of Nature to enquire after this God, and to endeavour to arrive to the knowledge of him. What Nation was there, though never ſo barbarous, that did not own even in their Idolatry the worſhip of a God? For they naturally knowing that there was a God, did naturally know that that God was to be worſhipped. Since therefore the law of Nature obligeth us to enquire after God, he that neglects the knowledge of God, ſins againſt the law of Nature. The wrath of God is threatned to be pour'd out upon them *that know not God*, *Pſal.* 79. 6. but the wrath of God is not manifeſted againſt any, but thoſe that are Tranſgreſſors of the Law.

* Zanch. *Tom.* 2. 4. *Li. pag.* 249. 250.

(5.) *This knowledge is only the perfection of the Soul.* The more excellent the Object is, the more it doth perfect and ſtrengthen, as well as gratifie the Faculties of the Soul, *Prov.* 1. 9. 'Tis *an ornament of grace to the head*, a greater ornament to the ſoul, than a *Diadem* can be to the Head of a Prince. The ſoul of man being enricht with *two* faculties, whereby he is diſtinguiſh'd from all other Creatures on Earth, *viz.* *Underſtanding* and *Will*, his happineſs muſt be placed in the exerciſe of thoſe two about their proper Object; the Underſtanding in knowing God as the Object of Happineſs, and the Will in willing to Love him. Truth is the perfection of a rational Underſtanding; the higheſt Truth muſt then be the higheſt perfection of it. The Mind of Man, was not created to terminate it ſelf in the contemplation of the lower things of this World. The ſight of the beauty of God, is the End of the Soul; and what is the End of a thing, is the Perfection of it. The End of God in the Creation was to communicate his Goodneſs, the perfection of a Soul then, conſiſts in the higheſt participation of that Goodneſs, according to its capacity. The *Image of God* conſiſts in this *knowledge*, *Col.* 3. 10. Every Image is a participation of beams from the Original. As darkneſs is the deformity of the World, and light the beauty of it, whereby the beauty of every thing elſe is diſcover'd; ſo knowledge is the beauty of the Underſtanding, as Ignorance is the Deformity. If the knowledge of every thing had been the perfection of mans ſoul, there would have been implanted notions of thoſe things in the Soul at her original, or they would have been the matter of Divine Revelation; but there is neither of thoſe; there are not notions implanted, the Soul could not then be ſo ignorant of the frame and motion of the body ſhe dwells in. She knows not by natural, but acquir'd notions, the ſeveral rooms of the houſe wherein ſhe reſides. How many ages was man ignorant of the circulation of the bloud, the diſtribution of the Chyle through the *venæ lacteæ*? nor are thoſe things the matter of Divine Revelation in the Word. Chriſt diſcover'd not a ſublimity of natural knowledge, he ſpake not a ſyllable of thoſe things, but of the diſcovery of his Father and himſelf. The Son of God had not employ'd himſelf in divine diſcoveries, had not the knowledge and embracing of him, been the ornament and happineſs of a reaſonable Creature. The moſt natural notions men bring with them into the World, and which are moſt obvious to their firſt notice, are that of a God and deſires for happineſs; and the diſcovery of this, and directions in our aſpiring to, and preparations for another ſtate of life after this, was the ſubject of the Revelation made by Chriſt. Again, As it is the happineſs of God, to know and love himſelf, becauſe he is the higheſt Truth and Goodneſs; ſo it is upon the ſame account, the happineſs of a Creature to know and love God. If we could poſſibly ſuppoſe any Goodneſs ſuperiour to God, it would be the Felicity of God to know and love that Goodneſs; he could not ſettle himſelf upon his own Perfections, but run out in Enquiries after, and Affections to that Goodneſs Superiour to his. Certainly the Mind of Man being nobler than the Body, ought to be nouriſht with the choiceſt Food; the perfection of it cannot be attain'd, but by that Object which is moſt perfect in it Self, and moſt capable to convey Perfection to it. God only as he is the Reſt of the Will, ſo he is the only Banquet of the Mind; the Soul being of a Divine Original, *It being given by God*, *Eccl.* 12. 7. can only be nouriſhed by Divine Dainties and Converſes, as the Body doth attain its perfection by things of the ſame nature with its own Compoſition. Let us therefore out of Love to the perfection of our Minds purſue after this Knowledge. The Mind is an active thing:

It will be buſie about ſomething or other; pitch it therefore upon the moſt excellent and moſt ſatisfying Object, employ it not in the picking of ſtraws, but gathering of Pearls. When we employ it about things lower than God and Chriſt without any regard to the adoration and admiration of them, we degrade our underſtanding, deprive it of its true end, and thruſt it from that worthy employment allotted to it, which was to ſurvey the works of God, read his hand writing, and from thence ariſe to a further Knowledge and admiration of our Creator himſelf.

Intellectio eſt quies intellectus.

(6.) *This knowledge is highly delightful.* All *knowledge is pleaſant to the Soul*, *Prov.* 2. 10. The natural deſires for Knowledge are ſtrongeſt, therefore when attained the delight is ſweeteſt. The more reality any Object hath, the more pleaſure is in it; Spiritual things are moſt real and therefore the delightfuleſt. Natural knowledge is pleaſant. What a ſweetneſs is there in knowing the ſecrets of Nature, and the *Phænomena* in the World? The knowledge Men have of them, though upon erroneous Principles, is delightful, much more would it be ſo if the knowledge were exact, and grounded upon certain Principles of Truth. The delights of Learning ſurpaſs the delights of Senſe, and the pleaſure of a Scholar the pleaſure of a Swine. The *Heathen Philoſophers* were raviſht with their chips of natural Knowledge, that they ſometimes neglected thoſe things which were neceſſary for the ſuſtaining their Bodies. Now if the views of God in the dark diſguiſe of his Creatures caſt the Soul into pleaſing raptures, the views of God in the clear glaſs of Chriſt muſt ſnatch the Soul into the third Heavens. The pleaſure of Carnal Knowledge is to that of Divine, as the delight of ſucking the Ivy-buſh, is to that of Drinking a ſprightly Wine. The pleaſure is always anſwerable to the Excellency of the Object delighted in; if therefore a clear Demonſtration of Nature reſolves a Man into a rapture, much more muſt a clear Demonſtration of God, becauſe, as all Righteouſneſs is from God as the Original, ſo ſo all Truth is by derivation from God. If therefore Truth in the ſtreams be a delightful proſpect, the bubblings of Truth in the Fountain muſt much more put the Soul into a Spiritual Extaſie. As it is with a Man born blind whoſe eyes were opened, how would he bleſs himſelf to See a burning Lamp guilding the Room were it is? But the ſight of the Moon walking in its brightneſs would enhance his joy, and the light of the Sun in his Noon day Glory, obſcuring all the leſſer Lights would much more pleaſure and aſtoniſh him. All *light is ſweet*, but *it is a pleaſant thing to behold the Sun*, *Eccleſ.* 11. 7. 'Tis more pleaſant to behold the Sun, than all the Diamonds in the World in conjunction; ſo the knowledge of God and Chriſt muſt be much more delicious than the knowledge of all Creatures, by how much they are unconceivably more above them. If there be a gladneſs upon the ſight of a beam emitted from the Sun, what muſt there be in the views of the Sun it ſelf in its brighteſt beauty? Our very Meditations of God are ſweet, and reſolve in a Divine joy, *Pſal.* 104. 34. *My Meditations of him ſhall be ſweet, I will be glad in the Lord.* The greater degrees of knowledge will beſtow a ſtronger influence of delight upon the Soul. There is a rich perfume in the knowledge of Chriſt, a ſavour, 2 *Cor.* 2. 14. *The ſavour of his knowledge*, *ver.* 16. *A ſavour of Life to Life*, vital to all the parts of the Soul; and the more lively the knowledge, the more of pleaſure. That which doth moſt encreaſe ſtrength, is moſt cordial to the vital parts of the Body.

[1.] *'Tis a pure delight.* All other things have their ſports, which allay the ſweetneſs in the knowledge of them. God is purity without ſport, light without Darkneſs, all excellency to create delight, without any imperfection to raiſe diſguſt. As Ignorance and Forgetfulneſs of God will render men at laſt abſolutely ſad, without any mixture of joy? ſo the Knowledge of him will render men, according to its degrees, as chearful, as in the higheſt degree it will hereafter render them happy: It affords a pleaſure without froth or ſcumm.

[2.] *'Tis a full pleaſure.* Others are but drops, this fills the Soul to the brim, and leaves little or no room for any intruders. The Angels that have the viſion of God, hanker not after any thing the World calls ſweetneſs. The ſatisfaction of the mind is proportionable to the Excellency of the Object known. God being therefore the fulleſt Object affords the fulleſt joy.

[3.] *'Tis a durable delight*, when all others will wither; other knowledge is as a Rain-bow pleaſant to behold, but quickly vaniſhing; like the ſound of *Muſick* in the Ear, which pleaſeth and expires. The departure of an Object ſtrips the admirer of his real pleaſure. *Jonah's* joy withered with the Gourd wherein it was placed, but the knowledge of God and Chriſt is attended with a perpetual delight, ſince they are Objects as durable as they are Excellent; for where there is a ſaving knowledge, there is an Eternal knot made between the underſtanding, and the Spiritual Object which cannot be diſſolved.

[4.] *'Tis a pleaſure like to that which God has, which conſiſts in reflections upon, and affections to his own nature.* God cannot have an infinite ſatisfaction in any thing beſides himſelf, becauſe nothing is infinite but himſelf. Upon this account let us purſue after this Wiſdom. The loweſt degree is pleaſant, *Joy is fulfilled in the Soul upon the manifeſtations of God by Chriſt*, *John* 17. 13. which mounts to a greater height as we riſe in higher degrees, upon every freſh diſcovery new joys diſcloſe themſelves. The ſearch after God is a greater happineſs than the fruition of any thing in the World can be. But when the underſtanding the higheſt faculty, and God the chief Truth and Good meet together, an unexpreſſible ſatisfaction muſt bethe reſult of ſuch a meeting. God being infinitely better than all Creatures, the knowledge of him muſt be infinitely more delightful than the knowledge of all things beſides. And though he cannot be perfectly known, yet this doth not blaſt the pleaſure, as the Heavens are too boundleſs for our eye, and the Stars too numerous for our account, yet it is pleaſant to behold the one and view the other.

(7.) *If we do not labour to know God, we endeavour, as much as in us lies, to make God loſe all the Glory of his Creation and Revelation.* Becauſe no Creature under the Heavens is a capable ſubject of this but Man. All other Creatures that have Senſe without underſtanding, can only perceive thoſe things which are Objects of Senſe, as Colours, Odours, *&c.* but God being a Spirit, falls not within the limits of Senſe. Man only was made with an underſtanding to know the inviſible God. The contempt of this knowledge, or the neglect of it, with a preferring the knowledge of every thing elſe before him, is to deprive him of the Glory of his Work. All our natural gifts will not make us immediately ſerviceable to God without a Spiritual eye. This knowledge, though in one ignorant of the World, renders him more capable to pay immediately the Glory due to God, than the greateſt Scholar with his Philoſophical Wick of Oyl. A Sun beam

reflected

reflected from the Wall gives more Heat and Warmth than a thouſand Lamps. It makes God a Loſer in the Glory of his Goſpel Revelation. Knowledge is the *Baſis* of all our Motions and Affections to God, which the Goſpel enjoyns. *The Wheels were full of Eyes*, which, ſome think, refers to the great Meaſure of Knowledge God would afford in the Time of the Goſpel, *Ezek.* 1. 18. When God ſhould dwell in the World in Glorious and Majeſtick Repreſentations, the Wheels, the People ſhould be full of Eyes. If we neglect then the Knowledge of God, we hinder him (as to us) both of the end of Creation, wherein he hath made himſelf Legible, and the end of his Goſpel diſpenſation, wherein he hath made himſelf evident in his Son.

* Lightfoot *Temple, Chap.* 38. *p.* 253.

(8.) *'Tis eaſie to have a Knowledge of God and Chriſt.* What difficulty there is in it, lies not in God or in the means of Revelation, but in our ſelves. As the Law might be obſerved, but for the corruption of our Fleſh, *Rom.* 8. 3. *The Law was weak though the Fleſh*, ſo God might be ſpiritually ſeen, but for the ſoreneſs of our eyes. It lies not in the Object, but in our indiſpoſition, in regard of the enmity of our Nature, and the unworthy notions we have naturally of God. No Wiſdom is leſs admir'd and leſs affected, Men *hate Wiſdom* and *thereby love death*, *Prov.* 8. 36. there being a diſſimilitude betwen the Nature of God, and the corrupt Nature of Man. Nothing ſo eaſie to be known as God, though nothing ſo hard to be ſearcht out unto perfection. The Sun doth viſibly offer its beams to every eye that will open its ſelf, and let him ſhine upon it: Nothing more eaſie to be ſeen than the Sun, yet nothing more hard to be pierc'd into and fully underſtood. If we do not know God, 'tis not for want of light in him, but for want of will in us. He hath not ſo clouded himſelf in thick darkneſs, that it is impoſſible to have ſome proſpect of him. He hath ſet his footſteps in the Creatures, and unvail'd his face in the Scriptures, he hath made himſelf intelligible in his works, and in his word, and breaks out upon our underſtandings in both. What is knowable of God in order to practice, is not clos'd up from our ſight, we have rich diſcoveries of his holineſs and excellency in his word, which informs us what our behaviour ſhould be towards him. We muſt not apprehend God to be ſo mean a being, as that we can eaſily ſatisfie all our Curioſities about him. Know him perfectly we cannot, unleſs we had an Underſtanding as infinite as his own; and indeed we might well be aſham'd of that God, that were ſo little as to be meaſured by our finite Capacities. Yet ſo far as doth conduce to our Practice and Comfort, God is as intelligible as any thing in this World, and more; we may know more of his Original Goodneſs than of the derivative Goodneſs of any Creature; his Attributes are as evident to us as the Quality of any thing we ſee; we may as ſoon know that God is good, and excellent, and holy, as we may know that the Wall is white or no. We have higher Principles of the Knowledge of him: We have ſenſe to view the Effects of his Goodneſs, we have reaſon to draw Concluſions from the Excellency of Creatures, to inform us of the tranſcendent Excellency of God; and we have Revelation, which ſurmounts the other *two* principles of *Senſe* and *Reaſon*. What though we cannot know his Eſſence? Do we know the Eſſence of any one thing in the World, or can we ſatisfie our ſelves in all our Enquiries about it? His Perfections are unfathomable by us, yet he is obvious to our Minds, if we will not cloſe our Eyes. We can as eaſily ſee the Sea when we ſtand upon the ſhore, as it is impoſſible for us to reach with our Eyes the Bounds of it. But ſuppoſe the Knowledge of the God we ſpeak of were very hard, ſhall the difficulty which whets us in other things, take off our edge in this? Who can boaſt of the Knowledge of any one Creature? Yet ſince the World began, Men have been peering into the ſecrets of them. Multitudes have been buſie in the ſearch of Natural Things, and the difficulty is leſs affrighting now than it was before; ſhall then the ſeeming difficulty of the moſt ſatisfying Objects, cloſe up our Deſires and Endeavours in the ſearch of them? It ſhould rather add ſpurrs to our Diligence. *Paul*'s foreſight of what was out of his *reach*, ſlackned not his *Deſires* and Endeavours of *attaining*, Phil. 3. 12, 13. The Knowledge of Chriſt is eaſie, had it not been ſo, he would not have ſo ſharply rebuked his Diſciples for their Ignorance, *Mat.* 15. 16. *Are ye yet without Underſtanding?* Is he not the ſubject of the whole Scripture, and like a golden Ore runs through every Vein in the Mine. He is the Center wherein all the Lines of the Scripture meet, we can open no part of it, but ſomething of Chriſt ſtrikes upon our Minds, as Light in the day upon the opening of our Eyes. In the *Volume of the Book it is written of him*, in the firſt promiſe and in the laſt line of the Scripture. He is the *Alpha* and *Omega* of all Revelations and Diſcoveries; 'tis therefore our own fault, if we will be in darkneſs under a Noon-day Sun. God deſires we ſhould know him, why doth he elſe compare himſelf to ſo many Objects in the Viſible World, but that we may have frequent Remembrances of his Excellency; and aſcribe to his incorporeal Nature the Members of a Man, as Arms, Ears, *&c.* which are incompatible with a ſpiritual Being, but that knowing our ſelves and our own Frame, we may riſe up to a Knowledge of him?

(9.) Conſider, *Is not our Time ſpent unprofitably in every thing elſe, when we neglect this?* All other Wiſdom is periſhing, this Heavenly Wiſdom only endures for ever. Will the Skill in Trades remain with any Man, and be an Advantage to him in another World? Not but that there muſt be Time ſpent in Learning, and improving your Callings for the good of your ſelves, Families, and the Community; but not ſo much as to ſwallow up the time due to the other. There is a ſatisfaction in Natural Learning, but what Advantage is that in another World, where Worldly Wiſdom and Learned Subtleties ſhall take no place? There will be no uſe of them in Eternity whither we are travelling. 'Tis the Knowledge of God and Chriſt we ſhall there be examin'd about; we may have the greateſt Wiſdom of the World, and be without this ſaving Knowledge at the laſt day, and receive the puniſhment of Devils inſtead of the Happineſs of Chriſtians. Chriſt never put up a Thankſgiving to his Father for the Learning of the *Phariſee*, or the Wiſdom of Stateſmen, but for the Revelation of himſelf *to the Babes of the World*, Mat. 11. 25. The *Knowledge* of a good Man only is *Underſtanding*, Prov. 9. 10. 'Tis a dreadful place againſt the wiſe, as well as the mighty men of the Earth, 1 *Cor.* 1. 26. *Not many wiſe men after the fleſh, not many mighty.* Prudence and Power abſtracted from Divine Knowledge are contemptible in the Eyes of God. Here and there one wiſe and mighty Man mark'd out for an Happy Eternity, but not many. All Knowledge below this is but the Knowledge of Trifles. In other things we loſe our time for the moſt part, by this we gain an happy Eternity: Other Knowledge will not prevent the Loſs of our ſelves, in this we find God and our ſelves too. Let us not there-

therefore *ſell* our Underſtandings for *nought*, as God complains they did his People, *Iſa.* 52. 3. Other gettings are inconſiderable to the *gain of underſtanding*, Prov. 4. 7. Oh that we could take as much pains to get this which is Eternal Life, as the *Heathens* have taken for Humane Sciences which could not ſecure them from Eternal Death, and ſeek for it with as much Induſtry and as high a Value of it, as we would *for Silver and hidden Treaſures!* Prov. 2. 4, 5.

There are Hindrances of this Knowledge, and Helps to it.

[1.] *Hinderances.*

(1.) *Corrupt Affections.* When the *Apoſtle* had exhorted the *Epheſians* to be *renewed in the ſpirit of their Minds*, Eph. 4. 23. he ſeems to add Directions to his Exhortation, and one is *ver.* 26. To be watchful over their paſſions. *Let not the Sun go down upon your Wrath.* Elſe they would give place to the Devil, who is the great Enemy of Divine Light, and the *Ruler of the darkneſs of this World.* Paſſions are the Fumes of Hell, to cloud and obſtruct the Beams of Chriſt from ſhining upon the Mind; theſe diſtract the Native Force of the Soul, and choak all Beginnings of Divine Meditation. Who can Learn any thing in the midſt of a ſtorm? A ſerenity of Mind is a way to know God, *Pſal.* 46. 10. *Be ſtill and know that I am God.* A turbulent Spirit is a Bar to it. The Soul overcaſt with unworthy Paſſions is no more fit for this Light, than the Sky throng'd with Clouds is for the Light of the Sun, or a foul Glaſs to reflect an Image. Light and Inconſtant Spirits have not the Knowledge of God any more than running Water can receive the force of a Sun Beam, which glides away from one after another, and remains under the Power and Force of none. You can never ſet a ſtamp upon a floating Cork, 'till you take it out of the Water. Corrupt Affections warp the Underſtanding to irregular Operations.

(2.) *Senſuality.* Senſuality, and a want of the Spirit, the great Enlightner, are inſeparable Companions, *Jude* 19. *Senſual, having not the Spirit.* A generous Knowledge can never grow up in a ſenſual Spirit, any more than a generous Plant can in a marſh always covered with Salt-water. An Atheiſt may be ſaid to know God, as well as one ſteept in ſenſuality which is practical Atheiſm. Thoſe that deny God in their Works, never underſtood him in their Mind, 1 *Sam.* 2. 12. *The Sons of Eli were Sons of Belial*, and therefore *knew not the Lord.* This being a familiarity with Hell, can never be a Means of Acquaintance with God. The way to be Heavenly wiſe, is not to be brutiſh. Laughter is mad, and Senſualiſts mad Men, who can as well underſtand God, as Bedlams can underſtand Sobriety. The more the Soul is ſunk in Bodily Pleaſures, the more feeble and unactive it is, the more languiſhing and ſickly; the more it ſoars above them, the more lively and freſh it appears. The Heathen *Philoſophers* could therefore preſcribe the Souls abſtraction from the Body, to be neceſſary to Divine Knowledge and Meditation. So great a Privilege as this is, not becoming one that is in a profeſt ſlavery to the fleſh. The *Jews* ſay, that the Senſuality of the Seventy that were with *Moſes*, when they ſaw the Viſion of God, was the cauſe they had not a more perfect ſight; from *Exod.* 24. 11. *They ſaw God and did eat and drink*; Underſtanding is not of the Actions afterwards, but of the Reaſon why God gave them not ſuch a Meaſure of the Spirit as *Moſes*, which is ſignified by *Laying on his Hand*, becauſe they were ſoakt much in Senſual Delights. Who can ſee the Glory of the Sun, where all the Windows and Gaps, through which the Light ſhould peep, are dawb'd and ſtopt with a thick Clay? While we are clogg'd with the thick and filthy Mire of baſe Luſts, we cannot behold the Glory of God and Chriſt.

(3.) *Carnal conceptions of God.* We are naturally apt to frame a notion of God according to the complexion of worldly things, or our own Paſſions; to think God *ſuch an one as our ſelves*, *Pſal.* 50. 21. hereby erecting an Earthly and Vitious Deity. The *Heathens* had at firſt the Knowledge of God, *Rom.* 1. 19. *God hath ſhewed it to them*, and they are ſaid to *know God*: the true God diſcover'd himſelf; God would not have diſcover'd a falſe God to them. But they not only neglected the improvement of this knowledge, but mixed the carnal brood of their own opinions and reſemblances with it: And by this mixture of the natural Knowledge they had of God, and the corrupt notions they entertain'd of what this God was; by this unnatural mixture, I ſay, was produc'd a monſtruous and miſhapen Image of God in their Minds, and in the World, unworthy of God, and unworthy of a rational Soul; as when ſome genuine and true Principle mixeth with ſome foul and carnal Conception, the iſſue is monſtruous. Men ſtudy to frame ſuch notions of God as may maintain their Pride and Wantonneſs, and feed their Luſts, not ſatisfie their Underſtandings. Such Errors in the head hinder us from a ſpiritual ſight of God, as a maſs of congeal'd vapours in the head, darkens or tinctures the eye that it cannot rigthly diſcern Objects before it. The head muſt be purg'd of that flux of Humours, which diſcharge themſelves to that Organ, before the blemiſh it hath occaſion'd be cured. Erroneous prepoſſeſſions muſt be diſplac'd, before good principles can take root in the Underſtanding; the Mind muſt be unclouded of thoſe miſts, before it can diſcern the moſt excellent Object.

(4.) *Earthlineſs.* A ſoul ſteep'd in Earth cannot attain divine things. Clogg'd wings cannot mount into the Air. The mud of the Earth is a skreen betwen the Beams of God, and the eye of the Soul. When the Mind is covered with thick Clay, it cannot behold the admirable things of the Goſpel, or receive any impreſſions of the Spirit on it, any more than thoſe that work all the day in deep Mines under ground can behold the Sun. A little of the World delighted in, will hinder the ſight of God. Though the Sun be vaſt, the Heavens large, and the Sun dart his beams round about the World, yet if a ſmall braſs Farthing be laid upon the eye it cannot ſee the Sun, or the Beams of it, which ſhine round about it, *Joh.* 5. 44. *How can you believe that receive honour one of another?* Ambitious and Covetous men are ſo poſſeſſed with their immoderate deſires after honours, and riches, that they cannot much mind natural Knowledge, more proportion'd to the *Genius* and guſt of their Souls, and much leſs Divine. The Mind of man cannot at one and the ſame time attend ſeveral charges: When the ſtrength is ſpent one way, it is languiſhing another. Earthlineſs hinders the Knowledge of Chriſt, and bars out a right eſtimation of the things of Heaven. A man brought up in a Dungeon, cannot know the Excellency of Superiour Bodies. A worm that dwells always under the Earth, may as well ſee the Sun, as a man whoſe eyes and mind are in the Center of the Earth underſtand and ſee God. Worldly Spirits have more of the Earthworm than the man. We muſt therefore do as Chriſt bids the blind-

blindman, waſh the Clay off our eyes in the Pool of *Siloam*. The more of Earth we have, the leſs capable we are of the Illuminations of Heaven: the Center of the Earth is dark and obſcure, and is not penetrated by the light of the Sun.

(5.) *Pride of Reaſon.* When we *lean to our own Underſtanding, we acknowledge not God*, Prov. 3. 5, 6. The *Phariſees* were the proudeſt of all the People, (*John* 7. 49. *have any of the Phariſees believed on him?*) And they were the moſt ignorant of Goſpel Truths, they would have their own Opinions a Rule to all the People. Pride being the Devil's ſin, cannot be pleaſing to God. He that looks upon himſelf too much, is like to look up to Heaven too little: We cannot behold our ſelves and Heaven together at the ſame inſtant. If God hide ſpiritual Revelations from any, it is *from the wiſe and prudent*, Mat. 11. 25, 30. *i. e.* from thoſe that think themſelves wiſe enough; and it is dreadful to conſider, that it is God's *pleaſure*, and he hath Chriſt's *thanks* for it; they both concur againſt Pride; God will not open the Vail to ſuch, and Chriſt applauds his Fathers proceeding. The firſt Leſſon Chriſt teacheth in his School, being the Doctrine of ſelf-denial, as a foundation of all his other Learning, is point-blank againſt this. VVe enjoy moſt of Chriſt when we feel our ſelves empty, and we are like to know moſt of Chriſt when we acknowledge our ſelves ignorant. The *Laodicean* Church conceited ſhe had clear Eyes, and therefore knew not her *blindneſs*, and deſir'd no *eye-ſalve*, Rev. 3. 17, 18. Such will be contrary to the *Apoſtles* Rule, *Jam.* 1. 19, &c. *Quick to ſpeak, and ſlow to hear*, and God never ſets ſuch a Divine Plant as this in ſuch Rocky Ground; they are heights and fortifications, which hinder us from the Knowledge of Chriſt, ὑψώματα καὶ ὀχυρώματα, 2 Cor. 10. 4, 5.

(6.) *Curioſity.* Either deſiring to know, only that we may know, not that we may obey; or prying into things too high. Curious Enquiries about things which are not reveal'd, hinder that Knowledge which is ſaving from making any great impreſſion. VVhen God diſcover'd his Glory to the *Iſraelites*, in giving the Law, he ſet *bounds to the people*, Exod. 19. 12, 21. that they might not be too buſily inquiſitive. The Goſpel, though more open and large, hath ſtill it's Limits; *'Tis not for you to know the times and the ſeaſons, which the Father hath put in his own power*, Acts 1. 7. To deſire to know more than God would have us know, is to come ſhort of that, which otherwiſe we might be capable of knowing. VVhen *Adam* would aſpire to a greater meaſure of Knowledge than God would allow him, he fell thereby into a brutiſh ſtate. God is to be Judge of what is fit to be reveal'd, and if we would go further, we intrench upon his VViſdom and Soveraignty. There is a *Wiſdom to Sobriety*, Rom. 12. 3. Curious Diſputes are the ſame in ſpirituals with the Extravagancies of *Bedlams*; while Men think to ſtrengthen, they crack their Brains, as the fooliſh Fly approaching too near the Candle, loſeth both its Eyes and VVings. God makes fooliſh the *Wiſdom of this World*, turns ſuch aſpiring VViſdom back into Folly. The VViſe Man compares Knowledge to *Honey*, Prov. 25. 16. which if eaten in too great a Quantity, provokes Vomiting. Inſtead of pleaſing, it weakens and hurts the Stomach. Superfluous Enquiries after God are the Diſeaſe of the Soul *, and are ſo far from drawing the Vail, or making it thinner, and more penetrable, that it thickens it, and makes it more obſcure.

* Τῆς ψυχῆς νόσημα ἐστὶ τὸ περιττὸς καὶ περιεργάζεσθαι ζητεῖν περὶ Θεοῦ. Baſil.

(7.) *Enquiring no further than what hath been imprinted on us by Education.* Or to take Truth upon Truſt from Man. To *have the faith of Chriſt in reſpect of Perſons*, Jam. 2. 1. Though we may know a ſpiritual Truth, yet it is not in a ſpiritual manner; the Object of Knowledge is good, and the manner of Knowledge lame, and wants its due rectitude. VVhen we receive any Truth from a Humane Authority, or in reſpect to a Perſon, we receive it upon no better an Account than we ſhould a Fable deliver'd by the ſame hand *. Cuſtom, Tradition, and the Examples of others, are the riſe of the Knowledge many Men have of God and Chriſt. 'Tis true indeed, we come to know a Star by anothers pointing us to it; but afterwards we come to know it by its own Light.

* Reynolds

Directions, Both for the *Attainment* and *Improvement* of Divine Knowledge.

1. *Prayer.* This is a general means for every thing we want, but ought to be more preſſed than any, both becauſe of its Univerſal influence, and the common deplorable neglect or ſlight performance of it. The Knowledge of God ſprings not from a natural, but a Divine Light, 'tis not an extract of nature, a branch growing up from the root of our own Abilities, but of a Divine Original wrought by the *Spirit of Wiſdom and Revelation*, *Eph.* 1. 17. 'tis not the prize of a quick imagination, but a bended knee; the *Apoſtle* elſe had not been ſo earneſt a ſupplicant in this behalf for the *Epheſians*. * 'Tis now the proper Act of our own underſtanding, but a reception of illapſes and dartings from God. An hour therefore of ſincere prayer may do more in this caſe, than the prayerleſs enquiries of a life longer extended than *Methuſalems*. If therefore we are to implore the aſſiſtance of God in the works of our daily Callings, much more ought we to ſeek to him for this Treaſure, the keys whereof he keeps in his own hands. Now there is a double act of God in this, which makes prayer more neceſſary than in any other Caſe, that is not of the like concern. There is to be the *unvailing* his Face, and the *unſcaling our eyes*; the removing the Clouds from his Majeſty, and the darkneſs from our Minds? a clearing the Object, and diſcharging the faculty of its blindneſs. *The Heathens* conſider'd this, when they apprehended God to be the *intellectus agens*, purifying the *Phantaſmata* for our underſtanding. A humane underſtanding, without outward Revelation, and inward eye-ſalve, is and will be, a miſerable blind Creature.

* Fucin. *in* Dionys. *de divin. nom. cap.* 20.

(1.) *God can only open the Mind.* A loſt Eye can never be reſtor'd by a created Power, nor the blind underſtanding open'd, but by *Chriſts touch*, *Luk.* 4. 18. The *firſt Adams* Sin put out the Candle, the *ſecond Adams* Grace relights it. There is a faculty, a *ſpirit in man*, in miſerable fallen Man, but *the inſpiration of the Almighty gives underſtanding*, *Job* 32. 8. Since our underſtanding is corrupted by ſin, and filled with error, 'tis not ſufficient to underſtand the things of God, without an internal Illumination, as well as an External Revelation. All our *ſufficiency* for intellection, as well as action, *is of God*; we are *not ſufficient of our ſelves to think a good thought*, 2 *Cor.* 3. 5. Can we then have quickening apprehenſions and lively thoughts of God, without God? We can no more underſtand the Goſpel without Grace, than we can underſtand God without the Goſpel; for thoſe things in the Goſpel which may conduct us to him, are *fooliſhneſs* in the judgment of the moſt elevated corrupt Nature, 1 *Cor.* 2. 14. Why were the *Iſraelites*, that had ſeen more miraculous Providences of God, ignorant of him,

him, but becauſe God gave them not an heart to *perceive*, *Deut.* 29. 4. We may indeed by ſtudy find a propoſition ſo clear as to engage our aſſent, but not without Supernatural influence have ſuch a knowledge of God, as to change our ſouls. We cannot aſcend to that which is infinite, without the power of that infinite; nor make our ſelves like to an infinite Being, without the communication of that infinite ſtrength. If Chriſt as God had not open'd the Diſciples underſtanding, his teaching them as Man, would have been labour in vain, and made as little entrance into their hearts, as into thoſe of the obſtinate *Phariſees*, *Luk.* 24. 45. He diſcours'd to them the true ſenſe of Scripture as Man, but imprinted the Power of it upon their hearts as God. There muſt be an inward light in the Eye, the *inſtrument* of ſight, as well as in the air the *medium* of Viſion; and inward air in the Ear, to hear the Sound, as well as outward Air to produce, and convey the Sound. God is not known by us without an operation of God in us. *David* evinceth this, who though he had an enlightned Mind, pretends not a power of further enlarging it, but calls upon God for a Supernatural virtue; *Open my eyes, that I may behold wondrous things.*

(2.) *God only can reveal the Object.* God only can make himſelf known. We ſee not the Sun but by the Sun; we ſee other things by the Sun, but we ſee not the Sun by any other light than its own. True notions of God ſpring from Grace upon the Soul, as light from the Sun upon the Eyes. And as the Sun, ſo God and Chriſt appear moſt raviſhing in their own light. As none can know God perfectly but himſelf, ſo none can make him known to us but himſelf. The diſcovery of himſelf is his own free Act and Motion. What Creature is able to force the Vail from before his face againſt his Mind? The firſt ſpark, and the ſucceeding additions are from him. *Moſes* had the firſt Revelation of God from God, and when his heart breath'd after more, he hath recourſe to God for ſatisfaction, *Exod.* 33. 18. *I beſeech thee ſhew me thy glory.* Chriſt appropriates this to the Father, *Mat.* 11. 25. *Father*, thou *haſt revealed them.* The Title of *Father of lights* belongs only to him. What the Sun is in regard of natural, that is God in regard of ſpiritual light. The Diſciples own Chriſt the Author of his own manifeſtation, in that queſtion wherein they admire the Riches of his Grace, *Joh.* 14. 22. *How is it that thou wilt manifeſt thy ſelf to us, and not to the World!* Light cannot break out without his pleaſure, and none can ſtop it when he is pleas'd to dart it. Indeed all Knowledge, under what Title ſoever is from God, as well as our Being, and the Beings of all Creatures. As our Faculties are are the products of his Power, ſo every endowment of them is the fruit of his bounty. Other knowledge is from him as an indulgent Creator, this from him as a Merciful Redeemer; that, by the Spirit brooding over the World by a common work of inſpiration, (as he brought the Creatures at the firſt Creation into Form and Beauty) this by a more particular Energy, as a ſpecial gift upon the Mediators account, teaching all things neceſſary to be known of God, and breathing immediately upon the Spirit of Man.

If it be then Gods gift upon both accounts, it muſt be ſought at his hands. Holy Men have always done ſo. *David* got moſt of his Divine Learning upon his Knees. How often do you find him with his bended Knee, elevated Eyes, and ſtrong Cries, *Pſal.* 119. *Teach me thy ſtatutes, open mine eyes, give me underſtanding, teach me thy judgments* and *knowledge; make thy face to ſhine upon thy ſervant*, &c. *Wiſdom* is attained *by asking*, *Jam.* 1. 5. This courſe will not want ſucceſs: *God is near to all that call upon him*, *Pſal.* 145. 18. near them in his favour clearing up their apprehenſions of him, new ſtamping their Minds and Hearts. They ſee moſt of a thing, who are neareſt to it; Prayer brings us before God upon his Throne of Grace in his Majeſty and Mercy, 'Tis a leaning upon Chriſts, boſom; and the Diſciple who enjoy'd that Familiarity with our Saviour on Earth, knew moſt of his Mind. Prayer will as it were bring down God to be our Inſtructor, and one hour of God's teaching will be more fruitful than thouſands of years of our own ſtudy. One appearance of the Sun better than a World full of Torches. How ſoon can he flaſh a ſtrong light upon our Minds, command the Scales from our Eyes, as ſoon as he did darkneſs from the *Chaos*; and as eaſily by a word, Create a new Eye, as well as a mighty Sun? He is a Non-ſuch for Inſtruction, *Job* 36. 22. *Who teacheth like him? docet & imperat* * None ſo clearly, none ſo pleaſantly, none ſo ſpeedily. But muſt earneſtly beg it, there muſt be a *Cry*, a *lifting up the voice*, *Prov*, 2. 3, 5, 6. then ſhall we *find the knowledge of God*, for *out of his mouth comes underſtanding.* Our earneſtneſs in deſiring it, cannot come near the pleaſure of God in beſtowing it, when he finds it long'd for. And why ſhould not the natural deſire for Knowledge, when terminated upon a right Object, break forth into as ſtrong prayer, as our natural deſire for Happineſs; both Appetites ſeeming to be with an equal force implanted in Man; deſire of Felicity as the End, and deſire of Knowledge as the means to it? As our Happineſs, which is naturally deſir'd, cannot be attained but from God, ſo the Knowledge, which is the way to it, cannot come from any ſpring but the Grace of God, who ought upon this account to be ſolicited by us. And truly, I think, the great reaſon why Men come ſo ſhort in this Knowledge, is becauſe they are negligent in this Means; and depend upon their own enquiries and ſearch, more than upon Gods Inſpirations.

* Caſtalio.

2. *Study the Scripture much.* He that would gain knowledge, would pick out the choiceſt Authors and turn over the beſt Books. The Subject of the Goſpel is God, and God manifeſted in the fleſh. The Scriptures *teſtifie of Chriſt*, *Joh.* 5. 39. they are the ſwadling Bands wherein he hath been wrapt up ſince his firſt Incarnation, as the ſeed of the Woman in the Promiſe. Other Books may dart ſome light of humane knowledge, but this a beam of Divine. It acquaints us with the moſt excellent Truth, which makes us both wiſe and happy. 'Tis the record of our Saviours declarations of the Name of God, which was a principle intent of his coming. Therein are diſcover'd the Treaſures of Wiſdom and Knowledge, and a Wiſdom which none of the Princes of this World knew, none of the great Conquerours or Learned *Philoſophers.* All Spiritual diſcoveries drawn from thence, have the Seal and of God upon them, and none elſe. God hath, as it were, ſhut up his Spirit in the Goſpel; *'Tis the Miniſtration of the Spirit*, 2 *Cor.* 3. 8. *i. e.* whereby the Spirit, who is to teach us all things, is conveyed to the Soul. Knowledge built upon any other Principle, is nothing but a frame of deluſions. 'Tis a dangerous thing to think thoſe things of God which are true, unleſs we are certain of the truth of them; and where can we have a convincing Evidence, but from his own Revelation? The Goſpel is called the Face of Chriſt, 2 *Cor.* 4. 6. *To give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt*, *i. e.* as ſome Interpret it in the Goſpel. Indeed he hath imprinted his own Features, and the Repreſentations of God in the Goſpel; that as in the *old Teſtament* we may behold his glorious out-goings in Creation and 'Providence, and deliverances of his People, and puniſhing his Enemies; ſo in the *New* we may view his glorious Counſels of redeeming goodneſs

neſs. As the looking upon the Picture of a Friend preſerves the memory of his features, and recalls to mind the memorable actions done by him, and preſerves, if not encreaſeth the knowledge of him. The word is a *glaſs* wherein we *behold* the reflections of God, *James* 1. 23. and it is *perfect*, *Pſal.* 19. 7. It diſcovers as much of the Nature and amableneſs of God as can be drawn in Lines and Letters, and preſents the Soul with ſuch attractives in him, as turns it fully to him, as it follows, *Converting the ſimple.* If the *beauty of the Lord* was ſeen in the Legal *Sanctuary*, *Pſal.* 27. 4. much more in the Evangelical Tranſcript, ſo plain, that he that is a ſtudent in it, when tranſlated to Heaven, may know God and Chriſt by what knowledge he had of their lineaments in the word, as the remembrance of the Features in a Picture will direct us to know the perſon when we meet him. The Angels themſelves ſeem to be put off to gather their knowledge of Chriſt, from the flowers of the word as delivered to the Church, and in the Church, *Eph.* 3. 10. *The Wiſdom of God is made known by the Church to the principalities in Heavenly places.* 'Tis made known to the Church by the Word: To Angels by the Church, ſo that the knowledge of the Angels is ultimately reſolved into the word as the *medium* of it. As it is a means to gain it, ſo it is a means to encreaſe it, there are new amazing wonders to be ſeen in it. Though many Diamonds have been cut out of a Rock, yet there are more ſtill for the workmans skill and induſtry. While the Powers in Heaven are inſtructed by it, the moſt elevated Underſtanding on Earth cannot be above it. He that looks often into it, will view more by an Eye of Faith, than all the World can by their Eyes of Reaſon in conjunction. By this inſtrument we ſhall behold the Greatneſs, Majeſty, Lovelineſs and Love of God, more than any rational diſcoveries can preſent to us. As a Man by an inſtrument ſees the Magnitude and Glory of the Stars, which an ignorant Man thinks to be little Sparks of Light like thoſe in his Chimney. The ignorance among us may be charged upon the neglect of ſtudying this, or the ſlight reading of it. Some will plead the intricacy of it for their neglect. Not to ſay that as to the main deſign of it, is plain in it ſelf; Let ſuch that excuſe themſelves upon this account conſider, whether they are not conſcious to themſelves that they never ſpent the tenth part, nay, perhaps not a dram of that induſtry, zeal and deſire in the ſearching that hidden Mine of Spiritual Treaſures, as they have ſpent in heaping up the periſhing trifles of this World. I will appeal to thoſe that do make it their buſineſs to enquire into the Word, whether they find not themſelves to have more lively apprehenſions of God, and feel, and taſt Divine Truths in another kind of manner than the experiment in other Books. Let the Experiences of others move thoſe that neglect it. *Manna* dropt from Heaven was more reliſhing in it ſelf, than all the Meat of the *Iſraelties* Cooking, it was Angels Food. And for the manner of converſing with it, the laying down Rules would be too Copious. Conſider well what you Read: Stay upon the deſcriptions you find of God and Chriſt, digg into them as into a Mine, reſt not till you find the ſatisfying importance of them, till you feel your Hearts ſtir, and riſe up in an adoration of him. *The ſecret of the Lord is with them that fear him*, *Pſal.* 25. 14. *And he will ſhow them his Covenant.* Conſider the inward vertue, and efficacy of it, as a wiſe Man will the vertue of the Flowers, and the Plants, as well as their beauty and gay Cloathing. And while you ſtudy the *Hiſtory* of the Goſpel, pray for the Revelation of the Father, Fleſh and Blood may Read it, but the Father only reveals it ſavingly. The Eye may ſee the Letters, the Head may underſtand the ſenſe, when the Spirit opens not the Heart to feel the warmth.

3. *Entertain with Affection every ſpiritual motion.* We can no more profit in Divine Knowledge, without the breathing of the Spirit and the dews of his Grace, than the labour of an Husbandman can come to any maturity, without the warm irradiations of the Sun and the ſhowers of Rain. The more ſolemn diſcoveries of God and Chriſt to the Heart, were reſerved for the appearance of *the Spirit*, upon which account Chriſt while in the Fleſh is ſaid but to *begin to teach*, *Act.* 1. 1. The Foundation was laid by Chriſt, but the conſummation of this diſcovery and the laſt line was reſerved for the Spirit. Chriſt declar'd the name of God and his own Commiſſion, but the Spirit afterwards was to verifie and confirm this Commiſſion as Authentick in the Minds of Men. He is therefore called *the ſpirit of truth*, as teſtifying the Authority of Chriſt, *Joh.* 15. 26. *The ſpirit of truth ſhall teſtifie of me*; and alſo in regard of his Conduct of Men in the Truth, *Joh.* 16. 13. *The ſpirit of Truth will guide you into all Truth.* He was firſt to demonſtrate to their Minds, that Chriſt was Authoriz'd by God, and that his Declarations of God were firm, true, and ratified in Heaven; and then to guide them into thoſe truths which were neceſſary for their comfort and practice; to open the ſecret reſolves of Eternity concerning the work of Redemption, and draw the Curtain from before thoſe Myſteries, which the Eye of Nature was not able to reach. The firſt work of the Spirit, is that of *knowledge.* He communicates himſelf to our Underſtandings, before he makes impreſſions upon our Wills. As the Sun firſt enlightens the Air, before he warms it; (*Knowledge* is that in the Mind, which *Light* is in the Air.) For as the Spirit dealt with Chriſt, ſo he deals with his Members; he firſt reſts upon them as a *ſpirit of wiſdom*, *underſtanding*, *and knowledge*, *Iſa.* 11. 2, 3. and acts in that order wherein Chriſt is preſented to us by God, firſt *Wiſdom*, then *Righteouſneſs and Sanctification*, 1 *Cor.* 1. 30. Whatſoever therefore the Spirit doth by Virtue of his Office, muſt be liſtned to; and every offer, every motion he makes for our inſtruction, muſt be entertain'd: For though God hath appointed many outward inſtructors, yet there is but one internal Teacher, *viz.* the Holy Ghoſt. And there is a reſiſtance of the Spirit in this work of Knowledge, as well as in the work of Grace; and the reſiſtance lyes chiefly here, becauſe the Spirits firſt work is to rectifie the judgment in the Nature of God, and things belonging to God, and preſent the excellency of the Knowledge of Chriſt; and when this is entertain'd, he reflects it upon the Will and and Affections, that the Faculties may regularly follow one another in the order of working, and the Soul, in turning to God, may act, and be acted, as a rational Creature; for while he is buſie in reducing the Soul to its original Conſtitution, and true Nature, he would not move the Soul againſt the Primitive order of Nature, but in ſuch a manner as its return and obedience may be regular, and becoming a rational Creature. When therefore a Man refuſeth the Motions of the Spirit, whereby his mind may be inform'd the Spirit is reſiſted by him. Every Motion is a beam from Heaven: Let us take heed of ſhutting our Eyes againſt it, leaſt it be ſnatcht away by the interpoſition of ſome dark cloud, and we never enjoy the like again, but loſe the Spirit of Wiſdom and Revelation, and thereby the moſt excellent Wiſdom in Earth or Heaven. If we neglect his Motions,

we put a slight upon that Person, whereby only God *reveals divine things to us*, 1 *Cor.* 2. 10. God hath reveal'd them to us by his Spirit. We contemn the only instructor that can acquaint us with God; *the things of God knows no man, but the Spirit of God, ver.* 11. *i. e.* no Man knows them but by the Spirit. 'Tis exclusive of all Men, though the strongest Rationalists. If we listen not then to this Spirit, we shall receive a stronger Inorance, as a reward of our frowardness. Would any Man stop his ears, or shut his doors against an Angel, sent by God from Heaven upon a happy Errand? Behold in every Divine Motion a greater than an Angel, yea, than all the illuminated Blessed Angels in Heaven. Since it is therefore a beam from Heaven shooting upon the Mind, follow it, and it will direct to a fuller prospect of Light, as when a Ray of the Sun strikes through a Cranny of a Wall, the laying the Eye close to the hole will help us to see more, and perhaps the Body of the Sun from whence it stream'd. If we therefore give way to the Motions of the Spirit, it may be with us as with the *Apostles*, who were dull and ignorant in the time of their Master, and just before the Ascension of Christ, betrayed their ignorance of his design in coming, proposing to him the setling of an earthly *Kingdom*, *Acts* 1. 6. But when the Spirit came upon them, how did he refine their Minds, burn up the Chaff of their grosser conceits? How noble were their apprehensions of the Spirituality of Christ's Kingdom, and their Souls filled with Divine Light? So may we in our measures, if we wait for the Spirit, and observe his movings upon *us*. Let us therefore hereby give encouragement to the Spirit to inform us with delight, who is no less pleased than our Saviour was, when any received his instructions, and stretch'd out their Souls to catch his Gales. More is Learned from such a Teacher than from a Multitude of ignorant Men, if we were to Live for ever with them. The neglect of those Motions is the Worm at the root of all our perfections, and continues the blindness of our Minds and the perversity of our Hearts. It concerns us therefore to look to this.

4. *Labour and long for renewed Hearts.* As there is an enmity to God in lapsed Nature, so there is a distrelish of God in the knowledge of him, till the vitiated Palate be cur'd by the removal of the infectious humour. The disease of the eye must removed, before we can discern things plainly and and delightfully. Our natural Eye while distempered, is made worse by looking long or often upon an object, and can take no pleasure in the view of any thing. That Eye that would gaze upon the Sun, must be sun-like, of the nature of the Sun; the Soul must become Divine, before it can know the Divinity. As no Man can act, so no Man can understand well Divine things, unless he be in a Divine state, and therefore no Unconverted Person can in that State have this knowledge. Who can behold that which he turns his Back upon? He that turns his Back upon the Sun may see the Earth, but not the Sun in that posture. The knowledge of God, a Relation to him as his People, and a Covenant interest in him as their God, were all founded upon a turning to him with the whole heart, *Jer.* 24. 7. *For they shall return unto me with their whole Heart.* So *Hos.* 6. 1, 3. First *let us return to the Lord, then shall we know.* 'Tis then that God pours out the Spirit as a Living Spring, and gives him to be our Tutor and Instructor in Divine Learning, to *make known his words* to us, when we *turn at his reproof*, *Prov.* 1. 23. Then shall we view every thing with a new Light, and see something more in God, his Word, and Ways, than we did before, as Men when they begin to study some Art, look upon all things in a new manner and form, according to the Rules of that Art, they are engag'd in. An unregenerate Man cannot have lively and quick apprehensions of God, no more than a blind Man can frame a true and distinct Conception of Colours and Light, notwithstanding his hearing several Discourses about the Essential properties of them. As Sense only can perceive visible Objects, and Reason rational, so Spiritual Sense only can perceive Spiritual Objects. A natural Man can no more judge of Spiritual things as Spiritual, than a beast can judge of the Excellency of moral Virtue. Saving Knowledge of God in order of Nature follows Regeneration, though the Historical Knowledge of God the Object preceedes it, for God being the Object of Religion and conversion must be known, before any act can be exercised about them.

5. *Obedience and purity of Heart is the way to encrease this knowledge.* The freer the Eye is from bad humours, the more able it is delightfully to behold the Sun. In a full *Righteousness* Gods *face* is *beheld* hereafter, *Psal.* 17. 15. *As for me I will behold thy thy face in Righteousness*; and according to imperfect measures of Righteousness we behold his face here. Our Saviour makes purity to preceed, and the sight of God to follow, *Math.* 5. 8. *The pure in Heart shall see God.* The more the Heart is purified, the more the Mind is clear'd to have an insight into the things of God: Whereas a defil'd Heart sends out steams to Mud the Understanding, as a foul Stomach raiseth vapors to disturb the Head. Purity prepares the Soul for a more free and constant residence of the Spirit the great Instructor. He is a Dove, and Doves care not for foul and polluted places; as the foul spirit loves a polluted lodging, so doth the Holy spirit a pure Soul. He that *fears* God is the subject of Gods *Teaching*, *Psal.* 25. 12, But to *leave off to do good, is to leave off to be wise*, *Psal.* 36. 3. *Moses hid his face and was afraid to look upon God*, *Exod.* 3. 6. which the *Jews* understand of a fear of Reverence, and for that cause (they say) he was rewarded with a sight of the similitude of God, *Numb.* 12. 8, 9. and indeed *the fear of the Lord is the beginning of Wisdom*, *i. e.* the first foundation divine wisdom lays in building her House in any Soul. God required a three days purification of the *Israelites*, before he would dispence the Law and admit them to a knowledge of his will; and is not a purity requisite to a knowledge of his nature? To think to see God without purity in the soul, is as if we should imagine we could behold visible Objects without a Chrystalline humor in the Ball of the eye. *He that doth Gods will shall know the doctrine of Christ*, *Joh.* 7. 17. As in practical Arts the skill is encreased more by working than studying, so is the knowledge of God encreased by the practice of what we know. God delights to be obeyed, and where he is obeyed he delights to give greater discoveries of himself, both to encourage and direct to a further obedience. As Christ by his obedience had the Communications of God to him, so shall we by our obedience have the Communications of Christ to us, which he calls *an abiding in his love*, *John* 15. 10. A purified soul is more capable of Divine beams than a sharp wit. *Plato* could say, That after a walking with God, or a συζῆν, a *living with him*, a certain Light breaks out upon us as from fire, and falls upon our souls.

Τηρησις τῶν ἐντολῶν γνῶσις τῆς θεοῦ Basil.

6. *Humility.* If Grace be given to the humble, the Grace of the best knowledge is not excluded from Gods liberality. We gain it sooner by an humble Contemplation than proud wranglings.

As

As to obey God we must deny our wills, so to know him we must deny our Reasons; Will must submit to Precept, and Reason to Revelation. *Agur* acknowledged himself *brutish*, who came behind none of his age unless *Solomon* in understanding, *Prov.* 30. 2. The humble person will quickly be a Scholar in this Learning, when a *Pharisee* shall remain as ignorant as he is proud. God *reveals himself to Babes*, *Matth.* 11. 25. not to those that conceit themselves Giants. Those that *hear* Christs voice must have the quality of *Sheep*, *Joh.* 10. 4. The meek God acquaints with his choicest Truths, *Psal.* 25. 9. *The meek will he teach his way.* As God *knows the proud afar off*, *Psal.* 138. 6. So doth the proud Man know God afar off. 'Tis not possible when God beholds him at a great distance, than he can behold God. A proud Scholar and a Dove-like Teacher can never accord. God *humbleth himself*, *Psal.* 113. 6. we must be like him, if we would understand him. Christ was meek and lowly; he is never like to be a Learner who imitates not his Master pattern. Especially when in this humiliation of Christ, the Attributes of God shone out brighter, than in Creation or general Providence. What God required in his Son as a *medium* for the discovery of himself, he will require in us to make us capable of a Communication of that knowledge. We are never fit to hear God, till we hear with submission. Humility brings us into such a posture, it takes away the blocks which lye in the way of saving Truth. It drives away inconsideration, silenceth contradictions against the Truth, and stifles curiosity. If we will not therefore slight Gods direction, we must *be fools that we may be wise*, 1 *Cor.* 3. 18. Our dulness doth grieve Christ, but not so much as our conceitedness. Christ spake in Parables to the arrogant *Pharisees*, but he repeated his instructions to his humble Disciples, though he reprov'd them for their dulness. The pride and curiosity of this Age sets Men back in the Knowledge of God, but it is likely a sharp Lance is not far off to cut the swelling.

7. *Heavenly Meditation.* An Heavenly Mind hath brighter and more delightful apprehensions of God than all the Carnal World. The purer the Air we Live in, the more active and strong is the body; the Air of Heaven quickens the understanding and clears the sight. By Meditation we enter within the vail and behold his Glory. He meets those that humbly aspire to him; frequent ascents of the Mind to God is the way to attain the manifestations of him, *Exod.* 19. 3. When *Moses went up to God* *, (which the Jews understand of an intellectual ascent, an ascent of Meditation,) the Lord called to him out of the Mount, that they understand of his Corporeal Ascent. Abstraction is necessary to this best of Sciences. If we are thus out of the Body, we may with *Paul* hear and know things which are utterable. The senses of the Soul, which are as real, and have as real operations about their proper Objects, as the external Senses of sight and taste have about sensible Objects, are thus to be exercis'd; and when they are so, it makes us capable of *stronger meat* and more Spiritual knowledge, *Heb.* 5. 14. Without this we cannot come to a knowledge of God; Who can know the Sun, if he shuts his Eyes? or Understand Musick, if he stop his Ears? and know God, if he never stirs up his Understanding about him. * We use the Faculties and Senses which are proper for the Objects propos'd: If *Musick* be presented, we employ our Ears; If the Sun shine, we use our Eyes, not our Ears; If we would know God, we must employ our Minds, they can only be conversant about him. By this Ascent of Meditation, we may see more of God in a Moment, than otherwise we can do in an Age; as a Man may see more of *London* upon the top of the *Exchange* in half quarter of an hour, than he can by going about in many days, or standing in one Street many Years. But let our Affections keep an equal pace with our Meditations, that the heart may be enflam'd with a Divine Love. Endeavour to have a *savour of Christs oyntments*, *Cant.* 1. 3. We shall then profit more in the Knowledge of God in a week, than without blowing up our Affections, we shall do in many years; for then God will communicate himself to us with a more Cordial Affection, than we can embrace him.

8. *Communication of what knowledge of God we have upon occasion.* Talents improv'd, increase, *Luk.* 19. 17. Increase in the Act, and increase by a Reward. Let not what knowledge you have, lye bound up in a rotten Napkin as a useless thing; but venture it, and will find a quick return. What knowledge of God we have laid out, is lent to God, as well as what we give out of our purses to the poor, and God is no insolent or careless Debtor to his own promise; he hath bound himself to pay the less, and so he will the greater. We gain by imparting, as the Husbandman flings his grain into the ground with hopes of an encreasing Crop.

9. *Affect Christian Society.* Every Christian is a King and Priest to God, and why not also a Prophet to his Brother? If a Man will converse with Divine Persons, Light will break in upon him as a flame from a sparkling fire. He that would gain knowledge, would converse with the best Company. The *daughters of Jerusalem* were askt by the Spouse for her beloved, when she was upon the pursuit to to find him, *Cant.* 5. 8. The meanest Christian may be of use in this. The lower Plants have more of Medicine in them, than many taller Shrubs. Nay *Apollos* learned more of Christ from *Priscilla*, than from the Apostles themselves. God often blesseth the weaker above the stronger means, to show that he is not tyed to any.

Let me conclude with the speech of a Heathen. * *O quàm contempta res est homo, nisi supra humana se exerit!* If we would have life Eternal, the way by our Saviours prescription is, *to know the only true God, and Jesus Christ whom he hath sent.*

* Maimon *More part* 1 *cap.* 11.

* *Maximus Tyrius Dis.* 1. *pag.* 11.

* Seneca *Præfat. ad Natural. Quæst.*

A DISCOURSE OF THE Knowledge of GOD IN CHRIST.

JOHN XVII. III.

And this is Life Eternal to know thee the only true God, and Jesus Christ whom thou hast sent.

THere were *Two Principle Doctrines* pitcht on, at the beginning of this Discourse.

Doctrine I. *The Knowledge of God, and Christ the Mediator, is the necessary means of Eternal Life and Happiness.*
Doctrine II. *The true and saving Knowledge of God, is only in and by Christ.*

[*God and Jesus Christ.*] Some make an *Hendiadis* here, for *God in Christ*. As 2 *Pet.* 1. 2. *Through the Knowledge of God and Jesus Christ*, i. e. through the Knowledge of God in Christ; and *Ver.* 3. *Hath given us all things pertaining to Life and Godliness*, i. e. to a godly Life; and *Ver.* 4. who hath called us *to Glory and Virtue*; or *Da through* Glory and Virtue, *i. e.* through a glorious Power; so *Psal.* 96. 7. *Give unto the Lord Glory and Strength*, i. e. the Glory of his Strength. *Gen.* 3. 16. *I will multiply thy Sorrow and thy Conception*, i. e. thy Sorrow in thy Conception, or of thy Conception. To know God in Christ his Embassador. To know God the Father in Christ the Mediator; the Father being considered here as God, and Christ as Mediator; to know God as Christ hath declar'd him, as he speaks, *ver.* 6. *I have manifested thy Name.*

Since the Lapse of Humane Nature, no Man that understands his fallen Condition, can have any Knowledge of God from the Book of the Creatures, and the Dictates of Nature, but what is terrible without a Mediator; and all Notions of God out of Christ are below him, many times unworthy of him, and foul and undecent in themselves. Christ asserts it, *Mat.* 11. 27. *All things are deliver'd to me of my Father, and no Man knows the Son but the Father, neither knows any Man the Father, save the Son, and he to whomsoever the Son will reveal him.* All things were first deliver'd to *Adam* in the Creation, *viz.* the Knowledge of God, and rectitude of Nature, to be by him transmitted to his Posterity. * But since *Adam* so fooliſhly and wickedly threw it away for a little pleasure, he render'd himself and his Posterity uncapable to know and enjoy God. God therefore pitches upon Christ in his Secret Council, and stor'd up in him all the Treasures of Wisdom and Knowledge, to shoot his Beams through him upon Man; and convey by him, those good things which *Adam* had made himself by his Fall, uncapable to communicate to his Posterity. When our Saviour saith universally, *All things* are deliver'd to him, he instanceth in none but the Knowledge of God, as the Foundation of all those rich Communications which Men receive from him, for without the Revelation of God the Father to Man, Man would be uncapable to partake of those Riches intended for him by the Mediation and Interposition and Furniture of the Son of God; and therefore *Joh.* 3. 35. when it is said, *The Father hath given all things into his hand*, it follows, *He that believes on the Son hath Eternal Life:* The End why all things are given into his Hand, is to convey to Man such a Knowledge of God, that Men might be induc'd to believe in Christ, and in God through Christ. Between the Father and the Son there is a Communion of Knowledge; none knows the Son but the Father, none knows the Father but the Son; none makes known the Son, and what things he hath deliver'd into his Hand, but the Father by the Spirit; and none knows the Father, and his Mind and Affections to Man, and the Relation his Nature and Perfections bear to him, but the Son, and he to whom the Son will reveal him, by the outward preaching of the Word, and the illumination of his Spirit; and upon this Christ makes a general Invitation, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*, that labour under, and are heavy laden with your Ignorance and Darkness in the things of God, as well as with other Miseries, and I will give you such a Revelation and Knowledge of the Father, wherein you shall find a Rest and Complacency. Another place is *John* 14. 9. *He that hath seen me, hath seen the Father*; where *Philip*, in his desiring of Christ to show him the Father, takes it for granted, that the Knowledge of the Father was only to be ex-

* Chemnit. *Harm. ex Athanasio.*

expected by and from Chriſt. Though he diſcovers his Infirmities in his Petition, implying that the Father was to be ſeen with corporeal Eyes, *Show us the Father, and it ſufficeth us*; Chriſt anſwers with a Reproof for his Ignorance and Inadvertency, *He that hath ſeen me, hath ſeen the Father:* The Son hath render'd the Father ſpiritually viſible in his Perſon, his Excellency, Majeſty, and unexpreſſible kindneſs to Man, ſhine forth in Chriſt as a lively and clear Image; and there is ſo exact a Reſemblance, and ſo near a Conjunction, that as he ſpeaks, *Ver.* 7. *If we know Chriſt, we know the Father alſo*; becauſe Chriſt hath reveal'd him by his Doctrine and Word, and the Holineſs, Righteouſneſs, Tenderneſs of God are made viſible in the Tranſaction of Chriſt, and God is repreſented in the Perſon and Doctrine of Chriſt more clearly than in all the Apparitions and Evidences of himſelf to the *Patriarchs* and *Prophets*.

One place more, 2 *Cor.* 4. 4, 6. Chriſt is ſaid to be *the image of God*, and that God *hath ſhin'd in our hearts to give the light of the Knowledge of the glory of God in the face of Jeſus Chriſt*. Where the *Apoſtle* expreſſeth *two things*, 1. That Chriſt is the *Image* of God. 2. That the Knowledge of the glory of God, or the glorious God, is diſcover'd in the *face*, or perſon of Chriſt. He is the Image of God; he is indeed the eſſential Image of God; the natural Image of God poſſeſſing in one Eſſence with the Father all the Glories and perfections of the Deity. A ſubſtantial and permanent image, not vaniſhing as that in a glaſs; a natural Image, as the Image of a Father in his Son, who hath the Lineaments of the Father by participation from him; not as the Image of a Prince in his Coyn, which is Artificial. Subſtantial Image of God; not in regard of likeneſs, for every thing that is like another, is not ſaid to be the Image of that Thing which it is like; but that which bears a figure impreſt by another, and expreſſeth that whoſe figure it is, as one man may be like another, yet is not ſaid to be the Image of another, as a Son is ſaid to be the Image of his Father. Not ſuch an Image of God as man is, who is rather ſaid to be created according to the Image of God, than to be the Image of God; ſuch an Image as in Creation was like to God, not one with God. Chriſt is ſuch an Image of God, as if ſhining upon the Soul in the Goſpel, can turn the Heart; which man, tho' the Image of God, cannot perform. Chriſt is therefore the Image of God, as a Child is the Image of his Father; not in regard of the individual property which the Father hath diſtinct from the Child, and the Child from the Father, but in reſpect of the ſame ſubſtance and nature, deriv'd from the Father by Generation. Chriſt is here called the Image of God, not ſo much, ſaith *Calvin*, in relation to God as the *Father* is the exemplar of his Beauty and Excellency, as in relation to *us*, as he repreſents the Father to us in the Perfections of his Nature, as they reſpect us and our welfare, and renders him viſible to the eyes of our Minds. And the *Jews* did often give this title to the *Meſſiah* *. So that in the ſight of Chriſt, we ſee God, as in the ſight of the ſtamp upon wax, we ſee what is engraven upon Seal, which anſwers to it in exact proportion.

צלם אלהים Grotius *in loc.*

Bayns *on Col.* 1. 15. pag. 75, 76.

Chriſt God-man is the *Image* of God, becauſe the humanity is taken into perſonal Union with the Son of God. His Humanity abſtractedly conſider'd was no more the Image of God, than *Adam* was by Creation. And he is ſo the Image of God, that whoſoever *hath ſeen him and known him, hath ſeen and known the Father alſo*, which cannot be ſaid of a picture; for he that ſees a picture, cannot be ſaid to ſee the Object repreſented by the Picture, which expreſſeth only the outward figure, form and lineaments. But he is ſuch an image as repreſents the Nature, Features, Attributes and inward Virtues of God. A picture is but a ſhadow, but Chriſt is a ſubſtantial Image of God, wherein the *Divinity dwells bodily*, *Col.* 2. 9.

There is alſo a diſcovery of God in the *face* of Chriſt. Since the Divine Nature falls not under the perceptions of ſenſe, nor can be immediately known in it ſelf by the underſtandings of men; it ſhines forth and ſparkles in the face of Chriſt, and diffuſeth it ſelf about the World. * By knowing Chriſt, who is Man, we know God; becauſe the Humane Nature of Chriſt is perſonally aſſum'd by the Son of God: As he that ſees the body of a man, ſees the man conſiſting of Soul and Body, becauſe the Soul and Body are united together and make one compoſition, though the Soul in it ſelf be inviſible: ſo he that ſees the Humane Nature of Chriſt is rightly ſaid to ſee God, becauſe the Humane and Divine Nature are perſonally united in Chriſt, though the Divinity be in it ſelf inviſible; and indeed we cannot conceive any other ſight and knowledge of God in Heaven, but in Chriſt. The viſion of Chriſt in his glorified Humane Nature, is a ſeeing of God face to face. So that whoſoever ſees Chriſt with his bodily Eyes, or with the eyes of his Mind, ſees God; he ſees and knows God, not immediately and directly, but mediately and conſequently. As the *Prophets* were ſaid to ſee the Lord, 1 *Kings* 22. 19. *Micaiah ſaw the Lord ſitting upon his Throne:* And *Iſa.* 6. 1. *I ſaw the Lord upon his Throne.* They ſaw not God immediately, but in thoſe Forms wherein he was pleas'd to appear as the Symbols of his Preſence; and as *John Baptiſt* ſaw the Spirit of God, *Mat.* 3. 16. *in the form of a Dove*; not the Perſon of the Holy Ghoſt, but in the form wherein he appear'd, yet is ſaid to ſee the Spirit of God; the Father and the Son, having one Nature and Eſſence, when the Son is known, the Father is known.

Ἀναφαλὶς ἀρετῆς Theod. Gerhard Harm. *in* Joh. 14. 9. pag. 909. *Col.* 1.

1. *All the Knowledge that any Man hath of God, is from and by Chriſt.* Every Man that hath any ſaving Light, hath it derivatively from him; he is the *Light that enlightens every man that comes into the World*, John 1. 9. Every Man that is enlightned, is enlightned by him. No other Light can diſpel that Darkneſs which is upon our Minds in relation to God, but this Light. What Knowledge any Man hath of God by Reaſon and Natural Light, is by the Mediation of Chriſt; whereby are kept up in Men whatſoever gifts they had by their fall forfeited, and whatſoever ſaving Knowledge any Man hath of God, is by the ſpecial Illumination of this true Light by the virtue of his Spirit. Neither our Natural Reaſon is the true Light, becauſe it is blind in ſpiritual things; nor the Word is the true Light, becauſe it cannot make Men ſavingly intelligent, without the ſhining of this true Light upon them. And this the Church expected by the *Meſſiah*, Hoſ. 6. 3. *Then ſhall we know the Lord, at his going forth prepar'd as the morning*, when he *ſhall come as the rain, as the former and the latter rain* *; when he ſhall inſtil into us the Divine Doctrine, and open our Hearts, as the Rain doth the Womb of the Earth: We ſhall then know, when he ſhall come to teach Men the Ways of Life, as a *Jew* expounds it.

* where the word ſignifies the *latter rain* יוֹרֶה ſignifies alſo a *teacher*.

2. *No man hath, can have, or ever had any knowledge of God without Chriſt:* Joh. 1 18.. *No man hath ſeen God at any time; the only begotten Son which is in the boſom of the Father, he hath declar'd him.* Which is aſſerted by *John Baptiſt* againſt the *Jews*, who boaſted much of *Moſes* his ſight of God, and Knowledge of his Secrets. No man hath ſeen God from the firſt Creation of the World to this Day, not a Man of all the *Patriarchs* and *Prophets*, ever knew God but by the Revelations of Chriſt. By ſeeing, we muſt not underſtand a corporeal ſight, (for no Man ever did

did or can ſee God with his bodily eyes) but an intellectual or ſpiritual Viſion, which the *Antitheſis* [*But he hath reveal'd him*] manifeſts. Chriſt is only capable to declare to us the nature and Counſels of God, becauſe he is his only Son, had an intimate communion with him; was, and is continually in his boſom, wherein the ſecrets of God were laid up, and was before the World intereſted in his ſecret Counſels, and knew the bottom of all; he hath expounded his Will, unfolded his Nature *. None elſe can reveal him, nor can the Revelations of any inferiour to him in this priviledge, challenge a full Credit with any man. *Moſes* himſelf ſaw God only in Chriſt; he was put in a *hole of the Rock*, *Exod.* 33. 22. which in the judgment of the Ancients, and ſome Moderns, was a figure of Chriſt. None ſee and know God but in this Rock *Jeſus*; the name which God then proclaim'd, is only declar'd by Chriſt, *Joh.* 17. 6. *I have manifeſted thy name unto the men which thou gaveſt me.* And that which we call the light of Nature, and the light of the Law, is gather'd up and center'd in Chriſt, as that light which was in the World before the fourth day of the Creation, was gather'd and embodied in the Sun, and from thence flow'd to the World; all the light was created to be brought into that Body, and to flow from thence upon the ſeveral parts of the World, and to be communicated from thence to other Creatures; ſo that there is no clear light in the World, but from and by the Sun; and no clear Light of the Knowledge of God, but from and by Chriſt. Some therefore make the Sun a natural Type of Chriſt; as the Sun was created the fourth day of the Creation, ſo Chriſt was Incarnate about the *four thouſandth year* of the World, the fourth Divine Day; a thouſand years being as a day in Gods ſight; all light was only to flow from it, and indeed all the light of the knowledge of God that ever was, did ſpring from Chriſt: None ever knew God by his own ſtrength and natural Abilities, but as they were kept up and animated by the Mediator.

* Ἐξηγήσατο.

And *by the way* we may *obſerve*, That the knowledge of God is more, than the knowledge of the Will of God. *He hath declared him.* Chriſt declared more than the Will of God, as it was a Rule of *Obedience*; he declar'd Gods Perfections as a ground of the Creatures *Confidence*, as an incitement to Admiration, and a motive to obedience: He declar'd not only the Will of God, what we are to do; but the intention of God, what we are to hope for; the glory of God, what we are to adore and admire.

In the Proſecution of this, we ſhall ſhew.

I. *What kind of mediums there have been to know God, and how they come ſhort of this.*

II. *That the ſaving knowledge of God is attain'd only by the knowledge of Chriſt.*

III. *The neceſſity of this Medium.*

IV. *What Knowledge of God is diſcover'd to us by Chriſt.*

V. The *Uſe.*

I. *What kind of Mediums there have been to know God, and how they come ſhort of this way of Knowledge.*

1. *There is a natural Knowledge of God.*

(1.) *By implanted notion.* Some *queſtion* whether there be any natural knowledge of God imprinted upon man, or knowledge of any one thing naturally planted in him, but as he grows up (ſay they) he acquires a knowledge of things from the Objects of ſenſe, and improvement of them by the Underſtanding he is endow'd with, and making deductions and concluſions by the help of Reaſon arrives to an apprehenſion of things. Yet this knowledge of God may be called Natural, becauſe by the view of the viſible things in the World, Natural Reaſon frames a certain Concluſion that there is a God, the cauſe of thoſe Excellencies he ſees in the Creatures. But the Scripture ſeems to intimate a Notion of God in the Minds of Men, *Rom.* 1. 19. *That which may be known of God is manifeſt in them, for God hath ſhown it unto them:* A Notion within, an Excitation of it by Objects without: That there is an internal Light which doth manifeſt him, as well as an external Evidence of him by the Creatures. But whether this be the import of this Scripture or no, moſt underſtand no more by *manifeſt in them*, than manifeſt to them. Yet ſince there is a Law of Nature in Men, which is the Rule of the excuſings or accuſings of the Conſcience, in regard of which they are ſaid to be a *Law to themſelves*, Rom. 2. 15. *and the Work of the Law* ſaid to be *written in their Hearts*; the Notion of a ſuperiour Power to which Man is accountable for his Actions, muſt be as natural as that; becauſe it is the Foundation of the Actings of Conſcience; and the Superſtructure being from an implanted Light, is not like to be without a Foundation of the ſame kind. To what purpoſe ſhould Conſcience accuſe, if there were not a Supream Being under whoſe Cenſure ſuch Actions did fall? and ſince the *Heathens* had a natural Sentiment, that the Extravagancies they they were guilty of, were *worthy of Death*, Rom. 1. 32. they muſt alſo have as natural a Sentiment, that there was a Judge of abſolute Power to inflict that Death upon them, which their own Conſciences told them they were worthy of. Since there are therefore natural Agitations of Conſcience, rais'd up by the Law of Nature within them; the Notion of a God ſeems to me to be as natural, as that Law of Nature, and thoſe Motions of Conſcience. And tho' this was more clear in man at his Creation, and while he remain'd in the ſtate of Innocency, yet it is not blotted out of the Mind of Man. Though the Notions of God in Men are dimn'd by the fumes of their Corruption; yet they cannot ſtifle this Inward Light and Impreſſion, any more than the thickeſt Fogs can blot out the Sun or hinder it from making day. And all the outward Objects which we ſee in the World, whence we argue that there is a God, ſeem only to revive and awaken that implanted Notion, which lay cover'd with the rubbiſh of the Fall. For upon the firſt view of things, with what eaſe doth this Sentiment riſe up in our Minds? And nothing is more obvious, nothing more eaſily entertain'd than this, that there is a God, and that this God is a mighty, powerful, and perfect Being; which evidenceth that there is a ſpark of it, in the Mind of Man, which catches the outward flame ſo quickly upon its approach, as the Snuff of a Candle not quite extinguiſh'd, will ſnatch and attract the flame of another which comes near unto it.

(2.) *By the Creatures.* The viſible World and every part of it is a Book, wherein we may read ſome Syllables of God. The *Heathens* ſaw God in Heaven, Earth, Fire, Water, Plants and Animals; all Creatures being Lines drawn from that Center. Though Man hath not the Knowledge which *Adam* had, ſince the flaw he contracted upon his Underſtanding, yet there being ſome ſcatter'd Reliques of this Knowledge, he may, by looking near to the Creatures, diſcern, by his purblind and dim ſight, ſomething of the Attributes of God, every Creature being a Glaſs which reflects ſome Beams of God upon his Mind; for no Man in his Wits, can conclude that the World was made by chance; but by ſome Being, more wiſe than any Being in the World can be, or than all the wiſeſt Men in the World put together. We know the Courage, Con-

Jupiter eſt quodcunque vides, quocunque moveris. Lucan.

Conduct, and Power of a *General* by the ſight of his Conqueſts; the Skilfulneſs of an Artificer, by the Excellency of his Work; and the Eloquence of an Orator, by reading his Speech; though we never ſaw the Faces of any of them. There are very few Attributes, but the Works of Creation and Providence diſcover in ſome meaſure to us; for the *Inviſible things of God from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead*, Rom. 1. 20. Theſe two Perfections are clearly ſeen; his Infinite Power, which diſcovers alſo his Eternity; and his incomprehenſible Goodneſs, which is the moſt ſignal Glory of the Divinity *. The Beauty of the World acquaints us with the Excellency of him that erected it, and the order of the World inſtructs us in the Wiſdom of him that compos'd it. This diſcovery hath been ever ſince the Creation, *From the Creation of the World*; from the time the World, and the things therein were firſt created. He imprinted ſome Letters of himſelf upon this frame of things, at the firſt rearing of it, wherein they have been ever ſince legible; you may ſee by the Letter whoſe Print it was, and what skill he had, who made the Impreſſion. Thus God brings the Creatures ſucceſſively upon the Stage to *Job*, and reads a *natural Hiſtory* of them; he ſends him to conſider the Foundations of the Earth, the bridled vaſtneſs of the *Sea*, &c. *Job* 38, 39, 40. Chap.

* Amyra. *Paraph.*

[1.] *The Power of God is evident.* In bringing forth a fair World out of nothing, which manifeſts an Infinite Strength. In packing together all parts for conveniency of Life and Motion, in ſo little a Creature as a Fly and Ant. In ſtretching out the Heavens like a Curtain, laying the Beams of his Chambers in the Waters. In ſetting bounds to the mighty Waters, that they turn not again to cover the Earth.

[2.] *The Wiſdom of God.* In the Order, Variety, and Beauty; in the great Reſemblances of Reaſon in ſome little Creatures, as the Ants and Bees, which could hardly be ſuppos'd to have Bodies capable of Spirits, for managing thoſe Tasks they naturally undertake; in the ordering every thing to a particular and general End, the Subſerviency of one Creature to another, the conſtant order they obſerve in their Motions, as if they were ſenſible of a Law, and were rational Obſervers of it. The Moon is appointed for Seaſons, and the Sun knows his going down; the Obſervation of which, drew from the *Pſalmiſt* that Admiration, *Oh Lord how manifold are thy Works! in Wiſdom haſt thou made them all*, Pſal. 104. 24. A Lecture of the Creation.

[3.] *The Goodneſs of God. The Earth is full of his Riches*, Pſal. 104. 24. full of the Goodneſs of the Lord; in communicating to every Creature various Endowments for their Uſefulneſs to one another, and furniſhing them with Abilites to attain their Ends, (every Providence is a *witneſs* of this Attribute, *Act.* 14. 17.) In the plentiful Proviſion he hath made for his Creatures, in cauſing the *Graſs to grow for the Cattle, and Herbs for the ſervice of man, that he may bring forth food out of the Earth.* Whoſoever was the cauſe of the Creation, muſt have Underſtanding, Will, and Power; Underſtanding to contrive, Will to reſolve, and Power to perform. Wiſdom is the Product of the Underſtanding, Goodneſs communicates the fruit of the VVill, Power executes and brings the Contrivance and reſolve into Act.

[4.] *The Immutability of God may be known by the Creatures.* Since every Creature, the more ſubject to change, the more it partakes of Imperfection. God, the cauſe of all, muſt be immutable, otherwiſe he would want that perfection which is in the Sun and Heavenly Bodies, wherein no change hath been obſerved.

[5.] *His Eternity*, which is inſeparable from Infinite Power. He muſt be before what was made by him in time.

[6.] *His Omniſcience.* He muſt know every thing exactly which he hath made, and nothing in his Creatures can be hid from him: As a VVorkman knows every Part and Motion of his VVork.

[7.] *His Soveraignty.* In the Obedience his Creatures pay to him, in obſerving their ſeveral Orders, and moving in the Spheres wherein he ſet them.

[8.] *The Spirituality of God.* Becauſe he is not viſible; and the more ſpiritual any Creature in the VVorld is, the more pure it is. Beſides, if God were a Body, he would be compounded of various parts, and the parts would be in order of Nature before the whole, and God would depend upon thoſe parts.

[9.] *The ſufficiency of God for himſelf.* Since all creatures had a beginning, God had no need of creating them; for being from Eternity before the VVorld, he had no more need of it in time, than he had before time.

[10.] *His Majeſty.* In the glory and luſtre of the Heavens which are his Throne, *Iſa.* 60. 1. and a clear looking glaſs to repreſent in their Eſſence, Magnitude and Motion, not only the Being but the Glory of God, more Majeſtically than any Earthly Creature.

[11.] From all which may be concluded, *the manner how God ought to be worſhipped.* As a mighty Being, cloathed with all thoſe Perfections as with a garment; ſo that he cannot be repreſented by the Image of any one creature. For ſince he hath made all, he cannot be limited by the Perfections of any one, becauſe he is the boundleſs Fountain of the Perfections of all. Nature therefore can never teach Men to worſhip God in Images, unleſs they were able to frame one, in which they could gather and ſtore up the perfections of all Creatures; and that is as impoſſible for any or all Creatures to perform, as to make a God. All this is as intelligible to a rational creature by Nature, as the ſhining of the Sun is viſible; the one is as evident in the Works of Creation to our Reaſon, as the other is to our Senſe. All this may be known of God by the Creation, and it is a true (tho' not a full) diſcovery of God. 'Tis called *Truth*, Rom. 1. 18, 25. *Change the truth of God into a lye.* We may as truly conclude all this of God, by the proſpect of the creation, * as a Man might conclude the Wiſdom, Power, and Magnificence of the *Romans*, by the ſight of their *Pyramids, Theaters, Statutes, Buildings*, and other conveniencies in the City for the People; for it is a rational way of Arguing, from the Excellency of the Effect, to the Excellency of the cauſe; and from the perfection of the Creature, to the perfection of God. No Man can behold the viſible World, and take a view of the Excellency of any Creature, but muſt conclude an higher Excellency in God; becauſe it is impoſſible for that which is a ſolitary cauſe to give that to another, which it doth not poſſeſs in it ſelf in a formal way, or a way of Eminency; yet becauſe there is an imperfection in every creature, we muſt ſift the flower of the creature from this Bran, when we would frame any conception of the Excellency of God by it. As we know the Nature of the Sea by a drop of Water from it, yet we imagine the Sea a great Maſs of thoſe Drops unconceivably vaſter than a Drop. So when we conceive of God according to any Perfection in the Creature, we add a Purity, Spirituality and Infiniteneſs to that Perfection which we conceive.

* Ochino *Predic. pa* 2. *Predic* 2. p. 5.

(3.) *By the nature of our Souls.* Had God made only

only man, and one ſmall place for him to be in, without thoſe Ornaments of the World, he might have arriv'd to more knowledge of God by his own Being, and make, and gloſſing upon his own nature, than by any thing in the World. The Soul being a Spirit, and the nobleſt of all Beings upon the Earth, approaching neareſt the nature of God, the contemplation of that, renders God more intelligible to us than all material things, whoſe nature is more unlike to the nature of God. As the *Sun* is more viſible through a thin cloud, than a thicker Fog and vail which obſcures it. There is more of God to be found in the little Central point of the Soul, than in the large circumference of the World *; and a clearer impreſſion of ſome great and unconceivable Being is upon our Souls, than upon any creature under Heaven; and whoſoever will retire within himſelf, cannot but perceive ſome characters of a ſupream Being in his own Nature; the Soul was lighted by God, and created according to the Image of God, and is the exacteſt image of God under Heaven *. By conſidering the nature of our own ſouls, we may come to ſome knowledge of the original and copy, as we have clearer apprehenſions of the Sun by the image of it imprinted upon a glaſs, or other tranſparent body than we can have by any other Creature, though the image of the Sun be much leſs glorious than the Sun it ſelf whoſe image it is. The mind of Man can pierce every thing, it can conceive of Angels, deſcend into the bottom of the deep, aſcend to the battlements of Heaven, 'tis not confounded by the miſts of the Air, or checked by the diſtance of the Heavens; command your mind to paſs from one end of the World to the other, it will perform the order as ſoon as it is given; what is quicker than thought, which can skip from Earth to Heaven, from Heaven to Earth in a moment; can there be a greater ſhadow of the Omnipreſence and Immenſity of God? The ſoul hath a memory to regiſter actions and things done many years ago. It can bring out things new and old; what higher reſemblance of the Omniſcience of God? 'Tis not compoſed of the factious principles of the Elements. It hath not the dregs of matter mixt with it; in this it repreſents the ſpirituality of God. 'Tis indefatigable in its motions, it is never tir'd in governing the body, our bodies that are courſe pieces of Earth flag and languiſh, when the Soul remains vigorous, and this repreſents the indefatigableneſs of Gods Providence. It can ſubſiſt without the body; it doth not in all its motions depend upon it, it can reflect upon it ſelf without it, view and pleaſe it ſelf in its own perfections abſtracted from the body, which ſhadows to us the ſelf-ſufficiency of God. Thus as a *Landskip* or draught of a great houſe or Kingdom repreſents all the parts of that Land or Houſe, yet in a far leſs proportion than the houſe or Territory is in it ſelf, and when we ſee thoſe models we do not conceive the things repreſented to be of no bigger ſize than the pictures of them, but of a far greater proportion; ſo we may contemplate God in the *model* of our own ſouls, and ſince we know that we have underſtanding and will, we conclude that God hath underſtanding and will in a more tranſcendent manner, ſtill enlarging to infiniteneſs in him, what we obſerve of our ſelves when we transfer it to God. Yet though we may have ſo much knowledge of God by the *Creatures* and by our *ſouls*, how little do we contemplate God; How far do we come ſhort of this natural knowledge and the improvement of it? How much ſhorter of the knowledge of God in Chriſt, which is infinitely more excellent and glorious? All the Knowledge drawn from the Creatures is inſufficient to repreſent God. The knowledge of God by Nature and Creatures is neceſſary, as a Foundation for higher apprehenſions and for turning to God. Men without it would be wholly brutiſh, and uncapable of Inſtructions in Chriſtianity as an Oxe or a Sheep; and though Men deſerved by Sin to be depriv'd of this natural knowledge, yet God kept it up as a ſtock on which in time to engraft other Principles in the diſcovery of Chriſt. All nature is incapable of diſcovering God in a full manner as he may be known. Nature like *Zacheus*, is of too low a Stature to ſee God in the length and breadth, height and depth of his perfections: The key of Mans Reaſon anſwers not to all the wards in the lock of thoſe Myſteries. The World at beſt is but a ſhadow of God, and therefore cannot diſcover him in his manificent and Royal virtues, no more than a ſhadow can diſcover the outward beauty, the excellent meen, and the inward endowments of the perſon whoſe ſhadow it is. All that a ſhadow will inform me of, is whether it be the ſhadow of a Man or Brute. It diſcovers ſomething of God, not ſo much of him as to give the Soul a full complacency; the fruit of it is but a thirſt without a ſatisfaction.

* The *Soul* was therefore called by ſome Phyloſophers. *Deus in homine.*

*Τὶ ἄγαλμα Θεῦ, a ſtatue of God.

[1.] *Innocent nature could never have been in that ſtate, acquainted with the perfections of God in ſuch a manner as they are diſcovered in Chriſt.*

(1) *Some perfections of Gods nature could not have been known.* Where had there been any place for the diſcovery of patience without a provocation, or for punitive juſtice without a tranſgreſſion, or for pardoning mercy without an offence? There had been no occaſion for the exerciſe of any of them, and therefore we cannot conceive how there could be a manifeſtation of them, without Objects convenient for them to be converſant about. Innocent Man was the Object of Gods goodneſs, offending Man only of his patience? innocence is the ſubject of Love, injury of Anger. All thoſe glorious eminences of Gods Nature, had lain under a thick vail, impoſſible to be diſcern'd by the eye of Man. But thoſe Attributes were brought upon the Stage, by the entrance of ſin, which was permitted to enter for the manifeſtation of them in and through Chriſt, *Rom.* 5. *ver.* 15, 20. *The Law entred that the offence might abound*, to make way for the *abundance of Grace.* Some Attributes of God could not have been diſcover'd by any proceeding of his, at leaſt in ſuch an height and eminency but in Chriſt, as the wonders of his Grace, the loud ſounding of his Bowels; and compaſſions, the purity of his Holineſs, and the dreadfulneſs of his Juſtice, his Creating perfections might have been ſeen by *Adam* and his poſterity, his Redeeming perfections are only diſplay'd in his Son. The World as Created was not capable of giving occaſion for the manifeſtation of thoſe Attributes, but the World as fallen; the not being of the World gave occaſion to God to manifeſt his glory as a Creator, but the lapſed State of the World gave occaſion to God to manifeſt his glory as a Redeemer; for how could there be Mercy ſhewn, if Mans miſery did not need it? How could there be Vindictive juſtice, if Mans tranſgreſſion did not deſerve it? How could there be a Promiſe of Reſtoration by the Seed of the Woman, if Mans degeneracy did not want it? God had not been known in one letter of his Name as it is ſet down, *Exod.* 34. 6, 7. but in the *Redeemer.* Not one Title of his name there deſcribed had been known to the Sons of Men, had they continued in innocency, nor after the fall, but in and by Chriſt the Mediator. 'Tis in him he diſcovers himſelf a God *Merciful, Gracious, Long-ſuffering, and Abundant in Goodneſs, forgiving Iniquity,*

and

and by no means clearing the Guilty, but exacting ſatisfaction to his offended Juſtice for Sin. As though God was infinitely happy in himſelf, yet this happineſs could not have been diſcovered to any but himſelf, unleſs he had made Creatures wherein to diſplay his Goodneſs, and no being could have known him but himſelf, if there had been no being beſides himſelf: So without Chriſt God had not been known in his Redeeming perfections, becauſe there had been no *baſis* for the diſcovery of them, they had lain wrapt up in darkneſs from the Creature, and as they were a myſtery hid from Ages till the diſcovery of Chriſt, ſo they had without him remain'd hid for ever from the notice of the World. And as thoſe Attributes had not been diſcovered, ſo the Creatures duty in relation to them could not have been exerciſed. God had wanted the manifeſtative Glory of his pardoning Grace, and Man had had no occaſion to return a thankfulneſs to God for it. He could not have humbled himſelf under Gods diſpleaſure, had there not been an occaſion to manifeſt his anger, nor could the infinite ſufficiency of God for his Creature have been known, nor prayers directed to him by his Creatures for relief; Nature could diſcover no more than what was imprinted on it by the God of Nature: The World ſtood in no need of Redemption by virtue of its Creation, but by virtue of its Tranſgreſſion and pollution.

(2.) *Some perfections of Gods nature could not have been ſo clearly and fully known.* The Creation was but the firſt draught of Gods perfections, and came much ſhort of the full Declaration. As the *firſt* Limning of a Picture doth of expreſſing the Features and Beauty of the Original till the Second and Third Draught, when the laſt hand is put and all the Lines Compleated. Though there were manifeſtations of Gods Power, Wiſdom and Goodneſs in the Creation, yet not in ſuch ſplendor as the occaſion of bringing forth Chriſt into the World did Adminiſter for the Illuſtrating of them. Theſe Attributes looked upon the World through a Vail and Lattice, but were not ſeen in their full Luſtre till the coming of Chriſt drew the Vail, and ſet them forth in their richeſt Beauty. Here was infinite power in its ſtrength, going forth like a *Giant* to run its race, Gods power over himſelf manifeſted, Wiſdom in a knot of Royal deſigns, and Goodneſs opening its richeſt Treaſures. The Holineſs of God could not have been clearly known; while Man did not know what ſin was, he could never have ſtrong conceptions of the mighty hatred of God againſt it. Man had ſome underſtanding of it by Gods threatning, but he could not have ſuch clear Notices of it by his Commination, as upon the entrance of ſin by the Execution, and that upon our Saviour. Nor had the veracity of God been ſo evident. It would have been known but in the half, or on one ſide, in the making good his promiſe upon Mans obedience, but never would have been underſtood experimentally (which is the cleareſt amd moſt infallible way of knowledge) in his threatning, unleſs ſin had invaded the World, and ſo had given occaſion to the manifeſtation of Gods Truth to his Word of threatning, as Mans perſiſting in an unerring and unſpotted obedience would have given only occaſion to manifeſt his Truth to his Word of promiſe. Theſe virtues of God were in the Creation like a Lovely Diamond under a piece of Linnen, which emits ſome ſparklings, but is not diſcerned in its full Luſtre till the covering be removed. Chriſt drew the Vail from them and manifeſted them in their fulleſt glory. The Angelical nature had no proſpect of theſe things we have ſpoken of by their ſtanding before the Face of God, but by the *diſcovery of them to the Church* in their great head, *Eph.* 3. 10. And it is likely from that and other places, that though they had a notice of the Redemption of Man, by the firſt promiſe of the Seed of the Woman made to Man, and by the glorifying ſome of Mankind, and the Providences of God in the World, yet they were ignorant of the great ways and Methods of it, till they came upon the Stage in the diſcovery of the Son of Gods taking miſerable fleſh to dye in it. So uncapable is the beſt created Nature to diſcern the glory of God without the face of Chriſt.

(3.) *Innocent nature could never arrive to a full knowledge of Gods nature, by the Attributes diſcover'd in the Creation, without ſome further Revelation of him.* The whole Creation was the Work of Gods hands, but no Work can fully expreſs the Nature of the Artificer. We may know by a Watch, or Clock, or a curious Piece of Tapiſtry, that the Workman was skilful in his Art, that a more exact Piece never came out of any hand; but by his Curioſity in his Work we cannot give a Deſcription of his Perſon and diſpoſition, without other acquaintance with him. We can know nothing of God by the Creatures, but as they ſtand in the relation to God as effects to their Cauſe, and when the Cauſe doth much tranſcend the effect, the cleareſt underſtanding cannot by the knowledge of the effect, ariſe to a full knowledge of the Cauſe. God is infinitely above the fruits of his power in the World, therefore Man in Innocence, could gain but little knowledge of him by a bear proſpect of them. Nature diſcovers that there is a God, but not fully what that God is; nor doth the Creation furniſh Man with a Notion of God ſuitable to the excellency and immenſity of his Nature; as a blind Man who hears a Diſcourſe of the Light and Heat of the Sun, being brought under the beams of it ſtriking Hot upon his Body, feels the Warmth and knows there is ſuch a thing Men call the Sun, and is ſenſible of ſome effects of it, but hath not a full Conception of the enlighting Nature of the Sun, nor knows what the Body of the Sun is, nor what kind of ſhape it appears in, and if he ſhould declare his Conception of it, it would be ſtrangely different from the true Nature of the Sun, a monſtrous miſtaken Deſcription of it, not ſuitable to that Planet; nay, what Man is there that ſees the Sun every day, that is able to ſay he fully knows the Nature of it by his ſight, or the conſtant influences which he feels from it? The Conception of God is infinitely more above innocent Reaſon, than the Conception of the Sun can be above laſped natural Reaſon crakt by the fall. Since therefore all the Creatures cannot be a ground for Man, to Frame a true and right Conception of God, what *Adam* had of this Nature was more from Revelation, than Contemplation of the Works of God; and ſince *Adam* was of the Spices of Man, what knowledge he had of God above what the effect of his power in the World did diſcover, he had by Revelation from God, ſince no Man hath at any time ſeen or known God, (taking in the beginning of time as well as the ſucceſſion of time) but whatever intellectual Viſion any had of God, was by the *declarations* of the *Son* of God, *Joh.* 1. 18.

[2.] *Corrupted nature is leſs able to know God by the Creation as he ought to be known ſince the fall.* Since no natural Light was ſtrong enough to diſcover the wonders of God, corrupt Reaſon can attain but a faint Knowledge. The Providence of God after the entrance of Sin, diſplay'd ſome of his Attributes which could not be manifeſted in an innocent State, *viz.* his forbearance and his juſtice; God did did witneſs his Patience and Goodneſs to Men, in giving them Rain from Heaven, and fruitful Seaſons, and filling their Hearts with *food* and *gladneſs*

while he suffered them to walk in their own ways, *Act.* 14. 16, 17. and many of the *Heathens* were sensible of this goodness in some measure, when they observ'd how much the wickedness of the World deserv'd the contrary, though most of them indeed *despised the Riches of it*, *Rom.* 2. 3, 4. Now and then some warning pieces of Judgments were shot off, whereby the World was startled and made sensible of Anger in God. He now and then shot his Darts into the Hearts of some, otherwise they would scarce have taken notice that there was a God that judgeth in the Earth. But there was nothing in all their observation that could discover any thing of God in Christ, the Union of two natures, the Doctrine of the Trinity of Persons, which was necessary to the Notion of Redemption, because there was to be a person satisfying, and a person to whom the satisfaction was to be offer'd, and by whom it was to be received; one considered as the *Rector*, the other as the *Mediator*: This transaction was a *mystery hid in God from the beginning of the World*, *Eph.* 3. 9. and discovered to the *Gentiles* in the *Apostles* time, *Col.* 1. 26, 27. *Now, made manifest to the Saints*; not before, not a Syllable of it Communicated to Nature, it had then been no more a Mystery than any other thing that Nature, declares. There were indeed some confused Notions among some of the prime *Philosophers*, of a Trinity; and some Prophesies among the *Sybills* applicable to the Redeemer. The latter might have some glimmerings by Revelation, that thereby way might be made for the easier Reception of the Gospel by the *Gentiles*, when it should set Foot in the World. The former, *i. e.* The *Philosophers* had also from a converse with the *Jews*, into whose Country some of them had Travelled, or from the *Jews* which occasionally resided among them, or from the *Phœnicians* which were the *Philistines of Canaan*, a Trading People, who by the Neighbourhood of the *Jews* might learn, and discover some Maxims of their Religion; and they were also some of them acquainted with some parts of Scripture: Nature cannot challenge any thing in this affair. But the strength of their Natural light was more seen in a knowledge of the duty of man to man, than in the searching out God in the duties we owe to him, whence there are many Discourses extant of Justice, Temperance, Prudence and moral Virtues, very few of God and his Nature. And though Men had by Tradition, some Notice of a Redeemer by the first promise, yet they were not able to conceive any thing of the Nature of God thereby, but that he was Patient and Gracious; but because they could not conceive how this Work should be effected, they could not discern those other Attributes of Holiness, Wisdom, Mercy, Justice in their bright beams, till the discovery of Christ in the Flesh and upon the Cross. What Knowledge Men had by Tradition from the first Promise, was quickly lost among the corruptions of the Old World, and though revived in the legal Ceremonies appointed to the *Jews*, yet they had not conceptions of the great intendments of them.

The insufficiency of nature is seen.

[1.] *In that by nature we cannot know the things of nature perfectly, much less the Author of nature.* * If we know not the nature of the effects, how can we know the nature of the cause which infinitely excells them. There hath been a dimness in the Reason of Man ever since the fall, in reference to those things which are before our Eyes. We know not the World of which we are parts, we know not our Selves though we daily converse with our Selves, we understand not well the Nature of our own Souls, nor the Reason of our own Motions and Actions. How then can Nature help us to the understanding of the greater, when it doth not to the understanding of the less? How can we arise by the strength of Nature to the understanding of infinite Wisdom and Power? If we are not able to arrive to such a knowledge of the Creatures by weak Nature, so as to give an Essential definition of them. If the nature of a Stone, sound, colour doth pose us, if all the Questions put to us about a Fly cannot be answer'd, how much less are we able to come to the knowledge of God, with the strength which is too weak for the other; if we are non-pluſt by Creatures much more by the Creator!

* Charron *trois verit. lib.* 1. *Chap.* 5. *p.* 19. 20. *changed.*

[2.] *Had nature been able in this affair, or had reason been sufficient to know God and his Councels concerning us, what need of the mission of the Spirit?* 'Tis *he* only *searcheth the deep things of God; no man knows the things of God, but the Spirit of God*, and the end of his sending is, *that we may know the things that are freely given us of God*, 1 *Cor.* 2. 3, &c. all the reason of the World would never have arrived to the discovery of those perfections of God, they being infinitely above us, as our Notions and thoughts are above the reach of a Beast, which is never able to apprehend the nature of a Man, or understand the Language of a Man, whereby to come to a knowledge of him. Though reason puts us into a capability of entertaining the discoveries of him, without which neither outward declarations nor inward impressions could work any thing upon us, any more than upon a Man remaining out of his Wits, yet of it self it is not able to ascend to the conception of God without the Spirit of God, If Men could have redeem'd themselves; what need of the expence of the blood of Christ? So if Men could have instructed themselves in this great knowledge, what need of the Spirit to lead us into the secret Chambers of God? Whereſoever therefore any Man knows God, and the things freely given him of God, *i. e.* the things of the Gospel, wherein the excellency and liberality of God most illustriously appears, 'tis the gift of the Spirit; and where any Man hath an inward and spiritual taste of those things, 'tis the grace of the Spirit in him.

(3.) *We find the highest improv'd nature had strange and unworthy notions of God and was ignorant of him.* If the *Athenians*, the Famousest People in the World for Learning, and therefore of more refin'd understandings, confest their ignorance of God in in the Inscription of the Θεὸς ἀγνώστος, upon the *Altar*, *Act.* 17. 23. how could more clouded Nature come within ken of him? Though by reasoning they concluded there was a supream being, who had the superintendency of the World, yet they could not tell what this God was; and when the redeeming perfections of God were discoursed by the *Apostle* to them, they were the Subject of the *Athenians* scoffs rather than enquiry *verse* 32. The hidden Wisdom of God *none of the Princes of the World knew*, 1 *Cor.* 2. 8. (not the governing Princes; tho' they were ignorant as the rest, but Prince-like and Towring Wits of this World knew it not, and though God had display'd before their Eyes the wonders of the World, and given them both in the Creation, Preservation, and Government of the World a multitude of Lessons concerning his Nature, which they might in some measure have discern'd by a diligent observation, yet in the Wisdom of God (those Lessons of his Wisdom in the Creation and Providence) they did *not* by natural Wisdom and the use of their Reason *know him*, 1 *Cor.* 1. 21. Sometimes their Notions of God were rank, and they Fram'd a mishapen God, Modelled according to their own humours, not the nature of a Deity, who could not possibly be of that hue which they Represented him to themselves in. Sometimes they counted him cruel and

and unjuſt, ſometimes too fond and indulgent, ſome confin'd him to Heaven, others acknowledged his Providence in the greater affairs of the World, but concluded it unworthy of him to deſcend to take notice of the fall of a Sparrow or the Hairs of the Head, and that it was a diſturbance of Gods reſt to intermeddle with Worldly affairs. They ſtept out of the way of Reaſon into the paths of Fancy, meaſur'd God according to their own imaginations to accommodate their luſts, and lye more at eaſe ſoaking in their ſins. It were endleſs to tell the Monſtrous thoughts their corrupt Minds had of God, and the Multiplicity of their Idols, whereby they *chang'd the Truth of God into a lye*, *Rom.* 1. 23, 25. whereas they might have diſcerned by a reaſoning from thoſe Excellencies they ſaw in the Creatures, that God was an Infinite, Eternal, Wiſe and Self-ſufficient being. And ſuch monſtrous Conceptions of God, after the Light of the Goſpel ſuperadded to that of Natural Reaſon, do often flutter in the Minds of Men among us.

2. *There was a knowledge of God by, or under the Law.* Before the giving the Law by *Moſes*, God inſtructed Men by the Apparitions of *Angels*, viſions to ſome *Prophets*, by the Holineſs of ſome of his eminent darlings; under the Law, by figures and Repreſentations, which the wiſeſt of them did but darkly underſtand, and that by the aſſiſtance of ſome ſpecial Revelation which was ſucceſſively clear'd by the *Prophets*, enlightned in ſeveral Ages to that purpoſe. The Moral Law was a diſcovery of God chiefly in his Soveraignty, Holineſs, and Juſtice; he enacts Laws as a Soveraign, righteous Laws againſt ſin as a Holy One, annexeth Threatnings and Promiſes as a Judge. In regard of the Majeſty of God in the diſcovery, the People were afraid of Death at the promulgation, *Exod.* 20. 19. *Let not God ſpeak with us, leaſt we dye.* And *Moſes*, who was the moſt familiar Perſon with God in the World, had not a leſs fright at the diſcovery of it, *Heb.* 12. 21. *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake* The knowledge of God in the Law, was too terrible for the Minds of Men; and ſurpris'd *Moſes* the Friend of God, the Interpreter of his Will, with an extream horror. God here manifeſted the Marks of his Greatneſs and his Juſtice, arm'd with Inſtruments of puniſhment for Sin. There was not a Mite of his Mercy diſcover'd by the Law, but to thoſe *that kept his Comandments*, *i. e.* to thoſe that were without any guilt and crime; upon which account the *Apoſtle* calls the Law, the *Miniſtry of Condemnation* and *of Death*; and a *killing*, not a healing Letter; a Sword to cut, not a Balſom to cloſe a Wound, 2 *Cor.* 3. 7, 9. Nothing of Adoption, and Juſtifying Grace pronounc'd in it. The Holineſs of God was diſcover'd in his Precepts, and Juſtice in his Threatnings: There was alſo a daily proſpect of the Holineſs and Juſtice of God in the Sacrifices exacted of Man, in the groans, gaſpings and blood of Beaſts; they ſaw that ſin was neither affected by God, nor would be ſuffer'd to remain unpuniſhed; and their ſight of thoſe Attributes in this Miniſtration, was greater than the World could have of them, by the now and then ſprinklings of Judgments, which being not often upon the worſt of Sinners, ſtagger'd the Underſtandings, not only of the *Heathens*, but of ſome of the intelligent *Iſraelites*, in their Conceptions of the Nature of God and his Providence. But what was all this to the fuller Diſcovery of the purity of his nature, and the terrour of his Wrath in the Execution of the Curſes of the Law upon the Son of his boſom? All preceeding times were times of darkneſs till the coming of Chriſt; they were but the ſhadows of the night in the figures of the Law; but the *morning* light was in the riſing of the Goſpel, *Hoſ.* 6. 3. This was a ſufficient Revelation of God to direct them to Chriſt, who could only render God viſible and intelligible to Man; but how inſufficient in regard of the Corruption of Mans Nature to imprint right notions of God? How often did the *Jews* wrap and wallow in the Sink of Idolatry, notwithſtanding this Revelation of God? Much leſs ſufficient is the knowledge of God by nature.

This *Natural*, *Legal*, and *Evangelical* knowledge by Chriſt differ.

(1.) *In regard of Clearneſs.*

[1.] *Natural knowledge was dim.* In the Creation God writ himſelf in *Hieroglyphicks*, in ſhort Characters; In Chriſt, in a plain and Legible hand, which gave a ſubſtantial diſcovery of God. The Power, Majeſty, and Wiſdom of God appeared in the Heavens, the *work of his fingers*, *Pſal.* 8. 3. In maintaining their influences, and conducting their Motions. The foundations of the Earth, the vaſtneſs and roulings of the Sea, the habitations of Light, the treaſures of Snow, Flouds of Rain, the Bottles of the Clouds, order of the Stars, proviſion for Creatures on the Earth, direct us to the knowledge of a great and glorious being. For upon all thoſe, God reads a Lecture of himſelf to *Job* in the latter Chapters. That there is a God, may be ſeen in the duſt of the Earth, as well as in the brightneſs of the Heavens; but by thoſe Works Men ſaw little elſe, but that there was a God: They could know but little of his Nature, congruous to the State wherein they were. That Glow-worm light could afford us at beſt, but weak and languiſhing notions of God, and a relation to him fit for that miſerable condition, wherein the Fall of *Adam* had involv'd us. And by reaſon of Mans negligence, and not improving a number of thoſe Inſtructions concerning the nature of his Virtues, which the Creation furniſht them with, and which they might have attain'd by a wiſe obſervation of that which God had reveal'd in his Creation, Preſervation and Government of the World, they gave the bridle to their own imaginations, and knew as little of God by his Works, as Beaſts know of the Nature and Reaſon of a Man. The World therefore is called by ſome *Ænigma Dei*, and indeed the *Heathens* often err'd in their Interpretation of it, and could not unriddle God in the Creatures, but worſhipp'd the Creature for the Creator.

Κοσμικὴ φθογγωμα, Jamblychus.

[2.] *Legal knowledge was alſo dim.* Though the Temple with all the ceremonies attending it, was a clearer repreſentation of the nature and will of God, than the whole frame of the World, yet obſcurity was of the nature of the Legal State; and the glory of God was wrapt up in a cloud of animal Sacrifices; ſo that *Solomon* calls the houſe wherein God then dwelt a *thick darkneſs*, 1 *King.* 8. 12. The Law was given with *ſmoke* as well as *thunders*, obſcurity as well as terror, *Exod.* 20. 18. The *Iſraelites* were under a *cloud*, 1 *Cor.* 10. 1. and the Mediator of the Law had a vail upon his Face, and the glory of God was ſo envelopt in clouds, that the *Iſraelites* could but dimly diſcern. There was more of ſhadows than ſubſtance, and the *Apoſtle* in the *Hebrews* gives it no better a Title than that of a ſhadow, oppoſing it to Chriſt the ſubſtance: And the Goſpel is ſaid to be *truth and grace*, in oppoſition to the Law, as if there were no truth and grace in that former diſpenſation, *Joh.* 1. 17. None indeed, in compariſon of the clearneſs of the Revelation in the Goſpel; though in it ſelf it was a true repreſentation of God, as a ſhadow may be called a true ſhadow. The Law being compos'd of ſhadows could not diſcover God, as the Goſpel did which was made up of ſubſtance.

Moſes than did ſee his Backparts perhaps in the figure of a man, but in the Goſpel God ſhows himſelf *in the face of Chriſt*, 2 *Cor.* 14. 7. That did diſcover the features of God more clearly than the works of Nature; as the form and beauty of a man may be more diſcern'd through Grates and Lattices, to which Gods appearance in the Law is liken'd, *Cant.* 2. 9. than when cover'd with a thick Vail. Very few of them could have a kin of the Subſtance, for the multitude of ſhadows. If we, upon whom the Glory of God hath ſhone in the Goſpel, are not able to comment upon every one of thoſe figures, much leſs could they who never ſaw the *Antitype*, and could not conceive the Analogy between them.

[3.] *The Evangelical diſcovery of God by Chriſt is clearer*; the Brightneſs of the day diſpell'd the ſhadows of the night, and diſpers'd the Clouds wherewith the Sun was mask'd. As the fulneſs of the Godhead dwelt perſonally in Chriſt, ſo the fulneſs of the Divine Perfections ſparkled in the Actions and Sufferings of Chriſt. The Deity ſhines out in a clear Luſtre, which was ſeen before only in the duſty clouds of Creatures and Ceremonies. In Nature, we ſee God as it were like the Sun in a Picture; in the Law, as the Sun in a Cloud; in Chriſt we ſee him in his Beams, he being the *Brightneſs of his Glory, and the exact Image of his perſon*, Heb. 1. 3. As the Rays of the Sun, being the production of the Sun, cauſe us by their Luſtre to ſee and underſtand more of the Beauty and Brightneſs of the Sun; and the ſtamp upon the Wax informs us what is upon the Seal. We ſee what an Infinite Fountain of Good God is, and what a dreadful thing Sin is, which is a Separation from him; as by the Beams of the Sun we underſtand the Beauty of Light, and the Horror of Darkneſs. Though it be not diſcern'd in it's glory through a miſt of Vapours, yet it may be known to be riſen, and ſome Effects of it are ſenſible to us; ſo it was in the Creation and the Law: But in Chriſt thoſe Vapours are diſſolv'd, the Clouds diſpers'd, and God appears in the Sweetneſs and Beauty of his Nature as a refreſhing Light. The Creatures tell us, that there is a God, and Chriſt tells *who* and *what* that God is.

So that the clearneſs of this Knowledge conſiſts.

(1.) *In the clearneſs of the Medium.* Nothing in the World can ſtrike our ſenſe, or influence our Minds by ſome *Medium*. Though a Man hath the ſharpeſt Eye, yet without an enlightned Air he can behold nothing. The clearer the Glaſs through which we look, the clearer diſcerning we have of the Object we look upon. Chriſt is the cleareſt *Medium*. As he is ſaid to be a *poliſht ſhaft in Gods quiver*, Iſa. 49. 2. to pierce the Heart by his Grace; ſo he may be ſaid to be a poliſht Glaſs in his Hand to repreſent his Majeſty, and reflect the Beams of God ſtronger upon us. The Goſpel therefore in the Judgment of ſome, is meant by the *Sea of Glaſs*, Rev. 15. 2. In regard of the Tranſparency of it, through which we ſee God, and his Perfections. It was the ſame God, *Jehovah* who was known by the *Jews*, and under the Goſpel, but not in the ſame manner; they had the ſame faculties, but not the ſame light to diſcern the Object. The faculty and act of Viſion, is the ſame by Sun-light and Star-light; we have the ſame Eyes in the day and the night, the ſame Exerciſe and Roulings of the Eye; but not having the ſame clearneſs of Air, we have not that Contentment in the Exerciſe of our Eyes. Things appear not ſo beautiful by Candlelight as in the Luſtre of the Day; hence Chriſt is called a *Sun of Righteouſneſs*, Mal. 4. 2. as manifeſting the Righteouſneſs of God, diffuſing Light and Health by his Wings or Beams, and chaſing away by his Splendor the Darkneſs of the World, and opening the Glories of Heaven to the Sons of Men, directing them to the Knowledge of God who before wandred in darkneſs. The coming of this *Light* and the *Riſing of the Glory of God upon us*, are knit together, *Iſa.* 60. 1. *Thy light is come, and the Glory of God is riſen upon thee.* The Glory of God, *i. e.* the Mercy and Goodneſs of God, which is his Glory, ſay ſome; the Glory rather of all his Attributes, which Chriſt is the *Medium* to clear up to the Minds of Men. And indeed there is as great a difference between the Knowledge of God by Chriſt, and the Knowledge of God by the Creatures and the Law, as there is between the Knowledge of a Man by his Footſteps, and the Knowledge of him by his Image. Chriſt is *the Image of the inviſible God*, Col. 1. 15. As a Son is the Image of his Father, who is a better *Medium* to know a Father by, than his Footſteps or his Picture. Never any earthly Son was ſo like his Father, as Chriſt is like God the Father; he hath the ſame Eſſence, the ſame Attributes, the ſame Operations.

(2.) *The nearneſs of the Object.* Chriſt brings God near to us; he is *Emanuel*, God with us, God in our Nature. The great comforting Promiſes in the Old Teſtament were, that *God ſhould dwell among them*, Joel 3. 17. *Mal.* 3. 1. God was *not far* from every one of us in the Creation, *Acts* 17. 27. in regard of his Being, in regard of his Goodneſs, tho' he was far from us in regard of a ſatisfactory Knowledge of his Nature. * As when a Man is at a diſtance from us, in regard of any particular Knowledge of him, yet he is near to us in regard of our Knowledge of his Exiſtence and *Species*, that he is a Man, tho' we cannot perceive his Shape and Features, and what kind of Man he is; but when he approacheth nearer, he appears greater, we ſee his Dimenſions and diſcern his Age, yet obſcurely; but when he comes cloſe to us, we ſee him plainly, and by Converſe with him we come to know his Temper. Now this Man is one and the ſame Man we ſaw at a diſtance, and we ſee near; he hath the ſame ſhape, the ſame features and diſpoſition, but he appears in a different manner according to the greatneſs of the diſtance. God was the ſame in all Ages of the World, but after he departed to a greater diſtance from Man by reaſon of Sin, and refrain'd converſe with Man, there were but ſmall glimmerings of him in the Creatures, and leſs to be diſcern'd by the diſtemper'd Eye of Man. * He came nearer in the Law, but that repreſentation was obſcure, and fitted more to the Carnal Conceptions of Men; whence the *Apoſtle* calls it the *Rudiments* and *Elements of the World*, conſiſting in ſenſible Repreſentations of him, *Col.* 2. 20. *Gal.* 4. 3. Chriſt ſucceeded (in whom God came near to us, and convers'd with us) as a proſpective Glaſs, which makes that which is a far off to ſeem near at hand, and manifeſts it in its dimenſions; by him we can look through the vail, and be inform'd of the Tranſactions in Heaven between the Father and the Son on our Behalf.

* Caſtalio *Dial.* 1. 143.

* Ἀσεφῶς γὰρ ἐδήλου τὰ πολλὰ τῶν ἱερῶν ἡ παλαιὰ διαθήκη. Euſeb. *de Præp. Evang.* lib. 1. 2 *Cor.* 4. 4.

(3.) *Fulneſs of the diſcovery.* What was known before, is better known; the knowledge is better for quality, greater for quantity. * For by the light diffus'd by Chriſt in the World, ſince the aſcenſion of the Redeemer, and the deſcent of the Comforter, the ſimpleſt believer comprehends more of the glorious Nature of God in his Underſtanding, than the moſt elevated Believer in the time of the Law, either by the figures of the Law, or the featutes of the creatures could, with the aſſiſtance of the moſt learned Doctors of the one, or *Philoſophers* in the other: Which our Saviour verifies in the Eulogy he gives of him, that is leaſt in the Kingdom of God, *i. e.* in the Goſpel ſtate, magni-

* Meſtrezat. *ſur.* 8. *Heb. ſerm.* 4. p. 424. *much changed.*

magnifying him above *John Baptiſt*, whom he confeſſeth at the ſame time ſuperiour to all that went before him, and indeed knew more than all the Prophets, yet was inferiour to the meaneſt believer under the New Teſtament, *Mat.* 11. 11. *Among them that are born of Women, there hath not riſen a greater than John the Baptiſt; notwithſtanding he that is leaſt in the Kingdom of Heaven is greater than he.* He indeed ſaw Chriſt in the fleſh, beheld his Perſon, as the Lamb of God to take away the ſins of World, knew him as the only begoten Son in the boſom of the Father, come into the World for the declaration of him; a ſight and day which *Abraham* and the *Prophets* deſir'd to ſee, and could not obtain; yet he ſaw him not Dying, Riſing, Aſcending, Pouring out the rich gifts of his Spirit, all which did clear up the righteous, true, wiſe, gracious Nature of God to the ſimpleſt Believer, after the accompliſhment of them, more than the knowledge of his Incarnation could to *John*. He that is leaſt and moſt ignorant in the Kingdom of God, is greater, *i. e.* more intelligent than *John*; he hath a fuller proſpect, and a diviner light; he knows what *John* knew, and he knows what *John* was ignorant of; he hath ſeen and known the performance of thoſe things whereof *John* only knew the beginning. And this full and plain Knowledge Chriſt promiſed before his Departure, *Joh.* 16. 25. *The time comes, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhow you plainly of the Father.* A promiſe that receives its full Accompliſhment in the Life to come, but reſpects the Death, and Reſurrection and Aſcenſion of Chriſt, as the time wherein it was to begin to be of force; for thoſe things were nothing elſe but the Declarations of the Tranſactions between the Father and the Son. That it is meant of a Declaration of the Father in this Life, is evident by the following words, *ver.* 26. *At that day you ſhall ask in my name:* Earth is the place for Wants and Petitions, Heaven for Viſion and Praiſes. The whole Scope of the Doctrine of Chriſt, is to reveal God in his moſt illuſtrious Perfections to Man, and in the Relation of a gracious Father to him. Chriſt ſpeaking in *Proverbs*, is underſtood by one *, of the whole time of the *Moſaick* Diſpenſation, wherein Chriſt was the Angel to lead them, and convers'd with them in ſhadows and figures; but now in the *Goſpel* would plainly declare the Father to them. Natural and Legal Knowledge is clarified by the *Goſpel*, which is a Comment to explain what was before but darkly underſtood, and a new Revelation to elevate the Soul to a greater Underſtanding, it fortifies the Light of Nature and frames in us more pure and ſignificant Conceptions of *God*.

*[Terus *in loc.*

Though there be a *clearneſs* of the *Medium*, a *nearneſs* of the *Object*, and a *fulneſs* of the *Diſcovery*, *yet*

(1.) *We muſt underſtand it, not of ſuch a clearneſs as is poſſible in its own Nature to be, (for there may be a more ſenſible manifeſtation of God) but of ſuch a clearneſs as the preſent ſtate in this World is capable of.* 'Tis ſo plain, that it can only be ſuperſeded by the Light of *Glory*; 'tis the fulleſt that we can meet with in this World, till we come to behold him in that Light wherewith he cloaths himſelf as with a Garment; and whatſoever Diſcoveries many may expect, they muſt be all built upon this Foundation, they are ſtill but beams, iſſuing out in this ſcene of things, from the Lamb who is the Light of the New *Jeruſalem* in the beſt Eſtate, *Rev.* 21. 23. *The glory of God did lighten it, and the Lamb is the light thereof.* Chriſt is ſtill the *Medium* through which the Light of the glory of *God*, conveys it ſelf to the Underſtanding of his Creatures, and *God* will never be repreſented by any other Light than his own, in his own Light we ſee him who is the Father of Lights.

(2.) *Nor muſt we underſtand it of an abſolute fulneſs of the knowledge of God.* For the brightneſs of his nature is ſo great; that it cannot be fully known by a created Underſtanding. The Sun cannot be perfectly ſeen in the brighteſt day, when it traverſeth the Heavens in its Triumphant Glories, and ſuffers not a Vapor to way lay the Beams he ſends upon the Earth; yet then he is clearer ſeen than when the Air is clogg'd with Vapors and overſpread with Clouds. This is a Comparative clearneſs more than in the little print of Creatures, or than through the Screen of Ceremonies; not ſuch a clearneſs as ſhall be on the top of the Mount, in the Eternal Transfiguration of the Soul. Nor ever ſhall there be an abſolute fulneſs of knowledge of all that is in God; for to know him as he knows himſelf, requires an Underſtanding as infinite as his own.

(2.) *They differ in the certainty.* Natural knowledge of God is but Conjectural, no poſition was ſo firm but ſome Wits of the World found out Arguments to contradict it. Nor was there Wiſdom enough in the World to unty all the knots that were made by others. The whole World of Nature lay in darkneſs, 'tis from that Term every Man is called that comes to Chriſt, 1 *Pet.* 2. 9. *He hath called us out darkneſs*; and the Devil that is the Ruler of the Carnal World, *is the ruler of the darkneſs of it*, *Eph.* 6. 12. ſpreading his Fogs upon the Minds of Men. The *Heathens* arriv'd to the knowledge of God by rational deductions; but the moſt Eagle-ey'd among them, who could peer into the ſecrets of Nature, could not reduce their apprehenſions to any fixedneſs: They had a vanity in their imaginations and conceptions of his nature, and as thoſe our Saviour ſpeaks of, tho' they agreed in the unity of the *Meſſiah*, yet differ'd about the Perſon; One ſaith *here* is Chriſt, another, *there* is Chriſt; ſo theſe, God is *this*, and God is *that*, according to their particular Fancies. They acknowledg'd him an admirable being, but rather darkned than unvail'd him. Nothing was ſatisfactory to the underſtanding; many of them ſaw not the Creating power of God, one Fancies the World Eternal, another conceives it to be compacted by a Multitude of Atoms or ſmall Particles of duſt meeting together by a chance, and kneading themſelves into this Frame we call the World. But the Doctrine of Faith diſcovers God in his power, *Heb.* 11. 3. *By faith we underſtand that the worlds were fram'd by the word of God.* It acquaints us that the World was created by him; which indeed the Reaſon of many inform'd them of, but not the manner of the Creation, by his ſole Word and Will, or by the *ſecond perſon*, the Eſſential Word of *God*. This we know by Chriſt, which we could not know by Nature. As *Heb.* 1. 2. *He hath ſpoken to us by his Son by whom alſo he made the worlds.* But indeed that is not the meaning of *Heb.* 11. 3. for the Word is there ῥήματι not λόγῳ; the latter is a Title of Chriſt, not the former. But it is clear from it, that by the Knowledge of Chriſt we have a certain account of the manner of Gods operations. The light of Chriſt, is as the light of the Morning, *ſtable* *. It diſcovers things to us, with as much *certainty*, as the Morning light doth the nature of the Objects we doubted of in the darkneſs of the Night. As the ſenſe of Viſion is the moſt acute and exact ſenſe, and extends further, and with more aſſurance than that of hearing and ſmelling, ſo the knowledge of Faith is the moſt infallible way of knowledge; it being built upon the Revelation of the Son of *God*, who is the Word of *God*, and the Wiſdom of *God*. 'Tis therefore called *the evidence of things not ſeen*, *Heb.*

* As the word נָכוֹן ſignifies, as well as prepar'd, *Hoſ.* 6. 3.

Heb. 11.1. *the ſubſtance of things hoped for.* 'Tis not an imagination or fancy, but a demonſtration, more firm than any natural demonſtration can be. 'Tis a *ſubſiſtence* in the Mind, as ſure, and as it were as real, as the ſubſiſtence of the unſeen things believ'd without us; an *evidence*, as if the things not ſeen had not a Being but by Faith. To an unbeliever, God ſeems not to have that Power, Wiſdom, Holineſs, which are really in his nature; the Perfections of God have no exiſtence in the Heart of ſuch a Man, ſo that he is without God, without the knowledge of God, an *Atheiſt* in the VVorld. Faith in Chriſt renders God as viſible, as he was by the ſame grace to *Moſes*, *Heb.* 11.27, *By Faith he ſaw him who is inviſible.* As the knowledge and Faith of the antient Believers under the figures of Chriſt rendred God, and the things of the New Teſtament viſible to them, according to the meaſure of the Revelation, ſo doth the knowledge of Believers under the *New Teſtament* repreſent God, and his perfections in a more certain manner viſible to them, becauſe the way of revelation is firmer; That from God by *Moſes*, This from God by his *Son.* 'Tis Truth, becauſe declar'd by the *only begotten Son of God*, *Joh.* 1.17, 18. And upon the account of the greater ſenſibility of this knowledge under the Goſpel, 'tis the Promiſe to the *Jews*, That *then they ſhall know the Lord*, *Jer*, 31.4. As tho' the knowledge of him in Nature, and the knowledge of him under the Law, had been a kind of ignorance in compariſon of this, as it is indeed in regard of the clearneſs and certainty of this by Chriſt.

3. *In Nature, God is diſcover'd for contemplation; in Chriſt, God is diſcover'd to be embrac'd as well as admir'd.* Nature never did, nor ever can, elevate one heart to a Conformity to the Holineſs of God, becauſe it could not make known his tranſcendent hatred of Sin, and his rich condeſcending Grace, as the diſcovery of Chriſt doth. If it cannot ken the Myſteries of God, it can never conduct Men to a holy compliance with God according to his nature. There is not a Syllable of the naturalneſs of Gods Juſtice, and the neceſſity of a ſatisfaction of Infinite value in the whole Book of Nature. It diſcovers the exiſtence of a God, but not the way of cloſing with God. Nature diſcovers a God of unconceivable excellency, but brings no ſaving Meſſage from him. It ſets out God as a being to be ador'd, Chriſt ſets out God, as a being to be enjoy'd. That preſents notions of God to our Minds, this imprints motions to God in our Wills. Nature preſents God in ſome of his creating Glory, Chriſt preſents God in his redeeming Grace, with his arms open, his voice encouraging and directing his Creatures to a way of fruition. Nature directs us to the admiration of God, becauſe there is ſome reſemblance of God in every Creature; for whatſoever God hath Created, he hath Created according to his own *Idea*, and with a Print of his own goodneſs upon it. He at the firſt Creation pronounc'd all things *Good*, *Gen.* 1. 31. But all Created goodneſs is a participation of the Divine goodneſs, and by conſequence ſome kind of conformity to the Divinity, and the more excellent any Creature is, the ſtronger and fuller ſtamp it hath of the goodneſs and excellency of God; the conſideration of which, would rationally guide the Mind to an acknowledgment of an infinite Perfection in the Author of them, but is unable to conduct Men to a due compliance with God. Not that they have any greater inſufficiency in themſelves to perform the end for which they were Created, than they had when they were firſt made; but becauſe of Mens inability to improve their natural inſtructions, ſince the crack of their rational Faculties by the Fall. The Caſe is the ſame with them as with the Law; the Law hath the ſame virtue and power of direction and making Men happy, as it had in the State of Innocence, *i. e.* in it ſelf; but Man by his lameneſs, contracted by the Fall, was unable to walk the pace of the Law, and enjoy the bleſſings of it. The Law was *weak through the fleſh*, *Rom.* 8. 3. not in it ſelf. So the Creatures are not unable of themſelves to anſwer the end of their Creation; but Man by reaſon of his darkneſs, is unable to make an improvement of what the Creatures do dictate. Yet I cannot ſee that the whole Book of Nature preſents us with that knowledge of God, which is neceſſary for us in the preſent State wherein we are lapſed; for they were created to ſerve Man as innocent, not as an offender; in which Relation he ſtands now to God as a Judge, and cannot know by all his natural Learning, without Revelation, what the nature of God is in this Caſe, and what is neceſſary for him to do, worthy of God for his Reſtauration. Such a diſcovery of God, and the way of compliance with him in ſuch a manner, as becomes God in this Relation, is only known by the Revelation Jeſus Chriſt hath made. Yet there is ſo much knowledge to be had of God by the Creation, as to render Men inexcuſable before the Divine Tribunal; tho' they never heard the ſound of the Goſpel, they will be juſtly puniſhed at laſt; not for the neglect of that which they never heard, but for their contradiction to the voice of their own Conſciences, the univerſal ſound of Nature, the Leſſons they might have learn'd from the, whole Creation, eſpecially the *Heavens* which *declare the glory of God*; for the thwarting the firſt Principles and Notions implanted in their Hearts, and damping thoſe ſecret Motions and Touches they had by a manifeſtation of his common goodneſs *to ſeek after God*, *Act.* 17. 26, 27. The Creation of the World, and Mercies Men are indulged with, are that they might *ſeek the Lord.* For there is not a drop of Rain or a fruitful Seaſon, but is a *witneſs* of a God to be ſought after, *Acts* 14. 16, 17. all this will render Men inexcuſable at the laſt day. All Men have ſuch reliques of natural Light, more than are due to a fallen Nature, as will condemn them in their own Conſciences; though there is not enough to render them ſo intelligent of God, as is neceſſary for their recovery from their laſped State. Chriſt only opens the Heavens to let out the beams of God upon Mankind, and opens the Heart and Underſtanding to receive them, and reflect them back upon God in thoſe ſeveral duties, requir'd at Mans hands in his preſent broken Eſtate.

The *Second* thing is,

II. *That the clear knowledge of God is attain'd only by Chriſt.* The full Revelation of God was promiſed to be given out by the *Meſſiah*, the grand *Prophet* God promiſed, upon the *Iſraelites* deſire that God might not ſpeak immediately to them, *Deut.* 18. 16, 18. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee*, &c. *To him ſhall you hearken.* Intimating thereby, that a higher diſcovery was to be made by him of the Mind of God; why elſe ſhould they be bound to hearken to him, more than any other Prophet? He was to be a *light to the Gentiles*, *to open the blind eyes*, *Iſa.* 42. 6, 7. God would call them in righteouſneſs, according to the Promiſe he had made to *Abraham*, and afterwards to the *Iſralites* of a great Prophet, to take off the vail and darkneſs in regard of God, and remove their erroneous conceptions of God, whence he is called *the light of the World*, and *ver.* 8. ſeems to intimate, that the Majeſty of God and his Name, and the incommunicableneſs of his Attributes, were to be the Subject of this diſcovery, *I am the Lord*, *that*

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is my name, my glory will I not give to another; and *John* 17. Chriſt aſſerts, that he had *manifeſted* the *Name* of his Father, and would further declare it to the Sons of Men. So that the Spring of all ſpiritual Knowledge is in Chriſt, he is made *Wiſdom to us*, 1 Cor. 1. 30. from him we draw all ſorts of ſpiritual Underſtanding and Revelation. By him we have the illumination of our Minds, as well as the Juſtification of our Perſons, the Sanctification of our Natures, and Redemption from our Enemies. He is the Mirrour that repreſents to us the perfections of God, being the brightneſs of his Glory. Every Beam, whereby God is manifeſted, is ſhot through him; as every Pardon, whereby the Grace of God is diſcovered and the Soul refreſh'd, is diſpens'd through him. The *Jews* expected the diſcovery of the Face of God by the *Meſſiah*, and to that purpoſe interpreted *Dan.* 2. 22. *He reveals deep and ſecret things, and the light dwells with him.* That light is the *Meſſiah* dwelling with God, and ſome of them call him by the name of *Light* mention'd נְהוֹרָא: Though the Words ſeem only to declare that God is the Author of all Knowledge, and ſees by a clear Light whatſoever is done among the Sons of Men. 'Tis certain, that whatſover tends to the glory of God, his Soveraignty, Wiſdom, Righteouſneſs, Grace is fully reveal'd by *Chriſt*. He hath declared who is the Creator, Governour, Judge of all, that he is the chief good, the laſt end, and revealed all the means whereby we may come to a Conjunction with him, and fruition of him, and exchange our darkneſs and miſery for light and bleſſedneſs; and this chiefly by his death; for by that the Perfections of God, hid in the infinite depths of his own Eſſence, were in their Rays tranſmitted to us. He could not be known, either by *Creatures* or bare *Scripture* in ſuch a manner, as he is known in the *Croſs of Chriſt*, wherein his immenſe Goodneſs, profound Wiſdom, ſevere Juſtice, exact Truth, infinite Condeſcenſion are manifeſted in ſuch a manner, that it is as, or more, impoſſible to conceive how God can make an higher diſcovery of himſelf, as it was for Men and Angels to conceive before, how he ſhould make ſo rich a diſcovery of himſelf as this is. The Croſs of Chriſt was the diſſolution of the Ignorance of Men. The darkneſs which had lain upon the Land of *Egypt*, (a Type of the Ignorance of Man by Nature, as the *Iſraelites* deliverance typified the Redemption of Chriſt) was taken off in the morning on the Paſſover-day, a Type of the Death of Chriſt.

But take in theſe Propoſitions, what is to be ſaid about this.

1. *Chriſt was only capacitated for this diſcovery of God.*

(1.) *In regard of his intimacy with the Father.* Though *Moſes* was a Non-ſuch for converſe with God, and ſpake with him Face to Face, yet he had not that intimacy as Chriſt had, who *lay in the Fathers boſom*, *Joh.* 1. 18. In the Depths of his Counſels, the intimate knowledge of his nature, in the delights of his Favour. The ſecret of the Father, is called the boſom of the Father; wherein he not only was, but is; he is in the Boſom of the Father in Heaven, while he is expos'd to infirmities below. *No man hath aſcended into Heaven, but he that came down from Heaven, even the Son of man which is in heaven*, *Joh.* 3. 13. *i. e.* No Man hath underſtood the ſecret Myſteries of God but Chriſt. He only knows thoſe Counſels, Eternal Tranſactions and Condeſcenſions of God, becauſe he only was intereſted in them. He hath not things by Revelation, as the *Prophets* and *Apoſtles*; nor from the Law and Scripture as other Teachers. None of them had ſeen any but ſhadows, and taſted ſome Raviſhments in the Viſions when they were reveal'd: None of them had been in Heaven, and ſeen thoſe things in the Fountain, in the Counſel of God. *Iſaiah*, *Ezekiel*, *Daniel*, acquainted men with many ſecrets of God, but they had not ſeen in Heaven, the things which they declar'd to others. Nor was the full ſcope and deſign of thoſe Revelations underſtood by the Prophets themſelves, 1 *Pet.* 1. 11. *They ſearched what the ſpirit of Chriſt did ſignifie.* They were more prophetical Inſtruments, than prophetical Agents; the Spirit rather ſpoke through them, than to them. The ſaw things in images, heard them in obſcure Repreſentations, and ſo deliver'd them as obſcurely as they underſtood them; and thoſe that were moſt familiar with God, as *Moſes*, had their Revelations on Earth, not in Heaven. But Chriſt ſaw all things in the ſecret of his Father, in their proper form without Dreams and Viſions; he had ſuck'd in the Truth from the Fountain, and drew that which he taught from the depths of Wiſdom in the Boſom of his Father, which could not be in the power of any man; and therefore, *Joh.* 3. 31, 32. *He that comes from above is above all, and what he hath ſeen and heard that he teſtifieth.* Others teſtifie what they have heard, Chriſt teſtifies what he hath ſeen as well as heard; he did not only hear and report, but he ſaw the things himſelf; and in regard of his Divine Nature is above all Teachers, as well as above all Creatures. Was any elſe ever ſeal'd with the brightneſs of Gods Glory? Was any elſe the dew from the womb of the Morning? Did any elſe come out of the Depths of the Fountain and Father of Lights? None was ever call'd the *Angel of Gods Preſence* or Face, but Jeſus Chriſt, *Iſa.* 63. 9.

(2.) *In regard of his being the medium of the firſt diſcovery of God in the creation. All things were made by* the Word of God, *and without him was not any thing made that was made*, *Joh.* 1. 3, 4. and being *the life* of men, he was only capable to be the *light of men.* Chriſt was the Voice of God, whereby he exerted his power, to bring things from nothing into Being. *The Lord ſaid, Let there be light*, *Gen.* 1. 3. and oftentimes, *God ſaid*, *ver.* 6, 9, 11, 14, 20, *&c.* Which was not an external ſound or voice, but the eſſential Word of God, whereby he communicated his Goodneſs to the World in Creation. A meer Voice or outward ſound of Words, could not be an inſtrument of it ſelf, to frame the World to ſuch a Beauty. And that the myſtery of the *ſecond Perſon* lay in that often Repetition of *God ſaid*, in *Gen.* 1. is obvious from *Joh.* 1. 1. which ſeems to be a comment upon, and Explanation of it; *In the beginning was the word, and the word was with God, and the word was God.* So that the Story of the Creation is decypher'd to us by Gods ſpeaking, to ſignifie unto us that Eternal λόγος, whereby the Scripture aſſures us *God created the World*, Heb. 1. 2. who was with him when *He laid out the Foundations of the Earth, ſtretcht out the Heavens*, and digg'd a place for the *Sea*, Prov. 8. 22, *&c.* He is the Wiſdom and Power of God in Creation, as well as Redemption. Now as in the Creation, the Son communicated to all Creatures ſome Reſemblance of God, and the end of the Creation being to declare God to the Rational Creature, it was moſt proper for the Son of God, to make thoſe further declarations of him, which were neceſſary, who at firſt made the manifeſtation of God in the frame of the World. As the Beautiful Image of Reaſon in the Mind, breaking out with the diſcovery of it ſelf in Speech and Words, is fitteſt to expreſs the inward Senſe, Thoughts, Conceptions, Nature and Poſture of the Mind; ſo the eſſential Word of God cloaths himſelf with fleſh, comes out from God, to manifeſt

feſt to us the Nature and Thoughts of God; he which is the Word of God, is fitteſt to manifeſt the Nature of God. The Word in the Mind of a Man is inſenſible to others, but publiſh'd with the Voice is made ſenſible, and makes the Perſon known whoſe Word it is.

2. *It was fit a higher knowledge of God ſhould be manifeſted by Chriſt than by other Prophets.* It had not been for the Honour of this Prophet, who was greater than *Solomon*, greater than *Moſes*, to have no more to diſcover of God, that what was clearly known before in the Church of the *Jews*; he had then been no Prophet of Note, a Prophet without a diſcovery, a Title without an Office. As he is a King in Name who hath nothing to govern, ſo he is but the *Eccho* of a Prophet, that repeats only what was declar'd before. The Intimacy of our Lord Jeſus with the Father had not appear'd, if he had not ſomething to manifeſt, which was hid from the Meſſengers that went before. * That he might have an Excellency above other Prophets, and appear in the World with more eminent Prerogatives, there was to be a greater Effuſion of Light. He had not been a Sun of Righteouſneſs, if had ſhin'd no brighter than an ordinary Star. Since his coming was to be glorious, wherein could the glory of it be, if the greatneſs of the Knowledge of God, were not one excellent Prerogative belonging to his Incarnation, and in ſuch a meaſure, that the Light that dawn'd before in the World, either from Creatures, Law or Prophets, ſhould be as nothing compar'd with this Sun? And tho' whatſoever was known of God by Men, was known by the Mediation and Direction of Chriſt, to whom after the Fall God had committed all Judgment, (whence the *ſpirit of Chriſt* is ſaid to *ſpeak in the holy Prophets*, 1 Pet. 1. 11. and from him *Iſaiah* receiv'd his Inſtructions, when he ſhow'd himſelf to be ſitting upon his *Throne*, Iſa. 6. 1. compar'd with *John* 12. 41.) yet ſome things were reſerved hid for the gracing the Office of this great Prophet, as the Doctrine of the Trinity, and real diſtinction of the three Perſons in the Godhead, the Union of the Divine and Humane Nature, which were as clearly reveal'd by Chriſt under the New Teſtament, as they had been obſcurely under the Old. * *Ante adventum Chriſti ſciebantur Deus, Pater ignorabitur.*

* Camero *pa.* 374. Col. 1. 2.

3. *The diſcovery of God was the great end of Chriſts appearance upon the Earth, his Office.* He was to declare things *hid from the foundation of the World*, Mat. 13. 35. to unfold the Myſteries and ſecret Counſels of God, and remove the ſhades and vails between him and the underſtandings of Men, and reveal things which God never reveal'd before. In him who was *Gods light* we were to *ſee light*, Pſal. 36. 9. In the *Meſſiah*, as the *Jews* expound it, or by the Grace of God in him we were to know God with clearneſs. The World was a dark *Chaos* till Chriſt the *Sun* appear'd in it, as the Earth was till light was form'd. Chriſt was not only to make a propitiation for us, but a manifeſtation of God to us, this was the deſign of his Father in *ſending him*, John 17. 6. As the Sun hath not light only for himſelf but for the World, ſo had Chriſt the Knowledge of God *in his humane Nature*, not for himſelf, but to ſpread abroad in the World. He came out from *the boſom of the Father to declare him*, *Joh.* 1. 18. ἐξηγεῖσθαι, to bring to light the hidden things of God, and comment upon the abſtruſe excellencies of the Deity. This was the common opinion of the *Jews*, that *Adventu Meſſiæ res abſconditas & profundas apertas fore omnibus*, as appears by the *Samaritan* Woman, *Joh.* 4. 25. *When the Meſſias is come, he will tell us all things.* Before him *there was no God formed*, *Iſa.* 43. 10 no right notion of God form'd in the minds of men, no conceptions of his Power, Wiſdom, pardoning Grace, and ſaving Mercy. The knowledge of Chriſt is urg'd in Scripture, not as the ultimate term of our knowledge, but as the *Medium* of our knowledge of God; for the term Mediator, and the office of Prophet evidence this. A Mediator is to diſcover the inclinations and reſolutions of the party with whom we are at variance, in order to the piecing up an agreement; a prophet diſcovers ſomething of the Mind and Will of God to us; we are to know Chriſt, as he is the only Perſon appointed to direct us to the knowledge of God; therefore though *Moſes* and *Elias* were with him upon the mount of Transfiguration, *i. e.* though the Law and the Prophets pointed to Chriſt and declar'd ſomething of God, yet we are order'd by the voice of God to *hear him* only, as the great inſtructer of the World, *Mat.* 17. 5. *This is my beloved Son in whom I am well pleaſed, hear ye him.* 'Tis his incommunicable Title as Mediator, to be our only Maſter, *Mat.* 23. 10. *One is your Maſter which is Chriſt.* He is only the Wiſdom of God, as diſcovering the Secrets of Heaven to the Believer without thoſe Clouds of *Levitical* Rites.

4. *The Angels have the cleareſt Knowledge of God by Chriſt, much more Man.* The Voice of Chriſt extended to Heaven as well as Earth, and manifeſted the greatneſs of God to Angels as well as Men. As he was the *Medium* of their Creation, ſo he was the *Medium* of the Manifeſtation of God to them, that from the ſame Hand from which they had their Being, they might have their Happineſs and Perfection of their Nature. The whole time they had ſeen the Face of God in Heaven, they knew little of him, as he is known in Chriſt, nor could conceive him ſo admirable, as the Revelation of him by Chriſt repreſents him. If they had ſeen *in lumine gloriæ*, all that which may be known of God *in lumine gratiæ*, what need they *bow down* themſelves (a poſture intimating pains, curioſity and earneſtneſs of Enquiry) towards the Divine Propitiatory, to dive if they can, to the very bottom of it, 1 *Pet.* 1. 12. It was this way that God would give them a Knowledge of the Depths of his Wiſdom, and his other Perfections, *Eph.* 3. 10. *To the intent that now unto the principalites and powers in heavenly places, might be known by the Church the manifold Wiſdom of God.* It was one end of God, in the manifeſtation of the Riches of his Grace to the *Gentiles*, to enrich the Angelical Nature, with a greater Light, that thereby they might be furniſh'd with more raviſhing matter of his Praiſe. Not that the Angels are preſent at Sermons, to underſtand things that they knew not before; but that by the effects of God in the World, gathering Men into Chriſt, and framing a Church out of loſt Mankind, they contemplate the manifold Wiſdom of God. God might have communicated this to them by immediate Revelation, but he remits them to gather it from his effects, and to view it in the Glaſs of Chriſt and his Church. This was the purpoſe of God, to encreaſe the knowledge and matter of the Angels praiſe, when he ſhould pour out his Treaſures in Chriſt upon the World; not by the Churches teaching them, but *objectively* by a ſight of thoſe things acted in the Church. If they then learn ſo much of the Excellency of God by the calling of the *Gentiles*, how much more muſt they learn by the Contemplation of the Son of God in *Incarnation* and Paſſion? and to this purpoſe conſider 1 *Tim.* 3. 16. *And without controverſie, great is the myſtery of Godlineſs, God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of Angels*, &c. ſeen of, or appeared to the Angels; * it cannot be underſtood of a ſimple Viſion, ſo was *Abraham*, *Moſes*, *Elias*, ſeen of the Angels. Every Believer

* Amyraut *Stem. ſurcet Text.*

liever is ſeen of them, ſince they are miniſtring Spirits to the Heirs of Salvation; all the World is ſeen of them: What Grandeur is there in the *Myſtery of Godlineſs* in this regard, that Chriſt was ſeen of Angels, if it be meant of a ſimple Viſion? Nor is it meant of the ſight that Angels had of him at his Reſurrection and Aſcenſion; for ſo he was ſeen by the *Apoſtles* and other Diſciples, and by the Women that came to the Sepulcher, and was this a Myſtery, for Angels to ſee that which was obvious to the view of Men? Not ſeen of Angels that they might be witneſſes of his Reſurrection; to whom ſhould they be ſo? To his Diſciples? Chriſt in his own Perſon, witneſſed his Reſurrection to them: To the VVorld? Angels were not made *Apoſtles* by Chriſt for ſuch a purpoſe. The Apoſtles founded the witneſs they gave of the Reſurrection of Chriſt, to the VVorld, not upon the Revelation of Angels, but upon their own ſight and knowledge of him. He was ſeen of Angels, as he was *juſtified by the ſpirit*, declar'd to be the Son of God, Redeemer of the VVorld, as he was preached to the *Gentiles*, as Mediator and Reconciler, as he was receiv'd up into Glory, approv'd of by God, ſettled as an Advocate for Mankind. Not ſeen of Angels to receive from him any healing Vertue, as the Brazen Serpent was ſeen of the *Iſraelites* to extract the Venom of the fiery ones; becauſe they had none of that poyſon in them. But ſeen of Angels, as a *Mediator* repreſenting to them a greater Knowledge of God in the Myſtery of Redemption, than the Beauty and Order of the VVorld, their own glory in Heaven, the Variety of paſt Providences, the former Communications of God to the *Jewiſh* Church could poſſibly teach them. The Angels could not behold the Eſſence of God, though they ſtood before him in Heaven. No finite Creature in the moſt elevated Condition, can ſee that which is infinite. The glorious Eſſence of God is too illuſtrious for any Creature to behold, without being overwhelm'd by the Brightneſs of it; and is ſo immenſe that it infinitely ſurpaſſeth the Angelical Underſtanding. Hence they are in the Viſion pourtrayed with *Wings, to cover their Faces as well as their Feet*, Iſa. 6. 2. as not able to ſuſtain the glorious Luſtre of his Countenance, as we cover our Eyes with our Hands, when we are invaded with too dazling a Light. They muſt therefore have ſome other *Medium* of the Knowledge of him than by a direct Viſion; this they have by Chriſt. They know ſomething of him by the Creation of the World, by Scriptures they ſaw that after the Revolt of Mankind, God expreſs'd a care and tenderneſs towards the World; and thereby they know him to be a God of Patience, as well as before they had known him to be a God of Juſtice in the Puniſhment of the Apoſtate Spirits. They ſaw that God employ'd them in many Meſſages to the *Patriarchs* and *Iſraelites*, and about the Affairs of the World. They ſaw him bear with the Idolatry of the *Gentiles*, and ſpare thoſe Arrows they had deſerv'd to be ſhot againſt them. They might ſuſpect there was ſome way of Reconciliation intended. They knew the Propheſies of a Redeemer, the Promiſe of the Seed of the Woman, as well as *Adam* did by the Knowledge of Scripture; yet the manner and methods of it were reſerv'd as a Myſtery in the Secret Counſels of God. They were not ignorant in general of what God would do, but the Predictions of it being obſcure, their Knowledge of it muſt be of the ſame Nature. They knew the Myſtery of Chriſts Incarnation, when it came to be accompliſh'd, and knew then that the deſign of it was peace on Earth, and the Fountain of it good Will to Men. But all this Knowledge was nothing to that which they had experimentally and clearly, when they ſaw the things perfected. When they ſaw the Son of God remaining in his Divine Nature in Heaven, and yet by an admirable Union to the Humane Nature, manifeſted in the infirmities of our fleſh: When they ſaw him in the Divine Nature, ſitting upon a Throne of Juſtice; yet expos'd to the Sufferings of the Croſs, injur'd by Men, invaded by Devils, deſerted by his Father, Heaven and Earth in confuſion at the Groans and Death of the Son of God: When they ſaw him juſtified in the Spirit, rais'd from Death, aſcending up to Heaven with that Body wherein he had ſuffer'd; they learn'd more of God and his Nature, more of the Depths of his Wiſdom, Treaſures of his Grace, and Power of his Wrath, than they had done by all Gods Actions in the World, from the Foundation of it, in all thoſe *four thouſand* years wherein they had remain'd in being.

5. *The manner how we have by Chriſt the Knowledge of God will alſo evidence it.* Not to ſpeak that the naked Declaration of Chriſt is a Manifeſtation of God, we have it.

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(1.) *By way of purchaſe.* The declarations of the Name of God are founded upon the expiation of ſin, made by the merit of the Death of Chriſt. All the knowledge of God we have by Reaſon, is not from Nature, but is a part of Chriſts purchaſe. He was the Lamb ſlain from the Foundation of the World, and is thereupon the light that enlightens every Man that comes into the World. Sin made the Vail between God and us, and Chriſts Sacrifice remov'd it. God ſhone out upon Man, till a cloud of Iniquity interpos'd; the Sun of Righteouſneſs diſſolv'd the cloud, and made the Nature of God viſible to us. The Propitiation made upon the Croſs, is the Cauſe of the knowledge of God under the *new Covenant*, *Heb.* 8. 11, 12. *All ſhall know me, from the leaſt to the greateſt, for I will be merciful to their unrighteouſneſs, and their ſins and their iniquity I will remember no more.* God ſmelt ſo ſweet a ſavour in the blood of his Son, that he was appeas'd, open'd his Treaſures, ſent out his Spirit to acquaint men with his Nature, Counſels and Thoughts; and though the Spirit deſcended before, in ſome ſprinklings and dews, yet not in a full ſhower, till Chriſt had died, and carried his perfuming bloud to heaven, preſented it to God, whereupon the Vail was drawn, the Heavens opened, the Spirit pour'd out upon men, and that light given to the ſouls of his people, which was neceſſary for their inſtruction. It was after his Death and Aſcenſion that he gave gifts to men, whereby ſome became *Apoſtles*, ſome *Evangeliſts*, that men might come to a knowledge of Chriſt, and by him to a knowledge of God.

2. *By Illumination.* Our reaſon being impair'd by ſin, and the acuteneſs of it dull'd by the diſeaſe of *Adam*, the underſtanding muſt be renewed, and reaſon muſt be repair'd to know the myſteries of Heaven. For as there muſt be an eye to diſcern things viſible, ſo there muſt be a mind to diſcern things ſpiritual, for *the natural man receives not the things of God*, 1 *Cor.* 2. 14. Though they be propounded [for the word not receiving implies an offer.]* yet ſuch is the conſtitution of corrupt nature in every man, that he comprehends not the things of the Spirit of God, and ſo great is the diſproportion betwen the excellency of the things propounded and the diſpoſition of the carnal mind that he judgeth of thoſe things

* Amyraut *paraphraſ. in loc.*

differently from their true nature; for the mind is carnal and the things are ſpiritual, and therefore there muſt be a ſpiritual faculty to enable for the diſcerning of them. Chriſt therefore tells the *Phariſees*, *John* 5. 37, 38. that they had *neither heard his voice, nor ſee his ſhape, and had not his word abiding in them, i. e.* They had no knowledge of God, becauſe they believed not. Their poring upon the Law and the Scripture, was to as little purpoſe till the darkneſs of their minds was remov'd, as a blind mans bending his face to a book till his eyes be reſtor'd. This is the work of Chriſt, he preſents God to the mind, and fits the mind to take a proſpect of God. He offers the object, and prepares the faculty, he flaſheth the light, and diſchargeth the mind of the films which hinder the reception of it, 1 *John.* 5. 20. *We know that the Son of God is come, and hath given us an underſtanding that we may know him that is true.* He hath given us underſtanding, is * not meant of the natural faculty which is the gift of God in nature and creation, and which grace preſuppoſeth; but of an enlightned and purifyed mind, which is operative upon the Will and Heart, and imprints ſo firmly the glory of God upon the mind, that the will is carryed out to Love and Fear him, which complyance of the Will with an illuminated underſtaning is the formal act of our Regeneration. This is given only by Chriſt, for *who teacheth like him? Job* 36. 22. who doth not only preſent but imprint the object, and of darkneſs makes us *light in the Lord.* Hence Chriſt is compar'd to a *Roe* or a Wild Goat *, which is a creature not only of an acute ſight it ſelf, but hath that humor in the bowels that expels dulneſs from the eyes, and ſharpens the ſight. So Chriſt doth not only ſee the Father, but makes us ſee him when he hath opened our underſtandings.

* Meſtrez. *in loc.*

* Cant. 2. 9. Λορχὸς Septuagint Voſs. de Idol. Lib. 3. Cap 58.

The *Third* Thing is.

III. *The neceſſity of this medium for the knowledge of God.* This hath been evident already. For

1. *The inſufficiency of other mediums ſhows us the neceſſity of ſome other, and God hath revealed no other but this of Chriſt*, which ſeems to be a ſtanding and Eternal one, whereby God will tranſmit his beams upon glorified Souls; for ſo it will be in that ſtate of the Church in this World, which is but one remove from that of Heaven, *Revel.* 21. 23. *The glory of God did lighten it, and the Lamb is the light thereof.*

2. *The knowledge of the Angels being by this medium, evidenceth the neceſſity of it.* For what is neceſſary to thoſe unſpotted Underſtandings, is much more neceſſary for us who have weaker intellectual eyes.

3. *The immenſe glory of God, and our natural weakneſs as Creatures, evidence the neceſſity of it.* The Glory of God would overwhelm the Underſtanding of a Creature, there is too great a diſproportion between God and us, his infinite Glory would dazle and ſtupifie us. The weakneſs of our ſight hinders from a full proſpect of the Stars, much more from a ſight of the Body of the Sun, which is more offenſive than delightful to our eyes, both by its Brightneſs and its Heat, if we venture to lift them up without an Inſtrument fitted for that purpoſe. If we cannot then gaze upon the Sun with our bodily eyes without being oppreſt by its luſtre, how can we look upon God with the eyes of our Minds, without being overwhelmed by that dazling light wherewith he cloaths himſelf as with a Garment, ſince God is more tranſcendently excellent above the Capacity of our Underſtandings, than the Sun can be too bright for the eyes of our Bodies. The Sun as glorious as it is, may be ſeen and view'd, not only by its Effects, but in a Glaſs or a Veſſel of Water or a thin Cloud, but we can only ſee and know God in Chriſt his Image, and the beam and *brightneſs of his glory*, Heb. 1. 3. The Glory of God is refracted by Chriſt, and tempered to our Weakneſs, whereby we may believingly behold his Love without Complaints of a Scantineſs, and ſee his Juſtice without fear of being conſum'd by it, and inſtead of being oppreſt by his Light, may be *changed into the ſame image from glory to glory*, 2 Cor. 2. 18. Chriſt is the vail through which we may look upon God, as through a Vail we may behold the Sun. He that hath ſeen Chriſt hath ſeen the Father, *John* 12. 45. *He that ſees me ſeeth him that ſent me*, and he that knows Chriſt knoweth the Father, becauſe of the likeneſs of one to the other, *John* 14. 9. He that ſpiritually *knows the Son knows the Father.* Not he that ſeeth Chriſt corporeally, for then the unbelieving *Phariſees* might be ſaid to ſee the Father; nor he that ſeeth Chriſt intellectually, for then meer Chriſtian Notionaliſts may be ſaid be ſaid to ſee the Father; but he that *ſees Chriſt ſpiritually* with a Knowledge of Father, knows the Father, for the Majeſty and Bounty of God ſhine in Chriſt as an exact Image.

Non ut ipſe ſit pater qui filius ſed quod a patris ſimilitudine in nullo prorſus diſcrepat filius. Auguſt. *in loc.*

The *Fourth* Thing is,

IV. *What knowledge of God is diſcover'd to us by Chriſt.* We do not only know in Chriſt what we know by Creation, but more than can poſſibly be known of God by the Works of his Hands. All his Works in Creation are but obſcure flaſhes of his Nature in compariſon of this. God hath opened himſelf abundantly in the Sufferings and Exaltation of Chriſt, and done enough to raiſe himſelf from thoſe common Thoughts and Apprehenſions Men have of him. He hath ſpread abroad the Enſigns of his Majeſty, to clear the Minds of Men, raiſe their Admirations and elevate their Thoughts and Eſteem of him. The Church therefore in the time of the Goſpel is called *the Throne of God*, Jer. 3. 17. and a *glorious high Throne*, Jer. 17. 12. (The Legal ſtate was called the *Throne of his Glory*, Jer. 14. 21.) becauſe therein by Chriſt he doth, as Kings upon the Throne, ſhow himſelf in his Royalty and Magnificence, in the largeneſs of his Bounty, Severities of his Juſtice, Luſtres of his Wiſdom, and the Honour of his Law, in Chriſt the Head of the Church, and this Manifeſtation of God was chiefly in the Death of Chriſt, *John* 13. 31. *Now is the Son of Man glorifyed, and God is glorified in him.* Now ſhall there be a Manifeſtation of my good Will to Men, and Obedience to God, and a Manifeſtation therein of God's Love to Mankind and Juſtice againſt Sin.

In Chriſt there is,
First, *A Collection of Gods Perfections.*
Secondly, *The Harmony of all.*

1. *All the Attributes of God are glorified in Chriſt.* This was the Petition of Chriſt, *John* 12. 18. *Father glorifie thy name; then came a Voice from Heaven, ſaying, I have both glorified it, and will glorifie it again; i. e.* Thy Attributes and the Perfections of thy Nature, make them all illuſtrious in the Work I have undertaken; which Petition God readily aſſents to, ſo much was his Heart and Delight ſet, to make the brightneſs of his own Nature appear in this way, which Glorification is not any addition to the eſſential glory of God, but the manifeſting it and making it known in the Riches of it to the Sons of Men: Chriſt added no Glory to Gods Nature by his Death and Reſurrection, but opened the curtains, and manifeſted

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ed that which had lain hid from Eternity in the infinite Depths of his own Essence. In this regard, he is called by the Name of the *Glory of God rising* upon the World, *Isa.* 60. 1. For Christ is a Certificate wherein the World may read, how excellent, wise, bountiful, just, faithful, holy God is. These are all visible in him in the noblest manner, so that we cannot deliberately view and consider Christ, but we are presently inform'd of the glory of the Deity. Since Christ was so loving, tender, holy, righteous, we must conclude the Father is of the same Nature, he would not send one unlike himself, one that was not the Character of his Person upon such an Errand, as the Discovery of his own Nature to Men and Angels. God had in several Ages of the World pitch'd upon particular Seasons, to manifest one or other particular property of his Nature, his Justice in drowning the Old World and firing *Sodom*, his Truth and Power in freeing the *Israelites* from the *Ægyptian* Chains, his Truth in performing a Promise which had lain so long dormant, his Power in quelling his Enemies by the meanest of of his Creatures, his Wisdom in delivering them from the *Babylonish* Captivity by the ordering secondary means for the Attainment of that end. In the Creatures one or other Attribute seems to be more illustrious in one than another, in some appears more of Goodness, in another more of Wisdom, in another more of Power, though his Glory shines in all; as not a Star in Heaven but sparkles and discovers not only it self, but something of the Heaven wherein it is placed, yet some with more Lustre than others, according to the Portion of Light afforded them. But in Christ all the Perfections of God are centred together, as if all the Stars were made one Body and transmitted their Light in one Beam upon the World, or as various streams gliding from several parts, and circling large Compasses of Ground fall unanimously into the Sea, and rest in the Bosom of it. In him sparkle the Justice of God in the punishment of Sin, Mercy in laying Foundations of Pardon, Bounty in his Love to his Creatures, Faithfulness in the Accomplishment of his Promises, and realizing the figures of the Law, Wisdom in framing and managing the Gospel design, Holiness against the Pollutions of the World in the condemnation of Sin, and Power in effecting what he pleased in his own Councli. Hence it is that God so often speaking of his Design of Redemption adds often, *that I may be glorified*, Isa. 49. 3. and 60. 21, *&c.* As though he had none or but a retail glory by Creation, but the Riches and full Sum of it was to be gather'd in, and laid out in the Work of Redemption by Christ. For of some of his Attributes we could have no Account by the Creation, and of others not so apparently and delightfully, as in the Transactions of Christ: For as the Sun excels all the Stars in Discoveries, dispersing his Rays in all Climates of the Earth, so doth Christ the Son of the Fathers bosom, and the Sun of Righteousness exceed all Creatures in the Revelation of the Excellencies of God. Christ is the stage wherein all the Attributes of God act their Parts; in Creation he was a *God* of *Goodness* and Power, in Providence a *God* of Wisdom, in the Law a *God* of Justice, in Christ a *God* of all, and a *God* of *Grace*, a Father of Mercy.

(2.) *As in Christ all the Attributes of God are manifest to man, so they are manifest in an exact Harmony.* In *Jesus* Christ those Attributes that seem'd to look with an ill aspect on one another, are mixt together with unexpressible sweetness, and knit in an Eternal amity. Patience rejoyceth at its indefatigable waiting, Justice triumphantly flourisheth the bloudy Sword bath'd in the Heart of the Redeemer, and Mercy as triumphantly kisseth it, Justice glorying, and mercy singing at the triumphs of Justice, Truth holding both Threatnings and Promises in conjunction in her bosom; all caressing one another, and applauding the designs and accomplishments of manifold Wisdom and infinite power, which remov'd the seeming contrarieties, and tyed a knot between time and eternity. Christ is the *first born of every Creature*, *Col.* 1. 15. Or of *all the creation* πασης κτισεως, as the first-born is the strength of the Parents, so is Christ the strength of God. The glories of God scattered in the creation are gather'd into him, all things in Heaven and Earth. The Eternal glories of God in the confirm'd felicity of Angels, and restor'd happiness of man. As he gather'd Angels and Men into one Family, *all things in Heaven and Earth*, *Eph.* 1. 10. So he gather'd all the Attributes of God into one summ to conspire together for the welfare of Believers. His Justice made our iniquities meet upon him, that they might not remain upon us; Wrath past by us and seiz'd upon him. Wisdom contriv'd for his own glory and our good. His Truth made good his Promises upon our persons, and his Threatnings upon our surety; he took the *curse* off from us to fulfil it on Christ, *Gal.* 3. 13. that he might be righteous as well as gracious to *forgive us our sins*, 1 *John* 1. 9. the treasures of his goodness and grace are opened in him, that we might receive *Grace for Grace*, *John.* 1. 16. more grace from God in Redemption than that we forfeited by Transgression, more habitual grace for our establishment than *Adam* had in Paradise for his standing. He is made *Wisdom*, *Righteousness*, *Sanctification*, *and Redemption*, the Power, Wisdom, Justice, Holiness of God to us: Goodness, Grace, Love, Righteousness, whatsoever distinction they have in themselves, meet all in him in their glory and sweetness, combine together, and sing one and the same note for the happiness of man; all the taeasures of them are laid open in Christ, to be laid out in all the fruits flowing from them for the Eternal welfare of Believers. How delightful a knowledge of God is this, which Christ transmits to his people? How much higher and more ravishing is this prospect of God, than that in the creation? All variety with Harmony is pleasant; the choicest musick is made up of discords skilfully fitted, to agree with one another and compose a charming air. This is that Christ, in whom God hath made all his Attributes which seem'd to be in debate against Man, and irreconciliable to one another, to be in league together for the good of every believing Soul, and rendered all their ways *ways of pleasantness*, *and all their paths peace.* Let our Souls praise him, let us delight to view him, this is that Prophet, let us rejoyce in him.

But in particular the Patience, Wisdom, Purity, Justice, Mercy, Power, and Truth of God with the Reasons and Depths of them, were manifested in and by Christ, as well as the Nature and Excellency of God.

[1.] *The Patience of God.* We see the Patience of God as the first Attribute coming to our View after the Transgression of Man, and the Interposition of Christ. When Christ stept out of the Councel of God, Forbearance with a Fallen World stept out to meet him. This is the Reason, why he did not dash the World in pieces upon the Sin of the first Man, and raise

another that ſhould keep his Law; and nothing of this glorious Perfection had then been viſible. This is the Reaſon, why after forbearance with the firſt Man, and after multiplyed Provocations by his Poſterity, he did not deſtroy the whole Race of Mankind, and turn a defac'd World into flames, and make it ſmoke by the fire of his Juſtice, as well as he had rear'd and preſerv'd it by the Arm of his Power. He had not then manifeſted the long-ſuffering, the unwearied duration of this Attribute, nor anſwered the End of his Patience which was a diſcovery of himſelf in his Son. By this we come to know why we were not made a prey to the juſt wrath of God and the Fury of Devils, why the Divine Revenge was held back ſo many Ages, why he *winkt at the times of ignorance and corruption*, Acts 17. 30, 31. even becauſe he had appointed *a man to judge the World*, whom he would firſt ſend to ſave the World: Why he ſuffered all Nations to walk in their own Ways, yet left them not without witneſs in the Diſpenſations of his Providence, *viz.* that in time he might be known *in his Son, to be the living God which made Heaven and Earth*, Acts 14. 15, 16, 17. He exerciſed his Patience upon this Account, and would not take the forfeiture in expectation of the fulneſs of time, wherein his Son ſhould be manifeſted to make up the breach, and the glorious Deſign of his Patience manifeſted in him. For the great ground of it was the Diſcovery of his Name, his loving Kindneſs in Jeſus Chriſt, *Iſa.* 48. 9. *For my name ſake will I defer mine anger, and for my praiſe will I refrain for thee that I cut thee not off.* And he bore with an infinite Patience the affront of *Jews* and *Gentiles*, till the time came that his Son ſhould be ſet out to be a propitiation for the remiſſion of ſins, that were paſt through the forbearance *of God*, *Rom.* 3. 25. He diſcover'd his Patience in not pouring down upon every great ſin deſtroying judments; not for want of Juſtice in himſelf or lowneſs of diſpoſition, but for the demonſtration of his Juſtice and Loving kindneſs together in ſacrifice of his Son, wherein he intended to repreſent himſelf in a glorious manner to the World. His kindneſs was the end of his forbearance. He ſupported himſelf under the indignities of Men, and deferred the time of the oblation of this Sacrifice, that this Attribute might be known, and that he might have a more glorious foundation for the diſplay of his pardoning Mercy, which he intended ſhould follow after, and might bring forth his grace in its glory to take away the guilt of Mens ſins, upon the return of Men to him, after the bearing with ſo many oppoſitions; 2 *Pet.* 3. 9. *He is long-ſuffering to us, not willing that any ſhould periſh.* 'Tis highly diſcover'd alſo, ſince the coming of Chriſt; that notwithſtanding thoſe repeated indignities offer'd to his Son by contempt and unbelief, and to himſelf in his Son; yet he keeps the World ſtanding, till he hath gathered in the Objects of his Eternal Grace, and compleated his Family in his Son; whereby he hath render'd his Long ſuffering more clear and admirable, than if he had ſuſtain'd the rejection of Millions of more Prophets, than ever yet were put to death or perſecuted by the unbelieving World.

[2.] *His love and goodneſs and pardoning Mercy*; *Joh.* 14. 6, 7. *I am the way, the truth and the life, no man comes to the Father but by me; If you had known me you ſhould have known my Father alſo, and from hence-forth you know him and have ſeen him.* As I am the way of acceſs to the Father, ſo I am the *Medium* of the manifeſtation of the Father: If you know me, my love and my heart toward you, you cannot but know my Fathers heart and love too. Though Man fell from his finite goodneſs and duty to God; yet it is manifeſt in Chriſt, that the Infinite Creator could not fall from his Infinite Tenderneſs. If the manifeſtation of his Goodneſs was his end in bringing forth the Creatures, it was much more his end in bringing forth his Son.

(1.) *This the Creation did not diſcover.* Man might know that God was *bountiful*, in *filling his heart with food and gladneſs* by the Creatures; but did not underſtand any thing of pardoning Mercy in God, if ſin ſhould enter upon the World. Had the Creation had any Inſcription of Forgiving Grace upon it, why do we not find ſome ſupplications for it, from the mouth of *Adam* after the Fall? Do we not find his Heart as naked of any thoughts of this nature, as he was of his original Righteouſneſs: He was ſeiz'd with an horrour of Conſcience after his ſin, but not a groan for Pardon; for how could it enter into the heart of *Adam* but by Revelation? The Law given him at his Creation, ſpake not a Syllable of it; the voice of that was nothing but Death, Death, *Gen.* 2. 17. *Thou ſhalt ſurely die.* Nothing elſe could be expected by him upon his eating the forbidden fruit, nor could he have the leaſt Sentiment of Remiſſion, till the pronouncing the Promiſe of Chriſt in the Seed of the Woman. The manifeſtation of Chriſt in the beginning of the book was the firſt notice of any ſuch perfection in the Nature of God; that ſame moment of time wherein Chriſt was given wrapt up in a Promiſe, did pardoning grace ſparkle out, and not any time before.

In the Law which God gave *Adam* for the Rule of Obedience, there was nothing but ſtrict juſtice, and upon Gods firſt enquiry after *Adam*, there was no proclamation of Pardon by God, nor expectation of it by *Adam*; but an examination of matter of Fact. *Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?* *Gen.* 3. 11, 12. Nor any offer of *Adam* falling upon his knees and imploring mercy; but ſtanding upon his Juſtification, wiping off the durt from himſelf, to diſcharge it wholly upon his Wife. The Treaſures of this were ſo cloſely lock't up in *God*, that *Adam* juſt ſtept out of a happy condition (who though he had loſt his Righteouſneſs, had not loſt his Knowledge and Memory, as appears by his anſwer to *God* of what had been done before his Fall, and in the time of his Fall, yet) could not in the leaſt imagine any mercy; and therefore the wittieſt and moſt refin'd natural Knowledge in the *Heathen*, leſs than *Adan.* had, could not have any ſentiments of it barely from Nature, without ſome Traditional Revelation at leaſt. This Attribute could not poſſibly have exerted it ſelf without Chriſt. Power, Wiſdom, Goodneſs, did ſhine in the Creation, Holineſs in the Law of Nature, Juſtice in the puniſhment of Fallen Angels, and expulſion of Man out of Paradiſe; but this of forgiving Mercy, if you reſpect the firſt Oeconomy of things, could not be evidenc'd without Chriſt; for, not to ſpeak of the naturalneſs of *Gods* Juſtice, whereby he could not, in regard of his Nature, pardon ſin without a Satisfaction, which is very probable; but only that the word of threatning being paſt for the death of the Sinner, a Satisfaction was neceſſary for the Truth of *God*, Honour of the Law, and recovery of the Creature, which could not have been perform'd by a meer Creature; therefore it was neceſſary ſome Perſon above a Creature ſhould untake it, or elſe no ſuch thing as pardoning Grace,

which

which is one of the greatest glories of the Deity, could ever have been known either by Angels or Men, but had remain'd undiscover'd in unfathomable depths, unknown even to the Angels in Heaven, who know nothing of God but by the effects, because his Essence is inaccessible to the understanding of any Creature. As in Christ alone, and in his blood, we have the purchase of *Redemption, even the forgiveness of sin*, Col. 1. 14. so in and by him alone, we had the first discovery of it in the promise, and a full declaration of it afterward. When he was set forth as a Propitiation, it was not only to purchase our Happiness, but to let into our Knowledge, the righteous and gracious nature of God thereby, *Rom.* 3. 25. *To declare his righteousness for the remission of sins, to declare, I say, at this time his righteousness, that he might be just, and a justifier*; which declaration was not made by nature and the Creation.

(2.) *This then was only discovered in and by Christ.* Both in the Glory of it to God, and the sweetness of it to us. It was in Christ discover'd to be Gods Nature, and our Life. God is Love, and the manifestation of it to us was, in Gods sending his *only begotten Son into the World, that we might live through him*, 1 *Joh.* 4. 8, 9. that the dead World might live through him. Hereby he did not only declare himself placable, not only desirous to manifest a scanty goodness to the Creature; but to show that his nature was enrich'd with the choicest Love and Grace, and his desire that it should flow out in the highest manner through a Mediator to the polluted and Rebellious World, and be screw'd up to the highest Peg. In him God open'd his bowels which lay secretly yearning, and *brought life and immortality* for the Creature *to light through the Gospel*, 1 *Tim.* 1. 10. Both Mercy and Love were manifested. Love is a perfection of a higher strain than Mercy; Mercy may be prevalent where Love is absent. Mercy hath for its Object a thing miserable, Love hath for its Object a thing amiable, pardoning Grace hath for its Object a thing Criminal. The Mercy of God is manifested in the death of Christ for us as when we wallowed in Misery, the pardoning Grace of God is declar'd upon us as we are loaded with guilt; Love is manifested in being well-pleas'd with us in the best beloved, after we are made comely and amiable by him. Christ is the *Medium* of the manifestation of this. This was his main design, that his grace might be discovered with an Emphatical Praise, *Eph.* 1. 6. *To the praise of the glory of his grace, i. e.* by an *Hebraism*, his glorious Grace; and be known in its glory to Men and Angels, in the height, breadth, length and depth of it; that he might communicate his Spirit, his Heaven, himself to them; to be in them, and they in him; to love them with such a love as he Loves his Son, *i. e.* with such a Love as he Loves himself; and all his other Attributes were employ'd in the design of glorifying this: Wisdom contrives, Truth designs the Sacrifice, Justice strikes, to render Mercy and Love Triumphant. God constituted this his principal glory, and in a manner esteem'd not all his other Virtues, but as they were order'd to manifest this. Though he had manifested several perfections in the Creation, yet this was utterly unknown to the World till he expos'd his Son to death for them. The *Law* manifested him to be just, the Gospel manifested him to be just, and a justifier; In the Law he manifests the Soveraignty of his Justice in punishment, in the Gospel he inflicts severe punishments upon his Son the surety, and mercifully absolves the believing offender; he is in Christ unvail'd, and shines in the condescensions of his Love.

Discover'd,

(1.) *In the freeness of it.* His goodness shin'd in the Creation, but with a weaker Light. Goodness was communicated to Nothing in bringng it into Being, which Nothing, as it had not merited that goodness, so it had not deserv'd the contrary: It had as little of demerit, as it had of merit: He made his Goodness break out then upon Nothing; but in Christ upon things worse than Nothing. He manifested his Goodness in giving life to Man, but without the expence of the blood of his Son and the loss of his Life, by whom he conferr'd the benefit of Life upon sinners. What goodness he manifested to Man after his Creation, in giving him the other Creatures for his Service, had not so a beautiful a Complexion as his goodness in Christ: Then he gave Creatures to him of the same Mould with Man himself, but in Christ he gives Man's Creator to Man; his own Wisdom whereby he Created all things. When he gave Creatures to Man at first, he gave them to an Holy, just, righteous Man, pure as he came out of the Mint of Gods Power and Holiness; but he gives his Son to deprav'd Man, who had affronted him, and cast those rich endowments of his Nature behind his Back. He finds out away to glorifie his Mercy, when he might only have glorified his Justice; takes rebels into his Arms, who had merited the thunder of his Anger; and by an incomparable and unimagin'd kindness, gives his own Son to save his Enemies, and adopts them for his Children; and that by a free Act of his own, not being perswaded by any other; *Joh.* 3. 16. *He gave his only begotten Son.* Also, in taking occasion from so great an Evil as sin, to manifest such an excess of Love, as if the streams of Dung and Vapors from Mire and Dirt, should be an occasion of the Suns emitting his Beams with greater clearness and freedom. The *Heathens* regarded God as severe; though they saw Testimonies of his Patience, they imagin'd the kindness he shew'd to them, wrung from him by their Sacrifices and purchas'd by their Services; but they saw not the Springs of kindness, his freely bubbling up in own breast. But in Christ we behold his compassions moving of themselves, and working together till the whole design of Love was brought to perfection.

(2.) *In the tenderness of it.* The Gospel presents God in Christ under more tender Titles to Man, than either Creation or Law. In the one, it was *the Lord God*; In the other, the *Mighty Lord, the Lord of Hosts, the Terrible God*; Names and Marks of Grandeur, Soveraignty and Justice. In the Gospel he assumes the Title of *Father*, a Name of kindness and compassion; and is call'd in the New Testament more by that Title of *Father*, than that of a *Lord*, as if his Soveraignty had been swallow'd up in tenderness. This Title of *Father* is ascrib'd to him in the Old Testament more rarely; once in regard of the deliverance of the *Israelites* from *Egypt*, as Typical of the Redemption by Christ; *Deut.* 32. 6. *Is not he thy Father that hath bought thee? hath he not made thee and established thee?* And promised to be the familiar name whereby they should call upon God in the times of the Gospel, *Jer.* 3. 19. *Thou shalt call me, my Father, and shalt not turn away from me.* As indeed the name *Abba*, Father, is peculiar to the Gospel, and the name wherewith we have access to the Throne of Grace. In giving also a New Law, founded upon better Promises, repealing the Threatnings in regard of any force upon a Believer, and enjoyning milder conditions than in the First Covenant.

(3.) *In*

(3.) *In the fulneſs of it.* declar'd in the Perſon of his Son. Rather than he would loſe the whole Race of Mankind, he would ſpare nothing, no not his beſt belov'd; with whom though he were ever well-pleas'd, yet he muſt ſuffer, that in him he might be well-pleas'd with us. He advanc'd his Mercy over all the difficulties which lay in his way; and to magnifie it, would not ſpare his Son, that he might ſpare the ſinner, but condemn him to death for the Redemption of a Servant. The immenſe goodneſs which appears in Heaven, and Earth, Sun and Moon, and motions of them, and in every other Creature, is nothing to the making him a Creature by whom he made the Worlds. To make him, who was the brightneſs of his Glory, become as vile as Earth; him who was God, to be a Man; the Lord of Life to be the Subject of Death, whereby the Souls of Men ſunk into the Depths of Miſery, are made capable of deliverance and enjoyment of an happy immortality, the poſſeſſion of an heavenly *Paradiſe*, a communion in glory with himſelf, is a love infinitely above that Goodneſs which appear'd in the Creation; and ſo magnificent, that if Angels and Men had Millions of years to buſie their thoughts, they knew not how to imagine higher: For it cannot enter into the Heart of Men, or Angels to conceive the Grandeurs of Affection and Mercy, which God hath not only prepar'd, but repreſented to our view in Chriſt. He hath hereby evidenced, that he was ſo far from envying the Happineſs of Man, as the Devil had made *Adam* at firſt Believe, that he would rather advance it at the expence and coſt of the blood of his Son, and would *give life more abundantly in Chriſt*, *Joh.* 10. 10. in a greater plenitude and longer duration, than *Adam* had by Creation and his own ſtrength, or the Patriarchs under the Law. Here Love ſpends it ſelf in the Conqueſt of Death and Hell, which had diſſolv'd the Happineſs of Man; gives Life a Freedom from Unrighteouſneſs, the Death of our innocent Nature; and from the Severities and Torments of Juſtice, which is the Death of our Perſons. And whereas in Creation he gave Creatures to Man, which are the Works of his Hands, he gives now his Son to Man, who is partaker of his Eſſence; and ſends him to be put in the place of the Sacrifices, whoſe Throats were cut under the Law, and were unable to make an Attonement for ſin; and not only to ſuffer for us, but to ſuffer as a *Curſe* and Execrable thing in our ſtead, *Gal.* 3. 13. * If God had ſent an Angel, one of the excellent Creatures of Heaven, to be cloath'd with our Nature, and dye in our ſtead, it had been admirable Goodneſs, not to ſpare for us one of thoſe ſublime and excellent Creatures; God had manifeſted a Goodneſs, but had not been glorified by it in the fruits of it, which we could never have enjoy'd, becauſe no Creature could pay a ſufficient Ranſom for the ſin of Man; the Ranſom was to be Infinite, but Angels were limited and finite Creatures; and if they had undertaken, they muſt have ſuffer'd too infinitely, and never have emerg'd out of their Miſery. Yet ſuppoſing an Angel could have redeem'd us, this Love which is the Glory of his Nature, had not appear'd in its Riches by ſuch a Grant, becauſe the Angels were form'd of nothing, and were the Works of his Hands, but were not of the Eſſence of God. But herein his Love appears in the choiceſt Dreſs, in that he ſent one begotten of his Subſtance, one with him, true God with the Father, to whom the Father had communicated his Nature. We call not the works of an Artificer his children, becauſe they have not his nature, though they are the products of his Art and Induſtry. Herein he ſhows the Luſtre of his Mercy, and that he is Love indeed in his Nature, as well as in his fruits, beyond the imagination of Men and Angels, and all that Nature could inſtruct them in. His ſhooting his Arrows into his Son rather than loſe the Rebel, and engraving upon him the Marks of his Anger, is the higheſt point his Compaſſion to us could mount to, and the higheſt Proof of the Treaſures of Love and Pity in his Heart for us.

(3.) *This knowledge of Gods love is moſt comfortable to the Creature.* God is ſweetned in Chriſt to our Underſtanding: He lays by his fury to unvail his Mercy, and ſticks the ſting of his Juſtice in Chriſt, to receive us into the boſom of his Love. 'Tis a ſtrong conſolation, that if God kept to his own deſign, form'd in his breaſts from Eternity, and diſcover'd to the World in Chriſt, to advance the Riches of his Grace, no penitent and believing ſinner can deſpair, but rather have and argument that God will pardon him, becauſe it is ſuitable to the deſign he had from Eternity, and the manifeſtation of it in time: for why ſhould he prepare all things for Mans Recovery before Mans Fall, foreſeen by him and decreed to be permitted? Why ſhould he provide a Medicine before the Diſeaſe, a Souldier before the Crack, and fix upon a certain way to pardon the Rebels, before they had Beings wherewith to Rebel, if if he had no intention to apply it, when they ſhould have the Grace to believe it? And is not this pardoning Grace rather hon.

* Meſtrezat *ſur* 1 *Joh.* 4. 8, 9

honoured by the Pardon of great ſins, and many ſins, than by the pardon of few ſins and ſmall ſins? Therefore, as he ſuffered ſin to enter into the World, that he might bring upon the Stage his pardoning Mercy, to the view and comfort of the Creature, which elſe had lain in the Abyſs of the Divine Eſſence, without any opportunity of diſcovery; ſo he ſuffers Men to go on in ſin a long time, that his Grace may enter upon their Souls with the greater Magnificence and Glory; *The Law entr'd that ſin might abound, but where ſin abounded grace did much more abound*, Rom. 5. 20. Not, or not only, that Law the *Jews* had, but the *firſt Law* to Man in Innocence; not as the *finis intentionis*, but the event in the Fall of Man and preſcience of God. Men naturally think God will not pardon their Crimes, cannot have a kindneſs for ſuch notorious Rebels, becauſe their ſcanty Natures are not capable of ſuch a quality towards grievous offenders againſt themſelves. But this Declaration of Love in Chriſt takes away all ſcruples from Men, brings forth his Love triumphing over all the objections of penitent Souls, that Heaven it ſelf cannot find a ſtronger *medium* to aſſure them of an immenſe plenitude of Love in the breaſts of God. The *Goodneſs* of God is therefore propoſed as an Object of Truſt, (as it may be underſtood) in the day of the Goſpel, *Hoſ.* 3. 5. which is a larger manifeſtation of his goodneſs than in the Law which was an Object of Fear. They ſhall *fear* or *Truſt in the Lord*, or run with haſt unto the Lord and to *his goodneſs*, *viz.* Chriſt, in whom they taſt the bounty and goodneſs of God, and this *in the latter days*, when the ſhadows of the Law ſhall fly away and have their period. And indeed, when a poor deluded ſinner ſees thoſe Treaſures of Mercy in Chriſt, that raviſhing Love doth as much ſurpriſe as delight him, ſo that with amazing comfort, he can caſt himſelf into the arms of that Goodneſs, which are open'd ſo wide in the Son of his Love. So that here only was Love in its willingneſs, grace in its freeneſs, mercy in its ſweetneſs, goodneſs in its fullneſs of benefits conſpiring together, to ſet themſelves forth in their beſt attire.

[3.] *The Wiſdom of God is admirably manifeſted herein.* The ſending of Chriſt being ſo ſtupendious, the Wiſdom of God muſt be admirable in the Ends deſigned by it, which ſhoots forth with clearer Beams in his Son than in the Creation, in which regard Chriſt is called the Wiſdom of God, 1 *Cor.* 1. 24. *Chriſt crucified the Wiſdom of God*, *i. e.* the higheſt diſcovery of his Wiſdom is in the Crucifixion of Chriſt, in the Death of the Son of God upon the Croſs. Wiſdom ſhin'd in the Creation, it glitters every day in Providence, but the Depths and Riches of it are in Chriſt. In thoſe there are ſome Doles, ſome leſſer Summs, but the Treaſures of it are hid in him, as in the great Exchequer. Here are the deep Counſels of God, which the *Apoſtle* cannot ſpeak of without a raviſhing admiration, *Rom.* 11. 33. *Oh the depth of the Riches both of the Wiſdom and Knowledge of God. A manifold Wiſdom*, Eph. 3. 10. in regard of the variety of effects in the glorifying his Name, and dignifying his Creature, in repairing the breach and eſtabliſhing the repair. Wherefore the Apoſtle ſpeaking of this great Myſtery, breaks out into a *Doxology* of the Wiſdom of God, *Rom.* 16. 25, 26, 27. *To God only wiſe, be glory through Jeſus Chriſt for ever, Amen* When the Creation was deſpoyl'd by ſin, not a jot of Goodneſs left in it to give God any Content, it was a greater Wiſdom to repair it without breaking it to pieces, than to have created a new one. The Wiſdom in a new Creation had been but of the ſame level, but that in reſtoring was of a higher Elevation and a clearer Gloſs. To bring his Glory out of the Aſhes wherein it ſeem'd to be buried, to bring Man out of Darkneſs wherein he was, as to his own ſtrength, irrecoverably involved; to put Heaven and Earth in tune again, which ſin had made at diſcord with one another, was a high piece of skill. 'Tis an admirable Wiſdom among Men, to unite two Princes at variance, without invading either of their Rights, but intirely preſerving them, to link them in a ſtronger peace than that they were in before they fell out; to enlarge their Empire not only to a mutual Satisfaction, but the Encreaſe of both their Grandeur and Glories. The caſe is the ſame, God repairs the breach between himſelf and Man, and preſerves his Right, he loſeth nothing of his own Honour, but enlargeth it; Man is reſtor'd to favour, with a temporary diminution of his bodily Happineſs, but with an Eternal Encreaſe of the Felicities both of his Soul and Body; all ſeeming Contradictions are remov'd, and means fully proportion'd to the Ends intended are appointed. In this regard the *Apoſtle* calls it *all Wiſdom and Prudence*, Eph. 1. 8. Wiſdom drawing the platform, and Prudence diſpoſing the Means conſonant to the End. The Work is done to the Content of both, the Glory of both,

the

the Reſt of God and the Happineſs of the Creature, and the Skill was more wonderful in repairing the devaſtation in ſuch an infallible way, paſt the reach of the Tempter that defac'd the firſt Creation. Certainly that which ſhall be moſt admir'd at laſt, will be the Harmony and Conſent of things, by the Skill of Infinite Wiſdom, in conſpiring together for the bringing about thoſe Ends God aim'd at.

Wiſdom takes large ſtrides at every ſtep.

(1.) *In uniting the greateſt Extreams.* In the Creation God brought nothing to become ſomething. In this he joyns together beings at a greater diſtance.

(1.) *The Divine and Humane Natures are united in one perſon.* The higheſt Intellectual Nature, with the loweſt Rational Nature, Infinite and Finite, Glory and Miſery, Time and Eternity. * Chriſt calls himſelf the *Son of Man*, to ſhew that he was really Man in Qualities, *John* 3. 13. *And no Man hath aſcended up to Heaven, bnt he that came down from Heaven, even the Son of Man which is in Heaven*; yet ſaith, he *is in Heaven*, to manifeſt that he is God, Man born of the Virgin, yet the Son of God Eternally begotten; the Word made Fleſh: God in Heaven manifeſted in Fleſh upon the Earth, each preſerving their intire Properties, the Son of Man by this Union is become the Son of God, yet retains his pure and naked Form as Man; the Word by this Union is made Fleſh, yet without loſing his Infinity, Eternity and Original Being: As a Man hath *two* parts, an *immortal* and inviſible Soul, and a *mortal* viſible Body. * As a Man he paſſeth through Infirmities, as God he is above them. The *two Natures* are diſtinct, yet united in one Subſiſtence, and make one Perſon, as the Soul and Body make one Man. Yet not in ſuch a manner, as that the Divine Nature is the Form of the Humane, for then Chriſt were not real Man; he was in the *form of God, yet in the form of a Servant*, Phil. 2. 6, 7. Tho' there was no change in the Divinity, yet the Luſtre of it was vail'd by the Infirmities of the Fleſh, as when a thick cloud interpoſeth between the Body of the Sun and our Eyes, it obſcures the beams from our Eyes, but defaceth not the Body of the Sun, or raviſheth its inherent Beauty. * And this Union was made at the firſt Conception; if it had not been ſo, the Virgin had not conceived God but a pure Man, contrary to *Gal.* 4. 4. *God ſent his Son made of a Woman.* If the Humanity was not at that inſtant united to the λόγος, it did then ſubſiſt in its own created Perſon, and the Conception was then terminated to a created Perſon, and in no ſort to God, and then it cannot be ſaid that God was conceived of the Virgin: If the Divinity did aſſume the Humanity of that Perſon after the time when Chriſt dyed, and the Humanity had not before been united to the Divine Nature, his Blood then ſhed could not have been ſaid to be the Blood of God, tho' the Divinity ſhould have aſſum'd that Humanity after the Reſurrection. An unexpreſſible Wiſdom in the uniting in an unconceivable manner two ſuch vaſt diſtances, the Divine and Humane Nature in one Perſon, that there might be a ſufficiency to perform the Task undertaken, and Capacity to endure the ſuffering requir'd to make up the Breach: To unite one greater than a Man to the Humane Nature, that he might ſatisfie for Man, and have that in himſelf, which might exceed all the Debt Man own'd to God! He provided a Divine Perſon to ſatisfie a God offended, a Mediator one with God was wrong'd, and one with Man that had ſinn'd; partaking of the Nature of both, that he might pay a price ſufficient for the one, and acceptable to the other. In the Creation one Creature was united to another, and all made up a World. In this, finite is united to infinite, to make up a compleat and able Mediator.

(2.) *The Juſtice and Mercy of God are united in a joynt applauſe.* He becomes merciful without being unjuſt, and juſt without impairing the honour of his compaſſion. Juſtice hath the higheſt right, and Mercy its utmoſt intention, the cries of his Juſtice and the yearnings of his bowels are united, without depriving either of their rights; no complaints can be found in the mouth of the one, nor any diſcontent in the looks of the other, but Mutual ſmiles and mutual applauſes. *Juſt* and *Juſtifier* are joyned in one Juſtice and Juſtification, *Rom.* 3. 26. The World is preſerv'd, which in Juſtice ought to be deſtroyed, without any reproach to the Righteouſneſs of God, as the Governour of it; an Eternal marriage is made between Mercy and Juſtice, both ſhake hands and not only acquieſce but rejoice, for the ſin is puniſht by juſtice in the ſurety, and pardoned by Mercy in the ſinner; both pleaſed and both gratified in ſeeing the honour of the Law preſerv'd, and the guilt of the ſinner remov'd.

(3.) *In*

* Daille ſermon ſur 3 Jean. 12. page 211.

* Daille ſermon 2 Phil. 7, 8. p. 411. &c.

* Suarez in tertiam Aquin. Vol. 13. diſ. 16. ſect. 1.

(3.) *In uniting God and Man in eternal Fellowſhip.* By this act he brings ſtubble to dwell with flames, and weakneſs to behold and enjoy Glory without being overwhelmed by the weight and ſplendor of it, to draw near to the ſupream Majeſty through the veil of the Fleſh of Chriſt. He cauſeth pardon and puniſhment to meet, that God appeas'd, and man acquitted may come together; the puniſhment is inflicted upon the ſurety that the offender might ſhare in the glorious fruits of his Mediation, God and Man are brought to Amity, Angels and Men are made one Family, and more Grace given to fit us for God than *Adam* loſt. This was the point his Wiſdom aim'd at, to make the *Riches of Grace abound towards us*, *Eph.* 1. 7, 8. And to add to the wonder of his Wiſdom, God ſaves the ſinner in the ſame way whereby he condemn'd the ſin, and advanceth the offender to communion with him, the ſame way whereby he ſhow'd his deteſtation of the crime. Sin is made the mark of the Divine diſpleaſure in the perſon of Chriſt, ſwallow'd up and devour'd by the flames of Juſtice, that the wall of ſeparation being remov'd, he might meet his Creature with Arms widen'd by the deareſt Love.

(2.) *In effecting this reſtoration without the perpetual prejudice of the Mediator, and with his great honour and advantage.* Had our ſins been transferr'd upon an Angel, he muſt have lain for ever plung'd in that miſery; for ſince his Nature was not infinite to render his ſatisfaction infinite, an infinite duration of his Sufferings was neceſſary to make that ſatisfaction valid, which his Nature being finite, was too weak to do: But the Son of God ſuffers a ſhort time, to have an Eternal Glory for himſelf in his Humane Nature, as well as for his Brethren. A ſatisfaction for Sin is procur'd without a total deſtruction of the Perſon ſatisfying; for ſuch an one was deſign'd by the infinite Wiſdom of God, whom it was *impoſſible for the bands of Death to hold*, *Acts* 2. 24. His death the puniſhment of ſin is but of a ſhort duration in regard of the Pains, yet eternal in regard of Efficacy for thoſe ends for which it was intended; God's Glory is reſtor'd, Man's Happineſs ſecur'd without a perpetual impairing the Mediator, but with an Eternal Exaltation of him.

(3.) *In fruſtrating the ſubtlety of Satan.* The Devil thought he had brought a total deſtruction upon Mankind, when he perſwaded our firſt Parents to eat of the forbidden Fruit. But God orders it to bring about a greater Glory to himſelf, and a firmer ſtability to his People, in introducing an Everlaſting Covenant founded in a Mediator, which could not be broken; and eſtabliſhing their happineſs upon ſurer terms, than it was ſettled on in Paradiſe: And afterwards out-wits the Devil, in ordering him to be inſtrumental to that which he deſigned to hinder; for while he is filling the Heart of *Judas* to betray Chriſt, and edging the Heart of the *Jews* to Crucifie him, God by his Wiſdom overrules him to a ſubſerviency to his own glorious end; for by that very way, he thought to ſtifle the good of Mankind, he occaſionally promotes their perpetual Redemption. God turn'd the ſubtlety of the Devil to his own Praiſe, bruis'd the Devil's head by letting him bruiſe the Mediators heel, and made his malice conduce to the reſtoration of Mankind, from that ruin he had before by a proſperous ſubtlety effected. God by a myſterious Wiſdom more ſignal than all that in the Creation, gain'd the victory over the Devil who had defac'd his work, and gave Man alſo a victory over the tempter who had deprav'd his Soul.

[4.] *In the propagating this means of the diſcovery of himſelf.* The Wiſdom as well as the Power of God is diſcover'd in uſing the moſt unlikely means to bring about his great ends, as the skill of a Man is more evident in the moving great bodies by ſmall Engines and Wires, than if he engag'd in it a ſtrength proportionable to the vaſtneſs of the body he would move. God hath ſpread abroad this knowledge by ſuch means as the World counts fooliſhneſs, and by ſuch Perſons as are no better than *Fools* in their eſteem, 1 *Cor.* 1. 26, 27. He lodged his Treaſures of Wiſdom firſt in Veſſels of Earth, bended the World to himſelf by the Sermons of Fiſhermen, enlightned the World by Men unskilful in the affairs of it: Chooſeth not to this purpoſe the *Cedars of Lebanon*, but the ſhrubs of the Valley, not the learned *Phariſees* of *Jeruſalem*, but the poor Men of *Galilee*, whoſe Education was not capable to ennoble their minds, and fit them for ſuch great actions as they were employed in. But *out of the Mouths* of ſuch *Babes and Sucklings* He *ordains Praiſe* to his own Wiſdom, and makes the World know that *the fooliſhneſs of God is wiſer than Men*, 1 *Cor.* 1. 25. Now, what is the frame of Heaven and Earth to this? Juſt as his Wiſdom is in making a clod of Earth to that which appears in the Fabrick of a Man, or his yet more glorious Wiſdom in the Frame of an Angel. In the Creation it is like a Sunbeam through the chink of a Wall, in compariſon of this which is like the Suns face in a brighter Glory. There is Counſel as well as Will in the minute paſſages of Providence, but a more glorious workmanſhip of Wiſdom in the diſcovery of Chriſt.

(4.) *The Juſtice of God is more evidenc'd than by all other judgments in this World*, or *that which is to come.* God would be acknowledged in his Juſtice after the fall, which was not known nor could be known in an innocent ſtate any other way than in the threatning, God would therefore have bloody Sacrifices which might ſignifie Man's demerit; and therefore probably, God was diſpleaſed with *Cain*, for offering onely the fruits of the Earth, whereby he only acknowledged God's dominion and bounty, but not God's juſtice and his own offence which requir'd a Bloody Sacrifice, he did not acknowledge the rights of Juſtice and the neceſſity of a Mediator to bear his ſin. Whence *Abel* who offer'd a more ſignificant Sacrifice, is ſaid, *Heb.* 11. 4. *To offer a more excellent Sacrifice*, πλείονα θυσίαν. And his juſtice was never ſo evident as in Chriſt crucified, he choſe his Son to lay upon him the guilt of the World, ſubjected him in the ſtate of a Criminal, depreſt him to the condition of a Servant, ſunk him into the miſery of Rebels, cauſed him to ſwallow the diſgraces of Men, and drink down the vials of his Anger, rather than the ſin of the World ſhould boaſt of impunity, and men preſume to think him diſarm'd of his Juſtice. What if the whole World was drown'd by a wrathful deluge, *Sodom* and *Gomorrah* conſum'd to Aſhes by a ſhower of Fire? What if every Son of *Adam* were to lie roaring in endleſs Torments? What if not an Angel from Heaven had eſcaped the ſin and puniſhment of Devils? What if this World were multiplied into Millions? What if every Man upon Earth, and every Angel in Heaven, were multiplied into thouſands of millions of Men and Angels? What if every ſpire of Graſs, grain of Corn, atome of the Sand were made a rational Creature, and for ſin thrown for ever into devouring Flames? Is not here unexpreſſible Juſtice? But what is this Juſtice upon Creatures which were made, to that Juſtice upon his Son by whom he made the Creatures? What is this to the Son of God trailing a weak body for *Thirty Three Years* in the World, ſuffering the indignities of Men and Devils, bearing the weight of an infinite Wrath? What are all other judgments to his bloody Sweat in the Garden, or the groans of this Divine Perſon upon the Croſs, of more worth than innumerable worlds of Creatures? Who ever *knew* before

the power of God's Wrath? Pſal. 90. 11. For as there is no proportion of Creatures to God, ſo there is no proportion of the death of the Son of God for a time, to the death of all Men and Angels together. Conſider the circumſtances to render the juſtice of God more viſible.

(1.) *He was innocent in his own Perſon.* He was beloved by his Father, had never diſpleaſed him, the ſins he ſuffered for were none of his own by Commiſſion, he made them his own by a voluntary Submiſſion, and God made them his own by a Penal Infliction. God would have ſin puniſhed in the perſon of our ſurety, though he was his only begotten and perfectly innocent Son.

(2.) *He was willing to pay the debt.* He offer'd himſelf up with a deſign to glorifie his Father, to reſtore the Creation to its former Lovelineſs, to renew the delight that God had in his works when he pronounc'd them good, a conſideration which one would think might ſweeten the ſevereſt Juſtice, yet nothing abated him, he muſt Groan and bleed to Death.

(3.) *Yet he endur'd Sorrows unexpreſſible.* The powers of Darkneſs had their hour againſt him, all the Curſes of the Law were thunder'd out againſt him, while he was cloath'd in the Garb of a Sinner, as if when he had been leading to the Croſs, God had particularly ſpoken that word to him, *Curſed is he that hangs upon a Tree*, Gal. 3. 13. He was Condemn'd and tormented by his Servants, and thoſe whoſe Salvation he ſought and deſign'd; he was ſubject to that which no man, no not the wickedeſt man had ever endur'd in this life; the Heavens were darkned upon him, Earth forſaking him, none ſeem'd to have pity upon him; *Terrors took hold upon him, and purſued his Soul as the Wind; his Soul was pour'd out in him, his Bones were pierced, and his Sinews took no reſt*, Job 30. 15, 16, 17. He had an Angel to comfort him, but with no Commiſſion to remove the Cup from him, that his Father held out for him to Drink. What a demonſtration of the Juſtice of God is here? That he in whom all Nations of the Earth were to be Bleſſed, whom the Angels in Heaven bleſs, the Saints on Earth bleſs, yea, and is the bleſſed of his Father, yet is made a Curſe by him.

(4.) *Deſerted by his Father.* His Prayers were not anſwer'd for Deliverance, nor the leaſt ear lent to his Cryes in his weightieſt Diſtreſſes. He was deſerted as to the Comforts of a Father, to be given up to the ſtrokes of his Wrath, as if he had diſcarded all Bowels of Compaſſion towards him; God dealt not with him as a Father, but as a God of Juſtice; whence Chriſt upon the Croſs calls not upon God by the name of Father, which was his wonted Cuſtom, and as he had us'd that Title in the Garden, but by the Name of God, *My God, My God.* God became as it were *Cruel*, Job 30. 21. to him, and with *ſtrong hands oppos'd himſelf againſt him.* Nay, God regarded him not, as if he were for a time aſham'd to acknowledge him for his Son, and when they taunted him upon the Croſs, *he truſted in God, let him deliver him, ſeeing he truſted in him*, though they reflected upon the Name and Glory of God, he would not at preſent take notice of the Sufferings of his own Name in the reproaches of the *Jews*; nor remit upon that ſcore, any thing of his indignation againſt the ſins of Men, when it was the fitteſt time to vindicate his Sons Innocence, becauſe for this he was condemned in making himſelf the Son of God. But he was ſo intent upon revenging Sin imputed to his Son, that he regarded not the preſent actual indignity offer'd to himſelf, ſo that our Saviour himſelf ſeems to be aſtoniſh'd at his Fathers ſilence in ſuch a caſe, ſince his words, *My God, my God, why haſt thou forſaken me?* are utter'd a little after that reproach of the *Jews* in the Story, *Mat.* 27. 43, 46.

This was the higheſt act of Juſtice, that the arm of God could put forth, to make the Soul of his dearly beloved an offering for ſin, whereby he manifeſted that *without Blood* there could be no Atonement, *Heb.* 10. 7. And ſince no other Blood had a ſufficiency in it to quench the Flames of his Juſtice, God would ſingle the beſt Blood in the whole Creation wherewith to ſatisfie it; a Blood though created, yet the Blood of the Creator. Never could Earth or Hell read ſuch a Lecture of Divine Juſtice, as in this caſe. * For if God ſhould damn thouſands of Worlds, his Juſtice would be glorified but in a Company of little Creatures; it would be but a devouring a few drops of a Bucket. But in Chriſt it is glorified in the Man that is his *Fellow*, Zech. 13. 7. 'Tis a ſtronger Teſtimony of a Prince's Juſtice to condemn his Son, his only Son for a Crime, than to condemn a ſhiftleſs and friendleſs Creature that hath not wherewithall to live. This doth manifeſt God's Nature to be as juſt as it is gracious, that he will be as ſeverely intent upon the puniſhing obſtinate Offenders, as he will be graciouſly intent upon the pardoning Penitent Sinners. 'Tis equally incredible to the preſumptuous Sinner to believe God ſeverely Juſt, as to an humble Soul to believe God magnificently Gracious. 'Tis not without cauſe therefore that the *Apoſtle* doth urge his Diſcourſe of the juſtice of God on Chriſt, and thereupon the juſtification of Believers with a Repetition, *Rom.* 3. 25. *To declare, to declare, I ſay, his Righteouſneſs:* For in Chriſt we ſee God doth declare as well the rigors of his Juſtice, as the Grandeurs of his Love; for that ſin ſhould not be pardoned without puniſhment in his Son, is the height of Juſtice; that he ſhould expoſe his Son as a Sacrifice for Rebels, his richeſt Grace. 'Tis clear that Juſtice in God is his Eſſence, not as in us a quality; and that he is to ſinners a conſuming Fire. The knowledge of God as thus repreſented in Chriſt ſhould ſtop the courſe of a daring ſinner; God had not contriv'd the Death of his Son, but for the declaring his Juſtice, as well as magnifying his Grace. The knowledge of God in his Juſtice on Chriſt is comfortable to a Believer; and the more, ſince that perfection of God which is moſt terrible, is render'd a foundation of Joy; for God is Gracious in being Righteous, *Pſal.* 116. 5. *Gracious is the Lord and Righteous, yea our God is Merciful.* If he had not been righteous in his Son, we cannot conceive how with honour he could have been merciful to us. The ſeverity of his Juſtice on Chriſt, glorifies the greatneſs of his Grace to the Believer. By how much the puniſhment on Chriſt was the ſharper, by ſo much his Mercy to the Believer is the fuller. This vindictive *Juſtice* is joyn'd with his *Pardoning Mercy*, Exod. 34. becauſe his *not clearing* the Guilty, illuſtrates his pardoning the Guilty upon the account of the Surety. 'Tis a Foundation of a Plea for every Believer; the Juſtice of God hath drunk up the Blood of Chriſt as a full ſatisfaction, 'tis therefore glorified in the higheſt manner, whereas in the Damnation of Men, the Debt had been always paying and never paid; and ſo Juſtice had been always ſatisfying, and never ſatisfied; and ſo had been always glorifying, and never fully glorified. But here the Debt is paid, and Juſtice hath no more to demand; whereas in the other it would have been always receiving, and always demanding more, becauſe the payment could never have amounted to a full ſum. In the puniſhment of Creatures, juſtice would have had its due by parcels, but in Chriſt it hath its full demand; and this may be pleaded with God by a Believer. This is the knowledge of God we have by Chriſt, which is as terrible to any impenitent, as it is comfortable to a penitent Believer.

[5.] *The Holineſs of God is manifeſted by Chriſt.* His Juſtice is founded in his Holineſs. *The holy God*

* *Gurnal* part 2. p. 658. ſomewhat changed.

God is ſanctified in Righteouſneſs, Iſa. 5. 16. His Holineſs is illuſtrated by his Juſtice, he is exalted in Judgment, and ſanctified in Righteouſneſs. Had not Chriſt died upon the Croſs, we had not had a diſcovery of the ingratitude and baſeneſs there was in the firſt ſin againſt God, and in all that follow'd it; nor could we have had ſo full a proſpect of the Holineſs and purity of God's Nature, as in the dreadful puniſhment of Chriſt for ſin; becauſe ſin never appeared in its blackeſt and bloodieſt Colours, and nothing was ever able to ſhow us the true tincture of ſin comparably to the blood of the Son of God. This perfection did ſparkle in the commands of the Law, which he gave Angels and Men for the Rule of their Obedience; the conſtancy of this Holineſs, appear'd in the renewing the Law in Tables of Stone to the *Jews*; adding thereunto the Ceremonial Law, made up of Sacrifices of Beaſts for the expiation of Sin, as Typical of a greater Sacrifice, whereby he would declare that he would never be pleas'd with iniquity. But this manifeſtation was with a fainter light, than in a crucified Chriſt: If ever ſin appear'd odious, it was in the death of his Son; here we ſee nothing but Frowns and Diſpleaſures againſt the breach of his Righteous Law; his Deteſtation of Sin, to be as great as his Indignation; his Hatred of it, to be as infinite as his Wrath againſt it; both joyning hand in hand together, to declare the contrariety between the beauty of the one, and deformity of the other; ſtriking it to the heart, and condemning it for ever to that Death and Diſſolution, the greatneſs of the evil had merited; and publiſhing an irreconcileable enmity to the filthineſs and lothſomneſs of it, ſhowing that he would rather have his Son die than Sin live. He never declared the hainouſneſs of ſin in it ſelf, and its hatefulneſs to himſelf, ſo much by all the Vials of Judgments pour'd out upon the World, by all the Flames and Torments of Hell, as by the Humiliation, Groans and Sufferings of his onely Son. That was the hatred of ſin in the perſons of his Creatures, this his hatred of it in the perſon of the *Man* his *Fellow*, bearing his indignation for ſins never committed by him, wherein he was both *White and Ruddy*, Cant. 5. 10. an Innocent and a Sufferer; pure in Innocency, and ruddy with Blood. It was the intention of God to manifeſt his Holineſs and his Juſtiee in this affair: When he was accus'd, *Mal.* 2. 17. *Every one that doth Evil is good in his ſight*; That he delighted in evil Men, and had ſtript himſelf of his Holineſs and Juſtice, and ſeem'd to countenance the Wicked in his Providential Diſpenſations; the Anſwer the Prophet by the Spirit of God gives to this Charge, is *Mal.* 3. 1. *That the Lord ſhould come into his Temple*, a place applied to Chriſt in the Goſpel, whereby I ſhall make a full diſcovery, that I neither delight in Evil, nor will ſuffer it to go unpuniſhed. And by *Righteouſneſs which God declares in the death of Chriſt*, Rom. 3. 26. Some underſtand the Holineſs of God, which is evidenc'd by his being juſt and a juſtifier; he is firſt juſt, that he may with the honour of his Holineſs and Juſtice, juſtifie the ſinner believing in Chriſt, whence the great praiſes of God in the *Revelations*, as well as in *Iſa.* 6. a Goſpel Viſion, are for this perfection of *Holineſs*, Rev. 4. 8. Rev. 15. 4. And herein the Holineſs of God may be conſidered with Delight, which did before affright the Sinner, and make him deplore the impoſſibility of his own, or any other ſtanding before ſo *pure a Majeſty*, 1 Sam. 6. 20. 'Tis not only diſcover'd in Chriſt, but Honour'd, and Juſtice, the fruit of it, being ſatisfied, both ſmile upon Men capacitated by Chriſt to ſtand comfortably before both of them. 'Tis declar'd alſo, in ſetting us ſo exact a pattern, as the Holy of Holies viſibly for our imitation in all ways of Humility, Self-denial, Obedience, and love to God. The ſum is this *, Tho' God manifeſted the purity of his Nature in his threatning annext to the Law, and in the puniſhment of Man after he had Sinn'd, and in the Law by the Sacrifices of Beaſts, yet theſe manifeſted God's hatred of ſin very little in compariſon of the death of his Son; God being more willing to puniſh ſin in his Son, than to leave it unpuniſhed, ſhows an extream hatred of iniquity.

* Meſtrezat in Heb. 1. 3. pag. 98, 99.

[6.] *The Veracity and truth of God is manifeſted in Chriſt.* Chriſt *gave himſelf a ranſom for all, to be teſtified in due time*, 1 Tim. 2. 6. τὸ μαρτύριον for a Teſtimony, ('tis a *Noun*, not a *Verb.*) A Teſtimony not only of his Grace, and the abundant Goodneſs of God in redemption that he would *have all Men to be ſaved*, ver. 4. excluding none who have the conditions of Faith and Repentance; But alſo a Teſtimony of the Truth of his firſt promiſe, conſtituting him the only Mediator as the ſeed of the Woman, his Paſſion was a Teſtimony of the veracity of God in that promiſe, whereby it was accompliſh'd. *Grace and Truth came by Jeſus Chriſt*, Joh. 1. 17. Grace in regard of our Pardon, Truth in the regard of the Promiſe. This attribute was highly diſcovered, in making good the promiſe of the Seed of the Woman after ſo many Revolutions of time, weary expectations of his coming, contrary appearances, a ſtay of four Thouſand Years between the promiſe and the performance; whereby the Faith of the ancient Believer was almoſt non-pluſſed, had not God ſupported it by a ſucceſſion of prophetical Predictions, as aſſurances that he would make good his Word; all which were to the utmoſt point fulfilled in the Death and Reſurrection of Chriſt. His Veracity, in the promiſes of aſſiſtance made to Chriſt in this great undertaking, which were the Objects of our Saviours confidence, *Iſa.* 50. 7, 9. *The Lord God will help me*; which were accompliſhed in bearing up the humane Nature under ſuch a Sea and load of Sufferings, making his Arm bare rather than his Truth ſhould ſink in the Promiſes, made either to his Son or his Creatures. Veracity in his Threatnings, he had declared in Paradiſe his certain reſolution to puniſh the violations of his Law, which he could not recede from, without making a breach upon the Holineſs of the Deity. This threatning, which Satan had made Man believe that God would falſifie, he kept up without any ſpot upon his Truth, any breach of his Word, and yet diſappointed the Devil of the great end he aim'd at in his Lye. He makes in Chriſt the threatnings of the Law, and the promiſes of the Goſpel kiſs each other; both live comfortably together, and the Honour of his Truth is preſerv'd in both, which have contrary aſpects as far diſtant as Heaven and Earth, *Eaſt* and *Weſt* in the furtheſt points, ſo that it was an impoſſibility in the judgment of Men, that God could be true to himſelf, and be merciful to Men, if he were immutably true to his Threatning. God ſtarts not one ſtep from his Word, breaks not one tittle of his Righteous Commination; his Threatnings are as certain as they are dreadful, and rather than one Iota of them ſhall paſs away, or be accounted an empty Word, or a Copy of his Countenance, he will give up his Son for the breach of that Law to which his ſharp threatning was annext. Herein the immutability of God is declared to be as great in his Will, as in his Nature: 'Tis *impoſſible* for him *to lye*, tho' for the ſaving his Son from Death, which gives us ſuch a repreſentation of God in the infallibility of his Promiſes, as affords us a *ſtrong Conſolation*, Heb. 6. 17, 18. The Soul that knows Chriſt, cannot but without ſcruple reſt upon his Word, and think nothing more becoming him than to credit God, who hath been punctual in keeping his Word, tho' the relation of a

Son, the miſeries to be endur'd by this Son of his Love, and alſo the yearnings of his Bowels ſtood in the way to move him to a breach of his Word, had it been poſſible: And ſince God hath not the ſame reaſon to fall back from this word of Promiſe (which is a demonſtration of his Goodneſs natural to him) as he ſeems to have had to fall back from that wherein his juſtice, his *ſtrange work* was to be manifeſted, the Soul is carried out to a reliance on him, beyond any rational poſſibility of a doubt. If ever he would have denied himſelf, it would have been in the caſe of his Son, whoſe Prayer for the paſſing away of the Cup, could not make him alter one tittle of what had paſſed from his Lips. When his own Glory in the good of his Creature was concern'd, he *could not deny himſelf*, 1 Tim. 2. 13. no, not in the concerns of his Son. He hath hereby declar'd, That if he be wanting to his Faithfulneſs, he would be wanting to his Nature; and to break his Word, would be to deny his Deity; which is ſuch a diſcovery of God, as dreadful to an impenitent, as delightful to a Believer; for he hath manifeſted his Truth to be as much his Nature, as his Holineſs, Grace, and Juſtice.

[7.] *The Power of God is manifeſted in Chriſt.* Hence Chriſt is called the *Power* of God, as well as the *Wiſdom* of God, 1 *Cor.* 1. 24. Not only in the fruits of the Goſpel upon the hearts of Men, but in his Office, wherein was manifeſted the Power of God in Redeeming the World. It was in him God tore up the Foundations of the Devils Empire, diſarm'd all the Curſes of the Law, overthrew the falſe conceits of the World, knock'd off the Fetters of their Captivity, demoliſh'd the power of Death, ſnatcht Souls from the flames of Hell, unbarr'd the Gates of Heaven, prepar'd everlaſting Manſions, laid *his Beams in the Waters*, the foundations of an happy Eternity in the Miſery, Afflictions, Death, Blood of his only Son. He reſtor'd Man to Glory by Weakneſs, to Wiſdom by Fooliſhneſs; he made the Law loſe its ſting in the ſides of him whom it ſtruck, took away our Captivity by Miſery, flung Death to the ground by Death, quencht Hell by its own Flames, open'd Heaven by a Croſs, cemented an everlaſting habitation by Blood, and condemned Sin by a Sacrifice for it. By a crucified Man, and a weak fleſh encompaſs'd with infirmity, the God of Heaven ſubdues the God of the World, deſtroys the Empire of the proud Spirits, and ſubdues Principalities and Powers under his Feet, who beſides their Uſurped Authority, had a vaſt Ambition to preſerve it, and a ſtrength and ſubtlety unconquerable by the power of Man; and hereby ſhows, that no evil was ſo great, but his Almighty Arm could put in execution, what his immenſe Wiſdom had provided as a remedy againſt it. By his ſtrength he gives a Being to his own Word and Promiſe, when neither Angels nor Man could conceive the Methods of the *Execution*, even after the Promiſe of bruiſing Satan by the ſeed of the Woman was declared. 'Tis ſeen in raiſing Chriſt from the dead, after he had ſuſtain'd the weight of the ſin of the World upon him; and bringing him forth with Succeſs and Glory, after that great Encounter with the Powers of Hell; which Power is called *the glory of the Father*, Rom. 6. 4. *As Chriſt was rais'd up from the dead, by the Glory of the Father*, διὰ δόξης: By the Glory of the Father, as noting the efficient Cauſe, or to the Glory of the Father, as noting the final Cauſe, being for the Glory of God's Power. In powerfully raiſing a Church to him from the Seed of his Blood, in ſpight of all Spiritual and ſecular Enemies, defending it and ſupporting it under the moſt terrible Waves of the World, that he might be Acknowledged, Adored, and Praiſed in this World, and that which is to come: The Power of God is not ſo manifeſt in laying the Foundation of the Earth, ſtretching out the Heavens, turning the wheel of Providence, as in this, which is the Top-ſtone of all his Providences in the World, to which they tend, and wherein they Center. *Twice we have heard that power belongs to God*, Pſal. 62. 11, 12. *Alſo unto thee, O Lord, belongs Mercy.* Once we have heard of it in Creation, more gloriouſly in the work of Redemption, wherein his Power and his Grace were link'd together, as well as in Creation his Power and his Goodneſs. And this is a comfortable manifeſtation of God, his Power is as great as his Mercy, and they joyn hands together. His Power is know in Chriſt to be able to ſave us without giving his Enemies any ground to reproach him, and his Mercy is made known, whereby he is willing to ſave us.

USE,

If the *true and ſaving knowledge of God is only in and by Jeſus Chriſt*, it will afford us matter for our,

I. *Information*, and it informs us,

(1.) *Of the inſufficiency of reaſon without Revelation.* Though there be ſome reliques of the Law of Nature, like *Seth*'s pillars ſtanding in the Heart, the mind of Man pav'd with ſome broken pieces of the Tables of the Law; yet among all thoſe Fragments, there is not one that hath the Inſcription of Chriſt the Mediator upon it. Nature never preacht the Doctrine of a Saviour, and the Neceſſity of Faith, and therefore by all the endowments of Nature, the Soul cannot be inform'd of the true Nature of God. Meer reaſon in Innocency was never a Key fitted to all the Wards of Divine Myſteries. The Beauty of God is not diſcerned in the ſame way as we diſcern the Beauty of Nature. Reaſon, tho' it be *The Candle of the Lord*, Prov. 20. 27. yet it is but a Candle, and can no more diſcover the Nature of God as he is to be known in Chriſt, than a Candle can help us to ſee the Sun when it is maskt by a thick Cloud. We cannot comprehend what is revealed of God in the Creature, much leſs can we arrive to that by our own Reaſon, which no Creature under Heaven, nor in Heaven, of the higheſt Endowments, can make known to us without a Revelation from God; Reaſon preſents us but with ſome dark ſhadows, or notions of God only.

[1.] *Reaſon is blind in the things of God.* Can we render a ſatisfactory Reaſon of any thing under our feet, and thorowly uncypher the Characters of Nature? How can we then unlock the Cabinet of God? If we underſtand not what is below us, how can we underſtand what is above us? If we could Picture the Soul of Man in his lapſed State, it muſt be Painted without Eyes, covered with a thick Miſt, more crooked in his Will and Affections than any thing can be miſhapen and monſtrous under the Heavens. A clear eye'd Reaſon can only be in an uncorrupted Soul. Never ſpeak of right Reaſon in the things of God, without a Supernatural Illumination, and the guidance of Revelation, till you can ſhow a Soul free from all manner of Corruption, as white as Snow, and as innocent as a ſtanding Angel. Since the Fall, there is as little of pure Reaſon in our Minds, as there is of an exact Holineſs in our Will, and the Spirit is as neceſſary to enlighten the one, as to encline the other; the one being as full of Prejudices and miſtaken Principles, as the other of corrupt and perverſe Habits. Hence Man is repreſented in Scripture *, with a mind as *vain* as his will is crooked, an underſtanding as much *Darkned* towards God, as his will is *alienated from the Life of God*; as great a *blindneſs of Heart* as there is madneſs of Affection, and therefore the *Apoſtle* gives it no better a Title than *Darkneſs*, Eph. 5. 8. comprehending thereby the race of all mankind naturally. And what can better expreſs the deplorable nature of the Mind and Reaſon, which ſo many men are proud

* Eph. 4. 17, 18, 19.

proud of, than Darkneſs, the horror of the World, the cloud to the Beauty of it, the diſtracter of the Fancy, and the ſpring of fears? 'Tis by Darkneſs we are blinded from ſeeing the comlineſs of things in the World; 'Tis in Darkneſs we have the moſt affrighting Fancies, and ſuch a diſmal thing is Man fallen, without any power to open his own Eyes, without any more ability to become light in the Lord, than Darkneſs hath to change it ſelf into the light of the Sun. Man is ſaid to have no more underſtanding in regard of the Spiritual things of God, than a *Beaſt*, Pſal. 49. 20. Not a Man as conſidered in *Adam*, and upon that root, that *underſtands God*, Rom. 3. 17. He is blind as to the object which he was created to know and contemplate. The World by all *the Wiſdom of God* diſcovered in the Creation, *knew not God*, 1 Cor. 1. 21. By all thoſe things wherein the Wiſdom of God appear'd in Creation and Providence in regard of the Order, Harmony, Beauty and Effects of them, the World with all their Reaſons and Speculations were ignorant of God. All worldly Wiſdom cannot remove that Darkneſs which is upon the underſtanding, as to heavenly Things: For the Corruption like Smoke riſing up ſtill from the Furnance of that Hell in the Heart, darkens the Heavens from our ſight, and it is as impoſſible that we ſhould know God while our Corruption remains in its full force, as that an Eye Bemiſted by an uninterrupted ſucceſſion of thick Vapors from other parts of the Body, can clearly behold any Object. *Peter* whoſe Eyes were ſomething opened, thought he had great reaſon to diſſwade Chriſt from Suffering, but his Maſter ſharply rebukes him, and tells him, he did not *Savour the things of God*, Mat. 16. 23. he underſtood not the Nature and deſign of God. The blindneſs of Reaſon is ſeen, by conſidering that moſt of the Reaſon we have in the World, is the fruit of Education. What a miſerable thing would a man be, if he were bred up among Beaſts in a Deſart? What a ſtupid Statue of a Man would he be rather than a Man? There is no knowledge of God, man ſince the fall can lay claim to by his own Reaſon, without ſome common Illumination. We know nothing of God by the Creatures, but as God ſpreads an inward light upon the Mind. In Nature there is a manifeſtation *in us*, as well as a manifeſtation *to us*, Rom. 1. 19. yet it is a common illumination.

[2.] *Reaſon is uncertain.* 'Tis a wandring Vagabond, coins Lyes, and reports falſities as Truths. Is it not more often deceived in things of a Divine concern, which are above our natural Capacity, than the ſenſe is in ſenſible Objects, which often miſtakes things becauſe of their Diſtance? Is not the whole ſcene of Nature troubled with Janglings and Controverſies? What knowledge is there in the World that is not perplext with a thouſand Doubts? Is not that Intereſt, Education, and often Paſſion which we call Reaſon? Are not our minds often ſeduc'd by our Humours, and drawn aſide by a faction of Paſſions? How can that mind which is ſway'd by the Beſtial part of Man, frame right notions of God? Do the Beaſts that Periſh underſtand him? And Man is no better ſince the Fall. Is the knowledge of God bred and nouriſhed by Fleſh and Blood? Some of the *Heathens* were ſo ſenſible of this uncertainty, that they counted it their only Knowledge, that they knew that they knew nothing as they ought to know; and ſome of them believed that God from Heaven could only be the revealer of Truth. So much are Mens thoughts entangled in Divine things.

[3.] *Reaſon in a natural Man is an Enemy to the knowledge of God in Chriſt.* It receives not the light that ſhines upon it, *John* 1. 5. It offers a ſtrong reſiſtance, it reflects it back, as a Stone-wall doth the Beams of the Sun without ſuffering the light to pierce into any part of it. 'Tis from hence the Goſpel hath not the ſame advantage upon Men, as things of a Moral concern, which are written in the Law, and have a counter-part in the remainders of the Law of Nature in the heart of Man. But the Goſpel finds nothing of kin to it in the Soul, but rather principles that oppoſe it; the Myſteries of Chriſt wherein the Grace, Juſtice, Wiſdom of God are diſcover'd, ſeem fooliſhneſs to a natural Mind. It ſeems to them a folly to imagine, that God ſhould put his Son to Death for the demonſtration of his Juſtice, that Man ſhould be juſtified by his Blood: And upon this account it is that the *Apoſtle* ſaith, 1 Cor. 2. 14. *That a natural Man receives not the things of the Spirit of God, for they are fooliſhneſs unto him.* He doth not ſay a *Carnal* Man, but an *Animal*, a *Souly* Man; he doth not ſpeak of one led by the affections of the Fleſh, but thoſe Wiſe Men that are led by flaſhy Reaſon, and by the common eſtimated Wiſdom and Principles of the World, and order their lives according to the rational dictates of the World; ſuch an one *receives not the things of the Spirit of God*, he doth not ſay receives not *the things of God*, for he knows ſomething of God, but not the *things of the Spirit of God*, i. e. he knows not God Evangelically, embraceth not, apprehends not, affects not, the knowledge of God in Chriſt in the Goſpel Spirit. The reaſon is, becauſe *they are fooliſhneſs to him.* If the *Apoſtle* meant a Man wallowing in ſenſual Pleaſures, and Conducted by his beſtial Appetite, he might rather ſay, ſuch an one receives them not, becauſe they ſavour of Wiſdom, becauſe they are againſt the pleaſures of the Fleſh, than becauſe he accounts them fooliſh; but he is one given to the ſtudy of Wiſdom and diſaffects them, becauſe he thinks them contrary to that which he thinks Wiſdom, to that which hath prepoſſeſt his Mind. No ſenſual Man in the World can in his own Judgment and Conſcience diſapprove of things morally good, and known ſo by the common light of nature, as fooliſh; but ſuch an one rejects, and hates the knowledge of God in the Goſpel; for as a rich Man hates nothing more than Poverty, a ſenſual Man nothing more than a Serioufneſs and Sobriety of Life, ſo a wiſe Man hates nothing more than that which he thinks to be Folly. With what contempt did the *Athenians* reject the Doctrine *Paul* Preacht to them, under no civiller a Title than that of *Babbling?* Acts 17. 18. Carnal Reaſon is the moſt furious Beaſt in the World. A natural wiſe Man is too lofty to know God in Divine Methods, who is beſt diſcern'd in a way of Humility and Self-denial. And at the beſt, the notions of God by the repreſentations of Reaſon without Chriſt loſe much of their Majeſty, Beauty and commanding power over the hearts of Men; they are weak and faint, for it is a repreſentation by a declining and diſproportion'd light.

From what has been ſaid in this caſe, it follows,

(1.) *That there is a neceſſity of Revelation and Illumination.* There muſt be Firſt, an *external Revelation* of the *Object*: And Secondly, an *internal Illumination* of the *faculty.* There is a *word of Revelation*, which is the Goſpel reveal'd to the underſtandings of Men: there is a *Spirit of Revelation* requiſite beſides, which the *Apoſtle* begs for the *Epheſians* who had the Object already revealed to them, that their *Underſtandings might be further enlightned*, Eph. 1. 17. ſo that the further underſtanding of God and his Myſteries in the Goſpel after the firſt illumination, is not a work of the bare Reaſon and Underſtanding of Man, without further Operations of the Spirit in and upon them.

* Suppoſe that the light of *Reaſon* were come to that point, to know that our chief good conſiſted in Communion with God; yet no man could know that God was of ſuch a gracious and condeſcending Nature, and were willing to communicate himſelf in

* Meſtrezat.

in the choiceſt manner, ſince Man was a ſinner and had incurr'd his Wrath and Malediction, without ſome Divine Revelation which muſt diſcover God to be of ſuch an encouraging Nature.

(2.) *We ought to ſubmit our Reaſon to Revelation.* God doth not give us Reaſon to quarrel with, but to diſcern and entertain Divine Revelation. He hath given us Reaſon to examine Revelations, whether they bear a Divine Stamp upon them. He hath not therefore impoſed things upon Men without undeniable Characters of their Divine Authority. Whatſoever hath been reveal'd, which Reaſon could not of it ſelf reach, has been attended with Miracles which could not be Wrought by any created Power, and bore the marks of Omnipotency upon them. We have not Reaſon to comprehend all the parts of Divine Revelation, ſhall we therefore deny it to be from God? *Adam*, and the *Angels* too in Heaven may with as much Reaſon turn Atheiſts, becauſe they cannot comprehend God. Some Truths reveal'd may if not be formally demonſtrated by Reaſon, yet receive ſome clearneſs and evidence from it, after they are reveal'd: But as *Adam* had, and the *Angels* have clear Reaſon to prove to themſelves, and experience too, that there is a God, though they cannot fathom the infinite Depths of his Nature; ſo there is clear Reaſon to manifeſt the Scripture, which gives us a Declaration of Chriſt, to be the Revelation of God, though we cannot graſp all the parts of that Divine Revelation, and make every *Theſis* therein clear to a natural Reaſon. There are ſuch Arguments for it, that contradicting ingenious Reaſon, cannot but be ſtartled at: We ought therefore to ſubmit our Reaſonings to God's Declaration. The rational Creature was made to ſerve God; his Reaſon then ought to be held in the rank of a Servant, the light of Reaſon ought to veil to the Author of Reaſon, and the light in the mind ought to veil to him who enlightned it when Man came into the World. Reaſon ought to follow Faith, not precede it: The Stars borrow their light from the Sun, not the Sun from the Stars: Reaſon indeed may come in with an Auxiliary Force after a Revelation is made, for the maintaining the Truth of it, and clearing it up to the minds of others, and may be a Servant to Revelation now under Chriſt, as well as it ſhould have been to any Revelation in the State of Innocence. We ought therefore to ſubmit our Reaſon to God, not think to mate him in Knowledge any more than we can in Majeſty and Infiniteneſs, nor ſet up a ſpark to vye with the Sun. Pride put out *Adam*'s Eye at firſt, and the Pride of Reaſon cheriſht, will continue us as blind as Beetles in the things of a Heavenly concern.

[2.] Information. *The excellency of the Goſpel and Chriſtian Religion.* The Chriſtian Religion is a perſpective wherewith to look to Heaven, it preſents us with that Knowledge of God, which neither all the Angels in Heaven, nor Creatures upon Earth, were ever able without Chriſt to convey to us. Chriſt's being the image of God, is a Reaſon why the Goſpel is ſo *Glorious*, 2 Cor. 4. 4. 1 Tim. 1. 11. 'Tis called *The Glorious Goſpel of the Bleſſed God*, wherein the glory of God's perfections ſhines forth, becauſe in that Chriſt is made known to us, and in him the Beauty of God is Diſplay'd to our View. The Knowledge of God in Nature was in Darkneſs, in the Law it was in ſhadows, in the Goſpel it is in Light: In Nature it was a light as at Mid-night, under the Law as in the Dawning, in the Goſpel as at Sun riſing, for by Reaſon the knowledge was by Candle-light, in the Law by Torch-light, in the Goſpel by a Sun-beam. The Doctrine of the Trinity obſcurely delivered in the Old Teſtament, is more clear'd up ſince the coming of the *Meſſiah*, which could never have been found out by Reaſon, nor can yet be demonſtrated by Reaſon, though it be capable to furniſh us with ſome illuſtrations of it. The *Heathens* diſputed about God and the Chriſtians know him. It anſwers the ends of all Religion. Religion reſpects God; it muſt have the knowledge of God therefore for a Foundation. If it hath not the right knowledge of God, it is ſuperſtition: All true Religion conduceth to the Creatures Duty and Happineſs, our Duty and Happineſs is to know and Love God; this Religion only gives us a knowledge of God honourable to him, and preſents us with inducements to love him comfortable to our ſelves; and whatſoever makes God known to Man in his own Glory, and for Man's Comfort, is certainly in Reaſon the moſt excellent Religion. Whatſoever renders God venerable and amiable to the minds of Men, is true; for it cannot be ſuppoſed that infinite Goodneſs ſhould create the World, and communicate it ſelf with a deſign to be hated, and contemned by his Creatures, but to be fear'd and Lov'd: Whatſoever therefore doth preſent God in the richeſt ſtreams of goodneſs to the Creature, with honour to himſelf, hath Truth for the Foundation of it.

[1.] *This Religion repreſents God with Honour.* It renders God as Juſt as Merciful, and as Merciful as Juſt. It ſets forth the Riches of the one without darkning the Glory of the other. It preſents God in the depths of his Wiſdom, heights of his Love, equity of his Juſtice, ſtability of his Truth, beauty of his Holineſs, wonders of his Patience, and glory of his Power, without offering violence to any Principle of Reaſon. The Goſpel is moſt Divine in the Articles to be believ'd of God, moſt magnificent in its Promiſes, unqueſtionably holy and advantageous to the World in its precepts. It unveils a God to encourage to Duty, and twiſts our Duty with God's Honour. What can be more Reaſonable? Or how can the Creature Honour God more than to fear his Juſtice, truſt in his Goodneſs, turn to him becauſe of his Mercy, depend upon his Truth, and glorifie his Grace, accept of a Righteouſneſs from him, and be freed from Guilt by him? It pulls the Creature from it ſelf to make it all in and by God. It brings God to the ſtate of a God, and the Creature to a Creatures Poſture: It ſets God upon his Throne, and the Creature at his Feet, exalts Heaven and depreſſeth Earth. It ſhows us that God is all our Repoſe, that our reſt and felicity is to love Him. It ſhows us the unreaſonableneſs and folly of our natural conceits of God. It diſcourages every thing that hinders us from a conjunction with him. Inſtructs us to abhor every thing that made our Separation from him, to embrace every thing that may further our return to him, and renders Man uncapable of any Center, any end by himſelf, any repoſe but in him. Where is God ſet out more illuſtriouſly, and with greater incitements to love him; ſince his love to Man hath reach'd the higheſt point, what is wanting to heat us? What is wanting to enflame us? But do we not diſgrace this Honourable Religion, by not elevating our Souls to God, having hearts as cold as Ice, and like *Salamanders* that cannot burn in the midſt of ſuch a Fire?

[2.] *It repreſents God with unſpeakable comfort to the Creature.* The firſt Notions of God in the Goſpel flaſh like lightning with comfort upon the diſconſolate Soul. He diſcovers himſelf as a Father of Mercy, becauſe the Father of Chriſt, as a God of Tenderneſs and Conſolation, as a God that would enter into the heart with all his ſweetneſs if we would but open, would ſpread his Wings over our Souls and dwell in the midſt of us, unite us in Eternal Bands to himſelf. He ſends to us the *expreſs Image of his Perſon*, Heb. 1. 3. One of his own

Nature

Nature to take ours, that we may freely converſe with him in that Image, which we could not immediately with God, becauſe of the diſtance of our Nature. A communion between Man and a Creature of different Nature is hard; Man cannot converſe with an Angel, or a Beaſt, much leſs with God: But the God-head holds out his hand in the humanity of Chriſt, to take us by the hand and lead us into his Chambers. In Chriſt, God condeſcends to ſhow his Face to the Creature, whereby he renders his Nature amiable, and the believing Creature comfortable. There is ſuch a knowledge of God in it as can comfort a Man upon a Death-bed, appeaſe his Conſcience, direct his Eye to a delightful ſight of another World, make him embrace Death with joy; ſuch advantages as the knowledge of God in the whole Book of Nature, all Political skill, and the choiceſt Speculations cannot afford a Man. Theſe things delight him at preſent, help him to paſs his life with ſome content, but are unable to miniſter the leaſt Cordial Dram at a Dying Hour. In other Religions we may know ſomething of God, little of our own Miſery, nothing of a Remedy; but in the Goſpel we know God, our Selves, our Miſery, and our Medicine. We ſee a God fit to be truſted by us, one that hath given the greateſt evidence of his Care of the World. No ſtronger Teſtimony can be given, than his ſending his Son to declare it; acting ſo about his Son, and in his Son: Who can queſtion the Providence of God, and his taking care of Humane Affairs? Who can diſpute the tenderneſs of his Bowels, when he hath write his care and compaſſions in the Blood of his only begotten?

[3.] *The knowledge of God in Chriſt hath in the Goſpel been mighty ſucceſsful.* Whatſoever diſcovery of God was among the *Heathens* before the manifeſtation of Chriſt, did ſoon veil to that which was diſcover'd by him. The Idols fell down at his feet, *Dagon* gave way to the Ark, and that which was limitted to the *Jewiſh* Nation, extended it ſelf to the utmoſt bounds of the Earth, and brought People to the acknowledgment of one God in his Glory and Soveraignty, as it had been predicted, *Zach.* 14. 9. *And the Lord ſhall be King over all the Earth, in that day ſhall there be one Lord, and his name one.* The Mountain of the Lord's Houſe was lifted up above all the Idolatrous Mountains, and the whole frame of Idolatry the Devil, had erected and preſerved ſo many Ages in the World againſt the Traditions left by *Adam*, was demoliſhed; and ſo much hath God been diſcover'd in his Truth, that not one of thoſe Heathen Idols, ſo much fam'd in their Writers, is acknowledged for a God in any part of the World. In the *Eaſtern* parts, indeed they have ſome *Idols*, where the Chriſtian Religion is expir'd; but the Names of *Jupiter*, *Apollo*, *&c.* are wholly buried among thoſe Nations that before ador'd them, and ſcarce any part of the World, that we know of, doth acknowledge now a *multiplicity* of Gods; the diſcovery of Chriſt hath been the cauſe of this. The *Turks* who acknowledge *Mahomet* for a *Prophet*, yet acknowledge him not for a God. The true God that had been caſt out of the World by the ſubtlety of the Devil, and had confin'd himſelf in his Worſhip to the ſmall ſpot of *Judæa*, is reſtor'd by Chriſt to the knowledge of Men, and to a Worſhip due to him, and the ador'd Idols ſunk at the foot of the Croſs. The knowledge of God cover'd the Earth in reſpect of plenty and abundance, as the Waters cover the Sea; Superſtition was demoliſh'd, and Errors about God diſpers'd. Hath not then the Goſpel, and the Chriſtian Religion, the greateſt Trophies? Can any thing claim an equal Honour with it? Is there any Religion in the World whereby God hath been ſo fully diſcover'd, reſtor'd to his right, to that right which the common Reaſon of the World muſt acknowledge due to God? It hath defac'd no notions of God which were according to true Reaſon, but clear'd them; given us the reaſons of thoſe proceedings of God, obſcure before, and added a worthy and ſatisfactory account of God, which innocent reaſon could not reach, and the moſt corrupted Reaſon hath no firm ground to quarrel with; all which cannot be aſcrib'd to any other profeſſion in the World but the Chriſtian. This is the glory of the Goſpel, this is the fruit of our Saviour Jeſus Chriſt.

(3.) Information. *How inexcuſable is the ignorance of God in them that hear ſo often?* God was but faintly diſcover'd in the Creatures, in the *Jewiſh* time was obſcured by Shadows; but that which was a Myſtery in former Ages, is clearly reveal'd, ſo that there is now no Myſteriouſneſs in the Nature of God, ſo far as to hinder our direction to a happy enjoyment of him; the things of God are as plain as the Sun, ſo that whatſoever ignorance there is of him under the Preaching of the Goſpel, is not invincible but affected. Every Man under the Goſpel may be greater in point of knowledge than *John the Baptiſt*. Shall any Man behold the Beams of the Sun every day, and not caſt his eyes up to ſee that body from whence they ſhoot? With what face can we call our ſelves Chriſtians, if we have no deſire to know God as reveal'd in Chriſt? Shall we worſhip a God we know not? Are we created by God and preſerv'd by God, yet are content to be wilfully ignorant of him, to whom we owe our Being and Preſervation? Can we pretend any Affections to him, whom we deſire not to underſtand? A worſe Charge will be brought againſt, and a ſharper Puniſhment inflicted on ſuch, than upon the *Heathens*, who were given up to a Reprobate Mind, becauſe they *liked not to retain God in their Knowledge*, Rom. 1. 28. when it was a knowledge only by the dim light of Creatures. What do they deſerve that will not embrace nor retain the knowledge of God by a clearer light in Chriſt? It was the end of the whole Creation to point us *to God*, Pſal. 19. Pſal. 104. It was the end of the work of Redemption, to bring us to an acquaintance with God. By a willful ignorance of God, we croſs both the end of Creation and Redemption, and ſlight God as our firſt Maker, Benefactor and Reſtorer. He that doth not know God in Chriſt, has no true knowledge of God abſolutely, becauſe it is no God as conceiv'd by him, and packt together of various inventions of his own; 'tis not a God according to Chriſt's Revelations, but his own Imagination and Fancy.

II. Uſe of *Exhortation.*

(1.) *Let thoſe that have the knowledge of God in Chriſt bleſs him for it.* The *Seventh day* was appointed to bleſs God for the diſcovery of his Goodneſs and other perfections in the Creation; the *Firſt day* is ordain'd, wherein we ſhould bleſs God for the diſcovery of his perfections in Redemption. The *Name of Chriſt* ſhould be as an *Ointment pour'd forth*, Cant. 1. 3. we ſhould delight in the Fragrancy, and praiſe him for the Odors and Savors of it. The *Patriarchs* had a knowledge of Chriſt, and therefore a knowledge of God afar off, *Heb.* 11. 13. They ſaw the Promiſes *afar off*, (*i. e.* the Promiſes of the *Meſſiah*) obſcure and dark; Men have not a diſtinct ſight of the Objects they ſee at a diſtance. What reaſon have we to render the praiſe due to the name of God, for bringing us as it were to ſee him face to face? Chriſt beſtows a bleſſing upon ſuch, which was denied to many Prophets and Kings, referring to the knowledge of the Father by his Revelation of him, *Luke* 10. 22, 23, 24. as though the old Believers ſaw nothing, nor heard any thing; yet they that were pronounced Bleſſed, then had not

not ſeen Chriſt dying and riſing and the coming of the Spirit, whereby the *Apoſtles* had a clearer knowledge of the Nature of God. We have the full Teſtimony of it in the Goſpel: What bleſſing ſhould we reflect back upon God? and how ſhould our hearts be filled with Venerations of him! And where there is the knowledge of God in Chriſt, it will be perfected in time in all the fruits of it. * In Chriſt, God is *our God* in Covenant, to communicate himſelf to us in all things we are capable of. As when the Sun communicates it ſelf to us, 'tis to enlighten us with that light which it hath. When a knowing Man communicates himſelf to one ignorant, 'tis to give him part of his knowledge. If Creatures communicate their goods according to their condition, God will alſo render us partakers of a Divine Condition, which extends to the baniſhing all Ignorance and Errors, and to the beſtowing on us a fulneſs of Wiſdom and Knowledge, as well as Holineſs and Happineſs, as much as the condition of the Creature will permit. Therefore glory not in Riches and Strength, or any thing elſe, but glory in this that you *know the Lord*, Jer. 9. 23, 24.

* Meſtrezat Serm. 4. ſur. 8. Heb. pag. 407, 408.

(2.) *Let ſuch as want the knowledge of God in Chriſt, indeavour for it.* 'Tis by this we gain a Union with God; when we have an underſtanding to *know* the true God, *we are* then *in him which is true*, 1 Joh. 5. 20. *And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt.* God lives in ſuch, and they in him: We are united to him who is truly diſcover'd in his Son Jeſus Chriſt. *Calvin* obſerves this intimation from the *Apoſtles*, expreſſing it without a copulative, for the particle *even* is not in the Greek. Thoſe that ſeek to know God without Chriſt, have not any light that can ſatisfy them; they know that there is one God, but they have no means of Union to him, or Communion with him, without the Mediator. Without Chriſt we can neither know God, nor know our ſelves. Without him, there is nothing but Darkneſs and ground of Deſpair; nothing but Confuſion to us appears in the Nature of God; nothing but Trouble and Miſery in our own Nature. We are deſirous God ſhould know us in our Miſery, and know our want and indigence we lie under; and is it not a folly for us, not to know God in his fullneſs? We can make but ſlender gueſſes at God, till we ſee him in the face of a Mediator.

Paſcal. Penſ. pag. 151.

To this End,

[1.] *Study the Goſpel.* The Goſpel hath the ſame Titles in part that Chriſt hath; 'tis called the Power of God, and the Wiſdom of God, as inſtrumentally it declares Chriſt to the World, who is eſſentially the Power and Wiſdom of God, and Mediatorially, and by way of Excellency, as he diſcovers the perfections of God to the World; and the Goſpel is ſo by way of ſubſerviency, to inform our Underſtandings, conduct us to God, and excite our Motions. 'Tis in this God makes the Churches Windows as *Agates*, Iſa. 54. 12, 13. or, as others, *Jaſper* Stone, clear as *Chryſtal*, more fit for Windows than dark *Agates*; and indeed, the light of the Church is compar'd to *Jaſper*, as *Rev.* 21. 11. The iſſue of all is to be taught of the Lord: 'Tis unworthy for any Man to trifle away his time in the knowledge of Humane things, with a neglect of this: Should not an Eye-ſalve be more deſirable to a blind Man for the Reſtauration of his ſight, than a Purple Robe? What comfort can Learning, Riches, Greatneſs, yea a Thorny Crown and Scepter, be to one as blind as a *Mole* in Spiritual things? Angels know more than any Creatures of the depths of God's Wiſdom in Creation; they ſee the ſeveral Engines whereby the Creatures perform their motions; yet they are not ſaid to enquire into thoſe things, or pleaſe themſelves with *Philoſophical* Meditations, but to be Students in the Wiſdom of God in the Myſteries of the Goſpel, which preſents them with a Scheme of God more raviſhing than that in Creation. The knowledge of God in the Goſpel is more Glorious than the knowledge of God by Nature, as much as Scripture Revelation is above Natural Reaſon. There hath been ſomething of God in Chriſt known in the Church, ever ſince the firſt promiſe of the Seed of the Woman; *Abraham* ſaw Chriſt's Day afar off, the Prophets predicted him, he was wrapt in Types, the *Iſraelites* beheld him in their Paſchal Lamb, the ſtricken broacht Rock, the nouriſhing Manna, the Divine Propitiatory, and the daily Sacrifices. But what is all this to the knowledge of him by the Goſpel, and conſequently the knowledge of God by him ſince his Incarnation, ſince the ſhadows fled away, and the Sun hath appear'd in its Splendor?

[2.] *Submit your ſelves to the Prophetical Office of Chriſt as his Diſciples.* He is as real a *Prophet* now to inſtruct the Soul, as he is a *Prieſt* to intercede for it, or a *King* to rule it. As God is propitious through Chriſt, ſo he is only an inſtructer through Chriſt. As the power of God in the converſion of the Soul, ſo the Wiſdom of God in the inſtruction of the Soul, breaks out through Chriſt. He only that can *bring us to Glory*, can *guide us by his Eye*, Pſal. 32. 8. He is the Lord that *ſhows us light*, Pſal. 118. 27. If we would have light, we muſt uſe the beams of the Sun: If we would be knowing, we muſt have recourſe to ſome skilful Perſon in the Science we would learn. Reſignation to Chriſt, is the firſt ſtep to Divine Knowledge. Chriſt will not teach any that proudly ſtrut againſt his Office. 'Tis the Maſters delight to teach an inquiſitive and humble Scholar. It was *given to the Diſciples*, thoſe that had devoted themſelves to him, *to know the Myſteries of the Kingdom of God*, Mark 4. 11. Receive him therefore as the great Prophet of God's appointing, furniſh'd with skill to propoſe to you the knowledge of God, and efficacious ability to imprint it upon your Minds by an inward Illumination. Have a ſolemn Veneration for the letter of the Goſpel, but lift up your Eyes to Chriſt as a Prophet, begging of him to open the Eyes, and ſeal Inſtruction; to unlock the Soul, and enlighten the Underſtanding; and ſay, as *Zophar* to *Job*, *Oh that God would teach and ſhow me the ſecrets of Wiſdom!* Job 11. 6. He is God's Interpreter; to diſcover God was the end of his coming: His Office is to teach; put him upon the exerciſe of it. He hath a charge from the Father to declare his Name, he will not be unfaithful in it; plead his Charge, he hath promis'd to declare it, urge him with his Truth.

[3.] *Endeavour after ſuitable Affections to whatſoever you know of God in Chriſt.* Let the Holineſs of God in Chriſt be the awe of your Souls. Let us not dandle any ſin which God ſo hates, that he would not remit it without the price of the Blood of his Son. Tremble at that Juſtice which drank ſuch draughts of precious Blood in the puniſhment of Sin, and conſider every Sin in its utmoſt demerit. Admire and bleſs that Wiſdom, which made it ſelf ſo eminent in the untying ſo many knots, paſſing over ſuch mountains of difficulties that he might ſhow himſelf a hater of Sin, and a lover of his Creatures, that he might entwine his Mercy and Juſtice in perpetual Embraces. Let us have as ſtrong Affections of Love and Joy, as the Devils by their knowledge of God as diſcovered in Chriſt, have of Horror and Hatred. We ſee in that, not only the Manifeſtation, but the ſatisfaction of his Juſtice; they ſee the Manifeſtation of it, and the diſſatisfaction of it for ever with them; they have ſuch a know-

knowledge of God in Chriſt, as to awaken their Conſciences; we may have ſuch a knowledge of God in Chriſt, as to calm our Conſciences; their Terrors are as much increaſed by that Diſcovery, as a Believers Comfort. They behold God in Chriſt, their implacable and inexorable Judge; we may behold God in Chriſt, a tender and condeſcending Father. They know a God in our Nature, imparting his own Nature to us; and refuſing their Nature, to leave them to lie in their fallen ſtate for ever. The terrible Attributes become ſweet in Chriſt to Man, and more dreadful to them. Let the motions of your Will, and the affections of your Soul, riſe according to the Elevation of your knowledge of God in Chriſt more or leſs.

To *Conclude*, Let us behold his Juſtice to humble our ſelves under it, his pardoning Grace to have recourſe to it under preſſures of Guilt: Let us ſweeten our Affections by the ſight of his Compaſſions, and have confidence to call upon him as a Father in our Neceſſities. Not any diſcovery of God in Chriſt, but is an Encouragement to a forlorn Creature, loſt in his own ſenſe; his Perfections ſmile upon Man, nothing of God looks terrible in Chriſt to a Believer; the Sun is riſen, Shadows are vaniſht, God walks upon the Battlements of Love, Juſtice hath left its ſting in a Saviour's ſide, the Law is Diſarm'd, Weapons out of his Hand, his Boſom open, his Bowels yearn, his Heart pants, Sweetneſs and Love is in all his Carriage. And *this is life Eternal, to know God*, believingly in the Glories of his Mercy and Juſtice *in Jeſus Chriſt*.

A DISCOURSE OF Conviction of SIN.

JOHN XVI. verſ. 8, 9.

And when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment; of Sin, becauſe they believe not on me.

OUR Saviour in this *Chapter* ſhews what was the intention of his Diſcourſe in the former, which was, *Firſt*, To fore-warn his Diſciples of, and fore-arm them againſt that violence they ſhould meet with in the World after his departure from them, in the *Chapter foregoing*, verſ. 20. Which violence ſhould be the hotter againſt them, becauſe it would be thought an acceptable Service unto God, to aſſault them with the ſharpeſt Perſecutions; he therefore wiſheth them to remember what he had ſaid in the *4th. verſ.* of this Chapter. *But theſe things I have told you, that when the time ſhall come, you may remember that I told you of them.* He knew the Jealouſies of Men's Hearts, how apt upon every occaſion they are to make unjuſt Reflections: Therefore, ſaith he, conſider it well, and do not have hard thoughts of me, when you come to feel theſe Sufferings I now ſpeak of; I tell you before of them, that you may have no cauſe to blame me, as one that dealt falſely with you, in concealing the Sting, while I preſent you with the Honey: No, I acquaint you with the *worſt* as well as the *beſt* part; the bittereſt as well as the ſweeteſt. Then *Secondly*, he ſupports his drooping Diſciples, who began to faint at the thoughts of his departure, *John* 15. 26. and alſo in this *Chapter*, which he doth by the Promiſe of a Comforter to be ſent unto them.

You may *Obſerve*, *Firſt*, That *God doth not ſend any Affliction upon his People, without providing them alſo a Cordial.* As a wiſe *Phyſician*, who preſcribes a Purge to carry away the corrupt Humours, and a Cordial to ſupport the Spirits. Our Saviour tells them of the Comforter that ſhould refreſh them, as well as acquaints them with that miſery that might deject them. The ſame was God's procedure with our firſt Parents after the Fall; firſt he revives them with a gracious Promiſe, before he denounceth a grievous ſtanding Sentence upon them. And,

Secondly, Obſerve, That *God ſends Afflictions on his deareſt Children.* Theſe Apoſtles that were the Salt of the Jewiſh Nation, preſerving them from a total Putrefaction, thoſe that Chriſt had laid in his Boſom, revealed the Secrets of his Father, and the Myſteries of Redemption too, and prayed for their Preſervation, and intended to do it further in a ſolemn manner, (as he did in the following Chapter,) had culled them out as Witneſſes to bear up his Name in the World, and given them an aſſurance of being in Glory with him; yet theſe muſt be hated and killed, and depreſt under the violence of the wicked World.

The Miſeries they ſhould endure are two, *Joh.* 16. 2.

Firſt, *Excommunication: They ſhall put you out of the Synagogues.* The *Jews* ſhould not think them worthy to be in the Church.

Secondly, *Deſtruction: Whoſoever killeth you, will think he doth God ſervice.* They ſhould not be thought worthy to live in the World.

And the Grounds of this violent proceeding are *two.*

(1.) *Superſtitious Zeal*; they ſhall think they do God good ſervice in ſo doing.

(2.) *Blind Ignorance*, verſ. 3. *Theſe things will they do unto you, becauſe they have not known the Father.* Theſe are the *two great grounds* of all Perſecutions that are in the World, ſuperſtitious Zeal and blind Ignorance. You may obſerve,

Firſt, *How often is Religion pretended to juſtifie Cruelty!* God had not any Church in the World but among the *Jews* at that time; yet the Body of them do ſet themſelves in oppoſition againſt thoſe few Diſciples that bore up the Name of Chriſt in the World, and under the pretence of Religion, they would ſend them out of the World: So contrary to the main deſign of God, which is to promote Charity to Man, as well as Love to Himſelf.

Secondly, *Nothing is ſo great an Enemy to true Chriſtianity, as Ignorant Zeal.* Nothing ſo hurtful as Paſſion, cloathed with the Purple of a ſeeming Piety. A zealous *Paul* will be a perſecuting *Paul*, becauſe zealous in the external part of the *Jewiſh* Religion. The ſuperſtitious *Jews* did more oppoſe the progreſs of the Goſpel, than either the profane ſort among them, or the blind Heathen.

Thirdly,

Thirdly, We may *Obſerve* in the *Chapter*, how Chriſt giveth them the *Reaſon why he acquainted them with theſe things now*, and withall, why he did not tell them of them before; *verſ.* 4. *Theſe things I have told you, that when the time ſhall come, you may remember that I told you of them; and theſe things I ſaid not unto you at the beginning, becauſe I was with you.* He was with them, and by his perſonal Preſence did give them a Remedy upon any Emergency. He was a Skreen to keep off the rage of Men from them, by receiving it upon himſelf.

Fourthly, He *ſearcheth into the Cauſes of their ſorrow*, verſ. 5, 6. *But now I go my way to him that ſent me, ſorrow hath filled your hearts.*

(1.) His departure from them, *verſ.* 6. that had filled their hearts with ſorrow, the thoughts of that. And who could blame them for grieving at the parting with ſo good and tender a Maſter, and to part with him when a deluge of miſery, by his own Prediction, was flowing in upon them, and to part with him upon ſuch terms, and by ſuch a death as to outward appearance would reflect on them as his Followers, as well as on him their Maſter? Such apprehenſions of the Storm could not but ſtagger an ungrown Faith, and nip their budding Hopes and Joy. Probably their carnal Conceptions of a carnal Kingdom being foiled by our Saviour, was the ground of all. Alas! have we left all to follow him, and expected great outward advantages, and that we ſhould be near him, and be his Friends; and are we thus miſtaken in his Perſon and Deſign, and fallen from the top of our Hopes into the depth of an unexpected Miſery? Such Conceptions they might have, and therefore their ſorrows were the greater.

Firſt, Obſerve, That *ſpiritual apprehenſions are an Antidote againſt Unbelief, and the ſorrow conſequent upon it.* All ſuch ſorrow in a Chriſtian ariſeth from ignorant, and falſe, and mean, and ſordid, and unworthy notions of the deſign and the Truths of God. Had theſe weak and heavy Apoſtles had right and ſpiritual Conceptions of their Maſter's works, they had rejoyced as much as now they grieved. None can live to Chriſt, as dying and riſing for them, who have no other knowledge of him but *after the Fleſh*, 2 Cor. 5. 15, 16. Carnal conceptions of the Deeps of God, do leave a very gloomy darkneſs upon the Soul. Therefore he ſearcheth into the Cauſes of their ſorrow, the firſt of which was his Departure.

Secondly, Their careleſneſs in enquiring whither he went. Which he tells them of in a way of reproof, *verſ.* 5. *Now I go my way to him that ſent me, and none of you ask me whither goeſt thou:* Had they enquired of him the reaſon of things, their Grief had been prevented, and their Joy eſtabliſhed. It was to Heaven he was to go, upon their account as well as his own, to a Father that loved him and them alſo.

1. *Obſerve: Thoſe things which are ground of Joy in themſelves, are by our neglect of a due enquiry, and our miſtakes, matter of Grief to us.* How apt are good Men to draw matter of Sorrow from grounds of Joy? The beſt man is a very ignorant Interpreter of the deſigns of Providence. We cannot ſee the Beauty of Providence, becauſe of the black Mask that veils it. For want of enquiring of Chriſt, the end of his Death and Aſcenſion, the reaſon of his going, and the place whither he went, they taſted not that Comfort, which this might have afforded them, and miſſed at preſent the deſign and intendment of it.

2. We may *Obſerve*, That *the way to true Comfort, is to enquire into, and conſider well the reaſon of Divine Myſteries.* Had they underſtood the reaſon of his Death, the reaſon of his Aſcenſion, the reaſon of his going to his Father, they could not have grieved, but rather have rejoyced: A ſlight Knowledge will make but a ſlight Grace, and flaſhy ſtaggering Joy, 2 *Pet.* 3. 18. *But grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt:* Know how he is a Lord, and how he is a Saviour, and upon what accounts and grounds, and growing in ſuch a kind of Knowledge, is the way to grow in Grace.

Fifthly, *He informs them of the neceſſity of his departure, for their advantage:* It was neceſſary for him to take poſſeſſion of his Kingdom, ſit down upon his Throne; neceſſary for them, that thereby they might enjoy the choiceſt fruits of his purchaſe, *verſ.* 7. *It is expedient for you that I goe away, for if I goe not away, the Comforter will not come unto you.*

1. He illuſtrates this neceſſity by the contrary, *If I go not away, the Comforter will not come unto you*; therefore if you would have the Comforter come, it is neceſſary that I goe.

2. He confirms it by an Aſſeveration, *I tell you the truth*, I ſpeak truly to you, *If I do not goe, the Comforter will not come:* There is one to come after my departure to ſupply my abſence, who ſhall carry on the work of Redemption I have laid, with greater ſucceſs to the Conviction of the World, who ſhall be in your Miniſtry with you, and ſhall convince Men of their Sins, and of that remedy I have provided.

We may *Obſerve*,

Firſt, *How tender is our Saviour of grieving his weak and diſtreſſed People:* He doth not rate them for their unbelieving ſorrow, and forbear any further dealing with them; he might have chid them for not believing him upon his bare word, but he condeſcends to give them an affirmation, next to an Oath, *I tell you the truth:* He is always very careful not to break a bruiſed Reed, and is like his Father, who by his Oath hath given us ſtrong Conſolation, and a mighty prop for our tottering Faith.

Seconly, *Obſerve this: The Death and Aſcenſion of Chriſt were highly neceſſary for the Deſcent of the Spirit.*

(1.) This choiceſt Benefit we receive from God could not have come, *unleſs the Juſtice of God had been ſatisfied*, and his Favour procured by a ſufficient Sacrifice. How unreaſonable is it to think God ſhould beſtow the higheſt of his Favours, while his Juſtice was not contented? Chriſt by his Death appeaſed the Anger of his Father, and bare the Puniſhment we had merited, and opened thoſe Treaſures of Grace, which by reaſon of our Sins, had been ſhut up from us: Beſides, the Death of Chriſt was ſo perfect an Obedience, that it gained all the Love and Affection of his Father as a Requital. It was ſo highly grateful to him, and the pleaſure he took in it was ſo great, that becauſe of that, he would give to Chriſt and his People whatſoever was moſt dear and precious to him. To have this right of ſending the Spirit, it was neceſſary Chriſt ſhould die: The Rock was to be ſtruck by the Rod of *Moſes*, before it did ſend out Water; and Chriſt the Spiritual Rock was to be ſtruck by the Curſe of the Law, before the Spirit (which is often in Scripture compared to Water) could flow out: And though the Spirit was ſparingly communicated before the Death of Chriſt, yet it was Communicated, and that upon the Promiſe which Chriſt made of dying for Men in the fulneſs of time, upon the account of that Death which was to be ſuffered in due time.

(2.) *The Spirit could not come, unleſs Chriſt had Aſcended*; for by his going to the Father, he means his Death and Aſcenſion. The Spirit could not come, but by the Gift and Miſſion of the Mediator,

on whoſe Head he was firſt to be pour'd, and flow down from him on all Believers. Beſides, Chriſt received not thoſe rich Gifts from the hand of his Father, to communicate to us, till he had entred into the true Sanctuary not made with hands. He received them for himſelf before, to fit him for that Obedience he was to perform by the death of the Croſs; but he received them to communicate unto us after his Aſcenſion, then he received Gifts for Men. What he purchaſed by his Death, he took Poſſeſſion of at his entrance into Heaven. The end of the Spirits coming, could not be carried on without Chriſt's Death and Aſcenſion; for the Spirit was to manifeſt the infiniteneſs of God's Love to Man, and declare the means of Salvation. Now the principal reaſon upon which this Manifeſtation was to be built, was the Death of Chriſt; he muſt therefore die and riſe again, and aſcend, before the grounds of this reaſon could be valid; which appears afterwards, in the reaſons rendred of his *Reproving the World of Sin, of Rigteouſneſs and of Judgment.* His Death was neceſſary to ſatisfie God's Juſtice, his Reſurrection and Aſcenſion to manifeſt God's Acceptation and Approbation of his Death; the ſending the Spirit being a part of his Royalty as Mediator, it was not convenient he ſhould be ſent, till Chriſt was Crowned, and ſate down on his Throne in his Kingdom. There are *two Benefits* by Chriſt, *Acquiſition* of Redemption, which was by his Death; and *Application* of that Redemption, which is by his Interceſſion in Heaven, and his Spirit on Earth; ſo that if he had not Aſcended, we had wanted the Spirit to make Application, and to render us fit for it: We had wanted the preparation for it, and the comfort of it. Then,

Thirdly, We may *Obſerve*, That the *Preſence of the Spirit is a greater Comfort, than ſimply the preſence of Chriſt in his Fleſh. It is expedient for you that I goe away; if I go not away, the Comforter will not come:* It is better for you I ſhould goe, becauſe then the Comforter will come. Chriſt is a Comforter, but the Spirit is more intimately a Comforter than Chriſt in his fleſhly preſence. Chriſt in his firſt coming did poſſeſs himſelf of our fleſh, and converſe with his Diſciples outwardly: But the Spirit is to poſſeſs himſelf of our Hearts inwardly, *Gal.* 4. 4, 5, 6. *When the fullneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons; and becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying Abba, Father:* Chriſt dwelt among us in the Fleſh, the Spirit doth not only dwell *with* a Believer, but *in* him, *John* 14. 17. Not only dwell with you by outward Declaration, but he ſhall be in you by inward motion and Inſpiration. And you ſee he giveth him here the Title of Comforter; the Name ſignifies one that ſpeaks Eloquently, Perſwaſively, with much Facility, Elegancy and Affection; in ſuch a manner as mightily works upon others, and pleaſingly gratifies them. It ſignifies both a Comforter and Inſtructer, both which agree well to the Holy Ghoſt. For,

Firſt, He was to acquaint the World with the higheſt Myſteries of God manifeſt in the Fleſh; to open the ſecrets of God's Love to the World, and the reſolves of Eternity: To draw the Curtain from before thoſe Truths, which neither the eye of Nature, nor the more open eye of the *Jews* were able to pierce into, becauſe of the Veil, *verſ.* 13. He was to *Guide them into all Truth*, the Knowledge and Obſervance of all Truth neceſſary.

Secondly, He was to Witneſs of Chriſt; and therefore might well be called an Inſtructer. As Chriſt unfolded the Treaſures of his Father's Love, and purchaſed Divine Bleſſings by his Paſſion, ſo the Spirit was to bear Witneſs to the Commiſſion Chriſt had to offer up himſelf, and the validity of that Offering, and the nature of his purchaſe. It was a thing incredible in it ſelf, that a God of infinite Tenderneſs ſhould expoſe his Innocent Son to Sufferings, and Death for Rebellious Creatures. It was neceſſary the Spirit ſhould be employed to perſwade Men inwardly of the Reality and Truth of this, of the Authority of Chriſt, his ſincerity in Dying, and the Efficacy of that Death, and the neceſſity of their intereſt in it by Faith, and to apply all to the believing Soul with Comfort, and fill it with Peace by vertue of this Expiation.

Now what is this *Comforter, Advocate* or *Inſtructer* to do? He will *Reprove*, or rather *Convince*; the word here tranſlated *Reprove*, is ſometimes ſo rendred, 1 *Cor.* 14. 24. *He is Convinced of all*; it is the ſame word which is here, and alſo in *Jude* 15. *To convince all that are ungodly, of their ungodly Deeds:* It ſignifies to Reprove by way of Argument, to manifeſt by an undeniable demonſtration the Truth or Falſity of ſuch an Opinion, ſo as to ſtop the mouth of the Guilty or Erroneous Perſon, that he cannot find ſo much as a Fig-leaf of an excuſe, or a Starting-hole from it. It is to charge a thing ſo home and ſo cloſe, as to bring the Conſcience under the power of Truth, and to make it ſelf-condemned, to convict us by our own Conſcience, ſo the word is rendred in *Joh.* 8. 9. So the Spirit was evidently to demonſtrate the guilt of Sin, and the beauty of Righteouſneſs, and the certainty of Judgment. ἐλέγξει.

To convince *the World.* The Spirit was not only given to the *Apoſtles* to ſet up light in their Hearts, but to the World in a large ſence, to juſtifie Chriſt before them. Not only to thoſe that ſhall be ſeriouſly affected under a ſenſe of ſin, and turn to Chriſt; but to convince others in the World of Sin, who will never ſtep any farther, nor yield to the Power and Authority of it, nor acknowledge the Truth, nor accept of Chriſt and his Righteouſneſs.

What is the Spirit to convince of? Of *Sin*, of *Righteouſneſs*, and of *Judgment. A threefold Object* the Spirit was to be converſant about.

I. He was to convince *of Sin.* The light of Nature was not ſo extinct, but ſome Sins were to be diſcerned. All the moſt barbarous Nations agreeing in ſome common notion of Juſtice and Righteouſneſs, they knew that many things they did, were worthy of Death by Divine Judgment: And they perceived by ſharp Puniſhments inflicted on ſome notorious Offenders in a particular manner, how odious ſome Actions were to God, and how criminal before him. But,

Firſt, *The World underſtood not the extent of Sin:* They knew ſome Sins, but not all the kinds of Sin to which Wrath is due: They looked upon ſome Sins as part of their Happineſs, rather than their Miſery. What were clearly againſt the light of Nature, crimſon and ſcarlet Sins, they could diſcern, and acknowledge themſelves for them worthy of Death; but there were ſome Mole-hill Sins, Peccadillo's, againſt which they had no help by conſideration of the Mercy of God, by laying hold of the Righteous of Chriſt, and the neceſſity of Faith in him: They armed themſelves with the Mercy of God, without conſidering the Righteouſneſs of Chriſt. It opens not the Malignity of Sin, nor underſtands all the Aggravations of it, which are neceſſary deeply to affect the Soul.

Secondly,

Secondly, *The World did not underſtand the Sin of their Nature.* The World would not acknowledge it for Unrighteouſneſs, would not apprehend it ſelf in a State of Sin, becauſe of their commendable qualities in the Eyes of others: The World is not ſenſible of its change from the Image of God by Creation, into the Image of the Devil by Corruption. It underſtands not the extent of Original Sin, the Depravation of their Rational Faculties, the Lameneſs and Impotency of their Free-will, nor the Sinfulneſs of the firſt motions of their Hearts: Nature applauds its own Power and Self-ability in the midſt of its Weakneſs, and an affection to God under a boiling Enmity.

Thirdly, *The World did not underſtand the Sin of Unbelief:* As the light of Nature could not diſcover a Chriſt to them, ſo it could not diſcover the ſin of Unbelief to them: How could it convince of their Unbelief, when it did not diſcover the Object to be believed in. But the Spirit ſhall convince of a State of Sin, of the depths of it in the Heart, the ſtreams of it in the Life; and eſpecially of *Unbelief*, which renders the Diſeaſe incurable, ſince there is no other Medicine but the Blood of Chriſt, and no other way of partaking of that Medicine but by Faith; it will evidence they are born in Sin, can do nothing but ſin, and cannot but by Faith be delivered from thoſe Bonds of Sin, but muſt die in them; that if they believe not in Chriſt, that came to redeem fallen Mankind, their Sins will lie on them, they will periſh in them, and lie under the Curſe of God: Now that ſin in general is here meant, (*The Spirit ſhall convince of Sin*) as the Object of the Spirits Conviction, is clear: Becauſe,

Firſt, He names *it in general*, as noting the whole Maſs of Sin.

Secondly, Becauſe it is in vain to convince Men of the ſinfulneſs of their *Unbelief*, unleſs they be convinced firſt of the neceſſity *of Faith:* And what ground have they to be convinced of the neceſſity *of Faith*, unleſs they find ſuch loads of Sin upon them, as they are never able to bear, ſuch Guilt as they are never able to anſwer for, or remove from themſelves?

Thirdly, Becauſe *the Holy Ghoſt condemns all other Sins, as well as Unbelief*, and therefore convinceth them; not only of Unbelief, but other Sins that ſtand in the way of Salvation.

Fourthly, The Spirit in the Text, was to *pronounce the whole World out of Chriſt to be in a State of Sin and Death*; Becauſe when the World would plead its Righteouſneſs, and ſeem to eſtabliſh Trophies to it ſelf, ſhield it ſelf by its own Righteouſneſs; the Spirit ſhould condemn that Righteouſneſs as not ſufficient, becauſe elſe it had been in vain for God to ſend his Son to work another Righteouſneſs. That is the firſt thing, the Spirit was to convince of Sin.

II. *The Spirit was to convince of Righteouſneſs.* (1.) *Some* refer it to the *Righteouſneſs of Chriſt's Perſon:* That is, his going to the Father was an evidence that he was a juſt Perſon, Heaven would not elſe have entertained him: It would have been no receptacle for an Impoſtor, and one that to his laſt Gaſp ſhould perſiſt in a known Crime. The Spirit ſhould convince the World by undeniable Teſtimonies and Demonſtrations, that he was an innocent Perſon, that he was no Malefactor when he ſuffered.

(2.) *Others refer it to the Righteouſneſs of Chriſt's Office*, and his Merits imputed to Believers: And indeed the coming of the Spirit was a Teſtimony of his Acceptation with the Father: For the Spirit had not come in ſuch a miraculous manner as was manifeſt in the *Apoſtles*, had not Chriſt in Heaven had an acceptation of his Sufferings from his Father.

(3.) *Others* underſtand it thus: He ſhall convince of the inſufficiency of *Humane Righteouſneſs.* By the light of Nature men had ſome particular notions of Juſtice; by Nature they knew in ſome meaſure what was right, they knew they were not to do wrong, that they were to be advantageous to the Community, they knew they were to cheriſh thoſe that had been beneficial to them: Hence they deified thoſe that were publick Benefactors, either by the diſcovery of Arts that were uſeful to humane Societies, or the defence of their Country in an Invaſion, or the delivery of thoſe that were oppreſt, from the common Plagues and Scourges of Mankind. Theſe they boaſted of, their moral Virtues, their invented Worſhip, the Service of their Gods, and their good Intentions. Now ſince by the light of Nature, Men could not conceive of a higher Righteouſneſs than Juſtice between Man and Man, and an external devotion towards God; the Spirit was to convince them of the weakneſs of this conceited Righteouſneſs, and the want of a better, ſhewing that Chriſt's Righteouſneſs is the *only true Righteouſneſs* of God; becauſe he is gone to the Father, and ſhall not return again to be a Sacrifice for ſin. For if Righteouſneſs ſhould have been by works, Chriſt had died in vain.

III. *The Spirit was to convince of Judgment. Some* underſtand it, that the *Judgment of this World* concerning Chriſt was unjuſt; and the Spirit was to convince that it was ſo. *Others*, to convince of the *Damnation of the Devil*, and conſequently of all that adhered to him. *Of Judgment, becauſe the Prince of this World is Judged. Others*, of *the Deliverance of Man*, which was evidenced by the condemnation of the Devil, ſubduing him upon the Croſs, taking away that Sin whereby he had power over Man. *Others*, of *the Judgment of the World* concerning Oracles, Superſtition and the Worſhip of Idols, which they thought an acceptable Worſhip: The Spirit ſhould convince that this was a falſe Judgment, ſince the Devil was caſt down from his Chair of Oracles, and the mouth of the Father of Lyes was ſtopt, and the Prince that uſurpt the Government of the World, and to whom Men paid ready Obedience, was caſt out and ſtript of his Power. Alſo *convince of Judgment*, of the conſequent of this Righteouſneſs and Merit of Chriſt, and the certainty of God's Judgment concerning him; becauſe the Devil is caſt out, which is a ſufficient evidence that God hath adjudged the Victory to Chriſt, ſince the Devil is diſmounted of his power; and that perfection of Holineſs and freedom from Sin, ſhall be obtained at laſt, ſince the great Captain of ſin is ſlain, and there is no hopes of his riſing again to ſecure his own ſtanding, or deſtroy a Believers Intereſt: For if the power of the Captain of their Salvation, did in his Humiliation break the ſtrength of the Devil, much more in the ſtate of Exaltation will he keep him from ever reducing his People to that miſery, wherein they were before. And in this part of Convincing, the Spirit did work as a Comforter. Now to convince the World of *Sin*, of *Righteouſneſs*, and of *Judgment*, and to ſhew the further extent of Sin, and the neceſſity of another Righteouſneſs, required a mighty power; ſince theſe apprehenſions which the World had, had reigned ſo long in them, and the new Propoſitions and Declarations were in themſelves incredible to blear-ey'd Reaſon. Who could imagine that the Son of God ſhould take Fleſh, and die upon the Croſs, and the Devil be conquered and ruined by the Death of the Son of God? Who could have imagined theſe things? Had the Son of God come in triumph into the World, with Legions of Angels, and viſibly caſt the Devil from his Throne, and viſibly given forth his Laws; then the World could

could not but have believed on him, and ſubmitted to him: But to talk of a Victory over a living Devil by a dying Man; of the neceſſity of Believing in a crucified Perſon, that ſuffered death as the vileſt Malefactor; to ſpeak of the Righteouſneſs of God, wrought by one that was put to death as a Criminal and a Blaſphemer, in the Judgment of a whole Nation, and his own Countrey-men too; theſe were ſuch ſeeming Contradictions to the weak Reaſon of the World, without the Divine Light of the Spirit manifeſting the Reaſon, and divine methods and the Nature of the things which he was to inſtruct men in, as a Comforter, as a Teacher of the World, that they could not poſſibly take place in them by any leſs power than an Almighty one.

One thing more, *ſome* think theſe Convictions *not* to be by an *inward Illumination*, but by an *objective Teſtimony* of the Spirit, by Miracles and extraordinary Gifts conferr'd on the Apoſtles, whereby the truth of what Chriſt had ſaid and ſpoke, was confirm'd and demonſtrated. Though this be true, yet it is not all, there was an objective conviction by Miracles, but was there not alſo a ſecret inward conviction by Inſpiration? The Spirit was not only to dwell among Men, or with them by outward acts, but *in them*, Joh. 14. 17. The Spirit was to be ſent into the heart by an inward Operation, as well as by an outward demonſtration of Miracles, and the Father and the Son promiſed to make their abode with the Souls of Believers, and manifeſt themſelves to them; how, except in this manner? All the works of the Spirit are couched in this act of convincing of *Sin*, of *Righteouſneſs*, and of *Judgment*. What's to be done here, but hating Sin, and encouraging our Faith in Chriſt, becauſe of his Merit and his Aſcenſion to the Father, and heightning our Hopes by the aſſurance of the conqueſt of Sin and Satan? And all theſe are the acts of the Spirit in every Believer more or leſs to the end of the World. The convincing of *Sin*, of *Righteouſneſs*, and of *Judgment*, do in a manner comprehend all the acts of the Spirit in a Believer. Therefore its *more than an objective Conviction*. Thus much concerning the words; I ſhall pitch upon theſe two Obſervations.

1. *Obſerv.* That *the Spirit of God is the Author of Conviction of Sin.* And,

2. *Obſerv.* That *Unbelief* (that being the reaſon rendred, *of ſin becauſe they believe not on me,*) *is a ſin of the greateſt malignity againſt God, and danger to the Soul.* But for the

First, *The Spirit is to convince of Sin.* Not only in *general*, but in *particular*, of *Unbelief*, conſequently of the Root whence it grows, the Food that maintains it, and every ſin that ſtops the entrance of the Grace of Faith. He was to ſhew the demerit of Sin, whereby Men might apprehend and be aſcertained of the neceſſity of Believing in the Mediator propoſed, when they ſaw the depths of filthineſs broken up, and the Mountains of ſin diſcover'd, and not a mite of ſolid Righteouſneſs viſible either in their Natures or Actions. The Spirit of God is the Author of the Conviction of Sin. I ſhall ſhew,

First, *That the Spirit doth convince of Sin.*

Secondly, *It is neceſſary the Spirit ſhould throughly convince of ſin, if ever a Man be convinced.*

Thirdly, *How and by what means the Spirit doth work this Conviction.*

Fourthly, *What Sin, or what in ſin he doth moſt convince of.*

Fifthly, *What the difference is between Convictions proceeding from the Spirit more immediately, and thoſe from any other cauſe.*

Sixthly, *The Uſe.*

I. *That the Spirit doth convince of Sin.* We ſhall ſpeak to it in ſome Propoſition.

First, *All convictions of Sin do either mediately or immediately, come from the Spirit of God.* As it is commonly ſaid, whenceſoever Truth immediately cometh, it originally ariſeth from the Holy Spirit; ſo whatſoever the Inſtrument be, the principal cauſe of the application of Conviction is from the Spirit. There is a *common* and a *ſpecial* work of the Holy Ghoſt. All Convictions of Men, though they may ſome of them ariſe from ſome more immediate cauſe by the Word, are the Spirits work *efficiently*, by the word *inſtrumentally*. Conſcience is naturally a dead and ſtupid thing, Man a brutiſh Creature, being fallen; and being Fleſh, he reſiſts and diſputes againſt any Convictions of Sin; and therefore if Conſcience be not ſtirred up by the Spirit, it would never riſe up in any ſelf Reflection, *Gen.* 6. 3. *My Spirit ſhall not always ſtrive with Man, for he is Fleſh.* As Man being Fleſh, is perverſe againſt the reaſonings of the Spirit, ſo being Fleſh, he would never have the leaſt diſtaſts of any iniquity, unleſs the Spirit did excite thoſe reliques of natural Light which remain in the Soul. As thoſe reliques do remain in us by vertue of the Mediation of Chriſt, ſo all the awakenings of them to any ſenſe, or the Reformations which have been wrought thereupon in the World, have been by the Spirit of Chriſt. All the ſenſe that any of thoſe of the old World had, was from the inward motion of the Spirit, inviting them to Repentance. *My Spirit ſhall not always ſtrive with Man*; implying that it did ſtrive, and it was in ſubſerviency to Chriſt the Mediator that the Spirit did ſtrive with that Generation of Men. Upon which account Chriſt is ſaid by the Spirit to go and *Preach to the Spirits in Priſon, which ſometimes were diſobedient, when the long-ſuffering of God waited in the days of* Noah. 1 *Pet.* 3. 20.

It was that Spirit of Holineſs and Truth whereby Chriſt was quickned, which was no other than the Holy Ghoſt; and theſe diſobedient Perſons to whom Chriſt Preached thus by his Spirit, are called *Spirits* in relation to the ſtate wherein they now are in Priſon, before the Reſurrection, not in relation to the ſtate wherein they were when the Spirit did ſtrive with them; whatſoever ſenſe there was upon any in the old World, was from the ſtriving of the Spirit of God with them, as the Spirit of the Mediator, by whoſe interpoſition thoſe Reliques which were in them were kept up, and that Reaſon which they had was conveyed to them, and did remain in them. By this Spirit Chriſt is ſaid to go and Preach unto them. So that all motions of Conſcience, all Convictions, whether upon thoſe that reject them, or thoſe that receive them, are from the Spirit as the Spirit of the Mediator. From this power did the Terrors of *Cain* and *Judas* ariſe, ſo far as it was the work of Illumination, exciting their rational faculties, though the Sin and Unbelief in thoſe Terrors did not ariſe from the Spirit. The ſtick ſtirs the Water by the Childs agitation, the Mud is raiſed, though the ſtick doth not convey the Mud to it, nor immediately touch it, but by the Water. When the diſcovery of Sin in its evil is made by the Spirit, that's a good work; but if Men abſtain from that ſin, the evil of which they ſee, out of a *ſervile* principle, that's evil; the diſcovery and reſtraint is good, but the Principle is evil, being the effect not of any Love to God, but Enmity to him, and love to themſelves: All the Convictions of Sin, do either mediately or immediately come from the Spirit of God in any perſon whatſoever, it is from his ſtriving with them that they do ariſe.

Secondly,

Secondly, *This is the Office of the Spirit:* The word *Comforter* ſignifies an *Advocate*, and is ſo tranſlated when its uſed of Chriſt, 1 *John* 2. 1. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous:* Now the Office of an Advocate, is to convince the party he appears againſt of his Crime, and the injury he hath done to his Client, to anſwer his reaſon, and ſtop his mouth, and make the matter of fact evident. The convincing work of the Spirit is an Advocacy to the Soul, he appears and manageth the cauſe as an Advocate, he arms himſelf with the Curſes of the Law againſt it: He is an Advocate for God and his Righteouſneſs in the Law; but in the work of Conſolation, the Spirit is an Advocate for the Soul, and the Righteouſneſs of the Goſpel, againſt the rigors of the Law; ſo that while the Spirit is an Advocate againſt the Soul, he muſt as neceſſarily accuſe, and argue againſt it; as when he is an Advocate for the Soul, he muſt refreſh and pacifie it, and plead for its ſupport: In regard of this Office he is called *a Spirit of Bondage*, Rom. 8. 15. *Ye have not received the Spirit of Bondage*, &c. Which though ſome would underſtand only of the outward *Moſaic* Diſpenſation, it ſeems to be an inward work of the Spirit in the hearts of Men. The intent of the *Apoſtle* may be ſometimes to ſhew the liberty of Believers from the *Ceremonial Law*, to which the *Jews* were in Bondage; but it doth not appear that it was the intent of the *Apoſtle* in this place: Yea it is to be conſidered, that he wrote to the Chriſtians in *Rome*, who were not all *Jews*, and very likely but a few of them were ſo, and ſo were never under the Bondage of the *Jewiſh* Ceremonies, but the burthen of *Pagan* Rites. As he is a Spirit of Adoption, exciting the Soul to cry *Abba*, Father, he works orderly in the heart after Faith; therefore as he is a Spirit of Bondage, he ſtirs up fears inwardly in the heart before Faith. The *Apoſtle* ſpeaks in the former part of the Chapter, of the actings of the Spirit in Believers, of the Spirits dwelling in them, the neceſſity of a Man's having the Spirit of Chriſt for *Mortifying the Deeds of the Body* through the Spirit, which reſpects Men in particular in a ſtate of Faith; therefore what he means here, is an inward work in the hearts of Men, as well as the other Operations of the Spirit, which he mentions both before and after it; ſo that the Spirit of Bondage, reſpects Men in particular, before a ſtate of Converſion; he is ſent into the Heart as a Spirit of Bondage: Terrors therefore which are inward in the Soul, and are called the Lord's Terrors, *Pſalm* 88. 15, 16. are here called the *Spirit of Bondage*; not as if it bound the Soul, but diſcovers thoſe bonds which are by nature upon it, lays open the Judgments of God againſt it, ſets Conſcience at work to gall Men for Sin, and giveth not only a notional knowledge, but a ſenſible feeling of the weight of them: As he is called the *Spirit of Truth* and the *Spirit of Adoption*, becauſe he applies the Promiſes of Grace, ſo he is called the *Spirit of Bondage*, as he gives a ſight of thoſe Fetters that are clapt on by Sin and Satan, and applies the Law as a miniſtration of Death, as that whereby the Man is concluded or ſhut up under Sin, and at preſent ſees no way to Eſcape: Now the natural conſequent and effect of this work muſt needs be fear. As the contagion of Sin is diſcerned by the Law, and the curſes of the Law, without the appearance of the Evangelical Remedy, there muſt needs be Pangs and Terrors: The Law ſhews only the Guilt, but not the Pardon, opens the Command and Threatning, but whiſpers not a Syllable of Comfort without perfect Obedience. In the Application of the Threatnings he is a Spirit of Bondage; in the Application of the Promiſes he is a Spirit of Adoption; as he flaſhes Fire in the Face of a Sinner, ſo he ſtrows Comforts in the Heart of a Believer.

παράκλητος.

Verſ. 13.

Thirdly, *The Spirit is the Infuſer of all Grace in the Heart, and therefore is the Author of all preparations to Grace, or any thing that hath any tendency that way:* It is by the *Spirit of Grace* any are made ſenſible of their *Piercing Chriſt*, Zach. 12. 10. and brought to *Mourn over him.* The ſame Spirit that ſprings up their mournful Tears, fixeth their believing Eye, both upon their Sin, and on the Perſon they had abuſed by it: *The Love of God is ſhed abroad in our hearts by the Holy Ghoſt*, Rom. 5. 5. as he manifeſts the love of God to us, or raiſeth up our love to God; which cannot be without loathing Sin, and a ſenſe of it in the Heart and Life, to enable the Soul to hate it: The true ſenſe of God's Goodneſs, cannot be without the ſenſe of our Naughtineſs. When the Spirit doth both theſe, it is a Spirit of Adoption, when it works only a ſenſe of Sin, it is a Spirit of Bondage: As all Righteouſneſs and Truth are works of the Spirit, ſo all works that are antecedaneous to, and neceſſary for the attaining and preſerving true Righteouſneſs, are the fruits of the Spirit, among which deep Convictions are none of the leaſt. It is by the Spirit that we ſee, as well as crucifie, the Luſts of the Fleſh.

Fourthly, *The Spirit of God is promiſed in the times of the Goſpel, for ſuch Operations as this of Conviction*, as a Spirit of Judgment, and a Spirit of Burning: *When the Lord ſhall waſh away the filth of the Daughter of Sion, and purge the blood of Jeruſalem from the midſt thereof, by the Spirit of Judgment, and by the Spirit of Burning*, Iſa. 4. 4. A ſpirit of Judgment to convince them, a ſpirit of Burning to refine them, and conſume their greater and leſſer Iniquities: He cites the Soul before a Tribunal, before he Baptizes it with Fire to refine it: And that this is to be underſtood of Goſpel times, will appear from the 2 *verſ. In that day ſhall the Branch of the Lord be Beautiful and Glorious:* And this is part of that *excellent Fruit* that ſhall be in the *Earth.* In regard of this the Spirit is called Fire, to ſcorch in Conviction and Self-condemnation by its heat, as well as to Comfort by its light and warmth. *Iſa.* 40. 7. *The Graſs withereth, and the Flower fadeth, becauſe of the Spirit of the Lord that bloweth upon it:* Our carnal Confidences ſtand firm, till he hews them down; our Righteouſneſs is amiable, till the Spirit blows upon it, and diſſolves its Paint; beautiful, till the Spirit ſnatches off the diſguiſe; this is a Goſpel promiſe, that Fleſh ſhould appear what it is: It ſhould be made Deſolate, and Convictions be wrought in Men of the uglineſs of Sin, and the emptineſs of their own Righteouſneſs, and the inſufficiency of every thing that comes under the title of Fleſh. This is a Goſpel promiſe of what the Spirit ſhould doe, when *The Glory of the Lord ſhould be revealed*; *Fleſh* ſhould appear to be what it is, a manifeſt Conviction be wrought, of the uglineſs of Sin, the emptineſs of our own Righteouſneſs, the inſufficiency of every thing that cometh under the title of *Fleſh.* The

II. Second thing is to ſhow, That it is *neceſſary the Spirit ſhould do this work of Convincing.* There is as much need of the Spirit to convince us of the guilt of ſin, while we are in a ſtate of Nature, as there is of the Spirit to comfort us under the apprehenſions of guilt, and the charge of an accuſing Conſcience. There is as much need of the Spirit to do the one, as to do the other. For,

(1) *The light of fallen Nature is inſufficient of it ſelf to cauſe a thorough Conviction.* It is true, there is a natural Law in Mens hearts, which diſcovers ſome Duties to be done, ſome groſs Impieties to be avoided; there are common Notions left in Man which may conduct him in a Moral Courſe, without which humane Society could not be preſerved. Theſe are, that

that *there is a God*, that *this God is to be Worſhiped*, that *he is Righteous*, who rewards thoſe that ſeek him, that there are evil actions worthy of death, that there is a *Judgment* to be inflicted upon the Commiſſion of ſin, a Self-ſatisfaction and Peace in the avoiding of it, and performing ſuch things as are Good, and Comely, and Honeſt, and of good Report; and from ſuch Principles as theſe, common in Man, thoſe Laws in all Nations againſt Enormities, which are praiſe-worthy, and are the bands and ligaments of Society and of Government did ariſe. Now theſe habitual Principles in the Mind, if read over, will judge and cenſure ſome acts of Unrighteouſneſs: *Some works of the fleſh are manifeſt*, ſuch as theſe, *Adultery*, *Fornication*, &c. *Gal.* 5. 19. clear by natural light to be the works of the Fleſh. Conſcience muſt more or leſs naturally ſet in order before a Man's Eyes, ſome ſort of unrighteouſneſs, ſuch unrighteous actions which are contrary to thoſe implanted Notions, and plainly tell them without any other proof than what is in them, that *they that do ſuch things are worthy of Death*, Rom. 1. 32. Becauſe they are againſt the univerſal Law imprinted in Humane Nature, and againſt the acknowledged Principles placed in us by God. For the knowledge of Righteouſneſs and Sin, and alſo of God's piercing Eye, whereby he ſeeth all Sin, and of his impartial Juſtice which hath ſtore of Puniſhments for the violators of his Law, is almoſt as deeply imprinted upon the mind of Man by Nature, as the notion of a God: For indeed, they do naturally flow from the notion of a Supreme Cauſe, the Governour of the World. Wherefore in many caſes God appeals to Mens Reaſon, and the Principles that are left in them, *Iſa.* 5. 3. *Ezek.* 18. 25. and is willing to ſtand to the unbyaſſed Judgment of their own Minds. But natural light diſcovers not Sin ſo fully, as it is neceſſary for a Man to be convinced of it, in order to the Entertainment of Chriſt, and the Grace of God in and by him. For natural Light

Firſt, *Diſcovers not the Root of Sin.* But there is a neceſſity a Man ſhould be convinced of the Root of Sin. Men do not by nature underſtand the univerſal pollution of their Nature, nor feel the heavineſs of the ſin of *Adam*: It ſhews us that ſomething is amiſs, and much amiſs, but whence this diſorder doth ariſe, Nature of it ſelf is wholly ignorant, hath not ſo much as a regular gueſs without Revelation. The light of Nature is too dim to pierce into the depths of Evil; it acquaints not with the *fomes* of Sin, and that inward ſtrength of evil that gave Birth and Nouriſhment to thoſe uncouth Actions; ſome actual evils it diſcerns to be ſo, but not the depraved Principle of them. Some actual Evils are loathſome to Men by Nature, but not the principle of them; Men are not ſenſible what poſſeſſion the evil Spirit of *Adam* hath of their Souls. There muſt be therefore ſome other Light to pierce through the Clouds of Nature, and ſearch into the depths of the Belly, and bring to view that habitual Inconformity of our Nature, to that rectitude required of us, and once poſſeſſed by us.

Secondly, *It diſcovers not Sin as the greateſt Evil in the World, neither did ever Nature hate Sin as ſuch*; becauſe Nature is not endowed with any ſpiritual Affections by its natural deſcent. It never had a due ſenſe, either of the Authority or Holineſs of the Law-giver, nor ever conſidered Sin as a contempt of the Sovereignty and Purity of the Law-giver and his Law, wherein indeed the intrinſick evil of Sin doth conſiſt, *James* 2. 10, 11. Nature did excite ſome fears upon the Guilt of Sin, but no grief for the Filth of Sin. Men by Nature reſpect Sin as it ſtands in relation to the Juſtice and Omniſcience of God, as it is the Object of his ſight and knowledge, and the Object of his revenging Juſtice and Wrath, but not as it ſtands in contrariety to the Purity of God. As it is an afflictive Evil, they may regard it, but not as it is a polluting Evil; as ſtaining their Reputation, not as defiling their Souls. Nature giveth us but a little proſpect of the Beauty of God's Holineſs, whereby we muſt meaſure the Hainouſneſs, Malignity and Odiouſneſs of Sin. As from the weakneſs of the reliques of Natural Light, there are no ſtrong and powerful motions to God, becauſe, though Nature diſcovers ſomething of God, yet not in all his Perfections, and the amiableneſs of his Nature; ſo the Convictions of Sin are weak, becauſe there is not by that light a diſcovery of the abominableneſs of it to God, and the intrinſick Pollution, which is as eſſential to Sin as Guilt; neither indeed doth Nature diſcover the Conſequents of Sin in their Dreadfulneſs, and that Wrath which will at laſt meet with it, and overflow the Sinner. The mind therefore muſt be enlightned by ſome higher Power, to underſtand the Holineſs of God, thereby to conceive the impurity of Sin.

Thirdly, *Nature diſcovers not the Extent of Sin, in the inviſible and ſecret veins of it*: Many branches of ſin are inviſible to Nature; it doth not diſcover Sin in its Latitude. Nature acquaints not with all the Duties to be done, nor the manner how to do them; therefore tells not of all the ſins we are to ſhun, nor the manner how to avoid them. It utters not a Syllable of Chriſt the Mediator, in whoſe Name we are to perform our Duties; nor of the ſanctifying Spirit, in whoſe ſtrength we are to perform them; nor of Faith, through which Principle we are to do them; nor of the Glory of God in all the ways of it, for which end we are to do them; nor of the Evangelical Promiſes, from which we are to take encouragement for the doing of them; and conſequently doth not ſhew the extent of Sin, which conſiſts in the failing in all theſe. It did indeed dictate ſince the Fall that God was to be worſhipped, and that with the beſt ſtrength of the Creature, but not the manner and way of that Worſhip, and therefore informs not of ſins committed againſt the true Worſhip of God. It diſcovers not the ſinfulneſs of the firſt motions, and of the inward workings of Luſt. The *Jews*, that had the Improvements of Nature by the diſcoveries of the Law, knew not the firſt inward motions, when ſtifled, to be Sin. They needed, though not the correction of the Law, yet the interpretation of our Saviour, in his Sermon on the Mount. What ſins Nature did make a diſcovery of, it did only manifeſt in ſome pieces and parts, not in the whole ſcope of them. As the light of Nature did not ſhew the Law of God in its wideneſs, ſo neither Sin in its foulneſs. It is neceſſary therefore that there ſhould be ſome higher power to diſcover thoſe Sins that are beyond the Ken of Natural Light. By the light of the Sun we ſee the Atomes and Motes, that we can never diſcern by the light of the Stars.

Fourthly, *Nature diſcovers not Unbelief, the greateſt ſin of all.* Nature doth not convince of Unbelief; what ſight of it can Nature direct us to? The Works of Creation evidence not the myſtery of Redemption; ſo the Light of Creation doth not evidence the ſins againſt that Myſtery. The light of Nature diſcovers a Creator, but not a Redeemer: Becauſe though God made the World in order to that Glory he intended to get by Redemption, yet he made not the World as a Redeemer. And tho' it was made by that Perſon who was the Redeemer, yet it was not made in the way of Redemption, nor with the manifeſtation of thoſe Attributes of Love, Wiſdom and Righteouſneſs, which were evident in the work of Redemption.

A Toad

A Toad upon the view of its Image in a Glaſs, knows not its own Deformity, nor the excellency of a Man, or ſome other Creature ſuperior to it, and therefore knows not how to meaſure its own deformity; nor doth a natural Man with his depraved Reaſon, know himſelf by the Glaſs of the Word, to be of a viperous Brood, without ſome common work of the Spirit. Men by Nature are not aſhamed of Sin as Sin, *Rom.* 6. 21. *What fruit had ye then in thoſe things, whereof ye are now aſhamed? Now*, aſhamed, intimating, that in the ſtate of Nature they were not aſhamed. They were now aſhamed, under the new Light whereby they ſaw them in their Nature, not before, under their natural Darkneſs wherewith their Eyes were cloſed. Nature never diſcovers its own Deformity. That's the firſt thing, the light of Nature is inſufficient to diſcover or convince throughly of Sin. Nature is inſufficient for this work.

(2.) *The Law barely of it ſelf doth not convince throughly of all Sin.* It diſcovers indeed more clearly ſome Sins, than the light of Nature, in regard it doth more evidence the Sovereign Authority, and holy Nature of God, and conſequently diſcovers the nature of Guilt, and the greatneſs of the filth of Sin, and brings to view upon an Examination of the Heart, thoſe little Sprouts and Branches of Sin in the firſt motion, which are not viſible by Starlight; yet this diſcovers not the main condemning Sin; it diſcovers not the work of Redemption by Chriſt. It commands Faith in what God reveals, but not Faith with ſuch a modification, directed to ſuch an Object as a dying Redeemer. The voice of the Law is not, *He that Believeth ſhall be ſaved*, but *Do this and live.* The knowledge of other Sins is by the Law, but the knowledge of Unbelief by the Goſpel. Yet this doth not convince us of all actual Sins of it ſelf, not in regard of the inability of it as a Rule, or want of perfection in its prohibition of Sin; but in regard not only of the multitude of our Sins and Infirmities, but the weakneſs of our Nature: Whence *David*, Pſalm 19. 12. cries out of ſecret Sins, *Who can underſtand the Errors of his Life? Lord, cleanſe me from my ſecret Faults.* He rightly imagined, there were more ſins in him than fell under his diſcovery by that light. Theſe properties of the Law can never be exerciſed but in the hand of God, as it is an Inſtrument of his managing and directing. How few Souls among thoſe multitudes of the *Iſraelites*, were rightly and throughly convinced by the thundrings at mount *Sinai*, at the firſt publiſhing of the Law! The Word is a Sword, yet the Sword of the Spirit, and can no more make gaſhes in the Conſcience without the Spirit to weild it, than a Sword can pierce and cut without a ſtrong arm to add force to its Edge; God himſelf appearing to a Man by his bare word to his Ear, without exerting a power on his heart, cometh ſhort of attaining to this end. It was not preſently that *Adam* came to a downright acknowledgment of his Sin, though charged with it by God in the Garden. Nor did *Cain* come to a kindly Conviction and Confeſſion of his Sin after all God's diſputes with him about his Sin, and Manifeſtations of his Patience, in making a hedge of his Providence round about him. So that the Law, as it doth not diſcover all Sin, Sins which are immediately againſt the Goſpel; ſo it is unable of it ſelf to convince without ſome powerful hand, the power of the Spirit of God to manage it. The reaſon of this inſufficiency is,

Firſt, *The wrong notion of things, and the blindneſs of mind in natural Men under the Goſpel.* It is a notion that will not enter into the hearts of Men naturally, that Sin is ſo odious and abominable to God. Many things they count very light, and prop up themſelves with a hope of Mercy, and it will not enter into their heart, (it is ſo deeply in-laid in their Natures) that there is need of the death of the Son of God to take away the guilt of Sin, and the power of the Spirit to waſh away the filth of it. They are not ready to believe this, unleſs the arm of the Lord pull up ſuch notions, and root others in them: Hence *Iſaiah* cries out, *Who hath believed our Report? And to whom is the arm of the Lord revealed?* Who hath believed, that ever Sin is attended with that Guilt, that the *Meſſiah* muſt be ſmitten of God, ſtricken and afflicted, to repair the breaches Sin hath made? We have falſe opinions of Sin, of Righteouſneſs and of Judgment, and therefore the Spirit doth confute an Opinion (as the word ſignifies) which had been ſettled in the Soul; it ſhews us Sins we never dreamt of, a Righteouſneſs we never imagined, and a new Fountain of Holineſs, *Rom.* 1. 21. *When they knew God, they glorified him not as God, and became vain in their imaginations, and their fooliſh heart was darkned.* Man believes he is as God created him, he is ignorant of the corruption of his Blood, believes himſelf holy in his Unholineſs, righteous in his Unrighteouſneſs. Vice is hid in the Soul worſe than any outward Diſeaſe in the Body; Men eaſily find their Bodies ill affected, but underſtand not the ſtate of their Souls poſſeſſed by Sin, becauſe the underſtanding which ſhould judge of the Diſeaſe, is ill affected it ſelf. The fooliſh heart of Man is darkened, and being darkened, cannot underſtand the Diſeaſe, becauſe that is the power of judging, and that being corrupted, cannot judge in the things it ſuffers. This makes Soul-diſeaſes naturally incurable, cauſeth Men to refuſe the Medicines, ſhun all means of Recovery, and be angry with them that apply Remedies. Men may converſe with the Law, underſtand the letter of it, while they are ignorant of the intent; a Man may ſee a Glaſs without a Reflection on himſelf. *Paul* a Phariſee was a Student in the Law, a Doctor fit to Teach the letter of the Law; yet there was a veil between him and the Spirit of it, till the Spirit held the Law cloſe to his Conſcience, *Rom.* 7. 9. We may have the outward letter and outward work too, when yet the brightneſs of it by reaſon of the thick Miſt on the Mind, reacheth not the remote part of the Soul. Bring a Man that hath loſt Sight, and ſmell into a naſty filthy place, he knoweth not but that it is a Beautiful Garden, till his Eyes be opened, and his ſmell reſtored. Therefore there is a neceſſity of the Spirit to enlighten the Mind, in this firſt work, as well as in all conſequential Acts. A neceſſity of the Spirit to enlighten our Minds, who in regard of his Omniſcience is able by the light of the Word to bring Sins to view, out of their Sculks and hiding Places. How great is this Ignorance of themſelves in the beſt! We *know but in part*, and as *in a Glaſs darkly*, either God or our ſelves: And as we ſtand in need of an High-prieſt to pity us under our Infirmities, ſo of the Spirit to diſcover them to us, that we may have a ſpiritual diſcerning, of a ſpiritual Miſchief: For as there is a *Common, Natural*, and a *Spiritual* knowledge of God, ſo there is a *Natural* and a *Spiritual* knowledge of Sin: *Natural*, when Men know ſuch a thing to be Sin, but *Spiritual*, when they underſtand the ſpiritual filth and pollution and miſchief of Sin: There's need of the Spirit, that we may ſpiritually diſcern the ſpiritual Miſchief. That we may know ſpiritual Truths, in a ſpiritual Manner, that we may know Sins alſo with a ſpiritual Eye. Since *the darkneſs of the Mind* is the cauſe of a vain walking, *Epheſ.* 4. 17, 18. that can never be in any ſort a Remedy, which is the cauſe of the Diſeaſe; therefore the wrong notions of Men, make them uncapable of working this Conviction upon themſelves by the Law.

Secondly, Another reaſon is, *A natural Enmity to any ſuch Diſcovery, which is univerſal in all Men.* There's nothing Men more naturally abhor, than any thing tending to the rooting out thoſe vitious habits they are deeply in love withall. As Men when they know God, have no mind to glorifie him as God, ſo Men when they cannot avoid the knowledge of the Threatnings of God, have no mind to believe them and conſider them, as the Threatnings of God. Convincing Arguments always meet with contradiction from Nature; it is for this very reaſon Men hate the Light, leſt their Deeds ſhould be reproved, their Deeds they be convinced of, *John* 3. 20. *Every one that doth Evil, hates the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved*; which Light they would love well enough, were it not attended with ſo unpleaſing an effect: Our Saviour pronounceth it univerſally of all Mankind, *Every one that doth Evil, hates the Light*; and who by nature can pretend an Exemption? Not a Man by Nature, but abhors more to have a Conviction of ſin, than the beſt Believer abhors thoſe Deeds he is convinced of; and this makes the Conviction utterly impoſſible by the meer ſtrength of Nature. Hence we are compared to wild Aſſes that ſnuff up the Wind, endure Hunger and Thirſt, undergoe any Inconvenience, rather than be convinced of a miſerable State, and ſubmit to be reduced to a better. Hence, where do you find a Man that yields to the firſt Arguments brought againſt his Luſts, but ſtruggles and ſtrives againſt ſuch Conviction? Nay, do they not cheriſh their beloved Sins under Rebukes, draw a Curtain between themſelves and the Law, and will ſee no faults in what they affect? What an irrational folly did poſſeſs the *Phariſees*, who becauſe Chriſt by raiſing *Lazarus* had got a Name, and a greater number of Diſciples, would have killed Chriſt and him, as though that power that raiſed *Lazarus*, after he had been dead three days, could not have preſerved him from them, or if they had killed him, could not have raiſed him again, and reſtored Life to him as often as they had ſtript him of it, or turned them into their Graves? So hard is it to convince Men of Sin, yea and of common and rational Truths, againſt the overſwaying love of their Paſſions and Intereſts. There's need then of ſome ſuperior Power, to ſet the light before Men, and fix their Eyes upon it; for naturally Men reject all impreſſions which come upon them from any Declaration of Truth, and are no more friends to it, than Darkneſs is in league with Light, and cannot from themſelves have any due reverence to the World, on the account of the Authority of it, and the Holineſs of God the Author of it, but endeavour to extinguiſh it as ſoon as ever they ſee any ſparks of it in their Hearts.

Thirdly, *The weakneſs and falſeneſs of natural Conſcience*, is another thing that proves Natures inſufficiency to ſuch a work.

(1.) *The Weakneſs of it:* Conſcience indeed hath a natural power of Judging, but not higher than the Light in it: A clear Light is neceſſary to a right Judgment; and when there is a light in it, yet it ſelf being dull and ſleepy, muſt be rouſed up to perform its Office. As original Corruption hath darkned the Mind, and enfeebled the Will, ſo it hath darkned this faculty, (for there is no room in the Houſe that is privileged from Infection) and the greater the ſtrength of Sin, the weaker is the ſenſe of it; for the defilement encreaſeth the inſenſibility, *Epheſ.* 4. 19. Which is the ſtate of Men by Nature, it being the ſtate of all the *Gentiles*, the fuller of dead Works, the more Lifeleſs muſt it be in its Office; for the ſtrength of Sin puts the Conſcience under a reſtraint, and makes that a Priſon to it, which ſhould be a Spye and Monitor againſt it; *Who hold the Truth in Unrighteouſneſs:* There's an Impriſonment of Truth, and though Conſcience doth ſometimes reflect the light of the Law upon the Soul, yet becauſe of its Weakneſs, it is as unable to fire the Soul, as a ſmall ſpark is to enflame a reaking Dunghill, or a Burning-Glaſs to fire any thing when the Sun is mask'd with thick Clouds and Foggs. Sometimes Conſcience makes falſe Determinations and Reflections for want of knowledge, ſometimes no Reflections by reaſon of ſtupefaction by Sin, which is the effect of every Sin, till it be rouſed by the Voice of God. Perhaps *Adam*'s Conſcience might be put almoſt into as deep a Sleep by Sin, as his Body had been by his Creator, when he took *Eve* out of it: For though he was ſenſible after his Fall, of his being ſtript of his Righteouſneſs, yet he doth not ſeem to be convinced of his Sin, till God had ſpoke, which awakened his Conſcience; juſt after by his Sin, he fell from ſo great and ſo happy an Eſtate, the Scripture giveth no remark of any affrightment he had, till he heard the Voice of God. Priſoners are jolly in the Gaol, till they hear of the coming of the Judge, though they know the Crimes they are guilty of. In ſome, Conſcience is ſo ſleepy, or rather dead, that it may be ſaid of them, as of thoſe, *Act* 19. who when they were asked, *Whether they had receiv'd the Holy Ghoſt, they had not heard of ſuch a thing as the Holy Ghoſt:* So theſe have not heard of ſuch a thing as Conſcience.

(2.) *The falſeneſs of Conſcience, and its eaſineſs to be deceived*, ſhews the unlikelihood of Natures ever convincing: An evil Conſcience being oppoſed to a true Heart by the *Apoſtle*, Heb. 10. 22. is a falſe Conſcience; the falſeneſs of Conſcience lies in not preſſing what it knows. Every Man by nature hath the ſame general and natural notions which a renewed Man hath; but Conſcience makes not the Soul ſenſible of what it knows, by urging things, and bringing them to a particular Application, and drawing them out in rank and file. Though it hath a Commiſſion as God's Deputy, yet it neglects its Charge, is bribed and overawed, like an Officer in a Town, who neglects the truſt repoſed in him by the Governour: It is apt to be deceived by outward performances, which doth incapacitate it to convince Men throughly. It's apt to have its mouth ſtopt by the huſk of a Duty, inſtead of the Kernel; it troubles rather for groſs Sins, than for ſpiritual ones; nay, it doth not ordinarily rebuke for any ſpiritual Sin; leaves off reproving, and rather applauds Men when they engage in outward performances, ſaith, *Well done good and faithful Servant.* It is uſually contented with the outward performance, though there be more of ſelf in it, than of aim at God's Glory; with the work of the Law, though there be not the power of the Law, written in the Heart. If it hath any Voice at all, 'tis not loud but faint, like that of *Eli* to his Sons, *Do no more ſo*; and 'tis apt to ſpeak Peace when there is no ground of Peace; this is univerſally the Diſeaſe of Conſcience in natural Men: It conſpires with the other faculties, not to be injurious to the carnal Intereſt in the Soul. There muſt therefore be, on the account of its falſeneſs and weakneſs, ſome higher power to rouſe a ſleepy Conſcience, rectifie a depraved Conſcience: Unleſs the Eye be more piercing, the Judgment more ſound, Conviction can have no Progreſs; till the Bullet be ſhot by the Spirit, it will fall ſhort of the mark.

Fourthly, A fourth reaſon which ſhews the Inſufficiency of Nature to ſuch an end, is *the falſe Diſguiſes of Sin*, and the Pretences for it, which make the univerſal Conviction of it impoſſible to Nature. Beſides theſe notions of Sin which naturally are in Men's

Men's own minds, they are ſwayed much by the common ſentiments of others, concerning this or that practice; and when any Vice is eſteemed a Virtue, its above the power of Nature to affect the Heart with that which is commonly applauded as a matter of Praiſe. The ſinfulneſs of Actions which are attended with Profit and Honour, is not eaſily perceived, the whole bent of Nature ſtands in defence of them; Intereſt, Profit and Credit, whatſoever is dear to Men, they are mighty Champions for it. Covetous, and Ambitious and Proud Men, and whoever are guilty of thoſe Sins that ſtream from theſe Fountains, do not eaſily acknowledge their Crimes, becauſe they lie hid in the Heart, they continually beſiege the mind, fill up all the corners of the Soul, that true reaſon hath not room to lift up its hand. Thoſe that are given to ſenſual Pleaſures and Intemperance, appear more eaſily to acknowledge their Sins in the Intervals of Luſt, becauſe theſe are more brutiſh; but as for others, their ſins are more refined, accounted neceſſary and generous, they have Cloaks and Covers for them, of Frugality, Fortitude, *&c.* Whence it appears, Men are more eaſily brought to a ſenſe of, and turning from brutiſh Vices, than from internal ones, thoſe which ſpring up from a root more faſt ſettled in the Heart, thoſe Vices which bring in Honour, Profit and Eſteem, ſuch being more dear to Men than thoſe of Pleaſure, which may be laid aſide, and Men being at great pains in undertaking to nouriſh their Ambition: In ſome things Men have an Imagination they act generouſly and bravely, even in their Vices, which renders them more inflexible to any Reflections of Conſcience, and ſhews a neceſſity of ſome higher Power to take off the maſk of Sin, and diſcover it without its diſguiſe.

Fifthly, *The ſubtil evaſions of carnal Reaſon*, render the univerſal Conviction of ſin impoſſible to meer Nature. What gloſſes will a winding Wit put upon Sin, preſent Evil as Good, and Good as Evil? Ever ſince Man drew in the Serpent's breath, he hath imitated the Tempter, in this his Maſterpiece of falſe Repreſentations: Excuſes for Sin are equally derived with the Sin of our Nature, from our firſt Parents in their firſt Sin. *Adam* and *Eve* did not deny their Crimes, but caſt the blame from themſelves, *Adam* upon *Eve*, *Eve* upon the *Serpent*. And *Adam* wraps God himſelf up in the Society of his Crime, charging it on that ſnare that his Wife was to him. Thus great Sinners imagine themſelves innocent, when they can excuſe their Sin by the inducement of others, and the conſtitution of their Bodies, as if any thing could force the Will; they will have ſubtil diſtinctions for the extenuating of their Sin, though their ſpots appear in all their Garments, and may be ſeen without ſearching for. Men will not many times believe themſelves Sinners, by reaſon of the ſubtil diſtinctions that a corrupt Wit will find out, though their blackneſs be as viſible as that of a *Negro*, and argue againſt ſtrong rebukes as much as a troubled Conſcience will againſt grounds of Comfort. Men naturally ſtand upon a ſenſe of Honour, are loth to condemn themſelves under apparent Crimes, and for fear of Puniſhment will rather reflect upon God, and by diſtinctions blunt the Edge of his Word. And there are other corrupt Reaſonings, by Promiſes of future Repentance, hopes of Mercy, entitling preſumptuous Sins infirmities, and ſuch as all Men by Nature are incident to, whereby they *Non-plus* Conſcience, and delude their Souls; and though they confeſs Sin in the general, yet they ſuſpend as to a particular Confeſſion. Till this ſelf-love be diſcover'd, and over-aw'd by the Spirit, little good is to be expected. There is therefore need of the Spirit ἐλέγχειν to confute theſe Calumnies, and ſtop Men's Mouths, and bring down the contrivers and inventers of them to lick the duſt. God only who is Omniſcient, and knows all the Wards of the Heart, can ſearch the ſecret parts of it, and bring Sin to light, and the Soul to ſpiritual Reaſon.

Sixthly, *The natural Levity, and inconſtancy of the Soul*, renders it impoſſible to Nature to convince. It is from this inſtability, thoſe wreſtings of Scripture, and evaſions to turn away the dint of a rebuking Argument do ariſe, 2 *Pet.* 3. 16. *Which they that are unſtable and unlearned wreſt, to their own Deſtruction.* They are naturally like Clouds which have no certain *Baſis*, therefore as ſoon can a natural Cloud fix as they. Hence Mens Convictions are like fits of an Ague, which have their intervals, and at laſt wear quite away. Man can have no compoſedneſs nor conſiſtency in himſelf, while he is hurried about by various Ends and Objects, while in a ſtate of Nature. All the power of Nature can no more make an impreſſion on ſuch fluid Perſons, than a Man can draw a Picture upon the Water, or plough the Rivers, and make them receive Seed and bring forth Fruit. Inſtability ſcatters and divides the Powers of the Soul, that they cannot unite in any ſerious Reflections. So that you ſee Nature is utterly inſufficient, and there is a neceſſity of ſome higher power than Nature to convince the Soul of Sin. I ſhall add a

(3.) *Third Argument.* As neither Nature nor Law can do it, upon thoſe accounts, and therefore there is a neceſſity of the Spirit for this purpoſe; ſo its neceſſary that this through Conviction which ends in Converſion, ſhould be the work of the Spirit, *in regard of the Honour of God, that the whole new ſtate, with all its antecedents as well as conſequents may be of God.* That the hewing the Stone as well as ſetting it in the Building, the Preparations of the Members, as well as uniting them to the Head, may owe it ſelf only to the Divine Power, that all cauſe of glorying in our ſelves may be cut off, according to the intent of the Goſpel. If a Man ſhould convince himſelf, and make himſelf ſenſible of Sin, though afterwards he ſhould be brought to a through Converſion and cloſe with Chriſt; yet the glory of the firſt ſenſe and preparation will be the glory of the Fleſh. But all Fleſh in every thing which concerns our recovery, muſt be ſilent before God. As the Spirit doth all things about the head Chriſt, ſo he doth all things about thoſe he intends his Members. As Chriſt was led by the Spirit to be tempted by the Devil, that he might have a ſenſe of Sin, and be acquainted with the craft and ſubtilty of that Adverſary, which had brought all the diſhonour upon God, and ſunk all Mankind in Miſery; ſo the Spirit doth convince his Members of Sin, ſuits the Word providentially to make Impreſſions, worketh and preſerves theſe Impreſſions in them, that the whole work, the Ploughing up the Fallow Ground of the Heart, as well as the Sowing the Seed in it, may redound to the Glory of God in the entire Praiſe of it.

So that you ſee its neceſſary the Spirit ſhould convince of Sin, Nature cannot do it, cannot convince of the Root of Sin, and it cannot convince of the Evil of Sin, and it cannot convince of the Latitude of Sin, nor of Unbelief: And the Law, that cannot convince of Unbelief, nor indeed of any Sin, without the Spirits management of it, it being the Sword of the Spirit: The reaſon of the inſufficiency of Nature, which is, the wrong notions of things, the blindneſs of Mind under the Goſpel, and a natural enmity univerſally in every Man that doth Evil, againſt any ſuch diſcovery, the weakneſs and falſeneſs of natural Conſcience, and the falſe Diſguiſes of Sin, pretences for it; all which render univer-

ſal Convictions impoſſible, and ſo doth the levity and unſtedfaſtneſs of the Soul, beſide the neceſſity of it for the Honour of God. The

III. Third Queſtion is, *How doth the Spirit work theſe Convictions?* And before I ſpeak to that, take only this *Caution.* Though the Spirit doth work theſe Convictions in the Hearts of Men, (and its neceſſary he ſhould) yet ſlaviſh Fears, Deſperation, and other ſinful things conſequent upon the knowledge of our ſelves, are not the work of the Spirit, and therefore do not flow from him, by any immediate impreſſion of his upon the Soul; but they are the Conſequent of this ſight, and ſenſe Men have of the dreadfulneſs of their ſtate, which the Spirit ſhews them, by fixing their Eye on the Glaſs of the Law, and their Thoughts upon their miſerable condition. As when a Wild Beaſt is tyed to a Poſt, or ſhut in a Den, the hand that faſtens or ſhuts him in, is not the cauſe of his Snarling, and Toſſing, and beating himſelf againſt the Wall, this is a conſequent of his own wild diſpoſition, as being in ſuch a ſtate; or, as the Wrath of God which kindles Hell, and locks and Scorches the Damned in the perpetual Priſon, this as Puniſhment and a Phyſical evil belongs to God, and is his proper act, but not thoſe Blaſphemies and Curſes which riſe from the pain of the Damned. If Men in Afflictions, which may be remedied, do curſe God, *Iſa.* 8. 21. much more will it be conſequent upon an endleſs Miſery, where there is no hope of redreſs. 'Tis impoſſible that a Man under Puniſhment, without the hopes of a Pardon, and being wholly corrupt, ſhould have good thoughts of a revenging God. Yet though God *inflict* what is juſt, he doth not *excite* what is Evil and Unjuſt. So tho' the Spirit makes Impreſſions upon Men, diſcovers the Miſery of their State, ſets their Sins in order before them, by the awakening of Conſcience, and by his motion fixeth their Minds on the Conſideration of them; yet thoſe ſinful Fears, Accuſations of God, charges againſt God, are not the effect of the Spirit in them, but the bubling up of their own hearts naturally incident unto that ſtate they are apprehenſive of. And now to proceed unto that

Third Queſtion. *How doth the Spirit work this Conviction?* The great Inſtrument whereby the work is wrought, is the Law; he acts in ſuch a method in Conviction as a *Spirit of Bondage*, as he doth in Aſſurance *as a Spirit of Adoption.* As he is a Spirit of Adoption, the Goſpel is the Inſtrument whereby he works Aſſurance; as he is a Spirit of Bondage, the Law is the Inſtrument, which is in a way of *Syllogiſm:* When he comforts, 'tis in this manner; *He that believeth ſhall be ſaved*; but the Soul aſſumeth, But *I believe*, therefore *I ſhall be ſaved.* So it is in this of Conviction, *Every one that believeth not, ſhall Periſh*; the Soul aſſumeth, But I *believe not*, therefore *I ſhall Periſh:* Every one that is unholy ſhall not ſee God; I am unholy, ſaith the Soul, therefore I ſhall not ſee God. The *firſt Propoſition* is the evidence of *Scripture*, the *ſecond* is the evidence of *Conſcience*, the *third* is the evidence of *Reaſon* in a rational Deduction. It is as a ſolemn Court of Judicature: The firſt Propoſition conſiſts of matter of Law, He that believeth not ſhall periſh, the Aſſertion of God; and, He that is unholy ſhall not ſee God; this is matter of Law, the Aſſertion of God. The Evidence as to matter of Fact, is given in the ſecond Propoſition, but I believe not, but I am unholy: The Sentence is pronounced in the third, therefore I ſhall periſh, therefore I ſhall never ſee God. In the firſt the Soul is Arraigned, in the ſecond Tryed and Caſt, in the third Condemned. The Inſtruments then which the Spirit uſeth in Convincing, are,

Firſt, *The Law, which is the Rule whereby to judge of the Moral good or evil of Actions*; and *Conviction* is nothing elſe but *the formal Impreſſion of Sin by the Law, on the Conſcience*, or the reviving that which was before imprinted; the blowing off the Duſt, from the Letters of the Law written in the Soul. The

Second Inſtrument the Spirit uſeth, is the *Conſcience, in the Conviction of the Fact:* This tells the Soul of its breaking the Law, and contempt of the Law-giver; flies in the face with a *Thou art the Man*, and affects him as if the Law had pronounced him by name accurſed; upon which account Conſcience is called a *Witneſs*, Rom. 2. 15. And when this cometh and gives full Evidence, *the Mouth is ſtopt*, Rom. 3. 19. and the Soul is ſaid *to die*; *Rom.* 7. 9. is no more able to anſwer the Accuſations of the Law, when applied by Conſcience, than a Man deprived of life is able to anſwer a word at the Bar; but remains as dead in Law, under a ſenſe of Guilt. To *aſſiſt* Conſcience in this work, is the greateſt work the Spirit hath to do, which otherwiſe would be ſilenced by Mens Luſts, or bribed to give in a falſe, weak or ſlight witneſs, *Ignoramus*, or mince the matter. As in the *Syllogiſm*, whereby we come to Aſſurance, it is the hardeſt matter to frame the ſecond propoſition, *But I believe, but I love God*; the hardeſt matter to find out the truth of Grace; ſo it is the hardeſt matter in this way of Conviction to find out Sin, to be ſenſible of the guilt of Sin. As many Chriſtians do not own and find the truth of Grace, by reaſon of their Fears, and Doubts, and Darkneſs; ſo many a Sinner will not own his Sin, by reaſon of his Self-love: Therefore the Spirit doth firſt work by the Law, this is the *breath of his Lips*, wherewith he *ſlays the Wicked*, Iſa. 11. 4. Which hath a greater force in the hand of the Spirit, than the Eloquence of the mightieſt Orator, and makes Men fall down under the Power of it. As Converſion is a knitting the Heart and the Goſpel together, ſo Conviction is a knitting the Heart and the Law. As the Spirit dwells in *Sons* in a way of Comfort, to make them call God *Abba, Father*; ſo he is in *Sinners* in a way of Conviction, to make them regard God as a Judge. As by the Word men are forewarned from Sin, ſo by the Word men are reproved for Sin. This is the Spirits Inſtrument, for God doth not in an ordinary way act immediately, but uſeth Inſtruments in all his works. Not that we ſay, that the Law is the cauſe of Salvation, (that's only by the Goſpel,) It is no more the Cauſe of it, than the launcing of a Wound, letting out the putrefied matter, is the cauſe of the cure; but it diſcovers the depth of the Wound, and that corrupt matter, which reſiding there would hinder the Cure, and Feſter, and end in Putrefaction: Or as *one* ſaith, it is but as a Fiſherman beating the River, and troubling the Water to drive the Fiſh into the Net. The Law drives Men into the Net of the Goſpel, whereby they are catched for God. There are *three Acts* of the Law, *juſtifying*, *directing*, and *convincing*; the juſtifying act of the Law is out of doors, and a condemning act ſtept into the room, ſince Men are *concluded under Sin*, Gal. 3. 21, 22, 23. Man in his firſt Creation ſtood in an indifferency to the Promiſes and Comminations of the Law, according as his carriage ſhould be; but when Sin came, the promiſe of the Law was of no force, becauſe the Condition of obedience was not performed, whereupon Man lay under the power of the Curſe. The directing power of the Law remains, as a Rule to guide us; for the work of Chriſt was to reduce us to Obedience. The convincing Power of it is of perpetual uſe, for the diſcovery of the depth of Sin in the Heart, *Pſalm* 19. 12. *Who can underſtand his Errors? Cleanſe me from my ſecret Faults.*

Of

Of perpetual uſe even to Believers too, in regard of the conteſt with ſpiritual Sins, even for the diſcovery of ſpiritual Sins. There is a ſpiritual uſe of a ſpiritual Law, to manifeſt thoſe Sins to a Believer; in which reſpect it is not a terror to a Believer, but a delight; becauſe it diſcovers the Enemies of God in the Soul, and makes it run to the Fountain of Chriſt's Blood in the Goſpel for the cleanſing of them; ſo that the more this revealing power of the Law is uſed, the more occaſion hath Faith to manifeſt it ſelf, in recourſe to the Goſpel Promiſe. In theſe *two* latter reſpects, the Law is of conſtant and neceſſary uſe; the convictive is neceſſary to affect us with Sin, and the inſufficiency of our own Righteouſneſs; and the directive is not deſtroyed, but enforced by the Goſpel. We muſt know our ſelves, and know God; the Law giveth us a knowledge of God in his Authority and Holineſs, and a knowledge of our ſelves in our Subordination and Vileneſs. And,

Firſt, *The Spirit diſcovers Sin by the Law:* It is the end of all Laws to inform the underſtanding of what is to be done, and conſequently of Mens deviation from them: And ſo abſolutely neceſſary the Law is for this diſcovery, that the *Apoſtle* owns all his knowledge of Sin to come from thence, *Rom. 7. 7. I had not known Sin but by the Law*; by this, Sin is revived, *Rom. 7. 9. When the Commandment came, Sin revived.* As the moiſture in Wood is excited by the Fire, whizzing out at the end, which was not diſcerned before. The rectitude of the Rule, diſcovers the crookedneſs of our Nature; the perfection of the Law, the degenerateneſs of the Soul; the purity of the Law, the pollution of the Heart; the ſpirituality of the Law, the carnality of our Minds; the Rule being altogether excellent, diſcovers a Man altogether vile. *Gal. 3. 19. The Law was added becauſe of Tranſgreſſion:* To diſcover the Filth, Stench and Venom of a Man's Heart and Actions, and make him to lie under the Condemnation of it, without any accuſation of the Righteouſneſs of God. Hence it is ſaid, That *the Law entred that Sin might abound*, Rom. 5. 20. Not to make it abound by encouraging the Commiſſion of it, but by impreſſing the Conviction: A Man before thinks himſelf a ſcanty and Mole-hill Sinner, but after the ſight of the Law, deep Conſideration, and the ſenſe of it, he ſeeth himſelf a large and mountainous Sinner, though he may appear ſmall to the Eye of Man. And the Spirit diſcovers by the Law the extent of Sin; by the breadth of the Law, the Spirit helps us to meaſure the latitude of Sin; naturally we think not ſin to be ſo great as it is, but its Dimenſions are ſeen through the Glaſs of the Word, which ſhews it to be exceeding broad; as a Star which a Child thinks is but a little Spark, is known and diſcerned by an Inſtrument to be bigger than the Globe of the Earth. The Spirit ſhews the extent of the Precept, and thereby meaſures the wideneſs of the Sins; he diſcovers the purity of the Precept, and thereby the filthineſs of Sin. And as he diſcovers Sin, ſo,

Secondly, *Secret and lurking Sins he diſcovers by the Law:* The Spirit by this diſſecting Knife opens the Entrails of the Heart, to manifeſt the ſecret holes and traverſes of this inward Serpent: As when the Body is opened, all the little ſtrings within are plainly ſeen to the Back-bone *, every thing in the whole compoſition of it *lies open* to publick view, *Heb.* 4. 12, 13. It divides Soul and Spirit, it diſcovers what Cattel litter in the Affections and Fancy: It doth unmask thoſe ſpiritualized Sins which harbour in the Underſtanding and Will; thoſe Luſts which appear abroad in the Garb of Virtues, as acts of Gallantry and Generoſity, tho' though they looked like Stars of the Firmament, it ſhews them to be but ſome unhappy Vapours. The Spirit by the Word opens both Heart and Mind, and Affections; the ſpiritual and ſenſitive part of the Soul of Man, brings the Conſcience as he did *Ezekiel* from Chamber to Chamber, to ſee the Vermine which crawl in every part; and as in Diſſection we ſee the Valves and ſmall Fibres of the Body, ſo the thoughts and intents of the Heart, the ſecret aims wherein the Spirit of Wickedneſs lies, the Councils which gave the firſt Birth unto Sin, the cloſe intents that had a fair out-ſide, like a venomous Serpent in a Golden Box; theſe the Spirit brings to light, it rifles the very Corners, and ſheweth the inwardeſt and the leaſt things, and fetcheth up that Mud which lay under a clear Stream, which Conſcience was not acquainted with before: And this diſcovery of lurking ſins is not from the innate power of the Law; that hath not a power of Omniſcience, but by the Spirit working by that Law: It is God that *ſearcheth the Heart*, Jer. 17. 10. 'Tis God's Heart, like *Eliſha*, in 2 *Kings* 5. 26. that goes with every Man when he doth this or that. The Spirit doth work by the Law, in the diſcovery of Sin, both as to the extent of it, and as to ſecret ſins. So,

Thirdly, *It diſcovers the Wrath of God due to ſin by the Law:* As the Goſpel is a Glaſs reflecting the Glory and Love of God upon the Heart, ſo the Law is a pure Glaſs reflecting the Holineſs and Wrath of God upon the Conſcience. The Goſpel repreſents God upon a Throne, with a Scepter of Grace and Righteouſneſs; the Law exhibits him upon a Tribunal of Juſtice, with a Rod of Iron and Wrath: As the Goſpel is called the *Word of Reconciliation*, ſo the Law is the word of Wrath: It ſhews a Man lying under God's Diſpleaſure, at the brink of the Pit, and holds him quaking over the ſmoak of Hell: As the Goſpel is the miniſtration of Life, ſo the other is the miniſtration of Death. It ſhews Wrath entailed upon the leaſt, as well as the greateſt Iniquity; brandiſheth and darts Curſes againſt the Sinner. God is diſcovered in Arms againſt the Soul, going forth, conquering and to conquer, with Death and Hell marching before him. *Rom.* 2. 8, 9. *Indignation and Wrath, Tribulation and Anguiſh, on every Soul that doth Evil.* Sin is ſhewn in its Filthineſs, and Wrath in its Dreadfulneſs, Sin too in its Guilt: By the Law we diſcern our Debts, and are aſſured they muſt be paid. The Law lays hold of every Sinner, like that Servant in the Goſpel, and with a dreadful Voice claims the Debts, *Pay me that thou oweſt.* That's the *firſt* thing, the Spirit works by the Law as an Inſtrument.

Secondly, *The Spirit doth ſtir up the natural Notions, and acquired Knowledge in the mind in this Conviction.* He lets looſe thoſe Truths in the Heart, which were Priſoners in the Chains of Unrighteouſneſs, to be aſſiſtant in this work. As Invaders put Arms into the hands of thoſe Priſoners, which had been under a force before. This work is the exciting and reflecting the Light and Knowledge in the underſtanding upon the Conſcience, whereby the Creature feels the heat of the Light, which in its direct Beams he did not; nor doth Knowledge ſwiming in the Brain affect: He blows up the ſparks of Reaſon to a height, and like the Sun draws forth the ſap of thoſe notions implanted in the Heart, making them ſprout up, according as he firſt ſet them. For as the ſowing this Seed was by the hand of the Spirit, ſo the Improvement of theſe Principles ſown, is by the breath of the Spirit, in a way of common Grace: He cauſed the Birth, and he cauſeth the Growth too, that which he had ſown, he preſerves and excites; ſo that when theſe notions are excited by the Spirit, Men ſee double to what

* περιεχομενα.

what they did before diſcern of the ſecrets of Wiſdom and Righteouſneſs, and accordingly that there are more Trangreſſions according to the Law of Nature, than Men uſually dream of, which makes them juſtifie God in the way of his Judgments. *Job* 11. 5, 6. *O that God would ſpeak and open his Lips againſt thee; and that he would ſhew thee the ſecrets of Wiſdom, that they are double to that which is! Know therefore that God exacteth of thee leſs than thine Iniquity deſerveth.* It is an Anſwer to *Job*'s Complaint, that his Afflictions were without ground; which *Zophar* anſwers, That if the ſecrets of Wiſdom in the Law of Nature were excited, it would diſcover Sin enough to juſtifie God in his proceedings. The Law of *Moſes* was not in being in the time of *Job*, but in the Original Copy the Law of Nature, and the common notions of Mankind. The Spirit ſtirs up theſe in this Conviction, and though the Spirit takes theſe, and works by the excitation of natural Light, yet he brings in alſo another light, becauſe the chief Conviction he aims at, is the corruption of the State, not only that of corrupt Acts; the neceſſity of a Mediator, and a ſenſe of ſpiritual Sins, which cannot be wrought meerly by that light which is naturally in the mind; it ſtirs up therefore Principles already impreſs'd, and introduceth Principles not yet impreſs'd, and binds both of them on the Soul. For it convinceth by way of Argument, and therefore its Convictions muſt be founded on ſomewhat which the Soul knew before, or ariſe from a new Light, attended with a greater Evidence. Now the Spirit of God doth not put out Nature by the ſhining of Grace, but improve, perfect and regulate it, putting it into a right Channel, making it to ſerve the ends of Grace; ſo in this act of Conviction, he maketh the natural knowledge ſubſervient, and rouſeth up that Knowledge which lay ruſty and uſeleſs: There's uſe of this, for God acts in a rational manner, that reaſon may be employed in this caſe; hence are his Appeals to Men (*Iſa.* 5. 3.) of a depraved reaſon; *O Inhabitants of Jeruſalem, and Men of Judah, judge, I pray you betwixt me and my Vineyard.* Had reaſon no competency at all, to judge of the unprofitableneſs and the bad return the Vineyard had made to God, the appeal had been fruitleſs; but the Appeal implies, that even natural Reaſon would have caſt the Verdict on God's ſide. So in Conviction, the Spirit doth ſtir up that natural light in the mind, and that acquired Knowledge that it hath, to be aſſiſtant in this work.

Thirdly, *The Spirit doth irradiate and enlighten the mind, and practical Judgment:* The Spirit brings a Man to belief of the Truth in the Word, by clear and undeniable Reaſon, and by rectifying and elevating the underſtanding. As he makes the Characters written upon the heart legible, ſo he enlightens the dimm Mind, and ſnuffs the Candle of the Lord; that they may be read, *Prov.* 20. 27. that thereby *the inward parts of the Belly* may be ſearched. In this regard he is called a Spirit of Bondage, not that he brings us into Bondage, but as he opens the Curtain of Sin, and the blind Eye, to ſee the Bondage Sin hath brought it into. The Truths of God in the Word have an objective light, and the Spirit doth enlighten the Mind, not by diſcovering new Notions, and giving new objects of Knowledge only, but by creating a dogmatical Faith, and an aſſent unto thoſe Principles, and helping us to receive right and diſtinct notions of thoſe things which are repreſented. And it is ſuch a Faith which the Spirit in this work doth create, which is not only apprehenſive, but quietative; it not only apprehends the things themſelves, but the Soul reſts in them for truth; not that they are grounds of Comfort in themſelves, but doth clearly aſſent to them for truth, and own them and fully aſſent unto them: There is a Faith of *aſſent* common to Men, but the Spirit quickens this Faith in Conviction, that it hath a fuller proſpect of theſe things, which he doth diſcover, which were weakly and imperfectly aſſented to before; and the Soul weighs theſe particulars which the Spirit ſets before it, more ſeriouſly than ever it did. This is a neceſſary work of the Spirit, for a ſtupified Judgment is a bar to any recovery; but when the light of the Word and the light of the Mind meet together, the iſſue is, a full diſcovery of the Moats in the Soul, and Sink in the Heart.

Fourthly, *The Spirit excites and actuates the Conſcience:* Sets the Conſcience to ſmite, as *David*'s heart ſmote him, upon the Spirits touch by the Miniſtry of *Nathan:* Moſt men know ſuch and ſuch actions to be ſinful, they know Unbelief to be a damning Sin, God to be a Righteous God, Chriſt the only Saviour; yet how few know theſe things convincingly, with an Application of them to the Conſcience! How few have the deſcent from the ſpeculative to the practical Judgment, to be affected with them, and with their own deplorable State! The Spirit, as it increaſeth the light, it doth ſharpen this faculty of Conſcience, for ſelf-reflection: Direct beams are darted in to ſhew the Object, and an edge is put upon the faculty to do its Office. Light is ſhot in upon the underſtanding by the Spirit in the Word, and Fire is ſtruck upon the Conſcience; ſuitable Paſſions are raiſed in the heart by that light in the mind. As the Spirit of Adoption giveth efficacy to the Goſpel, in affecting the Soul with Righteouſneſs; ſo as he is a Spirit of Bondage, he giveth efficacy to the Law to affect the Conſcience with Guilt, he lets looſe the natural activity of Conſcience, he arms it with a renewed Commiſſion, he opens the mouth of this Herald of God, and makes it denounce dreadful things; he enlargeth it to take in the impreſſions of Wrath, and tranſmit them to all parts of the Man; he reviveth the guilt, and rouſeth the Conſcience, the Serpent in the Boſom ariſeth and Hiſſeth, and Conſcience in Man being awaken'd, laſhes him: Thus Sin being revived, and Conſcience awakened, they lay the Soul flat and Breathleſs, *Sin revived and I died.* Guilt is ſo ſtrongly reflected, that a Man doth not ſimply underſtand himſelf to be in a Damnable State, but feels in himſelf the filthineſs and miſery of that State, and becometh a Judge and Witneſs againſt himſelf, acknowledging the Righteouſneſs of God, and the Unrighteouſneſs of his Nature. Conſcience thus actuated by the Spirit, pleads ſharply from the Law againſt the Soul, (as a *King's Attorney* doth againſt a Priſoner at the Bar) takes off all Excuſes, beats it off from all Apologies made in its defence, and reproacheth him for it, *Job* 27. 6. It brings not only the ſubſtance of Sin, but the circumſtances to mind, and what Rebukes it ſelf gave before to hinder the Commiſſion: Juſt as it will at the laſt day deliver thoſe Truths that were ſuppreſt and clouded in Unrighteouſneſs, and uſher them in, as ſo many ſpeaking Witneſſes; the Memory is alſo revived to aſſiſt Conſcience in this work. Now the Spirit only can excite Conſcience: Though Conſcience hath a power to judge, yet it muſt have a light to judge by; and becauſe it is ſleepy and dull, it muſt be ſoundly rouſed: And therefore there is the ſame need that the Spirit ſhould ſet Conſcience right, as any other faculty, becauſe that is depraved as well as the underſtanding is darkned, and the will perverted.

Fifthly, *The Spirit brings forgotten Sins to Mind, and preſſeth them upon the Conſcience.* As the *Samaritan* Woman concludes Chriſt to be the *Meſſiah*, becauſe he *told her all that ever ſhe had done*, Joh. 4. 29.

4. 29. So the renewing upon us the ſenſe of all that ever we did, is an evidence of the Spirits work; when old forgotten Sins are brought to light in the mind, it is an effect of God's Spirit, who is greater than our Hearts, and knoweth all things. Thus the Spirit doth ſet in order youthful Sins in Old Age, makes Men to *poſſeſs the ſins of their Youth*, as in *Job*; and gathers Iniquities laid in the Duſt together, upon the beating the Drum of Conſcience, and fills the Soul with the ſenſe and conſideration of them, and brings in an old ſcore of Sin with many *Items: Item*, Such a time a Contempt of God, ſuch a time a ſpeculative Wickedneſs, ſuch a time a quenching of the Spirit, profane Speech, ſwarms of vain Thoughts and vile Luſts; the many aggravations of Sin, againſt Mercies, in the very Face of God, when a Pardon was offered, Rebellion againſt the light of Conſcience, ſtifling holy Motions, breaking the bonds of Love, the Influence our ſins had upon others, Principles and root of ſin, Enmity to God, ſecret riſing of heart againſt the purity of the Law; thus it brings ſins that were forgotten, and ſets them home, *Pſal.* 119. 59. *I conſidered my Ways:* He counted his wayes and his Sins one by one, as the *word there ſignifies*, as much as he could, and as the Spirit of God directed; though many times the Spirit lays one Sin cloſeſt, yet all the reſt are brought in, *and ſeverally charged.* As in a Peſtilent Diſeaſe, all the humors wherewith the Body was troubled before, run into that Infectious Diſeaſe: And the Soul is made to read thoſe ſins as plainly, as if they had been Committed but the day before. A wicked Man *knoweth not whither he goeth*, 1 John 2. 11. he hath no clear knowledge of the Nature of Sin, and the Dreadfulneſs of Wrath: But the Spirit in this Work makes us not only ſee Sin, but giveth an intuitive Knowledge of it, draws the Veil from the Face of Sin, waſheth off its Varniſh, pulls away its fine Dreſs and Attire, and preſents it as the greateſt Evil, and in its moſt *Æthiopian* deformity.

Sixthly, *The Spirit fixeth the ſenſe of the moſt terrible Attributes of God, upon the Soul in this work:* His Juſtice, Eternity, Holineſs are brandiſhed againſt him, and Mercy ſeems ſtanding aloof from him; he makes him look upon Juſtice incenſed, Holineſs diſparaged, Mercy ſlighted, Power preparing a *Tophet* of Wrath, and kindling it againſt it, and Eternity perpetuating the Puniſhment, and hides all Conſiderations of God that might give hope of relief. Upon theſe perfections of God which breath terror againſt the ſins of Men, is Conviction founded. Men naturally have a greater ſenſe of God's Mercy, than any other Attributes, becauſe Mercy and Patience are more continually expoſed to their view, in the warm Sun, influences of Heaven, fruitful Showers, and kindly Proviſions, which multiply the notion of his Mercy in the Minds of Men; and from thoſe *Ideas*, fortified by theſe common works of kindneſs; and from ſelf-love in Mens Breaſts, doth ariſe Mens Confidence and Preſumption in the Mercy of God. And therefore the Soul is never ſoundly convinced of its own natural ſtate, till ſelf-love be ſhaken, and the other Attributes of God ſeriouſly pondered and owned. When the Soul is in a dead Sleep, there is no conſideration of Juſtice; and when awakned by the Law, without the ſight of the Goſpel, and a diſcovery of his Mercy in Chriſt, like *Adam* and *Eve* the Soul runs from God's preſence, and every Voice of God is terrible; and finding himſelf culpable, and ſeeing nothing but a Sea of Sin, he fears the Juſtice of God, that the Sovereign Judge of all the World will bring him to a ſpeedy account, and inflict that death that he knows himſelf worthy of. Now the conſideration of theſe Attributes have in the holieſt Men, always cauſed in them reflections on their Iniquities; hence holy Men in Scripture, upon ſome Apparition of God, or an Angel, were full of apprehenſions of God's Holineſs and their own Impurity, which poſſeſſed them with expectations of Death, when they looked upon God as a conſuming Fire, and themſelves as dry Stubble, *Ezek.* 3. 6. *Judg.* 13. 22. *Iſa.* 6. 6.

Seventhly, *The Spirit of God removes in this work of Conviction, all the former ſupports which the Soul leaned upon.* It blows up all the little Caſtles of Defence, puffs them away as Chaff, makes Conſcience work through all the Plaiſters laid on to aſſwage the Grief, layes the Soul naked without any Covering. The Heart of Man being ſtuft with ſelf-love, frames a multitude of miſerable Comforters as weak as *Adam*'s Fig-leaves; but when the Spirit ariſeth in the Miniſtry of the Law, he tears all thoſe Coverings, nonpluſſes all thoſe ſubtil Evaſions, breaks all thoſe Props and Crutches in pieces, and caſts down the Soul before the foot of God's Righteous Judgment, that it dares not caſt a Glance, a loving look towards that *Sodom* which God hath Fired; knocks off the hands from all thoſe things whereby Men would compound with God and their guilty Conſciences; all the ſtrong reaſonings for the Life of their Luſts, and the preſumptuous arguings for the Salvation of their Souls, fall before the Battery of the Word, which like an Engine plays againſt the high-built and pleaſant Imaginations. He pulls up the Foundation of their own Righteouſneſs, ſtrips it of its painted Garment, and makes them look upon their pretended Beauties as loathſome Deformities. When ſin revives by the Commandment, the ſinner dies in the former Opinion he had of himſelf; the ſentence of Death in himſelf, is attended with Death in all his Comforts. And upon this account Afflictions are mighty helpful to this work, when the Spirit ſets in with them; when the ſupports of Sin are drawn away, the evil of ſin is more ſeen, which was not obſerved by Men in the midſt of their Wealth and Pleaſure; when he *holds them in Afflictions*, then *he ſhews them their work and their tranſgreſſion, wherein they have exceeded, he openeth their ear alſo to Diſcipline, and commandeth that they return from iniquity*, Job 36. 8, 9, 10. On this account God takes Afflictions as the proper ſeaſon to carry on this convincing Work. For the Rod puts life into the Word, and makes Men look inward to their Conſciences, and outward to their Actions. When their former ſupports are pulled down about their Ears, and Conſcience is quickned by the Spirit, then is the time for it to ſhew its Commiſſion; whereas in the hurry of Pleaſures, it was wholly ſilent. And while the Spirit doth arm Conſcience againſt a Man, he doth ſuſpend the force and fury of his Luſts, which before ſtopt the mouth of it.

Eighthly, *The Spirit makes the Soul intent upon the conſideration of its Sin, and thoſe evidences which are brought in againſt it.*

(1.) *Upon conſideration of its Sin.* The thoughts of his ſin haunt him like ſo many Ghoſts, and Conſcience, like *Zippora* to *Moſes*, flies in his Face; not once, but with a Repetition, *A bloody Husband haſt thou been unto me.* It giveth no reſpite, every thought is a particular Sting; where-ever he looks, ſin ſtares upon him; and where-ever he is, or moves, Conſcience is with him, thundering in his Ears the Curſes of the Law, and flaſhing in his Face the Fire of Hell, and preſenting the black Scroll to his conſideration: His *Sin is ever before him*, which *Job* calls, *Chap.* 13. 27. *A putting* his *Feet in the Stocks.* He cannot move, but he feels the ſmart of his wounds at every Motion. The Spirit *ſeals Inſtruction*, he

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ſets ſuch a Brand upon the Conſcience, that all the Art of Men cannot raſe it out; 'tis *held* in by the Law, *Rom.* 7. 6. and *filled with Bitterneſs*, Job 9. 18. The Spirit ſtakes him down, and points him to his Sins; Lo theſe are thy Sins, and theſe will be thy Plagues without a Converſion. He will not let him take one ſweet draught, nor a Mouthful of cool Air; he fixeth his Eyes upon Sin with Sorrow, as much as his Eyes were before upon it with joy. The Soul had heard a thouſand times of its Lying, Swearing, Drunkenneſs, Uncleanneſs and other Wickedneſſes; the neceſſity of Converſion, the miſery of Hell, and the Pleaſures of Heaven; but all were vaniſhing ſounds, till the Spirit ſounds the Trumpet of the Law, and fixeth Truths upon the Conſcience, and maketh Reaſon perform its Office, then he *holds the Eyes waking*, Pſal. 77. 4. and the Soul cannot ſpeak of any thing but its trouble. For as the Spirit brings to remembrance the Promiſes of Chriſt, and fixeth them as a ground of Faith, brings to remembrance the Precepts of Chriſt, and ſettleth them upon the Soul as a ground of Obedience; ſo as a ſpirit of Bondage he brings the Threatnings of the Law, and leaves the ſtamp of them upon us, that we cannot look off from them; inlays the Law in the Heart as a Law of Death, as in Converſion and Faith it is Engraven as a Law of Life. Thus Chriſt dealt with *Paul*, Acts 9. 4. tells him of his Perſecuting, *Saul, Saul, Why perſecuteſt thou me?* When *Paul* would know who it was that ſpoke to him, *verſ.* 5. *I am Jeſus of Nazareth*; yet holds his Eyes ſtill upon his Sin, *Jeſus of Nazareth whom thou perſecuteſt.* Theſe conſiderations break in like a Deluge on the Soul, ſo that none can ſtop them, and they attend the Perſon at his Bed and Table, and Shop and Walk, and they incorporate themſelves with him. And the Spirit

(2.) *Doth follow the Soul with one word after another, and preſſeth, and urgeth more and more that which may make a thorough Conviction.* The Word to natural Men is like a flaſh of Lightning, that ſcareth and vaniſheth; 'tis like an Arrow ſhot againſt a brazen Wall, that immediately falls down again; its a Glaſs wherein a Man ſeeth his Face, and quickly forgets his own *Phyſiognomy*. But the Spirit in this work holds the Glaſs before the Face, preſſeth upon the Soul the pure Interpretation, the Senſe and Meaning of the Law, drives it deep, like a Nail that cannot be pulled out, doth many times providentially guide a Man to thoſe places of Scripture that ſharpen the Conviction, and rend the Soul wider, as a torn Garment is by every Nail that catches hold of it, and never leaves it till he brings it to ſubſcribe, *I am the Man whoſe Name is written here, I am the Man who* is meant in this Curſe. But then,

Ninthly, *The Spirit ſprings up fears in the Soul, at the conſideration of this State.* Fears, ſo far as they are not ſinful, are the work of the Spirit, as a Spirit of Bondage; he concludes it under a ſtate of Unbelief, makes it underſtand the intolerableneſs and duration of its miſery in that State, puts the queſtion to it, whether it can dwell with everlaſting Burnings. The Spirit preſents it with a pure Law, a righteous Judge, and a deſerved Wrath; now it is natural for any Man under the juſt of the Law, for a Capital Crime, to be full of dread. There is Fire and Thunder in the particular Application of the Law, as there was in the firſt delivery of it on Mount *Sinai:* And ſince the tranſgreſſion of the Law, there is nothing but Death, Horrour, and the Curſes of it, ready to ſeize upon the Soul: It may well ſet the Holieſt Men, when they examine themſelves by it, on Trembling, as *Moſes* did at the delivery of it, *Heb.* 12. 21. And indeed it is impoſſible for the Spirit to act in an ordinary way, but according to the nature of that word which is preſented to the Mind. If a Promiſe be applied, the proper conſequent of that is Comfort; if a Threatning be impreſt upon the mind, the proper conſequent of that is Terrour; if a Precept, the immediate operation of that is Obedience: Therefore the Spirit can be no other but a Spirit of Bondage, exciting troubles in the Soul, as it works by the Law, becauſe there is no Promiſe of reward in that, but to thoſe that perfectly obey. If the Law met with a pure heart, free from all taint of Sin, the Spirit would engender Comfort by it; but ſince there are deep ſpots in the Hearts and Natures of all Men, God by the Law only perſwades them of the truth of that; and it is impoſſible that from the Law alone any thing ſhould ariſe, but what is ſlaviſh. If the Spirit ſpeak no other word but the Law, it can produce nothing but Terrour and Condemnation. What Terrours muſt then ſeize upon the Spirits of Men, and what diſtreſſes be rooted in their Souls, when they conſider themſelves cut off from all hopes of Mercy by the Law, having broken it, and no promiſe giving any ground of Comfort, but a Curſe pronounced for the violation of it? And how ſevere that is, you may ſee, *Gal.* 3. 10. *Curſed is every one that continueth not in every thing to do it.* Now when a Man ſeeth he hath no title to Heaven in regard of the Curſe, no diſpoſition to Heaven in regard of his Nature, and that the Curſe of the Law is his right before the legal Bar, and beholds the ſparklings of Wrath without any Cloud to ſhelter him; can a Man ſee this without ſelf-condemning, and a crying out, *I am undone, I am undone?* When Conſcience is thus awakened, Sin thus preſented, the Law thus manifeſted, and the Soul held down to the conſideration of all, it is as impoſſible it can be without inward Convulſions, as the Ground without Earth-quakes which hath air in its Bowels without any vent. This Thunder from *Sinai* raiſeth nothing elſe but Blackneſs and Darkneſs, and ſtorms in the Region of the Soul.

Laſtly, The Spirit in a ſaving Conviction *brings the Soul after this wounding to a ſelf-debaſing and a Humiliation.* Man is the moſt backward in the World to the charging guilt upon himſelf, he is more skilful at Self-excuſes than Self-indictments; but the Spirit brings the Soul to comply with the end of the miniſtration of the Law, which is, *That every Mouth may be ſtopped, and all the World become guilty before God*, Rom. 3. 19. By this Revelation of the ſecrets of the Heart, and the urgency of Conſcience, the over-powering work of the Spirit, the Soul makes a poſitive Concluſion againſt it ſelf, to the Glory of God, 1 *Cor.* 14. 25. Thus by ſharpening his Arrows in the hearts of his Enemies, *Pſal* 45. 5. he makes his Enemies fall under him, in an acknowledgment of his Righteouſneſs and Power, and the unlikeneſs of their hearts to the purity of the Law; not extenuating the Guilt, but loading themſelves with it, to a ſelf-abhorrence, abhorring themſelves in Duſt and Aſhes, counting themſelves as dead Dogs, to violate ſo Holy, Righteous, Juſt and good a Law; and turning all their ſelf-righteouſneſs to ſhame, heartily wiſhing thoſe Sins which gall them, had never been committed. And after this, when the Goſpel is preſented, the Soul enters into debates with it ſelf, and makes a judicious compariſon between the *firſt Covenant*, and Condemnation by that, and the *ſecond Covenant*, and Life by that: Here are Flames of Wrath, and there are Rivers of Joy; here is a Lake that burns, there is a Paradiſe that refreſheth; here is a flying Roll full of Curſes which will ſeize upon me, there is a rich Goſpel, full of Bleſſings, that is offered to me; here's Death to ſinners that will not have God to reign over them, here's Life to Believers that

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ſubmit with the Obedience of Faith: If I Sin while I Live, I muſt Periſh when I Die; I muſt be ſaved by Grace, or be puniſhed by Wrath; and ſhall I ſin away my hopes, to fall into a miſerable Eternity? Shall I ſin my ſelf to Death, when the Promiſe of Grace is freely made to me, in order to my Salvation? Thus the Soul is brought to a ſenſe of Sin by the Law, and the inſufficiency of the Creature, and then, welcome Chriſt, and Goſpel, and Covenant, and Promiſes of Grace; welcome the Yoke of Chriſt: And when it cometh to this, then *Conviction* ends, hath its perfect Work, concluding in a thorough Converſion, and acceptance of Chriſt. The

IV. Fourth thing. *What Sins, or what in ſin the Spirit doth chiefly convince of?* The Conviction by any other cauſe is partial, its but half baked, roaſt on one ſide, and raw on the other; the Spirit's Conviction is univerſal; he holds a right Rule to the crooked heart; he meaſures all the dimenſions of the Soul, and of Sin in it, conſiders Root and Branch, Leaves and Fruit: As the Spirit in a good Man mortifies all Sin, cleanſes from all Sin, ſo in this work he diſcovers all ſin.

Firſt, *The Spirit uſually ſingles out ſome one Sin at the firſt to ſet home upon the Soul.* Sometimes ſome baſe unworthy Action, ſome blaſphemous Word, ſome diſparaging thought of God, ſome Captain and Maſter-ſin, which is firſt brought out to face the Soul, and preſented in its hideous Shape. As Crucifying the Saviour of the World, was charged by *Peter* upon the *Jews*, Act 2. Fornication upon the Woman of *Samaria* by Chriſt, *John* 4. 18. As the Spirit of Adoption in working Aſſurance, evidenceth to the Soul ſome one particular Grace which is wrought in the Soul, whereby he may be able to judge of his State, ſo as a Spirit of Bondage he preſſeth ſome particular ſin at firſt, whereby a Man may judge of his deplorable Condition. Some one ſin the Spirit takes hold of, to begin this work of Conviction; but though one ſin chiefly ſticks in the Conſcience at firſt, yet in the Spirits work all others do ruſh in afterwards to have their ſhare. When one *Bee* cometh forth and ſtings one that hath diſturbed the Hive, the reſt come out to revenge the Quarrel; or when one Maſtiff ſets upon a Paſſenger, all the reſt will come barking in. The guilt of one Sin is let looſe upon the Conſcience; not that the work ends here, (for then the Soul might be loſt,) but this is an Introduction. *Judas*'s thought dwelt only upon one Sin, *Mat.* 27. 4. betraying Innocent Blood, that did affect him, but he never ſearched further into the Kennel, never into the Depravation of his Nature. But the Spirit begins at one, and leads the Soul from Chamber to Chamber, from Luſt to Luſt, till it hath viewed the whole Den by degrees; for he doth not ſhew all at once, that the Soul for whom he hath kind thoughts, may not fail before him.

Secondly, *The Spirit uſually convinceth the Soul firſt of groſs Sins:* He begins with theſe, becauſe they are more legible and obvious by natural Light, which of it ſelf Condemns them, and ſets the Soul ſpeechleſs. As in the Siege of a Town, Batteries are planted againſt that part of it which is weakeſt. Sins in the Converſation are more viſible than thoſe that lie ſecret in the heart; other ſins are obſcured by theſe outward ones, as Stars are by a bigger light, and a little ſpot by a greater ſtain: Theſe are more viſible to the inward ſenſes, and more eaſily read by Conſcience, by Principles of Reaſon which riſe up in accuſation of them. *David*'s *Murther* and *Adultery* firſt affected his Conſcience by *Nathan*'s Miniſtry, but in the progreſs he complains of his *Hypocriſie*, Pſal. 51. 10. Of thoſe ſins which poured in their ſtreams to the increaſing that River, thoſe Auxiliaries, which had contributed their aſſiſtance to maintain his Heart in its hardneſs for that ſin. As in Thankfulneſs one great Mercy appears, but when that is diſſected, the whole train of Mercies appear; ſo in Conviction, one groſs ſin firſt ſhews it ſelf, and when that is diſcerned, the whole litter comes in view. Chriſt rouſeth *Paul* for his Perſecution firſt, but after, it ſpread further on his Conſcience; for he acknowledges himſelf not only a Perſecutor, but a Blaſphemer and Injurious. The Spirit holds the Conſcience to the viſible Letter of the Law, before he applies the inviſible Spirit of it to the Heart, and affects the heart with that which is biggeſt, becauſe of its nearneſs, rather than others, which though as bad or worſe, ſeem leſs by reaſon of their remoteneſs.

Thirdly, *The Spirit from thence proceedeth to the Conviction of the Boſome Sin.* All Men worſhip ſome *Golden Calf*, ſet up by Education, Cuſtom, natural Inclination, or the like; and while a *Dalilah* lies in the Boſom and engroſſeth the Affections, the Soul cannot be ſet with its Love upon God; and if the Heart be diſaffected to this, the others are more eaſily hated: When a General is taken, the Army runs; this is the great ſtream, others but Rivulets which bring ſupply. The diſaffecting the Soul to this, facilitates the remaining work, becauſe this is the ſtrongeſt Chain wherein the Devil holds a Man, the main Fort. The Spirit fights againſt the lighter Parties that come forth, but chiefly againſt that which hath been the great Commander of all the other forces againſt God, and the greateſt Confidence of the Devil: As a wiſe General directs his force againſt the ſtouteſt Body, wherein the ſtrength of the Enemy conſiſts, when that's worſted, the Arms preſently fall out of the hands of the reſt. Other Sins are as the Straglers of an Army, by the routing of which the Victory is not obtained, but by the ſhattering the main Body. The Spirit doth chiefly convince of this Boſom ſin. Violence was the Soldiers, Extortion was the *Publicans* ſin, and the Spirit directs *John Baptiſt* againſt theſe; Hypocriſie was the darling Iniquity of the *Phariſees*, Chriſt plants his Battery moſt againſt this: *Paul* in his whole Progreſs after Converſion, abhors moſt his Perſecution. As Sanctification is a cleanſing a Man from his Iniquity, ſo is a Conviction of the Spirit, a diſcovering to a Man his proper Iniquity, *Pſal.* 18. 21.

Fourthly, *Thence the Spirit directs the Soul to a ſight of its Corruption by Nature*; opens the root of Bitterneſs, makes us ſmell the Sink of Sin, diſcovers the Dunghil whence all theſe little Serpents derived their life and ſtrength, ſhews us the rotten Coar as well as the Worm-eaten Skin; That the Nature of the Perſon *lies in Wickedneſs*, as a Mole in the Earth, or a Carkaſs in putrefaction, 1 *John* 5. 19. all under Sin, no good ſpring in the Heart; that there is a Poiſon in the Heart that taints every work of the Hand, Imagination, Fancy, Thoughts of the Mind, and Motions of the Will. He brings a Man from the Chamber of outward to the Cloſet of inward Sins, till he arriveth to the large room of Nature; bids him ſee if he can find out one clean corner in the Heart, and ſo conducts him to the *firſt ſin of Adam*, makes him behold the firſt Fountain whence all iſſued; and all little enough to make the proud heart ſtoop to God: He makes him conſider he is deeply concerned in that firſt ſin, though ſo many Revolutions of Years have paſſed; this makes a Man vile in his own Eyes, that he cannot look upon himſelf, but with confuſion and an univerſal Bluſh. God looks to this ſin of Nature as the ground of Puniſhment, *Gen.* 6. 5, 6. *The imagination of the heart* was *only Evil*, and therefore it re-

pented God that he made Man on the Earth: Therefore the Spirit doth affect most with this in Conviction. As Christ came to cure the wound of Nature, so the Spirit shews the impurity of Nature in order to that cure, he would not else act upon the Foundation Christ had laid. He is sent to convince Men of their need of Christ, therefore of that which lays Men under the greatest necessity of Christ, which is the violation of the first Covenant, and the evil consequents of it. As the Spirit in Mortification strikes to the Root of Sin, so in Conviction he digs to it; as in Sanctification he cleanses from the sink of Sin, so in Conviction he shews it. Christ in his Discourse with *Nicodemus*, lays this open to him, who thought the Doctrine of the necessity of Regeneration a strange kind of Discourse, and must needs think so, till he understood, *Joh.* 3. 6. That *that which is born of the Flesh, is Flesh*: That Nature was universally depraved. *David* begins with a sense of his Adultery in his Conviction, but traceth up his Sin to the Spring, his natural Conception, *Psal.* 51. 5. He followeth the young Cubs to the old ones Den, where he found Sins mark upon every Member at his first formation. If the Spirit did not convince of this, he did little or nothing to the purpose: For as long as we think there is any good in us, we shall depend upon it, and never go to Christ. But when we see the running Issue of Nature, as well as the out-flowings of Nature, then we shall with open Arms fly to him. To be ignorant of this, and complain of other sins, is a sign of Conscience, but half awakned. This is the proper work of the Spirit, and it cannot be done without this: The Branches and Fruit are visible, so are the Beams and Rafters of a House; but the Root and Foundation lies under Ground. The Spirit shews this corruption of Nature, not by a glimmering but clear Light, not only shews a Man that he is fallen, but makes him see the Heavens in their Glory from whence he fell, Hell in its misery to which he fell: He affects him with his Nature, as the seminary of all Sin, as a Womb to prepare and ripen sin, till a suitable Temptation is offered to give birth to it.

Fifthly, *The Spirit convinceth of the evil Nature of Sin*; and this is a necessary work of the Spirit. As in striving against it, the renewed Soul quarrels with it as it is Sin, so in a through Conviction the Spirit doth unmask it as it is Sin; he presents it under those considerations upon which the Soul is to fight against it; he evidenceth it sensibly to be Enmity to God, to his Essence, Attributes, his Law, turning the back upon God with the greatest scorn, and *lifting up the heel against him*, Jer. 32. 33. endeavouring to despoil God of his Government, (whence Sinners are said to be without God in the World, casting the Holy Law behind their Backs, preferring a dirty Creature before the Creator, a base Lust before a Blessed Jesus. He doth evidence every Sin to be Idolatry, an implicite adoration of Satan; Ingratitude, because our Mercies are received after our Lives were forfeited; Theft, in Robbing God of that Reverence that is due to him, and the Revenues of his Glory; Unbelief, not believing his Promises whereby he allures, nor his Threatnings whereby he scares; Unfaithfulness in breach of Covenant, and abundance more bound up in the Womb of Sin; this the Spirit doth convince a Man, is in the Nature of Sin, in every Sin. Now the Spirit shews Sin to be an Injury to a gracious God, Impurity, Disingenuity against a Holy God, Disloyalty to our supream Lord, a breach of a Holy and Righteous Law, a stab to the Heart of Christ, a shedding the best Blood that ever was, and such a hainous thing as is not to be remitted without the Blood of God. As the Spirits second Conviction of the Righteousness of Christ, is as it is the expiating Cause of the sin of Man, so his first discovery of sin is, as it appears to be the occasion of the Death of Christ. Without this Conviction of the evil nature of Sin, the Spirit is not like to attain its end; for there cannot be a Conversion, till a Man be sensible of what sin is in its own Nature, aversion from God, alienation and contrariety to him.

Sixthly, *The Spirit doth convince of the filthiness and Pollution of Sin.* Sin is the contagion of the Soul, the universal stain of Nature, nothing but Pollution succeeded in the place of original Purity. The Scripture doth set forth Sin to us under all the vilest Terms, calls it an *Æthiopian Blackness*, *Spots*, *Mire*, *Dirt*, *Dung*, *Plague*, *Ulcer*, *Sore*. As there is a saltness in every drop of Water in the Sea, so there is a filthiness in every Action of Sin. The Spirit discovers the naughtiness of the Heart, and the nastiness of Lusts, being more loathsom than Toads, and infectious than Plagues, *Isa.* 57. 20. The wicked Man's heart is like the *Sea, casting up Mire and Dirt*. The Spirit in this work, doth (as it were) spread Dung in the Face of the Sinner, he shews what Slime and Frogs it hath left behind in every part it hath touched, that he may feel as well as see the loathsomness of it. When the Spirit cometh thus as a Judge into the Soul, tho' we seem to be washed with Snow-water, and our hands appear clean, yet we shall be as plunged in a Ditch, that our own Cloaths will abhor us *: Then a Man sees himself bemired from Head to Foot, like one over Head and Ears in a Common-shoar. By seeing Original Sin, we see the defilement of it, how it hath infected the whole Nature, and that humane Nature is not like a River to purifie it self, but its Mud is encreased rather than diminished. If the Spirit should stir up all the stench of Sin, and unmask all its Uglineſs, without making any further Progress, utter Despair, Fury, Confusion, Self-hatred would be the effect of it. The Spirit in this work must needs discover this filthiness, if he attain his end in it. For as the Soul in sanctification is to purge out sin by the strength of the Spirit, so it is necessary by Conviction it should see the filth of that that is to be purged out, as an Incentive to cleanse it. No Soul will hate it, no Soul will move its hand to its expulsion, till it be stript of its painted Colours, till it be shewn in its native Blackness, till the Serpent be stript of his Skin, and manifested in the Venom and Poison of its Nature. *Cain* saw his Sin in the wrathful effects, as it was not forgiven, but not in the polluting effect, as the Blood of his Brother had defiled his Conscience. When we see the Guilt, it terrifieth us; and the Filth, it shameth us; the one makes us desire ease, the other cleansing. Without this sight we cannot justifie God in his Righteousness, nor admire him in his Patience, that he did not long since fling such nasty Vessels on the Dunghill; without a sight of this, we can never hate Sin spiritually. Sensibleness of the wrath that is due to it, may make us fear it; but 'tis sensibleness of the filthiness of it, that must make us loath it: Both these are the designs of the Holy Spirit in Conviction, to make God appear admirable, desirable, and Sin appear hateful. Then

* Job 9. 30, 31.

Seventhly, *The Spirit convinceth of spiritual Sins*; and this is the great work. It convinces of the Corruption of Nature, the Nature of Sin, and the Filth of Sin; but it presseth most upon Spiritual Sins, the first motions, self-conceit of our own worth, Pride against God, Unbelief, and the like. Conscience hath a natural Edge, to wound a Man for those sins which render a Man inexcusable by the light of Nature; but some sins lie remote out of sight, as spiritual Wickedness, in the high places

of

of Understanding, Will and Affections, yea and of Conscience it self; a clearer Light and a more piercing Principle is requisite for the discovery of these. Drunkenness, Murther, Luxury, Theft, *&c.* are Sins condemned by the general consent of Nature; the works of the visibly defiled Flesh *are manifest*, but the works of refined Flesh lie closer in the inward corner, and are not so easily discovered, though there is a greater defilement in these than Men commonly imagine. Other Sins disgrace us more in the eye of Men, and these defile us more in the eye of God. The Soul, which ought to be a living Temple for God, is defiled by these sins, which is as if the Throne of a Prince should be besmeared with Dung. That's worse in the eye of God, which consists in a conformity to the Devil, God's greatest Enemy, than that which consists in a conformity to the brutish Creature, as sins of the Flesh are. They are the strength of sin, the Heart and Life of the body of Death, the main Fort, the other sins are but the Out-works; the great end of the Spirit is to convince of these; the Out-works must be first taken, therefore gross sins must be first known; yet there's no hopes of conquest while the main strength remains invisible. As Sanctification begins at the sins of the Flesh, but grows up to a cleansing from spiritual sins, so must a sense of sin in order to Sanctification sail the same course. These being the subjects of the Spirits Sanctification, as that wherein the Enemies chief strength lies, are the subject of Conviction too; and herein consists the spirituality of Conviction. As the strength of an Eye appears in discovering the spots in the Sun, which lie covered with a rich Robe of Light, so the strength of Conviction in the spirituality of it is discerned in the Eyes discovering the stains in the heart, which are covered with a beautiful Cloak of outward Morality. When Sciences are learned, the Rudiments and more obvious Principles are known before the Mysteries are understood, and Men grow up from a common to an abstruse knowledge; so the Spirit leads us from a sight and sense of more visible, till it dives at length to the secrets of sin, to the deceivableness of Unrighteousness in the spiritual *Antichrist* working in the Soul; no spiritual Conviction without a Conviction of spiritual Sins. A natural Man may by natural Conscience be convinced of great sins against the light of Nature, as a dim Eye can read a great Print; but such are usually most sensible of sins against the *second* Table, or more open sins against the *first*; but the Spirit convinceth of the more inward imperceptible sins, affects it with those against both Tables. *Paul* was convinced not only of the Sins he acted without, as his Persecution, but of Sins dwelling in him, springing up in him, and discovering themselves by their motions in him. And,

Eighthly, *The Spirit convinceth the Soul of its own impotency and weakness.* He shews the Sinner his Filth and his Chains, how Lust brings Guilt and Slavery; how his Understanding is deprived of true Light, and his Will of true Liberty; whence there is an utter inability to make up the breach between God and the Soul, from whence his best Righteousness smells Rank, and contracts a taint from that corruption which is derived from *Adam* unto the whole humane Nature. Men naturally glory in their own Power, they think Grace no more than walking according to the Rules of blinded Reason, they understand not the depth of their Wound, nor their weakness by it: Sins of infirmity they think they have, which are to Nature only like the scratch of a Pin, not like the stab of a Sword; they think their Vitals are sound and strong still. But the Spirit convinceth the Soul that her Wings are broke, and her Feet crippled, and her Hands possest with a dead Palsey; that Man hath an universal Impotency, spiritual Feebleness, his Weakness as incurable as his Wickedness, that he can no more Strengthen himself than Purge himself, *Rom.* 7. 15. The Spirit convinceth Man, that his best strength is but a shadow of Righteousness; that as he was mutable in Righteousness, in Innocency, so since the Fall he is immutable to sin, and unable to turn from it: That he is a slave to his Lusts, held in Chains till they be knockt off, shut up in a Prison that he cannot break, and under the power of a Jaylor that he cannot conquer. Without this he would think to lick himself whole, and never lye sighing and sobbing at the foot of Christ. Though a Man naturally justifie himself, yet when the Spirit deals with him, overturns all his Props, and discovers him overgrown with Feebleness as well as Sinfulness; he cries like *Job*, Chap. 9. v. 20, 21. *If I justifie my self, my own mouth shall condemn me; If I say, I am perfect, it shall also prove me perverse: Though I were perfect, yet would I not know my Soul; I would despise my life.*

Ninthly, *He doth continually convince of the Consequences and Demerits of Sin*; He doth Dissect Sin, and shew it in its Circumstances, and he doth convince and set home upon the Soul the demerit of sin; and (though he doth also propose the Gospel) he sets home that Wrath which is deserved by it: For he speaks a Language quite contrary to that of the Devil to our first Parents, perswading *Adam* that no Wrath would ensue upon it; that he should meet with Life in eating the forbidden Fruit. The Spirits Method is contrary to that of the Devil; Death is the Wages of every Iniquity: You shall be as Gods, saith Satan; You have made your selves like Devils, saith the Spirit; are transformed into the Devil's Nature, fallen into the Devil's Condemnation. The Spirit sets home what it deserves at the hands of God; although he doth propose the Gospel, yet he affects the Soul with what Sin hath deserved. The

V. Fifth thing is, *What the difference is between the Convictions of the Spirit by this or that Instrument*, by Nature, Law, and Gospel: What difference there is between the Spirits setting sin before us in a way of Conviction, *and Satans setting sin before us*, who doth interest himself sometimes in this Conviction of sin, when it is attended with much Terror: What the difference is between the sense of sin barely from natural Principles, and a sense of sin that is wrought by the Spirit: Then what the difference is between a *Legal* and an *Evangelical* Conviction.

(1.) *Though there are some Beams of Candlelight in Nature, which make a discovery of some unrighteousness, whence arise rebukes of Conscience; yet Nature is not able to furnish us with a full Conviction, and such a one as is necessary for our Repair.* Blind Nature cannot see the Rubbish, much less remove it; depraved Nature is not sensible of all its crookedness, much less can it rectifie it: It cannot hew and prepare it self for the Introduction of the Image of God; the highest natural Improvements of our natural Faculties, cannot guide us into the close Dens and Chambers of sin, and give us a true Prospect of the poisonous Entrails of it. Nature may spring up some good Operations in the Heart, take Nature in its Latitude, what a Man may be in his natural state, before his Conversion to Christ: Nature as it is propt up by the Mediation of Christ, and as there are some commendable reliques left in it, there are still some inbred Principles which bring forth many excellent things according to their proportion; as there is vertue in the Earth since the Curse of it after Man's Fall, to bring forth ma-

ny excellent Plants, and medicinal Herbs. But theſe Convictions by Nature are,

First, *Light and uncertain, of a ſhort duration*; they are ſudden Qualms, and fits upon ſome obſervation of outward Judgments. As all Judgments are ſent to make Men ſenſible there is a God in the Earth, and that there are unrighteous actions that are diſpleaſing to him, upon theſe Judgments there are ſome Reflections in a natural Conſcience, ſome ſenſe of God, what is due to Sin, and what deviations are from him; but they continue no longer than the cauſe that raiſed them; they are ſudden Frights and Startings, which ſoon ſettle again; as in a ſudden Fright and Start, Nature is ſpeedily reduced to its former Temper, and the Blood that was put on the ſudden into another motion, is quickly brought to its former conſiſtence: They are uſually like a Land-flood, which cauſes an inundation, but ſink not into the roots of the Soul. *Pſal.* 9. 21. They are *put in fear*, and while they are in fear, they *know themſelves to be but Men.* It is a work not ſo much upon the Judgment as upon the Affections, therefore it is like a fire falling upon Flax, and other combuſtible matter, which flames and expires; and you ſee its death almoſt as ſoon as it begins to live: Whereas thoſe Convictions that ariſe from the Spirit, ſettle upon the Judgment, and like a fire in a Log of Wood, are kept alive in the Soul, eat into the Soul, dive into the bottom, produce ſerious and laſting Affections. Conſcience is ſtaggering and unfixed, therefore whatſoever ariſeth from it, partaketh of the uncertain nature of the cauſe. We ſhall be moveable in our affections, unleſs firſt ſtedfaſt in our judgment; untill then, there can be no abounding in the work of the Lord. The *Apoſtle* makes one the cauſe of the other; *Be ſtedfaſt and unmoveable, always abounding in the work of the Lord* *. *Firſt*, a ſtedfaſtneſs in Judgment, and *then* a ſettlement in the Affections, and *then* an abounding in practice. No Conviction can faſten in a rolling and unbalaſted Mind; no Conviction that ariſeth from Nature. Beſides, Fear is an unwelcome Paſſion, as Love is a delightful one; Nature is held longer in the Chains of Love, than in the Fetters of Fear, the one it hugs and embraceth, the other it knocks off: The whole courſe of Nature ſtrives againſt flaſhes of Fear, and will not endure the object of it; not invite and encourage its ſtay, but rather is up in Arms againſt it: And upon this account, thoſe Convictions that ariſe barely from natural Principles, from any thing of bare Nature, are not of long duration. Any Conviction from Nature is like the ſmart of a prick of a Pin in the Fleſh, which is ſoon forgot; a Conviction by the Spirit is like the ſtab of a Sword in the heart. The Arrows of Nature are eaſily pluckt out, but God's *Arrows ſtick faſt* *: Nature likes not to retain any thing of *God* in its *knowledge*, Rom. 1. 28. but the Spirit imprints things, and holds them upon the Soul, binds his Corroſive to it, that it cannot ſhake it off.

* 1 Cor. 15. 58.

* Job 6. 4.

Secondly, *Convictions by Nature do at beſt but ſtand at a ſtay; they are not growing.* If the Convictions by Nature do remain, yet they are not growing Convictions, they gather not ſtrength and perfection every day; if they do not decay and fall, as a ſeeming Star, into duſt and rottenneſs, yet they riſe not up into a ſtronger light, are not in a ſtate of progreſs, but are ſtinted to low meaſures: If they do ſeem bigger, its by an external addition from multiplyed cauſes, and renewed obſervation of Judgments, not from any internal Principle of an enlightned Mind. But in the Conviction of the Spirit, the Light yeſterday was as the light of a Torch, to morrow as the Moon, and ſtill riſing till it be as the Sun, which diſcovers the filthineſs and little motes of the Heart, as the Sun doth the filthineſs as well as the beauty of the Earth; and this Light will increaſe ſeven-fold, as the light of ſeven days put into one, *Prov.* 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* His path from his firſt ſtepping into any thing that tends to it, is as the ſhining Light, which ſhines more and more unto the perfect day; whereas the way of the Wicked is as darkneſs, a ſudden gleam of light lighting upon him and vaniſhing, leaves his eye under more darkneſs than before. The Spirit makes a progreſs from the firſt ſtep towards Righteouſneſs, till the dawning of the day of Righteouſneſs in the Soul. As Chriſt came not only to give *life*, but to give it *more abundantly*, John 10. 10. ſo the Spirit giveth not ſmall flaſhes of light in the Mind and Conſcience, but an abundant and growing light. Uſually Convictions of Nature do ſtand at a ſtay; Nature will not row long againſt the ſtream, but at laſt be carried down by its force. Talents not improved, are quickly loſt, and Plants when they begin to whither, never ceaſe till quite blaſted, unleſs influenced afreſh by the Beams and Showers of Heaven.

Thirdly, *Natural Convictions ariſe from ſome external cauſe, Spiritual from the Word imprinted upon the Soul:* Natural Convictions are from ſome natural outward cauſe, only from the ſight of Judgments on others, or ſome perſonal Afflictions on themſelves; but the Word is the *Sword of the Spirit*, Epheſ. 6. 17. whereby he cuts open the Soul: By this he did execution upon thoſe whoſe hands were red with the Blood of Chriſt, *Acts* 2. This is always his Inſtrument to cut, though he uſed Judgments and Afflictions as Whetſtones to ſharpen the Edge, or as a Mallet to ſtrike it in the deeper. *David*, a moſt intelligent Perſon, well skilled in natural Notions, was not convinced of his ſin of Murther and Adultery by any immediate excitation of his natural Principles, or thoſe ſpiritual Notions in his mind, without the inſtrumentality of the word in the Mouth of *Nathan*; that Man of Underſtanding was not ſenſible of his ſin, till *Nathan* came with a meſſage from God, and upon this Alarm the Spirit arms his Memory, and Conſcience, and Underſtanding, to carry on the work, 2 *Sam.* 12. 7, 8. The filthy Soul and the pure Word are brought together, when a ſpiritual Conviction is wrought, and it diſcovers Millions of loathſom Luſts which the dim light of Nature could never diſcern. That's the firſt thing; the difference between the Convictions of Nature and the Spirit.

(2.) There are alſo *differences between Legal and Evangelical Convictions*; And

First, *In regard of the Principles whence they proceed.*

1. *A legal Conviction ariſeth from a Conſideration of God's Juſtice chiefly, an Evangelical from a ſenſe of God's Goodneſs.* A legally Convinced perſon cries out, I have exaſperated a power that is as the roaring of a Lion, a Juſtice that is as the voice of Thunder; I have provoked one that is the Sovereign Lord of Heaven and Earth, whoſe word can tear up the Foundations of the World with as much eaſe as he eſtabliſhed them: This is the legal Conviction. But an Evangelically convinced Perſon cries, I have incenſed a Goodneſs that's like the dropping of the Dew, I have offended a God that had the deportment of a Friend, rather than that of a Sovereign. I have incurred the Anger of a Judge, ſaith a Legaliſt: I have abuſed the Tenderneſs of a Father, ſaith an Evangelically convinced Perſon; O my Marble, my Iron Heart, againſt a Patient, wooing God, a God of Bowels: It makes every review of Acts of kindneſs, to be a Sting

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in the Conſcience; it makes ſuch a perſon miſerable by Mercy, and ſcorches him with the Beams of Goodneſs; turns the Honey into a bitter Pill, and uſeth a Branch of the Balſam Tree as a Rod wherewith to laſh him. O Wretch, to run from ſo ſweet a Fountain, to rake in Puddles! to ruſh into a River of Brimſtone, through a Sea of Goodneſs! What a cut is it, when Ingenuity is awaken'd, to reject a natural Goodneſs, much more an Infinite Goodneſs; to reject the goodneſs of a Man, much more that of a God; the goodneſs of a Friend never provoked, much more the goodneſs of a God that had been ſo highly Incenſed! There is a torture of Hell in both, kindled by the Breath of the Lord; in the one by the breath of his Wrath, in the other by the breath of his Goodneſs; one is inflamed by Juſtice to a ſenſe of Rebellion, the other by Goodneſs to a ſenſe of his own Vileneſs. This is that which was promiſed ſhould be in Goſpel-times, that in the latter days Men ſhould *Fear the Lord and his Goodneſs*, Hoſ. 3. 5. That's a true evangelical Conviction, that ſprings from a through ſenſe of God's Goodneſs; when the goodneſs of God excites Ingenuity, as well as the Majeſty of God ſtrikes a Terror.

2. *A legal Conviction ſprings from a ſenſe of God's Power, an evangelical from a ſenſe of God's Holineſs.* Power is the relief of a Friend, and the terror of an Enemy. Faith pitcheth upon the Power of God for its Eſtabliſhment, and Unbelief ſinks under the ſenſe of God's Power with Confuſion; the Believer ſtays himſelf upon the Name of God, but the Sinner languiſheth under the conſideration of the mightineſs of that ſtroke that power can inflict: An evangelical Convict diſſolves under the ſenſe of God's Holineſs, the other falls under the ſenſe of God's Power; I have offended Majeſty that can puniſh me, ſaith one; I have offended Purity that would have ſanctified me, ſaith t'other. As the forgetfulneſs of God's Power and Majeſty is the cauſe of Men's Sins; we regard not how corrupt our Practices and Offerings to God are, when we conſider him not as a great King and dreadful Lord, *Mal.* 1. 14. As the forgetfulneſs of this is the cauſe of Sin, ſo the remembrance of his greatneſs is the cauſe of Man's Reflection; but a Beam of God's Holineſs ſhining upon the underſtanding, makes a Soul more ſenſible of its droſs, than all the flames of Wrath. The Angels ſolemnly applauding of God's Holineſs, which they cryed up in *Iſaiah*'s hearing, *Iſa.* 6. 3, 5. *One cryed to another, Holy, Holy, Holy is the Lord of Hoſts*; caſt him down in a ſenſe of his vileneſs; *Then ſaid I, woe is me, becauſe I am a Man of unclean lips.* The ſight of their covering their pure Faces with their wings, made him abhor, and cry out of the uncleanneſs of his Soul: He ſaw the Sun in its Purity, and himſelf in his Darkneſs and Filthineſs. A Conviction by Wrath is like a Fire which only ſcorcheth, a Conviction by Holineſs is like that of the Sun which burns by its heat, and diſcovers Atomes by its light; the one meaſures his loathſomneſs by the Judgment of Men, the other his filthineſs by the Holineſs of God: Was I made for God? Did not his Holy as well as his powerful Finger frame me? And am I ſo baſe as to wallow in Corruption? But,

3. *Legal Conviction ariſeth only from a ſenſe of the Omniſcience of God, but an Evangelical ariſeth from a ſenſe of the diſaffection of God to Sin:* The Cauſe why Men ſin, is the Unbelief of God's Omniſcience, and the cauſe why they are troubled, is a ſenſe of this Attribute, and not of God's hatred of their ſins. The firſt Impreſſion from the edge of the Word, is, *That all things are naked and open before him with whom we have to do*, Heb. 4. 13. And that ſins, even ſecret ſins, are ſet *in the Light of his Countenance*, Pſal. 90. 8. Men will forbear their actions of folly, when they think the eye of a grave Man beholds them, but are bold to commit them when his back is turned: If a Prince be unknown behind the Hangings, when Subjects ſpeak Treaſon, they will be afraid when they diſcover he hath over-heard them; not becauſe they ſpoke it, but becauſe he heard it; they conſider it as the object of his knowledge, and the mark of his Vengeance. A Legaliſt conſiders God only as privy to his Iniquity, the other as he is diſaffected to it; he would never be troubled for his ſin, if it never came under God's Notice, the other ſinks under it, becauſe it is the object of God's diſpleaſure; the one ſhakes becauſe he is convinced God obſerves it, the other trembles becauſe he is ſenſible God diſapproves it.

4. *A legal Conviction is a ſenſe of ſin in the Death of the Soul, an Evangelical is a ſenſe of ſin ariſing from the Death of Chriſt.* One perſon ſeeth ſin in the miſery of his Soul, and the other in the Croſs of the Redeemer. The Moral Law condemns ſin, and the practice of the Ceremonial acknowledged that Condemnation; the Offerer ſaw himſelf in thoſe Sacrifices which died for him, guilty of Death; hence in the renewing of them there was *a remembrance of ſin* *, and the killing of them was a bond or *Hand-writing*, whereby they confeſſed themſelves obnoxious to the Curſe, and Debtors to Puniſhment, *Col.* 2. 14. This was only a ſight of ſin in the Death of a Beaſt, though it typified the Death of Chriſt. An Evangelical Conviction ſeeth ſin in the Sighs and Groans, Cries and Agonies, Suffering and Blood of the Son of God, an only Son, an Innocent Son, unſpotted as to any inherency of ſin in his Perſon, only ſubmitting to the Imputation of ſin to him, and infliction of Puniſhment upon him, even to a commotion of Soul and Body. This giveth a clearer evidence of the demerit of ſin, to a full Conviction, than the whole latitude of Threatnings, or the roarings the Damned utter, or the deſtroying millions of Angels and Men. This giveth ground for a full ſenſe of the inviolable Sanction of the Law, the reaſonable ſeverity of Juſtice againſt us, and the unavoidable demerit of ſin, more than thouſands of Sacrifices could diſcover to the *Jews*. The Voice of Chriſt's Blood diſcovers more the maligniy of ſin, than all Men or Angels are able to expreſs. In this Glaſs doth the Spirit ſhew it, to convince the Soul in an Evangelical manner. One ſeeth ſin in the Hand-writing of Ordinances againſt him, and the other ſees it more meltingly, in the tearing and cancelling this Bond and Bill by Chriſt upon the Croſs. That's the firſt thing, they differ in the Principles whence this ſenſe doth ariſe.

* Heb. 10. 3.

Secondly, They differ *in regard of the Object of the Conviction, or matter they are convinced of.*

(1.) *A legal Convict accounts his Torture the greateſt evil, an Evangelical his ſin:* Both indeed are burthened, the one with his Puniſhment, the other with his Deſert of it; one counts his torment hateful, the other his ſin abominable; the firſt is troubled there is not a beam of Mercy, but not troubled that he hath not a ſpark of Grace; he groans under the preſages of Damnation, but not under the want of Holineſs; he is of the Devils temper, *Why doſt thou torment us?* But doth not deſire to be reſtrain'd from ſin, but to be kept from Torment: Crys out as *Lamech*, Gen. 4. 23. *I have ſlain a Man to my wounding, and a young Man to my hurt*; not to God's diſhonour, no complaint of that: It is true, he hath no pleaſure in his ſin, in the remembrance of it at the preſent, not for want of Affection to it, but becauſe it is imbittered to him with the Gall in his Conſcience; the Law ſpits Fire in his Face, and

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makes his beloved object too hot for his holding; his Allegiance to ſin is not caſt off, but at preſent only interrupted in the exerciſe. The other, the Evangelically convinced Man, crys out of his ſin as the greateſt burthen, my God I have diſhonoured, his Spirit I have grieved, his Name I have ſlighted, and his Mercy abuſed. And therefore the one, when his Rack is laid aſide, and the ſtorm in his Conſcience blown over, falls as roundly to his former Courſe as before; or if he abſtains from that ſin which was a cauſe of his ſmart, he opens his Heart for more ſpiritual, and therefore more rooted Iniquity, which breaks out into worſe. Some think *Ananias* and *Sapphira* were in the number of thoſe that had their Hearts pricked at *Peter*'s Sermon, but their Covetouſneſs in a great meaſure remain'd in their Affections, and ended in lying againſt the Holy Ghoſt: Such lay aſide their Apparel as Players, to put on a diſguiſe that ſuits the part they are to act, but ſtrip themſelves after, to put on their old Garment again. Whereas the other that is Evangelically convinced, is more tender and careful to avoid the ſmalleſt ſlip as well as the groſſeſt, not only when his Conſcience torments, but when the heat is allayed; careful to avoid ſin in his duties, as well as in his more publick Converſation; he is afraid of the ſting of Sin, as well as of the ſting of Puniſhment; he judgeth ſin his greateſt evil, and next to that the want of God's favourable preſence: *How long wilt thou forget me, O Lord, how long wilt thou hide thy face for ever?* Pſal. 13. 1. But then

(2.) *A legal Convict is convinced of ſome ſin, but he is alſo conceited that he hath ſome good: An Evangelically convinced perſon is ſenſible he hath no good dwelling in his Fleſh*; his Conviction is more univerſal, the other's is more limitted; a legal Conviction Lays a Man but half dead, an Evangelical lays him wholly dead; he hath no eſteem of his Sin, nor any of his Righteouſneſs. One is ſenſible of his ſin, but not of his utter inſufficiency to redeem his Soul from everlaſting Death; the other ſees fully what poor ſtuff his own Righteouſneſs is to make a Saviour of. The Spirit, as it diſcovers the uglineſs of ſin, ſo it diſcovers the rottenneſs of that Righteouſneſs wherewith a Man ſtilted himſelf up; it makes all ſeem as Graſs, and fading Flowers, and of no value. The other, like the Prodigal, though he be ſenſible of his miſery, yet thinks to preſerve himſelf by huſks. A true Convict ſeeth himſelf under the Curſe of the Law, without ability in any thing but Chriſt to take it off; he ſeeth a neceſſity to have Chriſt to deliver him, or he muſt be for ever bound; and Chriſt to raiſe him, or he is utterly loſt; whereas the other thinks he is able to raiſe himſelf. The one thinks to repair himſelf out of the Ruines of *Nature*, and raiſe up a Building of Righteouſneſs by materials of his own hewing; the other, like *Job*, adhors not only ſin, but himſelf too *; and ſpeaks not a word of that Integrity he boaſted of before. The one knows himſelf a debtor to the Law, but thinks himſelf able to do ſomething to content the Creditor, and patch up his Credit by promiſes of Reformation; he lies down in ſparks of his own kindling, wraps himſelf in a Garment of his own weaving, thinks himſelf rich by Conceits framed in his own Mint, and fancies that he is able to ſilence the clamours of the Law, and lick the wound of his Conſcience whole; as *Saul* thought to redeem his Credit with God by the Sacrifice of Beaſts, after he had offended in the caſe of *Amalek*: He makes Self a God, and idolizes his own power. This is a ſecret ſelf-pride, that runs in the Channel of the whole Nature from *Adam*; and as ſin is irritated by the Law, ſo theſe thoughts ſtart up by it, and make many that ſeem'd to begin to be ſpiritually convinced, to end in the Fleſh: *As ſin revives* by the Law, ſo doth this Pride riſe up afterwards, and is the ruine of many. Hence ariſe thoſe frequent excuſes of Men before they will come to a downright Confeſſion; whereas the other that is Evangelically convinced, is dead to his own Righteouſneſs, as well as his ſin, he is ſenſible he hath no activity in himſelf, unleſs Grace inſpire him with a new Principle: He performs Duties, but doth not Idolize them, puts forth his power to the utmoſt, but doth not reſt in it; he ſeeth the emptineſs of his Righteouſneſs, as well as the foulneſs of his ſin; and thinks the one as unable to deliver him from the ſtroke of Juſtice, as the other able to deſerve it; and deſpairs of help and relief from the ſpring of Nature. *Paul*, while a *Jew*, was of the ſame ſtamp with his Brethren, thought to keep up his Reputation with God by an external obſervation of the Law; but when the Law came in the hand of the Spirit, he died; ſaw, not only his damnable Condition, but the inſecurity of his Soul upon any legal foundation, and the rottenneſs of all his former Services to bring him to Heaven: Then all his Natural and Moral Excellencies were as unvaluable as before they were amiable; they were *loſs* in his ſight: And to heighten his vile eſteem of them, he adds *Dung*, a Dung-hill Righteouſneſs, things of no account as to Juſtification; yet none more holy than *Paul*, by a Holineſs derived from Chriſt by the Spirit after Converſion, as none was more Moral before by the ſtrength of Nature: Thus was he dead to the Law, convinced of the Vanity of any confidence in legal Services, not that he might live to ſin, but to God, by a new power derived from Chriſt, *Gal.* 2. 19. for he was ſupplied with ſap from that Crucified Root. Now what was really the attainment of *Paul*, is ſo of every true Convert, and is the deſire of every Evangelically convinced Perſon. This conceit which the Legaliſt hath of ſome good in himſelf, ariſeth from the conſideration of himſelf, compared with thoſe that defile themſelves more in ſin. A ſenſe of our own vileneſs when truly convinced, ariſeth from our conſideration of the perfection of the Law of God; for meaſuring our ſelves with the Holineſs of God, we ſee nothing at all that bears proportion to him: Morality is but as the Moon, which is glorious if compared with a Candle, but faint if compared with the Sun.

Thirdly, There are differences *in regard of the Carriage of the Perſons under each of theſe works of Conviction.*

(1.) *Legally convinced Perſons ſnatch at Comfort, though never ſo falſe; an Evangelical Convict looks for Comfort only from the Mouth of God.* The one doth not kindly own the Supremacy of God, and therefore makes not full and cloſe Addreſſes to him for healing, but ſeeks for ſhelter from every Hedge; like *Saul* in his melancholy to Muſick, and in his diſtreſs to the Witch of *Endor*; like *Pharaoh* to his *Magicians*, the charming Pleaſures of the World: He thinks by thus being in a Fools Paradiſe, by the Pleaſures of ſin to choak the ſenſe of Conſcience; take a Receipt from any unskilful hand, rather than from the Phyſician; worldly Mirth, carnal Advice, or at beſt he runs to Sermons, and faſts in hopes of remedy; catches at any paſſage in a Sermon to eaſe his Soul. Sometimes he endeavours to ſtupifie his trouble by ſinful Diverſion; he moves Hell for eaſe, and cries, Give me comfort, or I die: Sometimes he ſnatches a Promiſe, wherein he is in no manner concerned, and claps it on by a miſapprehenſion, and ſo charms his trouble for a time; and in this he is aſſiſted by the Devil, who is skillful in this Art; and ſo he makes a flower of Paradiſe prove Poiſon: Such wreſt the Scripture to their own Deſtruction, and to allay the ſtorm is all they look for. Now an Evange-

* Job 42. 6.

Evangelically convinced Perſon, he longs for Comfort from that Spirit which firſt impreſt the ſenſe of Sin: As he was ſtruck by the Law, ſo he will be healed by the Goſpel only. He longs for joys, not of the World, but of God's Salvation; his eye is fixed with *Heman*'s, only upon the God of Salvation, *Pſalm* 88. 5. He will wait God's Leiſure, and take nothing but what the Word offers, examine well whether the Word belongs to him. The Spirit makes him like Chriſt, inquire into any thing that is alledged, that he be not deluded by Satan's fair pretences; he longs for healing by the Sun of Righteouſneſs, that he may come and ſcatter the darkneſs he ſits in: All the good Opinion of Men concerning him, cannot give him a grain of true contentment; he is willing to do any thing, with the Jaylor, for the ſaving his Soul; *Sirs, what muſt I do to be ſaved?* Reſolved to undergo the hardeſt conditions preſcribed by the Word of God; but he knows all the true ſpring of Comfort is the Blood of Chriſt, the Covenant of Grace, the Promiſes ſealed by that Blood, and a ſound and ſubſtantial Faith in them; and till Milk ſpout from theſe Breaſts into his Mouth, he will not be contented; he is for no other Peace, but that which is the fruit of God's lips: Whereas the other is ſatisfied with a ſlight anſwer, warms himſelf by his own Sparks, drinks of any Puddle, ſo he may but quench his enflamed Bowels, and regards not Faith in Chriſt: Such coolers make Men go on more reſolutely in the ways of Death afterwards, ſince they can quickly have an allay for Conſcience when it begins to ſtir. Theſe legally convinced Perſons ſnatch at comfort, though never ſo falſe.

(2.) *A Legally Convinced Perſon would only be freed from the Pain, an Evangelically convinced Perſon from the Sin, the true cauſe of it:* Like Swine, they would not have the Cudgel, but they would have the Mire; would have a freedom from the laſh of the Law, but hate to come under the Yoke of Chriſt: They hate the Iron that's come into their ſide, but not the Crime; as a Malefactor doth the Gaol, or a Thief the Gibbet. Such a one had rather have a rotten Heart, than a painful Rack; he had rather have a putrified Soul, than a deep inciſion: The one cries for a Plaſter to eaſe his Conſcience, the other for an Ax to be laid to the root of his Sin; he would keep his right Hand and Eye, provided they would not Feſter. The other would not have any corner of his heart inhabited by any Sin, he is deſirous it might loſe its Empire and Dominion in the Heart: He hath a reſpect to God's Teſtimonies, though tremblings at the conſiderations of God, Pſal. 119. 119, 120. *My fleſh trembles for fear of thee, and I am afraid of thy Judgments.* The other, like the Man poſſeſt, in the Goſpel, would not have the Devil tormented in him, and utters not a word to have the Devil caſt out of him. *Luke* 8. 28. He that is Evangelically convinced, looks forward to Sin that may tempt him, and is watchful againſt the occaſions of it; the other at beſt looks only backward to thoſe already committed, and ſpends that diſaffection he hath, only on that for which he is rackt, he ſingles out that to wreak his Anger upon; he doth not fall on the Troops of Sin, not upon Sin in general, but ſome particular Sin which hath been painful to him; he hath no diſaffection to the Pleaſure promiſed in other occaſions, though he hath a diſtaſt of the Pain for that which is paſt. If the Legaliſt be wrung into ſome Reformation, it is with as much regret to part with his darling Sin, as *David* with *Abſalom*, or *Adam* to be turned out of Paradiſe: Though he forbears it, he doth not abhor it; if he abhors it, 'tis only the Pain, not the Sin: And the reaſon is, becauſe there is no higher principle in ſuch a perſon than Fear, and Self-love, and to one or both of theſe all the Reformation he hath, owes its Original. He is only afraid of Hell, and could he enjoy Sin without Terror in his Conſcience, or wrath in Hell, he did not care if the Glory of God were loſt for him, whether ever he came at Heaven, or the preſence of God; whether ever he had an hatred of Evil, or acted Good, he diſtaſts the Evil only. But one that is Evangelically convinced, diſtaſts the foulneſs of Sin, reliſhes the excellency and beauty of Holineſs, becauſe of its ſuitableneſs to its Creator. Where there is fear only, there is nothing but bondage, and a legal frame. The voice of one legally convinced is: How ſhall I do this Wickedneſs, and open the Flood-gates of Wrath? The voice of an Evangelical Convict is this: How ſhall I do this Wickedneſs, and ſin againſt God, and ſpurn at his Bowels?

Fourthly, *There are differences in regard of the Effects of theſe.* And,

(1.) *A legal Conviction doth not of it ſelf ſoften, but rather harden. An Evangelical is melting and ſubmiſſive.* The making a fleſhy heart, and diſpoſing it to ſuch a frame, is the incommunicable Property of the Covenant of Grace, and was never within the verge and compaſs of the Law. The Law, like a Cannon, thunders only Bullets and Curſing, not a word of a Promiſe, but to perfect Righteouſneſs; therefore a legal Conviction cannot be attended with any melting Fruit. It is like a Hammer, that may break a Stone in pieces, yet every part retains its hardneſs. After a meer legal Conviction, the Heart is commonly harder: As Water, if it grow cold after it is Heated, Freezes harder, than it would have done if it had retained its native cold, without the interruption of a contrary quality. All thoſe ſtrivings of the Spirit with the old World, abated nothing of that evil figment, thoſe evil Imaginations which lodged in the Heart continually. And it is obſerved, that though the *Iſraelites* heard the Thunder, ſaw the Lightning, the Mountain burning with Fire, the Blackneſs, Darkneſs and Tempeſt, as a preparation for giving the Law, which made them tremble, yet before *forty days* were over, they had not only forgotten that Law, but they ſin againſt that God whoſe Power they feared, renounce God and his Power over them, and make themſelves a *Golden Calf*, Exod. 32. 1. 4. The ſcorching of the Law makes the burnt place more brawny after the Fire is out. The Underſtanding may be ſoundly convinced, yet the heart not melted; the one is from the undeniable evidence of Truth, the other is from the kindly Influence of the Spirit. But when the Spirit convinceth the Heart in a ſpiritual method, it ſhines like the Sun in the Heavens, which thaws the cold and frozen Earth, and makes a Man to be as melting Wax before God: O how immenſe is this Love of God, that ſhould offer me a Chriſt, provide a Redeemer, ſet him apart from all Eternity, for me that am ſelf-condemned, while I was a Rebel, for me who am a Fire-brand of Hell! O ineſtimable Mercy! O melting Goodneſs! O free Grace! Then he calls to his Heart; down Rocky Heart, down to the very duſt; lie as low as Hell by abaſement, ſince Chriſt hath made himſelf ſo low for thee. This is always attended with humility, ſuch a Perſon *falls down on his face and worſhips God* *, and with ſubmiſſiveneſs will *bear the indignation of the Lord*, Micah 7. 9. And therefore a renewed Man, that is paſt theſe Pikes, is more humble under a ſenſe of his own Vileneſs, than all the Legaliſts ever were; for the Spirit keeps his Foundation firm which he firſt laid, whereon to build the Superſtructure of Grace and Comfort. As this ſenſe of Sin, the root grows down-

* 1 Cor. 14. 25.

downward, ſo theſe noble Fruits grow upward. The ſenſe *David* had at his Conviction for the Blood of *Uriah*, made him ſtartle at the Numbering the People, and afraid of the Water fetcht from the Well of *Bethlehem*, but he poured it out before the Lord, leſt he ſhould ſeem to countenance the ſhedding of any Blood. Well then, the Legal Conviction is as a Brick in the Kiln, burnt and hardened, the other like Gold enflamed and melted, ſeparating it ſelf from the Droſs.

(2.) *A Legal Conviction of it ſelf tends only to Deſtruction, Evangelical to Health and Salvation.* The Law preſents nothing but Condemnation and Ruin, and can ſpeak no other Language; its mouth is filled only with Curſes, without the mixture of any one Bleſſing for degenerate Man; what can be the Iſſue of this, but Confuſion and endleſs Torment? Not the leaſt drop of Comfort ſtreams from it. 'Tis impoſſible but when it chargeth home the violation of the Law, and brandiſheth all its Curſes, ſelf-condemnation and deſpair muſt reign in the Conſcience; and Conſcience the Deputy of God, when awakened, cannot but (like the *Iſraelites*) ſubſcribe an *Amen* to every Curſe. The Law like Mount *Ebal* is barren of Comfort, Bleſſing grows only upon the Mount of the Goſpel. Hence many under ſharp terrors of the Law, have endeavoured to make away themſelves, and leaped into the flames of Hell to avoid the Sparks. This of it ſelf, like Poiſon, works to the diſſolution of the Temperament of the Body; but Evangelical is like Phyſick, which though it diſturbs the Humours, yet it tends to the preſerving and rectifying the Complexion of the Body: And by this at laſt the Soul is brought to ſuch a frame, that it is willing to lie under Affliction or Torment, yea under the Fury of Devils, rather than Sin againſt God; for Fear and Ingenuity in the Soul joyn hands to the keeping of God's Commandments. The one diſcovers the Diſeaſe, the other the Remedy; the one cauſes Fear, the other Hope; the one ſhews the Plague, the other diſcovers the Plaſter: The one is like a Dart in the ſide of a Deer, that makes him run further from him that ſhot it; the other is as a Chain to draw the Soul nearer to God.

(3.) *A difference in regard of Duration.* The legal Conviction is like a Convulſion fit of the Earth, when it quakes and trembles, and affects all that feel it with amazement, but holds not long e're it return to its natural conſiſtency and ſtability; but an Evangelical Conviction laſts as long as we live, and is not caſt off but with the Mantle of the Body; then the ſenſe of Sin ſhall be left, and we wholly taken up with the Praiſes of a Redeemer. Without this, Grace would not grow and thrive to a due maturity.

Thirdly, As there is a difference between thoſe Convictions which riſe from Nature, and which riſe from the Law; ſo there is *a difference between Satan's ſetting ſin in order before us, and the manner of the Spirit's preſenting it to us.* (For Satan doth ſometimes ſet Sin in order before the Soul, and there is a difference between their Methods.) In Convictions begun by the Spirit, Satan doth intereſt himſelf, and if he cannot ſtifle them, he endeavours to increaſe them. Though they are not in themſelves acts of Comfort, yet they are the act of a comforting Spirit, and in order to Comfort; but the Devil impreſſeth them only as a terrifying Spirit. God ſometimes employs him as his Officer after Converſion, for a Correction of his People, as a Beadle to diſcipline Vagrants, when they ſtray from their Duty; but there is a manifeſt difference between the Impreſſions of Guilt made by him, and thoſe ſtamped by the Holy Ghoſt.

(1.) *Satan ſets Sin in order as an Accuſer, the Spirit as a Comforter:* The tendency of a ſpiritual Conviction is Comfort, the Intention of Satan is only to charge us with our Fault; Satan as an Enemy with Violence brings his Charge, the Spirit as a Friend with Tenderneſs doth impreſs Conviction upon the Soul. Satan hath no mind to awaken the Conſcience, but would rather lull Men aſleep in a carnal and endleſs ſecurity as to this World, and not diſcover the danger till they feel the ſtroke; he rather tempts to Sin, than accuſeth for it, and ſets Men before the Cannon of Wrath, and giveth them no warning, till they feel the Bullet at their Hearts, and are ſhattered in pieces by it. When he hath a full poſſeſſion of the Heart, all things are in quiet, and this great Deceiver doth what he can to hinder true Conviction; and this great *Pharaoh* doth not double the burden till he is like to loſe his Prey, and is afraid the Soul ſhould be ſnatched out of his Hands; then he Charges as before he Charmed. He chargeth violently, therefore his Title is, *The Accuſer of the Brethren*, Rev. 12. 10. He is alſo diligent in it, for he doth accuſe them *Day and Night*; he is no leſs an Accuſer, and a diligent Accuſer of Men to their own Conſciences; his Accuſations do not precede, but follow the Spirit's Conviction to ſpoil the Spirit's Work, and keep off the Soul from coming under any other Government than his own. Satan doth only accuſe like a Councellor at the Bar, with Violence doth Implead the Priſoner that he is Councel againſt, rakes up all Crimes that can be found, preſents them with the ſharpeſt Edge, blunts all Apologies made in his Defence, giveth no Direction to procure a Pardon, if the Man look after any, he puts him out of Hopes of Obtaining; this Satan doth when he is afraid leſt he ſhould loſe a Man that he finds ſoundly convinced by the Spirit, and ready to go off from him, when other means are ſucceſleſs; he deals with ſuch a Soul as with *Job*, after God had granted him liberty to afflict him, he diſpatched not one Meſſenger with good News to him, but haſtened one after another with tydings of his Loſs and Miſery; he doth rather over-accuſe than under-accuſe; he is a lying Spirit, and being Envious too, that delights in the Miſery of others, he cares not what he ſaith to ſtrengthen his Charge. He would not ſpeak truth to God when he accuſed *Job*, but makes a charge of Hypocriſie, and a falſe Prognoſtication of *Job*'s Curſing God, if he were ſtript of his worldly Riches, *Job* 1. 11. and 2. 5. And he accuſeth *Job* to his Friends, of more than he was Guilty of; this he doth to drive to Deſpair: But the Spirit is a Spirit of Truth, he ſets ſin in order as they are; and is a Spirit of Tenderneſs, convinceth the Soul with a Compaſſion to it. Satan deals with the Soul, as the Thieves with the Man in the Goſpel, whom they left for half dead, but had no pity on his Wounds; he acts quite contrary to Chriſt, and the Spirit of Chriſt in the World. When the Spirit is only a Convincer, Satan will be a Comforter, tells them Sin ſhall do them no hurt, there is no cauſe of fear; but when the Spirits Conviction operates kindly, and is like to be a Preparation to Chriſt, when the Spirit begins to be a Comforter, then Satan will be a Covincer, then his Language is, *Nothing will Cure.* Satan tormented Men, Chriſt when he was on the Earth cured them: The Spirit being Chriſt's Deputy, acts as Chriſt did when he was here, and with the ſame Affection as Chriſt did. Not but that the Spirit reproves ſharply, as Chriſt did upon occaſion *Peter* and the *Phariſees*, and yet upon compliance was as gentle as before ſevere; the Spirit doth accuſe for Sin,

Sin, but doth alſo ſhew a Righteouſneſs to anſwer thoſe Accuſations, if it be embraced.

(2.) *Satan preſents God only as a Judge to Puniſh: The Spirit* in the Progreſs of Conviction, repreſents him not only as a Judge, who hath the power of Puniſhment, but *as a Sovereign and Father in Chriſt*, who hath the Power of Pardon. Satan preſents God upon ſeveral occaſions, either armed only with Fury, or covered only with a Robe of Mercy; one, when he would drive to Deſpair, the other when he would ſettle the Heart in Preſumption: To a Soul convinced throughly of Sin, which is upon the threſhold of Converſion, he repreſents God as the Lord of the World, calling him to account in the ſtrictneſs of Juſtice; not as the Reconciler of the World in Chriſt, not as ſtanding with a Pen dipt in the Blood of Chriſt, to croſs out his Debts, upon his reſignation to him. He tells the Soul God is a God of Terror, without a mite of Mercy, never ſhews God in all his Perfections; but the Spirit being *the Spirit of Truth*, Joh. 16. 13. diſcovers God in all his Excellencies. Satan is the ruler of Darkneſs, *Epheſ.* 6. 12. *The ruler of the Darkneſs of this World:* He diſcovers nothing but what may encreaſe the Darkneſs in Man, like that in himſelf, that God is revengeful and falſe, not willing to make good any word of Grace; not only accuſeth the Soul to it ſelf, but accuſeth God to the Soul, and chargeth God falſely; he repreſents God as armed with Wrath: The Spirit repreſents him as calm'd by Chriſt: Satan tells the afflicted Sinner only of an Iron Rod in God's Hand, the Spirit tells the Sinner of a gracious Scepter; Satan ſhews Juſtice brandiſhing Terror, and the Spirit Goodneſs with melting Bowels. Not but that the Spirit ſhews the Juſtice of God in the Law againſt Sin, but 'tis to make way for the better welcome of the Mercy of the Goſpel. As *Joſeph* carries himſelf like a Judge, ſends his Brethren to Priſon, not to keep them languiſhing there, but to ſhew the Affection of a Brother, with the more Comfort to them, and advantage to his own deſigns.

(3.) *Satan conceals the remedy for Sin by the Mercy of God*; but the Spirit diſcovers it: The Devil may aggravate the Diſeaſe, but not tell us of the true Medicine; the Devil diſcovers Sin as an Executioner, and nothing but the Sin; the Spirit as a Phyſician in order to a Cure, diſcovers both the Wound and the Plaſter, the Diſeaſe and the Remedy: Satan ſhews only Fire to inflame, but he never acquaints the Soul with the Blood of Chriſt to quench that Flame; he is only a Fiery Serpent to Sting, but never directs to the Brazen Serpent to cure that Sting. Since he knoweth that all the ſtrength and activity to caſt off his Yoke, lieth in the knowledge of, and cloſing with Chriſt, he uſeth all arts to keep us from the knowledge of the Goſpel, and the gracious condeſcenſion and Good-will of Chriſt, that we might not by becoming Chriſt's Subjects, ceaſe to be his Slaves; therefore he uſes all the Power he hath, as the *God of the World*, 2 Cor. 4. 4. to blind the eyes of Men, that they may not ſee a ſpark of the light of the glorious Goſpel; which he doth by putting ſtrange Fancies into the Hearts of Men; but the Conviction of the Spirit is in order to the manifeſtation of the things of Chriſt. To the convinced Soul, the Devil ſhews only the Curſes of the Law, but the Spirit ſhews the Promiſes of the Goſpel; the Devil is an envious Spirit, and ſince he is thrown down from Heaven, veils any light that comes from thence, that Men may not look that way; the Spirits Conviction is in order to the manifeſtation of the things of Chriſt, *He ſhall receive of mine, and ſhew it unto you:* Not but that the Spirit many times, firſt ſhews Juſtice with a drawn Sword, and Mercy with a veiled Face, and doth not diſcover the Promiſes for a while, and entertains the Soul with this Language; Look upon a doleful Eternity, and unavoidable Wrath, conſider the eaſineſs of utter Ruine, how Life and endleſs Miſery hang upon a ſmall thred, and a puff of God can ſend thee among the Damned; but this is but temporary, and to make the Remedy more eſtimable: But the Devil is always for obſcuring the Goſpel, and flaſhing the Law in the Face of the Sinner.

(4.) When Satan cannot conceal the Remedy, *He endeavours to diſparage it, to keep the Soul under Terrors and a ſight of Sin, in oppoſition to that Remedy:* But the Spirit convinceth of the foul evil of Sin, and alſo magnifies the excellency of the Remedy provided againſt it. Satan would make them believe the Blood of Chriſt is too ſhallow to cover the mountains of their Iniquities; the Spirit wounds to raiſe an eſteem of the depths of that Blood. Since the Devil cannot conquer Chriſt, he will endeavour to diſparage Chriſt, and the merit and value of his Blood; the Spirit was ſent to glorifie Chriſt, which is contrary to the Devil's deſign, to diſparage him, *Joh.* 16. 14. *He ſhall glorifie me.* As Satan would wholly hide the Mercy of God, ſo when he cannot, but that it breaks out, he extenuates the Grace of the Covenant, fills Men full of Diſputes and carnal reaſonings againſt the Riches of Grace, and latitude of the Promiſe; he ſets up Pride in the Heart, as he did in *Adam*, againſt the Grace of God; it was his old trade, to make Men jealous of God; the ſame arts he doth exerciſe ſtill, with more ſubtilty, as being aſſiſted with a large ſtock of experience ſince the Fall: Diſtruſt of God was that he tempted *Adam* to, and Chriſt himſelf, putting the thing to an *If*, *If thou art the Son of God:* Satan preſſeth upon them their ſin, as unpardonable; at firſt, to encourage ſecurity, he tells them ſin is ſo ſmall, that Juſtice will not regard it, and afterwards ſo great that Mercy cannot forgive it, that they are paſt the limits of Grace, that the Candle of their Lives will not burn long enough for a true Repentance: But the Spirit never acquaints the Soul with any ſuch News; for this is againſt the nature of the Goſpel, this is to belye the terms and tenour of it, for he always propoſeth the Goſpel in its true terms of Faith and Repentance: He ſhews ſin in its ugly colours, as an object of Juſtice, while it is cheriſhed, and the Sinner as an object of Mercy in the Goſpel, when Repenting: The Spirit preſſeth it as a Duty to believe, Satan preſſeth it upon their Conſciences that they ought not to believe, that Swine muſt not meddle with Pearls, nor Dogs with Jewels, that to believe is to preſume, that they provoke God in cloſing with Mercy, before they have a fitneſs for it; ſuch things are the Language of many under troubles, when Satan puts his Finger into them, and by this means keeps Men off in a ſight of ſin, from cloſing with the Promiſe; if a Promiſe appears, Satan darkens it; if the Soul cometh to cloſe with it, Satan endeavours to beat off their Fingers, and tells them they have not, nor are ever like to have qualifications for the Promiſe; but the Spirit is ſent on the ſame Errand that Chriſt came on, to manifeſt the Name of God, the freeneſs of his Mercy, and that the Goſpel is as large in Bleſſings to Penitents and Believers, as the Law is in Curſes to Impenitents and Infidels, and clears up the things which are freely given us of God, Goſpel Grace and Favour, Goſpel Promiſes; theſe are the *things freely given us of God*, 1 Cor. 2. 12. But if the Soul, like *Joſhua*, doth look towards the Angel of the Lord, Satan will be at hand to turn away his eyes from him, *Zach.* 3. 1.

(5.) *The Devil always in ſetting ſin before the Soul, endeavours to drive it to deſpair, the Spirit to encourage it to Faith*; the one to ſink it in Deſpair of

Pardon, the other to excite it to a mourning for ſin. Satan would drive it to Blaſphemy, like thoſe *Rev.* 16. 11. *That Blaſphemed the God of Heaven by reaſon of their Pains, and repented not of their Deeds:* But the Spirit Inſtructs with the Conviction, teaching us to Juſtifie God, and Condemn our ſelves, to quell our Murmurings, and juſtifie God's Procedure, and make us ſubmiſſive to God's righteous Judgment. Satan diſcovers Sin, to drive the Soul to a worſe ſin than that which he hath diſcovered, and ſet the Soul more at variance with God: Satan is an evil Spirit, and is *a roaring Lyon, going about to devour*, 1 Pet. 5. 8. The Spirit ſeeks to ſupport, and diſcover Sin, to make Men humble before God, and to have good thoughts of God's Tenderneſs; the language of the Spirit is, Thy Caſe is deſperate in it ſelf, but there is Balm in *Gilead*, there is Eye-ſalve: The language of the Devil is, God hath forſaken thee, as to *Saul*, who thereupon ſlew himſelf on his Sword; as he ſpur'd *Judas* to ſin after Self-conviction, ſo he hurried him as faſt to the Halter, thence to Hell: Thus he endeavoured to engage *Job* in an open Hoſtility againſt God, and ſpared no way to gall him, and move him to ſo curſed a Rebellion. When ſuch motions are found by any Perſons lying under a ſenſe of Sin, and Wrath due to it, they may conclude them not to be any touches of the Holy Spirit, who being a Spirit of Holineſs can never ſtir up ſuch ſinful motions. Satan hath a great advantage to this end, to drive to Deſpair, from the Guilt of our Conſciences, and an advantage to accuſe us, from the Darkneſs and Ignorance of our Hearts, and unacquaintedneſs with the largeneſs and extent of the Goſpel. He is alſo skilful in all the terrible Threatnings of God in the Word, he hath read them all over, and draws what Darts out of that Quiver he pleaſes, to anſwer that end: He can open the Fountain below, the ſpring of our Sin, the Window above, the ſtreaming of Juſtice, and cauſe a deluge of Deſpair; and being a perfect hater of God, he endeavours to imprint upon Men the ſame Diſpoſition: Whereas the Spirit being Love, and acts of Love principally aſcribed to him, aims at the drawing the Soul to ſuch a frame of Love, and opens our ſin to make us deſpair in our ſelves, and the Treaſures of the Goſpel, to make us run to God with open Arms; ſhews the greatneſs of ſin, and alſo the attainableneſs of Mercy, upon our Return and Repentance: The Spirit being ſent as a Comforter, his principal intent is, not to Terrifie, but that he may lay more laſting and ſtronger Foundations for Comfort; and being a Wooer and Solicitor for Chriſt, when he tells us of our miſery by our Match with ſin, it is not like Satan to make our Union ſtraiter, but to break it off, and bleſs us with a better; and therefore when he ſhews the ugline ſs and miſery of ſin, it is to raiſe our eſteem of Chriſt, and promote our acceptance of him.

(6.) *Satan works violently and ſuddenly in this Caſe*, and moſt by the *Paſſions and Humors* of the Body, rather than by Reaſon; but the *Spirit* works upon the *Mind*, therefore he is an enlightening Spirit. Satan works upon the Reaſon by the Paſſion, the Spirit upon the Paſſion by the Reaſon; he firſt enlightens the Mind, and brings light into the Heart, and the rational faculties, the proper ſubjects of Light; and by this means winds up the Paſſions to what pitch and tune he thinks fit. Satan firſt works upon the Humours of the Body, as Melancholy, and the like; Satan works *violently*, as upon Paſſion, as he buffeted *Paul*; boxes a Man to and fro, ſo that he hath no time to do any thing but conſider his miſery; whereas the Spirit *propoſeth the Object*, helps the Soul to conſider, and by degrees leads to a further knowledge of the light of the Goſpel, from a glimmering to a ſhining light, till the knowledge of the Lord break in in its full Glory. The Spirit alſo is more particular in his Convictions, as acting Omniſciently; which Satan being a Creature cannot do, who cannot diſcern all ſins, but gueſſes at ſome thoughts and actions, and therefore his ſetting ſin before Men is more confuſed; the Spirits ſetting ſin before Men, is more particular and orderly; but in the whole, Satan acts as a Convincer only, the Spirit as a Convincer and Comforter; one aims at Terrour and Deſpair, the other at Comfort and Faith.

VI. The APPLICATION.

Uſe I. Of *Information.* If the Spirit of Chriſt be the Author of Conviction of Sin, if this is the Order God proceeds in: Then

Firſt, *The Goſpel doth not deſtroy Reaſon, and rational proceeding.* It is agreeable to common Reaſon, that old Principles ſhould be exploded, and appear unworthy, baſe, unreaſonable, and weak, before new ones be introduced and entertained. The working of the Spirit is according to the Nature of Man, moves not in contradiction unto, but in an elevation of Reaſon; he explodeth Principles which were planted in the Mind before, and diſcovers Principles which Reaſon cannot diſown, though it did not before apprehend: He doth not extinguiſh Reaſon, the Candle of the Lord, but ſnuffs it, and adds more Light, reduces it to its proper manner of Operation, and ſets it in its right ſtate towards God; brings freſh Light into the Underſtanding, and new Motions into the Will; he doth not dethrone Reaſon and Judgment, but apply it to its proper work, repair it, ſets it in its true motion: As mending a Watch is not to deſtroy it, but rectifie that which is out of order, and reſtore it to its true end. Religion is not the deſtruction, but the reſtoration of Reaſon: The Arguments the Spirit uſeth are ſuited to the Reaſon of Men, otherwiſe Conſcience could not be moved; for Conſcience follows Judgment: It is not an act of Judgment, but Imagination, that Reaſon doth not precede. As the Service God requires, is a rational Service, ſo the Method he uſes in Converſion is a rational Method.

Secondly, We may from this Doctrine *ſee the excellency of the Goſpel State.* The Foundation of it is laid by the Son of God, the Application of it, and the Preparations to that Application, are wrought by the Spirit of God. The whole Trinity concern themſelves in Man's Recovery; the Father contrives it, the Son lays the Foundation of it in his Blood, the Spirit prepareth the Soul for the participation of it: The Father ſhews the evil of ſin, by making his Son a Sacrifice for it; the Son acknowledgeth the demerit of ſin, by conſenting to his own expiatory Death; the Spirit bears witneſs againſt the evil of it, by diſcovering to us the filthineſs of its Nature; *For when he is come, the Comforter whom I will ſend*, Joh. 15. 26. *He ſhall teſtifie of me*, ſaith Chriſt: The Spirit doth it as the Fruit of Chriſt's Purchaſe, and Gift of Chriſt's Loyalty; he breaks the Rock, ſubdues the Heart, fills it with the bitterneſs of ſin, that it may taſt of the ſweetneſs of Grace; he ſhakes the Rod of Damnation over Men, to make them fly to a Golden Scepter held out to relieve them. The *firſt Covenant* ſpake Terror only, and ſpake no more Comfort to Men than Devils, ſealed them up to Deſtruction, without one ſpark of light to ſhew the way of Salvation: But the Spirit *in the Goſpel* giveth us light to ſee our miſery, but in order to our apprehenſion of the Remedy; He makes us know our ſtate, that we may know our Saviour: He fills Men with trembling and amazement in a way of Grace, for his ſervice, not in a way of Judgment, as a preparation to their downlying

lying in eternal Flames. God hath provided an Agent to do that, which Chriſt by reaſon of his Fleſh was not ſo likely to do. The Garb wherein Chriſt appeared, offended the World; it was incredible to Man that God ſhould ſend his Son in ſo mean a condition; from this the World drew pretences for their Unbelief, but the glorious appearance of the Spirit, cuts off all theſe pretences. Man can have no excuſe from the Convictions the Spirit makes. This ſeems to be part of the expediency of Chriſt's departure, that the Spirit might convince.

Thirdly, *All Convictions, and convincing diſcourſes, muſt not be exploded as Legal:* They are the work of the Spirit, as the royal Gift of Chriſt, and the fruit of Chriſt's Aſcenſion; nay, the firſt work of the Spirit as a Comforter, a fruit of the Promiſe of the Spirit, as carrying on the deſign of Chriſt. The Convictions of the Spirit are no more Legal, than the Blood of Chriſt a Legal Blood, the Prieſthood of Chriſt a Legal Prieſthood, the Offices of Chriſt Legal Offices: The works of the Spirit, in what way ſoever, are *Evangelical* in their end, ſince the Foundation on which they are built, is a Goſpel Foundation.

Fourthly, *We ſee the mighty Power and Excellency of the Word in the hand of the Spirit.* The Spirit is the Author of Conviction, not immediately, without the propoſing any object, but in and by the Word: The Spirit, like Chriſt to the Woman of *Samaria*, diſcovers *all that ſhe had done*, Joh. 4. 29. The Word in this hand, is a Hammer to break the hardeſt Rock, a Fire to melt and devour the compacteſt Metals, a Spirit to enter through the cloſeſt Bars, a Rod to ſmite the ſtouteſt Sinner, a Breath to ſlay the higheſt Wickedneſs, It makes Men to aſſent to what they loath'd, ſets them on Fire, tho' they uſe all their Arts to quench it, *Rev.* 11. 10. It doth torment thoſe that dwell on the Earth, while they are in an earthly and carnal frame. The Holineſs of the Word is evidenced, in ſhewing us the filthineſs of our Souls; the Power of the Word is manifeſted, in pulling down that which exalts it ſelf, though it be never ſo ſtrong a hold; the Divine Authority is manifeſt, in revealing the ſecrets of the Heart, tho' lying hid, not only from the eyes of the World, but alſo from the preſent knowledge of the Soul it ſelf, 1 *Cor.* 14. 24. Like the Sun, nothing is hid from the light and force thereof; it edgeth a Man's Conſcience, ſets him a trembling, becauſe it is the voice of the Lord; when the Spirit faſtens it on the Soul, it will make the higheſt Mountain to ſhake, the Heart of an Incarnate Devil to tremble; put ſuch a Cup of Amazement into the hands of a ſinner, that all the pleaſures of ſin ſhall not put the taſt out of his Mouth; it will make a Prince come down from a Throne, let fall his Scepter, make *David* throw his Crown from his Head, and *Ahab* change his Purple into Sack-cloth, and the Jaylor ſpring in trembling before his Priſoners. Wonder not at this powerful Effect, ſince the Word is managed by the hand of the Spirit.

Fifthly, If the Spirit be the Author of Conviction, *how weak then are all means of themſelves, till the Spirit ſet them home upon the Conſcience?* Could Nature throughly convince, what need of the Spirit? Threatnings will not ſavingly affright, nor promiſes powerfully allure, without the power of the Holy Ghoſt to imprint them. A Man may read them ten thouſand times over, and have no full reflection upon himſelf, as concerned in them, without the operation of this mighty Arm. All the *Jewiſh* Sacrifices were too feeble to expiate ſin, without the death of Chriſt: All the Powers in the World are too weak to convince of Sin, without the Arm of the Spirit. How fooliſh is it for Man to depend upon his own Reſolution, to think the ſenſe of ſin neceſſary, and yet put it off till another day, when this ſenſe is not in his own power, but at the Spirits pleaſure, and there's as much need of the Spirit to touch us with a ſenſe of ſin, as of the Angel's deſcent to move the Waters, to the beſtowing of Health!

Sixthly, If the Spirit be the Author of Conviction, *we may hereby judge of the Motions of the Spirit, and diſtinguiſh them from Motions from other Cauſes.* The Spirit never moves to ſin, or any thing that appears ſinful: That Spirit which is to diſplay ſin in its black Colours, in order to Conviction, can never ſolicite to the embraces of it, in order to Damnation; that Spirit which ſhews ſin in its helliſh ſhape, can never invite the Soul to eſpouſe deformity: He that is ſent to convince of it, can never be ſo falſe to his Office, as to daub with it; impure Breathings are not the Iſſues of a Spirit of Holineſs: Injuries and Falſities againſt God, never take their riſe from a Spirit of Truth. Whatſoever therefore hath a Tincture of Sin, whatſoever is *per ſe* an occaſion of ſin, can never come from the Spirit of God, let what Revelation ſoever be pretended; eſpecially, whatſoever diſparageth Chriſt in his undertaking, in the glory of any of his Offices, and the honour of God by him, this receives no encouragement at all from the Spirit, whoſe imployment it is to reprove for unbelief, and whatſoever ſhelters it ſelf under the wings of it: He is Chriſt's Deputy, and will not infringe the main end of Chriſt, which was to ſet up Holineſs, and pull down Sin: The Spirit cannot move to any thing that deſtroys the Foundation of Chriſt's Goſpel.

Seventhly, If the Spirit be the Author of the Conviction of Sin, we *ſee then who is the great Author of ſtifling Convictions, and hindering them from coming to a good iſſue.* It muſt be ſomething contrary to the Spirit of God, who is that, but Satan? It is a Character of a Child of the Devil to be an *Enemy to all Righteouſneſs*, Act. 13. 10. much more is the Devil, the Father of that Child, an Enemy to all Righteouſneſs: And thus ſaid *Paul* to *Elymus* when he withſtood the *Apoſtle*, and endeavoured to divert *Paulus Sergius* from entertaining the Word. The Devil hath no ſuch Enemy in the heart of Man, as Faith, becauſe this brings the Soul from under his power, to be ſubject to another Head; he ſets his ſtrength againſt the Plantation of it, and likewiſe againſt the preparation for it. His deſign is againſt Righteouſneſs and Holineſs; he firſt aſſaulted the Righteouſneſs of *Adam*'s Nature in Paradiſe, and endeavours to prevent any reſtoration of Righteouſneſs to the Soul, by keeping Men off from the means of it, raiſing a ſpirit of Perſecution againſt it, inſtilling into Men falſe imaginations of the unpleaſantneſs of it, the pleaſures of ſin, and the eaſineſs of a Death-bed-repentance, and ſtifling Convictions, which are the firſt ſtep to Happineſs. He finds corrupt Principles in Men, which he arms againſt the attempts of the Spirit. The Spirit firſt convinceth of Sin, and then of Righteouſneſs; the Devil goes quite contrary, firſt he endeavours to convince of a falſe Righteouſneſs, and when that will not prevail, then he convinceth of ſin; when he cannot prevent a Sinners ſeeing ſin in its deformity, then he will endeavour to hinder him from ſeeing Grace in its Beauty and Luſtre. When the Sinner is impenitent, he repreſents God as ſtript of his Juſtice, that he may not fear; when Conſcience is ſoundly ſtir'd, he labours to render it fruitleſs, and ſtop the Torrent of Conviction; ſtrips God of his Mercy, that he may encreaſe the Man's Fears; he tells him his former ſins are ſwell'd above Mercy. He tells the bold ſinner, that he hath a Righteouſneſs, and that God hath no Arrows in ſtore for him: He tells the

troubled Sinner, that he hath nothing but ſin, and that God hath no Bowels reſerved for him: He always contradicts the method of the Spirit of God, and ſtill is what he was from the beginning, a *Lyar*; he endeavours to comfort when the Spirit troubles, and troubles when the Spirit comforts: He will ſpeak Peace when God cries Guilt, and cries Guilt when the Spirit cries Peace: He is all for the Goſpel when the Spirit handles the Law, and is all for Law when the Spirit utters the Goſpel. Hence he hath his *Fiery Darts*, that is, the fear of Death and Damnation by reaſon of Sin, and imperfect Obedience, which he ſuggeſts to the Conſcience, *Epheſ.* 6. 16. Thus he walks contrary to the Spirit of God: You ſee then who is the Author of ſtifling Conviction.

Eighthly, If the Spirit of God be the Author of Conviction, *how ſinful is it then to reſiſt the Convictions of the Spirit!* It is a new, and worſe Rebellion added to all the former, more immediately againſt God, and offering violence to the Spirit, and in ſome degree a doing deſpight to the Spirit of Grace, by whoſe influence Convictions are made: It is ſomething above a ſin againſt meer knowledge, becauſe it is againſt the preſent dictates of the Holy Ghoſt, a depriving him, as much as a Man may, of a great part of his Office, and conſequently of all, becauſe he cannot be a Comforter unleſs he be firſt a Convincer. The Spirit ſhews a readineſs for your cure, and it is a more than ordinary provocation to ſlight a Phyſician when he ſtands ready with his Medicines: It is a juſtification of our ſelves in the face of God, and of all thoſe ſins we have committed, when we will not regard any thing that God ſaith againſt them: It is, to be the Devil's Second in his War againſt God and our Souls.

II. *If the Spirit of God be the Author of Conviction*, it affords a *Uſe of Comfort*: It being the peculiar work of the Spirit, it is a mighty comfort to them that comply with the operations of the Spirit, liſten to theſe Convictions, and do admit them to take poſſeſſion of the Soul.

Firſt, It is a matter of comfort, *That the Spirit ſhould take upon him this Office of curing us*, that he will condeſcend to be a Chyrurgeon to ſo many putrefied Souls, deals with them in the Word, and imploys his Launce to let out the corrupt matter; that he will vouchſafe to bring the Law and our Conſciences, the Goſpel and our Hearts together. The Bleſſed Jeſus ſubmitted to be a Sacrifice, that he might be our Righteouſneſs: The Spirit undertakes to be our Inſtructer that he might be our Comforter; and ſtirs up the Mud in our Conſciences, that is ſo loathſome in it ſelf: The Spirit might have ſtood aloof off, and left us and our Sins to nuzzle together, without troubling himſelf about our State.

Secondly, The Convictions of the Spirit will have a good iſſue, if they be not reſiſted. You need not fear a Launce in the hands of Love and Tenderneſs. He is God's Agent, Chriſt's Deputy, to reduce you. He hews not thoſe that ſubmit to him, for the Fire, but for the Building; he cuts that he may heal, burns that he may cure; he is only to open the paſſage into your hearts, to let in ſome of the Blood from the pierced Heart of Chriſt. As wars in the World go before the end of all things, ſo Convictions and Tumults in the Soul are the preſages of an approaching Redemption. There is good hopes ſince he is entred upon the firſt part of his work, the *Conviction of Sin*, that it will not be long ere he proceeds to the ſecond, which is the *Conviction of Righteouſneſs*. If the Spirit did not intend your good, he would never have preſſed ſo hard upon you at any time, never given a heart to comply, but have left you blind in your ſins, till deſtruction had ſeized upon you, and hurried you to perpetual Impriſonment. But though now you are Priſoners, it is a comfort, becauſe you are Priſoners of Hope. The Spirit wounds, and wounded Souls are the fitteſt Objects for compaſſion; the ſight of ſin muſt precede the purging of it, and then the Fruit of it is true Conſolation. * *God dwells with the humble and contrite Spirit*; not I *will* dwell, but *I dwell*; I dwell there when I Wound and Bruiſe, but the end of my dwelling there is not principally to Bruiſe, but *to revive the ſpirit of the humble*. The Spirit is Chriſt's Deputy, therefore doth nothing but purſuant to Chriſt's Office, and that is to turn a *Spirit of Heavineſs* into the *Garment of Praiſe*, Iſa. 61. 1. He came to *ſeek* and *ſave them that were loſt*, to bind up that which was broken, and ſtrengthen that which was ſick, and deliver them from their Deſtruction, *Ezek.* 34. 12, 16. in *a cloudy and dark Day*. Such a temper was our Redeemer of when God entruſted him, ſuch a temper is the Spirit of. Our Redeemer would not have ſent one of a different Nature from himſelf, the ſame Nature is in all the three Perſons, they are one in *Nature*, one in *Affection*, one in the *deſign* of the Salvation of Man. What though the troubles of any Man may be grievous at preſent, and he may be like a Hart hunted and ſtanding at a Bay, at a loſs what courſe to take? It is no ground of Diſcouragment. When our ſins were ſet home upon our Redeemer, they put him to a ſtand, *John* 12. 27. *What ſhall I ſay?* Yet the Iſſue was Glorious to God and himſelf, and to poor Souls. The Spirit will deal no otherwiſe with the Members, than God with the Head.

* Iſa. 66. 1, 2.

III. *Uſe of Exhortation.* If the Spirit be the Author of Conviction, The

Firſt Exhortation is, *To thoſe who have been convinced by the Spirit.*

(1.) *Be thankful to God.* It is a matter of Praiſe that God hath driven you to him, though with ſharp laſhes; and a greater matter of Praiſe, if he drew you only with cords of Love. That God ſhould employ his Spirit to be his Solicitor to ſinners; that he left you not to find out the filthineſs and danger of your ſtate by your own blind Eyes. You have had fairer draughts of his power and goodneſs. When you were under troubles, did you ever think the Mountains would have been removed? Did you ever think Comfort would have dawn'd on you? Since any of you have received Light, you ſee the bleſſed skill and power of the Spirit; you were *brought low*, *and he helped you*, Pſalm 116. 6. bleſs your ſtrong Deliverer, bleſs that skilful Chirurgeon that cured tho' he launced. When *Peter* was brought out of Man's Priſon, he conſidered it with great aſtoniſhment; much more conſideration is due when we are brought out of God's *Priſon*, * It was God's Counſel in your reins, though ſharp like the pain of the Stone, bleſs him for it. He hath given you but a drop of Hell, when he might have ſhot all his Granadoes into you, and at laſt have ſhot you out of his ſling into Hell. He hath brought you from Priſon, that he might bring you to a Throne of Grace, and give you a Pardon.

* Pſal. 42. 6.

(2.) *Compaſſionate others, and aſſiſt the Spirit, when you find him at work upon others, in ſuch a Condition.* By this we become like Chriſt, who learnt pity to us by experience of our infirmities; and we ſhould learn it to others, by reflection on what we felt our ſelves. To quench ſmoaking Flax, is to be unlike our Saviour, and thwart the work of the Spirit; kindle it therefore into a quicker flame by your Breath. Nothing ſo tender as an afflicted Conſcience, which therefore muſt be tenderly dealt with. Rake not in the wounds of any that are afflicted for Sin; to help forward Affliction, will be as

as little pleasing to God in spiritual as temporal troubles. The Spirit acts in this Office as a Comforter, and the Comforts you have had are for others, as well as your selves, 2 *Cor.* 1. 4. *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by the Comforts wherewith we our selves are comforted of God.* Pour in therefore Balm, and not Vinegar.

(3.) *Take heed of offending and quenching this Spirit.* Let not new sins make the Spirit take his old Sword into his Hand; the second wound will be worse than the first. Love enraged strikes more keenly. *David* had more *sharp* terrors after his Fall into the sins of Murther and Adultery, than any time before that we read of. Anguish and Terror will fall on the doers of Iniquity, to the *Jew*, the professing party, as well as to the *Gentiles*, Rom. 2. 9, 10. but Glory and Peace, spiritual Communications of Divine Goodness, and an unspotted Joy attend the doing good. If you would avoid wounds of Conscience, avoid sins which grieve the Spirit. Conscience that checks Men for acts of a sensual Life, even for those that are more generous, never checks the Soul for its aspiring upward, and attempts towards a closer Communion with God. Peace is the *effect of Righteousness*, Isa. 32. 17. The loving God's Law affords *great Peace*, Peace in abundance, *Psal.* 119. 165. Peace can then only be as the River, when our Righteousness is as the waves of the Sea; therefore quench not that Spirit that hath convinced you, and do not by new sins drive him away.

(4.) *Exercise Faith much.* Faith was first acted by you, before you were brought from under those Pressures you felt, it must be still acted for keeping them from returning on you: Faith was the Medicine that cured your Wounds, and Faith is the only Antidote to prevent new ones; Faith acted will make your inherent Righteousness more vigorous; and the more Holiness, the more Peace. Christ constantly in the Eye, will make Christ form'd in the Heart thrive and rejoyce.

Secondly, The second Branch of the Exhortation is, *To those who are under Convictions for Sin*; if there be any that at present are under Conviction for Sin,

(1.) *Murmur not against God:* It is the Spirits work, murmur not therefore against him; let not your Hearts fret within you, while the Spirit is raking up the Mud to make you view it, let there be no breakings out of Impatience, whereby to quench the Spirit: Murmuring is the way to lose the possession of our Souls, and the expectation of our Comforts: Deal not with God as *Job*'s Wife would have had him to have done, *Curse God, and Die*, Job 2. 9. Tumultuousness of Spirit against God is a diabolical Temper, a resemblance to that of the Damned, who blaspheme God under their Torments, and curse God when sin gnaws their Conscience. To lie patient under the Spirit's Hand, is a Christ-like frame, who uttered not a word against his Father, when the sins of all the World were laid upon him, to bear the punishment of them. Speak well of God, and as bad of the loathsomness of your Hearts, as the Spirit himself doth: This is a holy compliance. To hinder Pettishness, consider God as a Sovereign, who hath power over you, and as a gracious Sovereign, who hath an affection for a Man under his rebukes: Represent him to your selves, not only in his Severity, but in his Mercy also, laying the Foundation deep, that he may make the Building more strong, beautiful, and lasting. Murmur not, unless you had rather remain in league with the Devil, than have the band broken.

(2.) *Run to the same hand for healing, which wounded you.* The wounds of the Spirit may sometimes be skinned over by other helps, and left inwardly rankling, but they can be cured only by the same hand that made them, *Isa.* 57. 17, 18. *For the iniquity of his Covetousness was I wroth, and smote him, I hid me, and was wroth; and he went on frowardly, in the way of his heart: I have seen his ways, and will heal him; I will lead him also, and restore comforts to him, and unto his Mourners.* It is the sense of God's wrath, the forfeiture of his favour, and the sinful distance Man stands in from God, which chiefly chargeth the Soul; the taking off his Wrath, the beaming of his Favour, filling up the Gulf between God and the Soul, belong only to God. The longing of a Woman cannot be satisfied with the most delicious Fruit, if she hath not the very thing she longs for; but there will be indelible Characters printed upon the *Fœtus*. Since our natural blindness by the Fall, we are not able to find out Truth, there's need of the Spirit to enlighten and guide us; hence is he called the Spirit of Truth: And since sin raiseth storms in the Conscience, which no wit of meer Nature or Strength of Reason can compose, there's need of the Spirit to silence the Storms of Conscience: Hence he is called a Comforter, to dispell them: As you are wounded by the Spirit in the World, so look for cure from the Spirit, in the Word. *Nathan* had assured *David* of a Pardon by God's Order, *David* would expect the joy of it only from God, by his Spirit, *Psal.* 51. 12. *Restore to me the joy of thy Salvation.* Though he had an assurance from *Nathan* of a Pardon, he would have it also from the Spirit of God. If the Spirit be silent, no other voice can be Musical; give God therefore the Honour of his own Prerogative. The Key of Peace is held in the hand of God, not in the Mouth of the Creature; Peace is contained in the Cabinet of the Word, and God only can unlock it; it is an effect of God's creating Power *. Since the Conquest sin hath made of us, the Heart is but a tempestuous place, there's always matter for storms, as in the World for Exhalations; when they are raised, only Christ by his Spirit can say to the Waves, *Be still:* Spiritual Storms will obey no other voice. Till you find any thing in the World that can equal God in a creative Omnipotency, expect no Peace from it: Sin must be removed, before Peace can be settled; only the Blood of Christ can stop the Mouth of Conscience, and none but the Spirit can drop it into the Conscience: The Application of it is only by the Spirit, as the offering it on the Cross was by him. But it must not be in a way of Enthusiastick expectation. As he wounded you in the Word, so he will heal you by the Word also. He is faithful to Christ that sent him, and takes of his to shew it to us; that is, of his Truths: He takes his healing Herbs out of no other Garden. Though Peace be the fruit of a creative power, yet it is the fruit of the Lips. And the *Thessalonians* receiv'd the *joy of the Holy Ghost* by receiving *the Word*, 1 Thes. 1. 6.

* Isa. 57. 19.

Thirdly, *Have recourse to Christ's Atonement.* Troubles of Spirit are the Arraignment and Indictment of the Soul before God: It is by Jesus Christ only, in whom God hath writ all the Characters of his Mercy, that we can be freed from the danger: In him you'll see a wrathful Justice appeased, and a provoked God reconciled: 'Tis this Blood only that quenches the fury of God, and the fire of Conscience: It is by his Blood only we are justified; and by this Blood only can we be pacified. An infinite Wrath you fear, an infinite Satisfaction must expell your fears: That that quenches the fire of Conscience, must be water from the Well of Salvation. There are two things trouble a convinced sinner,

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the ſight of Guilt, and the weakneſs of Righteouſneſs: He ſees himſelf much in debt, and nothing to ſatisfie; is ſenſible he is come ſhort of the glory of God; that the Righteouſneſs of God will bar Heaven againſt his Unrighteouſneſs. He muſt then go to Chriſt to pay his debt, and impart his Righteouſneſs. When *David* found Iniquity prevailing, he had recourſe to this, *Pſalm.* 65. 3. Chriſt is a Phyſician for the Sick, a Saviour for the Loſt, a Redeemer for the Captives, a Refiner for the Filthy, a Surety for the Debtor, and a Prieſt for the ſenſible ſinner. In him we may ſee both our weakneſs, and our remedy; his Riches will make us ſenſible of our Poverty; his Fulneſs, of our Emptineſs; his Medicines, of our Sickneſs; his Ranſome, of our Bondage; his Glory, of our Miſery: This is the way to make a Legal Conviction commence *Evangelical.*

Fourthly. *Thoſe that are under Conviction, ſhould wait upon God for a good iſſue.* Be not too haſty to break Priſon, but ſtay God's leiſure; call upon him, and he will be near you in a way of Grace, though not immediately in a way of Comfort. *The Lord is nigh to all them that call upon him in Truth,* Pſal. 45. 18. It is not for want of means that God doth not preſently Comfort, he hath endleſs Comforts by him; but he ſtays for a fit ſeaſon, that he may come with double Love, for his own Glory and his Creatures advantage: As Chriſt deferred the raiſing *Lazarus* till certainly dead, that the miracle of his Reſurrection might be indiſputable, and his Glory in raiſing him more illuſtrious. God leaves Men under a cloud to exerciſe their Faith, which many times is moſt ſtrong where there is leaſt feeling; otherwiſe it would not be Faith but Senſe that would make us come to him by Prayer; he keeps the day dark that we may fly to him in Prayer, which we ſhould not regard had we Comforts at pleaſure. *Hannah*'s Soul muſt be pour'd out in Tears, before ſhe can have the deſire of her Heart. God keeps us under matter of Prayer, before he giveth us matter of Praiſe, that we may praiſe him with higher ſtrains. *He that hath torn will heal, he that hath ſmitten will bind up,* Hoſ. 6. 1. Exerciſe what little Faith there is, in ſuch a caſe: Chriſt did ſo in his Agony, *He offered up ſtrong Crys and Prayers to him that was able to ſave him from Death.* God will knock off your Fetters in time, when the Soul finds the greateſt need, and is in the fitteſt poſture to glorifie him, *Pſal.* 50. 15. *Call upon me in a day of trouble, and I will deliver thee, and thou ſhalt glorifie me:* Implying, that God will deliver at ſuch a time when there is the greateſt occaſion to glorifie him; when you are moſt *Humble, he will hear your cry,* 2 Chron. 7. 14.

Fifthly, *All the time of your waiting for the taking off your trouble which may be upon your Spirit, deſire cleanſing as well as comforting Grace:* To deſire only Comfort is more ſelfiſh, to deſire Purging is an aim more at the Glory of God, who cannot be honoured without Holineſs. *David put up more* Prayers for *Purging* than *Pardoning* Mercy. The Waters that proceed from the Throne of the Lamb, are not only Refreſhing and Cooling, but alſo Purging and Cleanſing. A Divine Nature is neceſſary to a Divine Peace: Cordials are not ſo neceſſary, but may be dangerous when the humors are ſtrong, Purging is then more needful. The comforting Spirit is firſt a Spirit of Holineſs, and Chriſt is *Melchizedeck,* a King of Righteouſneſs, before a King of Peace. Beſides, Reſtoratives are beſt, when Purgatives have gone before. Now becauſe Men are apt to run to wrong means, and take ways of ſtupifying rather than rightly appeaſing Conſcience, it will not be amiſs to give ſome *Directions* to avoid this Rock on which ſome ſplit. Man is ſo full of enmity againſt God, that he takes hold of what comes firſt to hand, and would rather gather eaſe from any thing than go to a Mediator of God's appointment. A ſenſe of ſin is always attended with a look after a Remedy; *O wretched Man that I am, who ſhall deliver me?* Take heed of ſome things in ſuch a caſe:

(1.) *Take heed of falſe Opinions.* As the Word is the Inſtrument of Comfort, ſo the Truth upon which Comfort is founded, muſt be tryed by the Word. The Spirit muſt *take of Chriſts, the Truths of Chriſt, and ſhew it to us. The Statutes of the Lord are right, rejoycing the Heart, the Commandment of the Lord is pure, enlightening the Eyes,* Pſal. 19. 8. Poiſon may be fair to the Eye, and delightful to the Palate, but hurtful to the Life. Men in diſtreſs of ſpirit are apt to catch at every rotten Plank, like Men ready to be drowned: Puddle-water will be ſwallowed down in extremity, as eagerly as the Juice of a delicious Grape; the Appetite deſiring ſomething to cool the Bowels, conſiders only what may give it ſome Refreſhment. Falſe Judgments either of the Diſeaſe or of the proper Remedy, are equally dangerous: In this Caſe men are like ſick Perſons, that ask Advice of every Friend, ſcrape up many Remedies, but never go to a skilful Phyſician. Take heed of falſe Opinions.

(2.) *Take heed of Carnal Counſel in ſuch a Caſe.* For if the Spirit be the Author of Conviction, cleaving to any carnal Counſel, is turning the back upon the Spirit. Fleſh and Blood are bad Counſellors in this Affair, they will conſult their own eaſe, and ſeek their own ſatisfaction; to *Conſult* with them is to Diſobey God, *Gal.* 1. 6. Chriſt would not ſuffer one that deſired to be his Diſciple, to turn back, and *take leave* of his Friends, which was but an Act of Civility, *Luke* 9. 61. Perhaps, becauſe by them he might have been diverted from his religious Reſolution; and his anſwer to him intimates as much, *v.* 62. *No man having put his Hand to the Plow, and looking back, is fit for the Kingdom of God.* Unbelieving Hearts, unbelieving Friends are the worſt Counſellors in the World, and the moſt miſerable Comforters; their Councels are the Devils delight, and the Spirits grief; ſuch will quench not only the Fire in the Conſcience, but the Spirit too that kindled it, and cauſe him to depart: The beſt way in this Caſe, is to have the *Counſel of the Wicked far from you,* Job 21. 16.

(3.) *Our own Righteouſneſs, and a Road of formal Services is to be taken heed of:* In this Caſe our own Righteouſneſs is ſo far from being a means to eaſe us, that it is a bar to true Peace, by keeping us off from that Righteouſneſs that can only purchaſe it, and only effect it in us. Pride was the cauſe of our Ruine in *Adam,* and what was the Cauſe of our Ruine cannot be our Remedy; this temper manifeſts the Heart to be full of the proud *Phariſees,* an Enemy to Chriſt, for it grudges him the title of a Saviour. An imperfect Righteouſneſs cannot afford a perfect Peace; the Righteouſneſs of a ſinful nature is not the Righteouſneſs of a pure Law: A through Conviction throws away a Man's Righteouſneſs as well as his Sin, in point of Juſtification, and in point of Conſolation: And to expect Peace from a road of formal Duties, is to truſt in the arm of Fleſh; *Paul* calls all things ſo, when he oppoſeth *rejoycing in the Fleſh,* to *rejoycing in Chriſt,* Phil. 3. 3. By Fleſh he means all things different from Chriſt, and to go to a Creature is to depart from the Lord: Take heed therefore of valuing your own tears in the room of Chriſt's Blood, your own Petitions in the room of his Interceſſions, and applauding your ſelves in a vain Righteouſneſs, inſtead of the meritorious ſatisfaction of the Blood of God, as though a few good Duties could expiate a multitude of Sins.

Sins. What are a few Tears but as a drop to the ſea of our Guilt? What are our Petitions but as the Breath of a Child, to the ſtorms of our Provocations? Our Righteouſneſs, but as a mite to the many talents of our Unrighteouſneſs? Sinful Duties cannot make an infinite and holy ſatisfaction; as theſe were not our Saviour, ſo they cannot be our Comforter, they have no Blood to ſhed for us, and therefore have no power to heal us.

(4.) *Take heed of Carnal Contentments and ſenſual Pleaſures.* *Saul* called for Muſick to drive away the evil Spirit, ſo do ſome for ſenſual Delights to drive away the Holy Spirit; ſet up Projects in the World, to avoid the noiſe in their own Conſciences; and ſometimes ſinful Merriments, to expell the good Spirit by an Impure Devil, is as if a Man ſhould endeavour to quench fire with burning Pitch, or cure the Gout by a ſtab at the Heart. Thus Men uſe all arts to ſtifle Convictions, but the end of their Mirth is Heavineſs, *Prov.* 14. 13. What Creature can cure the Wound that God makes? What can comfort when the Almighty troubles? All carnal Contentment can no more remove inward and ſpiritual Diſtempers, than a Crown can cure the Head-ach, or a Golden Slipper the pain of the Gout: Therefore go to none of theſe things, but run to that hand which did wound you, unto the Spirit of God, who is the Author of Conviction. The

Third Exhortation, *To thoſe that are deſirous to have Spiritual Conviction*; to be convinced of Sin.

Firſt, *Deſire the Spirit to pull the ſcales from your Eyes, which Satan hath put on*; Beg of God, *What I ſee not, teach thou me*; deſire him to lead you into the ſeminary of Corruption, and cauſe you to poſſeſs your ſins, till you cry out *Guilty, Guilty*; to ſee them in their Filthineſs, not as a Dunghil in a Picture, but as a real Dunghil offending a delicate ſmell; this courſe *Job* took, *Job* 13. 23. when he conſidered the multitude of his Sins, *Make me to know my Iniquity, and my Sin*, not only with a ſimple but ſenſible knowledge.

Secondly, *Meditate much upon the ſenſe Chriſt had of ſin.* Conſider how his Underſtanding was enlarged to the higheſt pitch of Knowledge, not a grain of Malice or Ingratitude in the bowels of Sin, but was within the compaſs of his apprehenſion. He underſtood the Holineſs of that God that was offended with Sin. Conceive Chriſt in his Agonies; conſider how much ſin hath diſpleaſed and injured God, ſunk and ruined the Soul; and this may be ſome aſſiſtance, by the means of the Spirit, for gaining a ſpiritual Conviction. A ſpiritual ſenſe Chriſt had, and the conſideration of him, and imitation of him, is the way for us to have a ſpiritual ſenſe of ſin.

Thirdly, *Study the Law in its ſpiritual meaning, and in the extent of it.* *Paul* apprehended the Law in its ſpirituality, which before he underſtood according to the *Phariſaical* Interpretation, which dulled its edge in its Operations.

Fourthly, *Set every Doctrine you know home upon your Conſcience.* There is a double Knowledge, Dogmatical and Affectionate. We may know many things that do not affect us, we may be affectedly ignorant, when we are dogmatically knowing. *Paul* knew the Law by the means of *Gamaliel*, at whoſe feet he ſate, but had no ſenſe of it, till Chriſt came and brought the ſenſe of it from his Head to his Heart.

Fifthly, *Attend upon the Means.* God will honour the Word with convincing Men of Sin, even of thoſe ſins which the Light of Nature would manifeſt. As *David* of *Murther* and *Adultery*, which God would convince him of by the *Prophet*.

Sixthly, *Suppreſs not any Convictions when they flaſh in upon you*, let them have their perfect work: Cheriſh every Conviction the Spirit faſtens upon you, while it is warm upon your Affections, it is dangerous to ſuppreſs it; the Spirits operation will not be fruitleſs, it will end in a full Conviction, or in a Curſe. If the Spirit hath invited himſelf, and hath been refuſed to be a Phyſician, he may leave you Remedileſs, he may have no more hand to knock, but duſt to ſhake off from his Feet, as a token of his final leaving you. And wait upon God in the uſe of means, it is there that the Spirit doth Breath, it is by the Word he doth *Convince*, as well as by the Word he doth *Comfort*.

A Diſ-

A DISCOURSE OF UNBELIEF, Proving 'tis the GREATEST SIN.

JOHN XVI. 9.

Of Sin, becauſe they believe not on me.

THERE were two Obſervations in this Text.

1. *The Spirit is the Author of Conviction of Sin.*

2. *Unbelief is a Sin of the greateſt malignity againſt God.*

For the ſecond.

Of Sin.) Not of Sins, but *Sin*; the Spirit convinceth of all Sins, but chiefly of a ſtate of Sin, of Unbelief.

Firſt, *As the fountain of all Sin.* It was the firſt ſin of *Adam:* Not unbelief of a Mediator, but the not giving credit to the Precept of God, and the reality of God's intention in commanding. There was a jealouſie, that God had not dealt ſincerely and plainly with him in the Precept, as if he thought the prohibition was not ſo much an act of his Soveraignty, as an act of his Envy. It was the cauſe alſo of all the Sin that grew up to ſuch maturity in the old World; they had not Faith in that firſt promiſe made to *Adam*, and without queſtion tranſmitted by him to his Poſterity. The Faith of *Abel* is applauded *, conſequently the Unbelief of *Cain*, the head of the wicked World, is markt. If *Abel*'s Sacrifice was more excellent in regard of his Faith, *Cain*'s was more vile in regard of his Unbelief *. The *Apoſtle* ſhowing that Faith makes the difference between the Godly and the Wicked, begins his Diſcourſe with the two Examples of Faith and Unbelief in thoſe Brothers. *Abel*'s Faith ſeems to be thus in his Offering. 1. He conſidered his own ſin transferred upon that innocent *Victime*, thereby underſtanding the demerit of his Sin as deſerving Wrath and Death for it. 2. He conſidered, that this Sacrifice being the blood of a Beaſt, could not take away Sin, but that it was typical of the *Lamb* promiſed, upon which his ſins were to be transferred, and to whom they were to be imputed, and accordingly acted Faith on that promiſe of the Seed, and deſir'd God not to impute his ſins to him, but to that Lamb which was to be ſlain; and this the very nature of his Sacrifice being bloody, and the character the *Apoſtle* gives of his Faith, intimates. *Cain* had not Faith in the promis'd Seed; he brings an Offering to God of the Fruits of the ground, not a bloody Sacrifice whereby he might ſignifie the acknowledgment of his own deſert, and his relianee on that Lamb of God whoſe heel was to be bruiſed, who was to be made an Offering. The kinds of their Sacrifices imply two different conceits in them: *Cain*'s ſeems to be only a preſent to acknowledge God the Author of the good things he had, at the beſt, or to oblige God rather; for the ground of all his Wrath was, becauſe God did not reſpect his Offering, did not teſtifie a well-pleaſedneſs with it; his Offering was no ſignification of his ſin, nor a type of the blood of the promiſed Seed; he own'd God as Creator, not as Redeemer *. *Cain* and his poſterity which infected the old World, diſregarded that promiſe of the Seed of the Woman, ſlighted the offers made in it, and reſiſted the ſtrivings of the *Spirit* with them againſt their Unbelief, which was principally the matter of the Spirits ſtriving, becauſe he acted with them as the *Spirit of Chriſt the Meſſiah* *; and therefore to accept him with a ſenſe of that ſin, which was properly againſt that perſon in whoſe name he came, and by whom he acted; the Spirit was then in the World ſtriving againſt their Unbelief in the promiſe, as he is now

* Heb. 11. 4.

* Illyric. in loc.

* *Catharin.* Πλείονα θυσίαν· more ſacrifice, more acknowledgment of God. Heb. 11. 4.

* 1 Pet. 3. 18, 19.

now in the World ſtriving againſt Unbelief in the performance.

2. *As the ligament and band of all ſin*, John 8. 24. *If you believe not that I am he*, the *Meſſiah* ſent of God, *you ſhall dye in your ſins*; unleſs you believe me to be that Seed of the Woman, promiſed by the merit of my Death to reconcile the World, you will ſink with all the maſs of your ſins upon you. If Unbelief be removed from a Soul, the guilt of all other ſins departs with it: If that remain, the guilt of all other ſins is bound and faſtned with an adamantine Chain upon the Soul, and that with more crimſon aggravations; where the notices of a Mediator have been revealed, there is a ſuperadded guilt to all the reſt. As Faith is the only means whereby we gain a Pardon, ſo Unbelief is the only formal cauſe of condemnation, though other ſins are the meritorious cauſe of Eternal Death. As no price had been paid for our Redemption, unleſs Chriſt had offered his Blood, ſo no application can be made of that price to us without Faith in that Blood; upon this, ſins are flung into the depths of the Sea; upon the other, they remain with their whole weight upon the Soul.

In *General. That Unbelief is the greateſt ſin* appears.

1. *Becauſe God employs the higheſt means to bring Men to a ſence of it.* This is in the *Text*: 'Tis the work of the Spirit to convince of this Sin. The odiouſneſs of Sin to God appears by his ſending Chriſt to *expiate* it; the odiouſneſs of Unbelief to God appears by his ſending the Spirit to *reprove* it. That which calls for the Spirits deſcent from Heaven, in order to a Conviction of it, is attended with black Aggravations. This is the great errand of the Holy Ghoſt to the World; the firſt thing he does, is to open the underſtanding, the eye of the Soul, to ſee the malignity of other things, in order to convince the Conſcience of this, before he changeth the will. This is the principal Fort againſt which the Spirit plants his Battery, and it is the laſt that is ſurrendred: A terrified Sinner would run from the ſhot that is ſhowr'd about his Ears, he would Reform, he would be Holy, but crys out ſtill, *loth to Believe*. The Prodigal will be next door to ſtarving, before he will come to his Father; and the Woman with the Bloody Iſſue will ſpend all her Eſtate, before ſhe will come to Chriſt.

And indeed it is a Sin ſo deeply rooted that,

(1.) *Reaſon cannot convince of it.* Chriſt, the object propos'd, is above the reach of a rational Eye, and therefore the ſin againſt him is not diſcern'd in its Blackneſs by meer Reaſon. *Reaſon* will not inform a Man of the ſtupendous love of God, in ſending his Son to dye for Men, that were and would be unprofitable Servants. Neither doth it conſiſt with the natural notion Men have of the Juſtice of God, to lay upon an innocent perſon the ſins of guilty Offenders. It cannot naturally enter into any Man's Heart, that he that by Power and Wiſdom made the World, ſhould deſign by the Croſs and the fooliſhneſs of Preaching to ſave it; that he that is infinite in Love and Mercy, ſhould make his Son to ſuffer. 'Tis not therefore by the ſparklings of bare Reaſon, men can ſee the Blackneſs of this Sin. Other Sins may be known by Natural Light, becauſe the Duties to which they are oppoſite, may be known by the Light of Nature. As the Spirit only diſcovers the greatneſs of Chriſt, the excellency of his Perſon, the precioufneſs of his Paſſion; ſo it alſo only ſhows what a Sin it is to reject Chriſt. As Faith *is the Gift of God* ||, a grace more peculiarly the Birth of Heaven; ſo the extirpation of its oppoſite muſt only be from God.

|| Ephes. 2. 8.

(2.) *Natural Conſcience of it ſelf helps not in this Conviction.* It indeed maintains the quarrel againſt other Sins, and plains the way for the Spirit's Victory: But in this caſe there is no auxiliary force from Conſcience, nothing of a natural Intereſt to plead for Faith. It finds all the powers of the Soul prejudiced againſt it, maintaining a War againſt the Doctrine of the Goſpel; and the tide of our own Natures carry us forcibly againſt it; the Spirit enters the liſts ſingly, and maintains the Duel alone. So that what was ſaid of the *Temple*, may more properly be ſaid of this, *Not by might, nor by Power, but by my Spirit, ſaith the Lord.*

2. *It is a ſin againſt the Goſpel.* Not as a killing Law, but an healing Command; a blacker ſin, becauſe againſt a better Covenant. 'Tis his peculiar Goſpel-Command; a Precept of the higheſt valuation with him, 1 *John* 3. 23. *This is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* Not only in regard of his Authority, (for ſo others were his Commands) but in regard of the affection he hath to it, it being moſt pleaſing to him, as *ver.* 22. intimates. The diſobedience of this Command then is moſt diſguſtful and hateful to him; 'tis his Command, as being the laſt that ever he will give; 'tis a diſpenſation from the rigour of thoſe Commands in the Covenant of Works; but is to be followed with no diſpenſation by any other. The ſin againſt it then is againſt the utmoſt gracious Command that God will ever give. Other ſins are againſt the Precepts of his Soveraignty, this againſt the Precepts of his Grace as well as his Soveraignty. The keeping this Command brings him near to us *to abide in us*, ver. 24. the breaking this Command ſets him at a diſtance from us, and makes our perſons and ſervices loathſome to him. Wickedneſs againſt the Goſpel, is greater than Wickedneſs againſt the Law; becauſe the Evangelical revelation hath more of Grace and more of Glory, the ſin againſt it hath more of Contempt and more of Heinouſneſs; a ſin againſt that, is a ſin died ſeven times Blacker, and will have a Furnance ſeven times Hotter. 'Tis againſt the Goſpel, which is ſo holy a Declaration of God's Will that there cannot be an Holier; ſo good in it ſelf, ſo profitable for Man, that nothing can be better; the ſin therefore againſt it is ſo bad, that nothing can be worſe. The Law or Covenant of Works never diſcovered the Object of Faith, and therefore never enjoyned any ſuch formal act of Faith in a Mediator; and therefore takes no cognizance of this ſin of Unbelief. It not making known the perſon to be believed in, cannot make known the ſin of not believing. If the Law commanded Faith in relation to the Object Chriſt crucified, it muſt then acquaint us with Chriſt crucified. It would be an unreaſonable Law to enjoyn an act about ſuch an Object, and never diſcover one ſyllable of that Object to us. It doth not appear that *Adam* had any knowledge of Chriſt; the Revelation of that bears date after his Fall, at the time of the firſt promiſe. If Unbelief were a ſin only againſt the Law, then thoſe that reject the Goſpel would be liable to no more puniſhment, than if they had been only under the Law; but they will, as will appear in the Sequel of this Diſcourſe. This Faith is the peculiarity of the Goſpel; and when Chriſt is ſaid to come *preaching the Goſpel*, the matter of it is *Repent and Believe*: *Two* things that *never entered into the heart of the Law to conceive* *. 'Tis therefore a ſin againſt the whole Goſpel, ſince the deſign of that is to remove our ſuſpicions of God, and eſtabliſh a truſt in him: Upon which account the *Gentiles*,

* Mark 1. 14, 15.

that are without the Goſpel, are deſcribed by the
* 1 Theſ. 4. 13. title of Men *without hope* *. Unbelief is a making our ſelves without ground of hope, contrary to all the encouragements of hope which God gives us in the Goſpel.

3. *Unbelief is a ſin againſt the higheſt Teſtimony.* 'Tis againſt the two greateſt Witneſſes that ever were, or can be, *viz.* the *Father*, and the *Son*: The Father in the Old Teſtament, the Son in the new, *John* 8. 17, 18. *I am one that bear witneſs of my ſelf, and the Father that ſent me, bears witneſs of me.* What did they witneſs? That Chriſt was *the light of the World*, v. 12. The Father witneſſed this in the Scripture, *Iſai.* 69. 4. *I will give thee for a light to the Gentiles*; and *by the works he did*, John 10. 37. Chriſt the eternal λόγος (*the Word*) bears witneſs to his Humane Nature. Since the Teſtimony of two Men of credit is worthy of belief, much more the Teſtimony of two Perſons in the Deity, infallible in their Teſtimony, in whom there can be no ſuſpicion of Falſity. Therefore Chriſt ſaith to *Nicodemus*, John 3. 11. *We ſpeak that we do know, and teſtifie that which we have ſeen*, [*We*, i. e. my *Father* and *I.*] In anſwer to *Nicodemus*, who *ver.* 2. acknowledged him a Teacher come from God: Therefore ſaith Chriſt *We*, *God* who hath ſent me, and *I* witneſs this. The Witneſs follows, *ver.* 15. that *whoſoever believes in him ſhould not periſh, but have everlaſting Life.* 'Tis a ſin againſt the Witneſs of the whole Bible.

4. *As Faith is the choiceſt Grace, ſo that which is oppoſite to it muſt be the greateſt ſin.* It hath as high a place among Sins, as Faith hath among Graces, and hath the precedency of all other Sins, as Faith hath the preheminence above all other Graces; and what Faith is in the Nature of Grace, Unbelief is contrary to it in the Nature of Sin. Faith Glorifies God, Unbelief vilifies him; one Juſtifies
* Gal. 5. 6. him, the other Condemns him; *faith works by love* *, excites a love of God, and is excited by it; Unbelief works by hatred: Faith is the Spirit that quickens all obedience; all the fruits of the Spirit grow upon the root of Faith; all the fruits of the Fleſh grow upon the root of Unbelief: Faith turns common works into acts of Grace, as the *Chymiſt* doth Metals into Gold; Unbelief turns all into Dung and Poiſon. Faith makes every Prayer, though weak, an acceptable Sacrifice; our Prayers can no more enter into Heaven by Unbelief than the *Iſraelites* could enter into *Canaan*. As Chriſt
* Pet. 1. 7. is *precious to them that believe* *, ſo is he odious to them that believe not; as Faith is a conſent to take Chriſt for an Husband, ſo Unbelief is a flat refuſal of him. Faith cuts off all ſelf-exaltation, *Rom.* 3. 27. *boaſting is excluded by the Law of Faith*, and by the Grace of Faith too; Unbelief ſupports it. 'Tis a keeping up a pride greater than that of *Adam*'s, a pride againſt God: 'Tis indeed the *Beelzebub*, the Prince of all thoſe Legions of ſinful Devils that quarter in the Heart of a Natural Man.

5. *'Tis more odious and loathſome to God, and hath in ſome reſpect a greater demerit in it than ſins againſt the light of Nature.* The *killing an Ox*
* Iſa. 66. 3. *is as the ſlaying a Man* *. Not ſimply the killing an Ox, but by reaſon of the Unbelief in the *Meſſiah*, the ground of keeping up the Ceremonial Worſhip by Sacrifices after the exhibition of Chriſt in the Promiſe, which made a Worſhip formerly inſtituted, as odious as Murther, which was a diſparaging the Image of God. *Sodom* was not defiled by its Pollutions, as *Capernaum* was by refuſing Chriſt. Who can think of the Sin of *Sodom* without indignation and Horrour? Yet the puniſhment of Unbelievers being greater than theirs, implies the ſin to be more grievous; becauſe the unſpotted righteouſneſs of God would not inflict a puniſhment above the merit of the offence: He exacts *no more than iniquity deſerves* *. Now it ſhall be *more tolerable for Sodom and Gomorrah in the day of judgment, than for a City* or perſon that rejects the offers of the Goſpel *. That City was an Epitome of Hell both for Sin and Judgment, yet that defiling ſin hath leſs guilt, leſs filth than the rejecting purifying Goſpel Grace. The puniſhment of *Sodom* ſhould be like that of the Whip, to the puniſhment of Rebels under the light of the Goſpel, which ſhould be as the Torment of a Rack. The ſin therefore is of a lighter Tincture, like *petty larceny to Murder*. All other ſins indeed ſtrike at ſome one or two Attributes of God, and of God as conſidered as Creator: But this is a formal injury to God in all his perfections, and as appearing in the richeſt dreſs. Other ſins being converſant about ſome created matter, preferring ſome Creature before God; this is a preferring that very ſin, the loathſomeſt thing under Heaven, before a God of Glory and an excellent Saviour. Other ſins are converſant immediately about ſome inferior Object, this ſtrikes directly at God himſelf. 'Tis therefore called *the Sin*, Heb. 12. 1. *Let us lay aſide every weight, and the Sin which doth ſo eaſily beſet us.* The name of weight is given to other Sins, but Unbelief is called *the Sin*. Moſt underſtand it of Original concupiſcence; but ſince it is the *USE* the *Apoſtle* makes of the former Doctrine, *Heb.* 11. concerning the excellency of Faith, I think it is more conſonant to underſtand it of Unbelief, the ſin contrary to that Faith he had been ſo highly commending. This is the Provocation, *Numb.* 14. 11. *How long will this People provoke me, and how long will it be e're they believe me?* They were guilty of many other Provocations; but God reckons their incredulity at the top of all. It flings moſt dirt upon all the Attributes of God, and doth not only wrong the Deity ſingly conſidered, but bears a ſpight at all the *three* Perſons.

* Job 11. 6.

* Mat. 10. 15.

In handling this Subject I ſhall ſhew,

1. *What is to be underſtood by Unbelief.*
2. *Wherein the ſinfulneſs of it conſiſts.*

1. *What is to be underſtood by Unbelief.*

Firſt, *Negatively, what it is not.*

We muſt not underſtand by it,

Firſt, A want of Aſſurance. Drooping Spirits may be Believers; there is a manifeſt diſtinction made between Faith in Chriſt, and the comfort of that Faith; between *believing to Eternal Life*, and *knowing we have Eternal Life*, 1 John 5. 13. *Theſe things have I written to you that believe on the Name of the Son of God, that you may know that you have Eternal Life.* There is a difference between a Child's having a right to an Eſtate, and his full knowledge of the Title. There may be a *truſt* in God where there is a *walk in Darkneſs*, Iſa. 50. 10. If Faith be not aſſurance, Unbelief is not the want of it: If Faith were aſſurance, a Man would be juſtified before he believed; he muſt be juſtified before he can know himſelf juſtified. The Object always preceeds the knowledge of its exiſtence: The Sun muſt be riſen before I know it is riſen. If the want of aſſurance were this Unbelief, a Child of God would be an Unbeliever every time God is pleaſed to draw a Cloud between Heaven and the Soul, and deny him the preſent taſtes of the hidden Manna. Unbelief is a Sin, the want of aſſurance is not; to have it is not our Duty, but God's Diſpenſation; he hath obliged the Believer to ſeek it, but not to poſſeſs it. Aſſurance is a Fruit that grows out of the root of Faith; the Fruits in Winter

ter appear not upon the Tree. Becauſe I ſee not a flouriſhing top, ſhall I deny the exiſtence and ſappineſs of the Root? *Mary* when ſhe wept at Chriſt's Feet, had no aſſurance of his Love, yet Chriſt ſends her away with the *Encomiums* of her Faith, acted before the comfort dropt from his lips *. The Characters of Faith may be written in the heart, as Letters engraven upon a Seal, yet filled with ſo much Duſt as not to be diſtinguiſhed; the Duſt hinders the reading of the Letters, but doth not raze them out.

* Luke 7. 48, 50.

Secondly, Not every interruption of the act of Faith. Faith may lie aſleep in the habit, when it doth not walk about in the act. A Man upon this account can no more be called an Unbeliever, than a Man aſleep can be called a dead Man. A Believer may, like *Samſon*, loſe his preſent ſtrength while he retains his life. *Chriſt*'s Prayer propt up *Peter*'s Faith from falling, when there was as little appearance of Faith in him at one time, as of life in a dead Man; yet all that time there was a pulſe of Faith beating in him, which was made ſenſible by his Saviour's look. Faith is the vital Principle, *The juſt ſhall live by Faith*; and where this is, though in a weak degree, ſuch a perſon cannot be denominated an Unbeliever. Fogs and Miſts darken the Sun, but put not out that eye of the World: The Sun ſhines, though there be an interception of his Beams. Yet this is but temporary; a true Believer cannot be long without acting Faith, no more than a living Man can be without Breath, and ſome kind of motion. *Thomas* was not without Faith, though his Faith was at preſent aſleep, and had a defect in it.

Thirdly, Nor doubts, which may frequently ſtep up in the Soul. Such there are in the beginnings of Faith, when the ſtate of the Soul is like that of the Twi-light, a mixture of Light and Darkneſs. Such a condition the Soul is in, in its firſt Converſion, as the *Jews* were when the Chains of their Captivity were knocked off, *Like Men in a Dream**, ſcarcely believing the performance of that which they vehemently deſired, expected and believed in the promiſe; ſcarce imagining that they, ſo lately dead in a civil ſence, ſhould live and return to their Land. When Men are in a ſtate of Nature, they are moſt ſway'd by ſelf-love and preſumption; when they come into a ſtate of Grace, there riſeth up jealouſie and fear, and they think they cannot run far enough from the other extream: This is a jealouſie principally of themſelves, but it redounds upon God. The Mother and Nurſe of it is a ſecret partial infidelity, the ignorance of the Promiſe, power and extent of the Mediation of Chriſt. This is not an unbelief habitually ſettled, 'tis rather a misbelief than unbelief, and rather a ſtart of Paſſion, a fit of infirmity, as *Aſaph*, Pſal. 77. 10. *This is my infirmity*, when he had doubted whether there were any Mercy left in God, when he believed God had parted with all his Bowels, it was from a ſudden ſtorm, not a ſettled way of Argumentation. Not only at the beginning of Faith, but after a full grown Faith, there may be ſome doubtings: *David* was none of the loweſt Form, when in a Fit he gives the lye to God through the ſides of his *Prophets*, Pſal. 116. 10, 11. *I ſaid in my haſte all Men are Lyars*; I did not ſeriouſly and as my judgment ſay ſo. All Men are Lyars, the Prophets too, who have brought to me the Meſſage of a Kingdom. He caſts the dint of his Paſſion in the face of the Promiſe; this was a pang of Unbelief, not an evil heart of Unbelief; he was a Man after God's own heart in his ſtate, though not in that act. Doubting doth not imply a want of Faith, but a weakneſs of Faith. Chriſt acknowledgeth the few Grains of *Peter*'s Faith, when he reproves him for douting, *Matth.* 14. 31. *O thou of little Faith, wherefore didſt thou doubt?* A Divine ſpark may live in a ſmoke of Doubts without a ſpeedy riſing into a Flame: When Grace is at the bottom of Doubting, there will be reliance on Chriſt and lively petitions to him. *Peter*'s Faith Staggers when he began to ſink; but he caſts a look, and ſends forth a Cry to his Saviour, acknowledging his ſufficiency, *Matth.* 14. 30. *Lord ſave me.* Sometimes thoſe doubtings ſtrengthen our truſt, and make us take faſter hold on God, *Pſal.* 56. 3. *What time I am afraid, I will truſt in thee.* This was a fear of himſelf or others, rather than a jealouſie of God: Had he had unworthy ſuſpicions of him, he would not have truſted him; he would not have run for remedy to the object of his fear. The waverings where Faith is, are like the toſſings of a Ship faſt at Anchor, (ſtill there is a relying upon God) not like a Boat carried by the Waves of the Sea to be daſh'd againſt a Rock. If the heart ſtay on Chriſt in the midſt of thoſe doubtings, 'tis not an evil heart of Unbelief. Such doubtings conſiſts with the in-dwelling of the Spirit, who is in the heart to perform the Office of a Comforter againſt ſuch fears, and to expel thoſe thick fumes of Nature.

* Pſal. 126 6, 7.

Fourthly, Neither are temptations to Unbelief and unbelieving thoughts injected, the Unbelief I mean. If theſe be not entertained, though in regard of their matter, they are unbelieving thoughts, yet formally they are not acts of our Unbelief. If ſuch thoughts in themſelves were acts of our unbelief, while they are diſowned by us, what ſhall we ſay to Chriſt, who had as great incentives to diffidence propos'd to him by the *Devil*, as are to any of his Members *, who yet was without the leaſt ſpot? The Propoſal is *Satan*'s, the entertainment only makes them ours. A true Believer will not harbour ſuch thoughts of God; they may be forced in and paus'd upon, but they can find no ſtanding credit in the Heart, but will be regarded as the hiſſings of the old Serpent. If you receive them as a flaſh of Lightning in your Faces, ſhut your eyes againſt them, give them their Paſs, and command them to depart with a *Get thee hence, Satan.* If you pour out tears upon every aſſault, as *Aſaph* did after he had had a multitude of them, (*Pſal.* 73. 21. *Thus was my Heart grieved, and I was pricked in my Reins*; his Soul and all his Affections were wounded, becauſe of thoſe fooliſh imaginations of God.) I ſay, if we do thus, and run to Heaven for help, it frees us from the charge of a ſtate of unbelief upon this aceount. That cannot be unbelief that reſiſts unbelief. Whatſoever votes againſt ſuch thoughts, is not a friend to them. If they be entertained with a temporary delight, unleſs they fully overcome the Soul, they do not declare us in a ſtate of infidelity. But if they are received, delighted in, applauded and grow to a ſettled and rooted Notion, and ſpread their fruits in the Life, the Perſon cannot be excus'd from the charge of Unbelief.

* Matth. 4. 3.

Fifthly, Nor is it an Unbelief of ſome truths thro' ignorance, provided they be not fundamental. *Zachary* was a Believer, and Expecter of the *Meſſiah*, Luke 1. 6. he could not elſe be ſaid to be Righteous, walking in all the Ordinances of the Lord blameleſs: Yet believed not that particular word ſpoken to him by the *Angel*, verſ. 20. and the *Diſciples* believed not the Teſtimony of thoſe that witneſſed the *Reſurrection of Chriſt*, Mark 16. 11, 13, 14. Every error in the head, doth no more deſtroy the truth of Faith, than every miſcarriage in the life through infirmity, nullifies the being of Grace, or every ſpot upon the face im-

pair the Beauty and Features of it. The *Apoſtles*, thoſe glorious Inſtruments of the propagation of the Goſpel, and the firſt commiſſion'd Embaſſadors of Chriſt, believed all the time of Chriſt's Life, and after his Death too, according to the notion of the *Jews*, that the *Meſſiah* was to rear a temporal Kingdom. Herein their Errors were the ſame with the Jews. *But* they had a Faith in believing this Perſon Jeſus to be the *Meſſiah*, and reſting upon him for Salvation; ſo that they had an habitual Faith in the Perſon, with a partial Unbelief. The *Jews* had a total unbelief in the Perſon, though an aſſent to, and miſtaken expectation of the promiſe: Nay, after the Spirit of God deſcended upon them, they would not believe the Converſion of the *Gentiles*. Though the Scripture was more full of promiſes of that than the Converſion of the *Jews*, and they limitted that precept of Chriſt of preaching to every Creature, as if it were meant only of that Nation; yet thoſe times were the richeſt for the knowledge of Chriſt, and faith in him that ever were: And though before that, they were ignorant of the deſign of the Death of Chriſt, and did not believe his Reſurrection upon a Declaration of it, yet certainly their habitual Faith was not expell'd. *Peter*'s Faith did not fail at the time Chriſt lay in the Grave, for both the Promiſe and Prayer of Chriſt was a bar againſt it. Their Faith indeed was Stupified, and Non-pluſs'd at preſent; but it is one thing not to believe through weakneſs and ignorance, and another thing not to believe through wilfulneſs and neglect of enquiries. They did not believe the Reſurrection of Chriſt; but *Peter* when he heard the News of it, did not ſupinely reſt in his unbelief, but *ran* to inform himſelf *. If a fundamental truth be not believed, be not enquir'd into, if a Man is wilfully ignorant of it, I know not how he can be excuſed from Unbelief: Nay, if we have a doubt of any truth of God, and cheriſh that doubt with Complacency, and are afraid it ſhould be a truth, and wiſh it falſe; I queſtion whether this be conſiſtent with true Faith. I am ſure ſuch an one is guilty of unbelief in that act, becauſe 'tis an act of the will delighting in that which is contrary to Faith.

* Luke 24. 12.

Sixthly, *Nor is it a Negative Unbelief* (carentia ſimplex fidei) *which is in the Heathens, that is here to be underſtood.* The *Schools* diſtinguiſh infidelity into *Negativa* and *Privativa*; the one is in the *Heathens*, who never had the means of Faith; the other private, which is *carentia fidei debitæ ineſſe*, is in thoſe who are acquainted with the Doctrine of the Goſpel, and therefore are obliged to believe. * The *Heathens* unbelief, ſay the Schoolmen, is not their ſin but their puniſhment, ariſing from the ignorance of Divine Revelation. There is a natural incapacity of acknowledging, and believing that which never was diſcovered to them. A Man may ſtudy Sun, Moon, and Stars, yet never learn ſuch a Lecture as the death of the Son of God for the Redemption of the World. Their ruine is not properly for the ſin of Unbelief, but for the ſins againſt the firſt Covenant, and againſt the Law of Nature, known and accepted by them; yet their ruine is for the want of Faith, becauſe thoſe ſins cannot be wiped off, but by Faith in the blood of the ſecond Covenant; but they are not immediately chargeable with it as a Sin. But the unbelief of thoſe who live under the Goſpel, and believe not the report made to them, either from an affected Ignorance, groſs Lazineſs, not enquiring into the truth, or a deſperate contrariety to it, is a ſin for which they are condemned. The *Heathens* are under a *material* infidelity, becauſe they are utterly ignorant of the matter of Faith, never had any thing of Divine Revelation; yet their ignorance being ſo great, as to exclude Faith, it is a true infidelity: But thoſe who have had ſufficient propoſals of the Goſpel, and receive it not in the truth and love of it, are guilty of a *formal* Unbelief. The former neceſſarily want Faith, becauſe they want the Object of it; the latter voluntarily want Faith, becauſe they have the Revelation of the Object made to them, and will not embrace it. This is not a ſin in the *Heathens*: If it were a ſin not to believe, the obligation to believe muſt ariſe from the Law of Nature, or from ſome new Declaration: Not from the Law of Nature, becauſe that could not inſtruct them in the Doctrine of juſtification by a Mediator. There are notions of Morality writ in Mens Hearts by Nature, but none of the Goſpel; and naturally Men are obliged to no other Obedience, than what *Adam* in innocence was bound to; but *Adam* in that ſtate was not bound to believe in a Mediator, not becauſe of any natural inability in him, but becauſe of the unfitneſs of ſuch a Declaration of redemption to him, in ſuch a ſtate which needed no recovery, he then ſtanding by another Title. But ſince *Adam* was obliged as a rational Creature, to believe whatſoever God ſhould reveal, and ſo bound to believe in Chriſt, upon the Revelation of Chriſt to him, ſuch an obligation indeed lies now upon all Men, as they are rational Creatures, and the poſterity of *Adam*, to believe when a Revelation is made to them; and when ſuch a Revelation is made to the *Heathens*, they would be condemned for not believing, becauſe in *Adam* they had power to believe, and loſt it. But till that Revelation be made, infidelity in the Heathens is not their crime, no more than it is a crime to diſobey a Law, which was never publiſht and made known to the People. They can no more be condemn'd for not believing, than you would puniſh a Man in the Night, for not ſeeing the Sun before it is riſen, or for not dancing at the ſound of Muſick he never heard. The light of the Goſpel never dawn'd upon them, nor the ſound of it ever arrived to their Ears; yet they are condemned for want of believing in Chriſt, as a Sick-man dies for want of a Medicine to cure him, but his own Sickneſs is the cauſe of his Death. They are only obliged by the Law of Creation; but the Goſpel was not delivered to *Adam* by the Law of Creation, as he was a common Perſon, but after he had put himſelf out of that capacity by his Fall, and the headſhip put into other hands, the hands of Chriſt. The Scripture is clear in this: If it be *the condemnation, that light is come into the World, and Men love Darkneſs rather than Light* *; the rejecting this light is not their Condemnation, unleſs it ſhines upon them. And *Chriſt* * tells his *Apoſtles*, that *if he had not come and ſpoken to the Jews, they had not had ſin*; they had not had the ſin of Unbelief, which is the higheſt condemning Sin; they had not been guilty of it, if they had not had Declarations of the Goſpel by the mouth of Chriſt and his Miniſters; and though ſome think the *Heathens* will be judged according to the Goſpel, becauſe of *Rom.* 2. 16. *God will judge all Men according to my Goſpel*; yet that is to be underſtood only, *according as it is reveal'd in the Goſpel*; for *verſ.* 12. he ſpeaks of the judgment of the *Heathens* by the Law of Nature, and the judgment of the *Jews* by the Law of Grace: He ſpeaks of their being judged by Chriſt, as it is *declared in the Goſpel*, but not of *the Goſpel as the Rule* whereby they ſhall be judged who never heard of it; for God doth not bind any to a meer impoſſibility, nor require more of Men, than what he hath given Man by creation power to do.

* Aquin. 2da. 2dæ. Q. 10. Artic. 1.

* Joh. 3. 18.

* Joh. 15. 22.

Secondly,

Secondly, But *poſitively* by unbelief we muſt underſtand,

Firſt, *A denyal of the truth of the Goſpel.* When Men aſſent not to the Doctrine of the Goſpel by an act of the underſtanding *; when like *Julian* the Apoſtate they regard it as γέλοια καὶ φλυαρίαν, a matter of laughter, a meer trifle; or as the *Jews* call the Goſpel *, a volume of lyes; or as a *French Papiſt* ſaid of the Epiſtles of *Paul*, that he believed them no more than he did *Æſop*'s *Fables*: I doubt there may be many ſuch among us. I am ſure the practical unbelief among us, argues this diſſent in the underſtanding, to lurk in more than we imagine, as the foundation of all the other unbelief. The firſt temptation *Satan* aſſaults the Soul with, after ſome awakenings of Conſcience, is to queſtion the matter to be believed. If he can hinder Men from laying the foundation of truth in their underſtanding, he prevents all the ſuperſtructure, which cannot be raiſed without it. Many there are, who becauſe they cannot comprehend the Myſterious ways and Counſels of God, which ſeem unlikely and improbable to reaſon, deny the whole Word; whereas it would be more ſuitable to ſubmit to God's Will than to queſtion it. Such a dogmatical unbelief, which is not very rare among us, is an exploding the whole Doctrine of the Goſpel, which is inexcuſable and irrational, ſince Men every day believe other things upon far leſs evidence than they have for the Goſpel, whoſe Divine Authority is witneſſed by the manner of its propagation in all ages contrary to the power, ſtrength, parts, and eloquence of the World, and ſupported by a concurrence of providence againſt and under the violences of Men.

* *Clark*'s Sermons, p. 116.

* גלוין אין

Secondly, *A doubting of the truth of the Doctrine of the Goſpel.* Many who will not openly deny it, yet queſtion whether it be true, and think that which is true, uncertain and dubious; this is unbelief. Such a doubtful Opinion is no full aſſent, but a floating judgment, a ſuſpicion that it may be true, and a ſuſpicion that it may be falſe, like a pendulous weight which ſwings to and fro as much on one ſide as on the other. There is an uncertainty in the ſpeculative judgment, when a Man knows not what he ſhould aſſent to. There is indeed ſometimes a doubting of Admiration, which riſeth not from any contrariety in the heart to the matter propos'd, but implys a ſutableneſs of the heart to it; but by the greatneſs of the thing offered, it is dazled, as the Eye by the ſplendor of the Sun. Such an Admiration was *Abraham*'s at the *Power of God*, to raiſe ſeed out of ſuch a dry root *; ſuch a doubt had the Bleſſed *Virgin*, which was joyned with a modeſt enquiry for better inſtruction ||, her reaſon being non-pluſs'd in the manner of the thing reveal'd to her above the courſe of Nature. * But where there is a doubt of diffidence of the great Truths of the Goſpel, regarding them as of doubtful credit, this is Unbelief, becauſe it is a judgment contrary to the Doctrine of Faith, for we are not only to believe that the things reveal'd are true, but that they are certain and infallible. As all ſuſpicion is an opinion of evil with light conjectures, ſo a ſuſpicion in matters of Faith is an opinion of falſity upon light conjectures: Such a ſuſpicion includes a judgment contrary to Faith, becauſe without ſome judgment in the caſe, there cannot be an opinion of one thing or other. Since all Men are in the rank of Believers or Unbelievers, a ſuſpenſion of our belief of the Doctrine of the Goſpel cannot be rank'd under the banner of Faith; 'tis at beſt, for the preſent, a more modeſt refuſal, rather than a down right rejection: As a Man is thought to refuſe a propoſition, when he ſeems unwillingly to comply with it, and will take time to conſider: He that is not with Chriſt is againſt him; he that receiveth him not, refuſeth him. If Faith be a certain knowledge, *John* 17. 8. *They have known ſurely that I came out from thee*, then an uncertain opinion is Unbelief. In many Men there is this uncertainty from an acuteneſs of underſtanding, whereby they are dextrous in raiſing Objections, as *Mark* 11, 31. 33. which makes them uncertain how to ſteer themſelves, like a Needle between two Load-ſtones, which refuſeth neither, nor cloſeth with either of them. Such an unbelief there is among many of us, a believing a probability of the Goſpel, not the certainty; nay, ſcarce the probability, but owning it outwardly as they would do a faſhion.

* Gen. 17. 17.

‖ Luke 1. 24.

* *Suarez.* Vol. 5. Diſp. 16. §. 2. Par. 2.

Thirdly, *Refuſal to accept heartily of Chriſt upon the terms of the Goſpel*, which is oppoſite to juſtifying Faith, when there is not a fiduſial motion to Chriſt as the Center. There may be aſſent, and, as ſome Divines ſay, upon a Divine motive, yet a Man ſtill under the notion of an Unbeliever: For a *Dogmatical* Faith is not always accompanied with a *juſtifying*, though a juſtifying Faith always ſuppoſeth a Dogmatical, or aſſent to the truth as antecedent and preparatory, or elſe including it in its eſſence. The Devils from evident experience believe there is a God, and believe the principles of the Chriſtian Religion (as we believe the Wind blows, the Sun ſhines, and the Air freezeth) and they have had experience of the power of Chriſt waſting their Kingdom. Both theſe Faiths, dogmatical and juſtifying, muſt go together. There is a double act of the Soul; the underſtanding to propoſe, the will to embrace, ſutable to the double object in the promiſe, which muſt be conſidered as true, and ſo move the underſtanding, as good, and ſo affect the Will. This dogmatical Faith is neceſſary as a glaſs Window that lets in the light. This unbelief is when though Men profeſs an aſſent to the truth with their underſtandings, yet they conſent not to it with their wills, and by reaſon of corrupt habits, embrace it not as good: When though there is not an evil head, there, there is *an evil heart* of unbelief *. They may well be ſaid not to believe a thing, who tho' they believe the truth of it, yet have no due eſtimate of the goodneſs of it; when there is a ſufficient evidence made to them, both of the truth and goodneſs of the matter reveal'd, they will not come up to the terms of the Goſpel: Such as thoſe are in every aſſembly, who though they diſſent not from the truth of the Scripture, and the dogmatical points in it, yet they never ſeriouſly reflect upon them, have not valuations of them: They may have approbations of the truth as it is Rational, but not an eſteem and application of it as Holy; they have no ſenſe of the need of Chriſt, nor of the worth of Chriſt; value not the commands to obey him, nor the promiſes to rely upon him, nor Chriſt to embrace him, nor the threatnings to fear him. The precepts as well as the promiſes of Chriſt are the objects of Faith, ſo the precepts as well as the promiſes are the object of Unbelief. The precepts are not the formal object of Faith but of Obedience, yet he that believes not the Precept, believes not the Promiſe, which is an encouragement of obedience to the Precept. They then are Unbelievers, who though they would have the ſafety Chriſt hath purchaſed, will not pay him the ſervice he hath merited; who poſtpone the commands of the Goſpel to the indulgences of the Fleſh; who would have Salvation but reject the Yoke: They renounce the Articles of the Goſpel that would preſerve their ſins, which Chriſt principally came to ſave from; and

* Heb. 3. 12.

God

God counts ſuch no leſs unbelievers than he did the *Jews*, who cryed, *the Temple of the Lord, the Temple of the Lord*, and would have nothing of the Image of the Lord in their hearts. So then, unbelief is properly a ſin in thoſe places where the Goſpel is Preached; they are guilty of it who have heard of the Goſpel: We muſt not caſt it off from our ſelves to the Heathens; 'tis indeed their puniſhment, but our ſin. That is diſobedience to a Law which is againſt that Law, when it is revealed and known; and that is unbelief which is diſobedience to the Law of Faith, when diſcovered to Men. Denial of the truth of the Goſpel, or contempt of the terms of the Goſpel, are properly and truly unbelief.

But of this practical unbelief, I ſhall ſpeak further in the ſequel of this Diſcourſe. None will deny that the *Jews* were guilty of *poſitive Unbelief*, who though they did believe the Goſpel, as it was veiled in their Moſaical Rites, and firmly believed a *Meſſiah*, yet were oppoſers of him when the maſk was taken off: What they believed in the *Old* Teſtament, they rejected in the *New*. So among us, Men believe Chriſt to be the *Meſſiah*; they believe him with their heads, and deny him with their hearts; they aſſent to him in the *Notion*, and deny him in the *Application*; they believe his Perſon, and reject his Doctrine.

2. *Wherein the ſinfulneſs of Unbelief doth conſiſt.*

Firſt, *'Tis againſt God.*

Secondly, *'Tis worſe than the ſin of the Jews againſt Chriſt.*

Thirdly, *It hath many other reaſons of ſinfulneſs in it.*

Firſt, It is againſt God.

(1.) *It ſtrikes peculiarly at God.* Whatſoever is done againſt any inſtitution of God, is interpreted by God as done againſt himſelf. When the *Iſraelites*, weary of *Samuel's* Government, deſired his Reſignation, and the electing of a King, God calls it a *rejecting of himſelf*, 1 Sam. 8. 7. that he ſhould not Reign over them. The ſlighting a mortal Creature in the ends whereto God hath appointed him, being a contempt of God by whoſe authority he acts; a rejecting of Chriſt who is the higheſt ordinance of God, whoſe words are the words of God ſpoken in his Name, as God foretells, *Deut.* 18. 19. is a breathing forth the higheſt diſdain of God; though it be an enmity immediately againſt Chriſt, it redounds to God, becauſe Chriſt is his Chriſt, his anointed; the conſpiracy is joynt againſt both, a *taking counſel againſt the Lord and his anointed, to break their bands* * *aſunder, and caſt away their cords from them* *. || Let us caſt away the promiſes of an Eternal Kingdom, and thoſe threatnings of Hell, whereby they would allure us or ſcare us into an allegiance, to ſubmit our necks to the Yoke of their Laws: Let us ſlight all thoſe reaſons, and ſpurn away thoſe vain hopes and fears, thoſe cords whereby they would draw us unto their power. It caſts a diſhonour upon God more than all other iniquities; 'tis a departing from him after the higheſt and cleareſt Declarations of his Nature, a repreſentation of him under all the diſparagements imaginable, and under all encouragements of complying with him. As thoſe that truſt Chriſt are *to the praiſe of God's Glory* *, ſo thoſe that diſtruſt him are to the diſhonour of his Name.

* Pſal. 2. 2.

|| *Folcng. in loc.*

* Eph. 1. 12.

1. *'Tis the greateſt reproach and undervaluing of God.* He calls it a wearying of him more than other ſins, *Iſai.* 7. 13. *will you weary my God alſo?* The ſin of *Ahaz* upon which this Speech was uttered, was a diſtruſt of God, not properly this unbelief we are ſpeaking of. God had declared his intent to preſerve *Judah* againſt the invaſion of the *Syrian*, and to defeat the counſels of the league againſt them. To ſtrengthen *Ahaz* his belief in the Promiſes, he commands him to ask a ſign as a ſeal of this aſſurance, and gives him the choice of what ſign he pleaſed, wiſheth him to put his power to the utmoſt tryal, either in Heaven or Earth, *verſ.* 11. *Ask it either in the depth or in the height above.* Judgments againſt the Enemies, from the Bowels of the deep, to the windows of Heaven. And as he gives him liberty to employ his power, ſo he aſſures him of the tenderneſs of his Mercy, *verſ.* 11. *Ask thee a ſign of the Lord thy God*; though thou haſt been ſo wicked an Idolater, if thou wilt repent, confide in me, walk according to my will, I will be a God in Covenant with thee, I will be a God to preſerve thee, and a God to judge thine Enemies; thy *Jehovah* in being their *Elohim*, and manifeſting my power for thee againſt them. *Ahaz* his anſwer ſeems to be a ſtart of a modeſt humility, though indeed it was diſobedience not to do as God commanded him, *ver.* 12. *And Ahaz ſaid I will not ask, neither will I tempt the Lord*; he would not tempt God, or as ſome read the word אנסה I will not *exalt* God, the words import, I will not truſt God, I will ſend to the King of *Aſſyria* who can better ſave me than the Lord: As he did 2 *Kings* 16. 7. I will fortify my Cities, train my Soldiers, crave aſſiſtance of my Neighbours. Obſerve, though God in his meſſage to him, offer'd himſelf to be his God in Covenant with him, *Ahaz* would not accept of the proffer, owns him not as his God in his anſwer, *I will not tempt the Lord*, not, I will not tempt *my God*, which had been an argument of his truſt, and ſo had alter'd the tenor of his anſwer to an humble reſignation. *Ahaz* would not be beholden to God, he would not honour God ſo much as to give him an opportunity to glorifie his great power; if we read the Words, I will *not exalt the Lord:* Upon this God promiſeth a *ſign*, verſ. 14. that a *Virgin ſhould conceive and bear a Son, and call his name Emanuel*, and this ſhould be a ſign. I will not diſcourſe how this was to be a ſign to *Ahaz*, or the body of the people then in being; but take notice, every unbeliever is an *Ahaz*, reproacheth the kindeſt offers of God. God calls to Men to turn to him, to place their whole confidence in him; but Men reject the offer, run to Creatures, and thus weary God. If it was ſo great a ſcorn of God, not to accept his proffer for a temporal deliverance, not to regard any ſign from him, how great is it not to regard the ſign of his greateſt Power, Wiſdom, and Love, which he hath manifeſted in that Son born of a *Virgin*, who is *Emanuel*, God with us? An unbeliever is ſuch a ſcorner of God, that he is not willing that that dirt he hath caſt in the face of God by his other ſins, ſhould be wip'd off; not willing to ſanctify that name by believing, which he hath prophaned by other ſins againſt the Law; will not embrace that Chriſt which God offers him, whereby he may in ſome ſence render him a ſatisfaction for all the wrongs God hath ſuſtained by him. As Faith *gives Glory to God* *, ſo Unbelief caſts reproach and ſcorn upon him.

* Rom 4. 20.

2. *It robs God of the Honour of all his Attributes.* He that believes not God, doth fling dirt in the face of all thoſe Attributes, which were illuſtrious in the work of Redemption; of his Wiſdom which contriv'd it, of his Righteouſneſs which executed it, of his Mercy which is infinitely commended by it, of his Truth which is engaged to make good the intent and purchaſe of it to every one that Believes. Either Men believe not that God will

will perform what he ſaith, and then it is an injury to his Truth, or they hope for Salvation by ſome other means, and then it is a contempt of his Wiſdom, or that the things propos'd by him are not amiable and deſireable, and then it is a reproach to his Goodneſs, or they truſt to ſome Creature helps againſt his command, and then it is a diſobedience to his Soveraign Authority, or they think him not able to effect the things he hath promiſed, and then it is a diſparaging his Power and ſufficiency: Whatſoever attribute in God, is a ground of, or an encouragement to Faith, is ſtruck at by Unbelief; the grounds and encouragements of Faith are theſe: God is infinitely Wiſe and cannot be deceived, he is infinitely True and cannot deceive his Creature in declaring what is falſe; he is infinitely Good and will not deceive his Creature, for deceit is moſt oppoſite to Love and Goodneſs; he is infinitely happy, and hath no reaſon to deceive his Creature, which could not add to his Happineſs; whereas deceit among Men ſometimes improves their intereſt, but deceit in God would diſſolve the Deity; he is infinitely Powerful, and well able to make good what he Aſſerts, to confer what he Promiſeth, inflict what he Threatens. As all theſe are indiſputable grounds of Faith, and are own'd and honour'd by it, ſo they are blemiſht in their Reputation by Unbelief, and markt with a baſe alloy; they are all fooliſhly charg'd by it, and made the common ſcoff of it. There is not an Attribute but may draw up a particular Inditement againſt an Unbeliever, for an offence againſt its Crown and Dignity. And as there was not an Attribute but God intended to glorifie in Chriſt, ſo there is not one but this ſin doth really vilifie.

3. *'Tis an undeifying of God as much as lies within the compaſs of a Creatures power.* He that denies any one Attribute of God, ſeems to deny God himſelf, to ungod him, ſtrip him of the Glory of a Deity. Take but one Pin, neceſſary to the frame of a Watch, and you take away the perfection of it. Thoſe Attributes which unbelief ſtabs, are eſſential to the Being of a Deity. God can no more be a God without them, than the Sun can be a Sun without light, or any of us Men without a rational Soul. Unbelief is not ſo indulgent as to diveſt God of the honour of one perfection, but of many; nor ſo mild as abſolute Atheiſm, which denies the Being of a God. It is a leſs ſcorn to deny that ever there was ſuch a Man as *Ceſar*, than to affirm indeed there was ſuch a Perſon, but he was a Fool, Coward, Falſe, Cruel, and the vileſt Man that lived: 'Tis better to deny his Being, than to count him Infamous. Unbelief ſtrips God of his richeſt Robes, his higheſt *Virtues* *, which were more ſingularly glorified in Redemption, than they were in the Creation, or could be in the Creation of innumerable Worlds, more glorious than this without the death of his Son for them. Not to acknowledge God in Chriſt, is to deny him that glory that the Creation, and common providence cannot afford him. As our Saviour was tormented by the *Jews* in every part of his Body, Head with Thorns, Face with Spittle, Hands and Feet with Nails, and wholly with reproaches in what was deareſt to him; ſo is God diſhonoured by unbelief in every perfection: As their actions deny'd Chriſt to be the Saviour of the World, ſo the acts of this Sin deny God to be the God of the World.

* As the word is 1 Pet. 2. 9. *ſhew forth the praiſes,* ἀρετὰς, *the virtues of him who hath called you.*

4. *It ſtrikes at all the three Perſons.* As all have an hand in the Salvation wrought by Chriſt, ſo the rejecting that Redemption daſhes a blot upon all. They all ſat in joynt conſultation about Man's Redemption; they were joynt in Council, joynt in Publication of it; the Father in his firſt promiſe to *Adam*, and in a voice at Chriſt's Baptiſm; Chriſt in his Perſon, and the Holy Ghoſt bearing witneſs by the gifts conferred upon Men after the Aſcenſion of Chriſt, which was a Teſtimony of his glorious Entertainment, *Act.* 5. 31, 32. *And we are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt which God hath given to them that obey him.* The Father ſends, Chriſt dies, the Spirit offers to apply; the neglect of this is againſt the wiſeſt Counſel, the greateſt Perſons in being. The Spirit was the great witneſs after the Aſcenſion of Chriſt, by the collation of eminent Gifts, whereby a Divine approbation was given to the Doctrine of Chriſt from Heaven: He revealed nothing but what Chriſt had before done, and wrought, and built upon that Foundation, *John* 16. 14. he *glorifies Chriſt*, for he *receives of his*. He diſcovers the eternal Counſels of God, the depths of Divine Wiſdom, which the *heart of Man could not conceive*, 1 Cor. 2. 9, 10. the Father bears witneſs to Chriſt by undeniable Miracles, the Spirit adds his Teſtimony by internal Operations, and urging the truths of Chriſt upon the hearts of Men. Chriſt bears witneſs to himſelf by his Obedience and Death; ſo then, any ſlight of Chriſt is a ſlight of the Father and the Holy Ghoſt.

But particularly.

Firſt, It blemiſheth the truth and veracity of God. He that believes *ſets to his Seal that God is true* *, i. e. he approves and declares ſolemnly the truth of that revelation God hath made *. Men fix their Seals to contracts to ratifie them; Faith is as the ſubſcription to the Word of God, proteſting that what God ſpeaks is true: And it is the higheſt glory a Creature can give to the Creator, to acknowledge him a God of Eternal and immutable verity. Since Chriſt whom God hath ſent, ſpeaks the *words of God* *, ſince what he declares is not ſimply his own, but the inſtructions of his Father; the acknowledging thoſe Declarations to be true, is an acknowledging the truth of God in Chriſt. Now as the true Believer glorifies not only the truth of the Son, but of the Father; ſo the Unbeliever outrageth not ſimply Chriſt, but God the Father, whoſe Counſels and Commands are publiſht by him. As aſſent is a *juſtifying* God (as the People and the Publicans by aſſenting to the truth, *John Baptiſt* declared, are ſaid to do *) ſo a diſſent is a caſting an aſperſion of falſity on God. In common ſence, when we ſay, we believe not a Man, we declare him to be falſe; and no better a title than that of a Lyar doth this ſin give to God, 1 *John* 5. 10. *He that believes not God, hath made him a Lyar, becauſe he believes not that record that God gave of his Son.* 'Tis as certain that he gives the lye to God, as it is certain God cannot ſpeak a lye to him. Thus Men write deceit upon the promiſes when they do not believe them; *Though I have redeemed them, yet have they ſpoken lyes againſt me*, Hoſ. 7. 13. אֲנִי though I redeem them, though I have promiſed them redemption by Chriſt, yet they ſlander me as if I were the falſeſt Perſon in the World. We belye God when we believe not his threatnings, and promiſe our ſelves impunity under ſin, *Jer.* 5. 12. *They have belyed the Lord, and ſaid, It is not he, neither ſhall evil come upon us*; as if his promiſes were like the picture of a Sun without heat and light, his threatnings like the ſound of Pot-guns, as if the one were Toys, and the other Bug-bears. This is to repreſent God a Cozener, and Impoſtor, though he hath engaged his Royal Word, to make the whole Bible an heap of Fallacies. The glory of a Man is his Credit; 'tis an honourable Character; ſuch a Man is a Man of his word; 'tis a diſgraceful Character of God to fanſie the

* John 3. 33.

* *Daillé Sermon ſur* 3. *Jean* p. 458.

* Ver. 34.

* Luke 7. 39.

first

firſt Truth guilty of lying; 'tis a title he hath joyned with his honour as a Creator, that he *keeps truth for ever*, not to part with it any more than with any other perfection, no more than with the title of Creator, *Pſal.* 146. 6. *Which made Heaven, and Earth, and Sea, and all that is therein, which keeps truth for ever.* Theſe repreſent him with no truth to keep, or no heart to preſerve it.

The guilt of it in this regard will appear,

Firſt, *'Tis in this reſpect a greater ſin than deſpair.* Deſpair is deſervedly counted an horrid Sin, a wrong to the Mercy of God; but this is greater. * Unbelief is againſt a Divine Good as it is in it ſelf, for as much as in us lies, we make God the Author of a Lye; deſpair is oppoſed to a Divine Good as communicable to us, and therefore is a leſs wrong to God: Deſpair queſtions not the ſtability of Divine Faithfulneſs in it ſelf, but the communicableneſs of that good promiſed to the Soul; but unbelief lays a battery againſt the Divine Nature; Deſpair acknowledgeth the truth in regard of the Object, but doubteth in regard of the ſubject; they count the Divine Proclamation true, but think themſelves without the compaſs of it.

* *Suarez.* Vol. 8.. Diſp. 16. §. 2. Parag. 3.

Secondly, *It ſtrips God of the Glory of his Nature*, who can as ſoon ceaſe to be, as ceaſe to be true. Some ſay, that if God ſhould appear in a humane ſhape, light would be his Body, and truth his Soul; ſo eſſential is truth to the Deity, 'tis *impoſſible for God to lye* *. If we fancy him a Lyar, we fancy him no God, becauſe we repreſent him doing a thing impoſſible to the Divine Nature, changing an unchangeable goodneſs into a hateful unfaithfulneſs; What is his power, knowledge, ſufficiency, if truth and faithfulneſs, the glory of all, be wanting; As Sincerity is the Beauty of all Graces, ſo Veracity and Holineſs is the luſtre of all Divine Perfections. To give the lye is incivility to an Inferiour, inſolence to a Superiour, a kind of Treaſon to a Prince; yet this may be done without unmanning a Man, or depoſing a Prince, but it cannot be done to God without degrading him to the condition of thoſe lying vanities we truſt to. 'Tis indeed ſo heinous, as that it puts upon God the Character of the Devil, who is called *the Father of Lyes*, as though God ſhould be projecting nothing elſe from Eternity (as the Devil hath been from the time of his Fall) but to mock and cozen the Souls of his Creatures into everlaſting deſtruction. 'Tis to count him worſe than the Devil, by how much they fancy him more powerful, but equally falſe. 'Tis ſtrange that a Man, who knows in ſome meaſure what God is, ſhould be ſo Inſolent and Blaſphemous, as vertually to charge him with a diſſembling Nature; yet ſo Unbelievers do, though not in poſitive Opinion, yet by interpretation and practice. And as they make God as bad, ſo they make themſelves worſe than the Devil, who believes the truth of God, though he feels only the terrour of it, and nothing of the comfort.

* Heb. 6. 18.

Thirdly, *It makes God guilty of Perjury.* God hath not only obliged himſelf by his Royal Word, but his Solemn Oath, *two immutable things* *. His promiſe conſidered alone is of Eternal Verity, he is true and unchangeable, he doth not promiſe one thing and purpoſe another: To this he hath added his Oath, to remove all controverſie, and doubt which may ariſe in the mind; not to believe a Man of an honeſt Repute, when he ſwears the truth of a thing before a Magiſtrate, is a groſs uncharitableneſs, unleſs we certainly know, or have ſtrong preſumptions that what he ſwears is falſe: How black is it then not to believe God ſpeaking? How much blacker not to believe God ſwearing? As the Oath of God, the calling all his Perfections, his very Being as a Teſtimony to the truth of his Aſſertion, is the higheſt ground of aſſurance that can be given, ſo the not believing it, is the higheſt injury that can be offered to a God of Truth. He annexeth his Oath to his word for the encouragement of Sinners to Faith and Repentance, *Ezek.* 33. 11. *As I live, I have no pleaſure in the death of the Wicked.* As I am an eternal immortal Being, ſo ſurely do I delight not in the death of a Sinner, but in his Converſion and Life. How great a charge of Perjury doth Unbelief bring againſt God, whoſe condeſcenſion hath been ſo infinitely wonderful as to give us his Oath for a Cure of our Miſtruſt, to invite Men to Faith and Repentance upon the ſecurity of his own Eternal Life and Being?

* Heb. 6. 17, 18.

Fourthly, *'Tis aggravated from the clearneſs of the Revelation.* The higher the Revelation is, the ſtronger Arguments there are of the Divine Authority, and the greater contempt of the truth and authority of the perſon ſo revealing. If an Angel ſhould bring a meſſage from Heaven, what Man would be jealous of the truth of it, when brought by ſo pure a Creature; But this Revelation was made by the Son of God, who *lay in the Boſom of the Father*, and is truth it ſelf *; to the propagation of which truth, neither the Wit and Eloquence, the ſtrength and valour, the wealth and intereſt of the World can lay any claim. It hath appear'd in the whole progreſs with a Divine ſtamp in the fore-head of it. The firſt Declarations of it were laid in the ſufferings of the Publiſhers; could ſuch multitudes be thought to loſe their lives ſo dear to Man, for a meer falſity? No Man is ſo mad as to invent a Fable, and ſtand to it to the loſs of his life, and whatſoever is of moſt account with him in the World. Would any affection to Chriſt have animated them to expoſe themſelves to the ſharpeſt ſufferings, had they had but any jealouſies that Chriſt was an Impoſtor? No, they would rather have expreſt their hatred than their love; (who can love another for a groſs abuſe of him?) or had they been ſo extravagant as to be deſirous to keep up the credit of their Maſter, would they for it have made themſelves the publick ſcorn and off-ſcouring of the World? It could not be covetouſneſs or ambition, or any other luſt which could be the principle of their publication of Chriſtianity; the little wealth they had, they forfeited for it. No ambition could build any hopes of worldly honours upon the Doctrine of a Crucified Chriſt; the *Jews* had lately crucified the Maſter, and were not like to honour the ſervants for a charge of murther againſt the Son of God. The *Gentiles* were not likely to receive it, and applaud them for it by any ſtrength of Nature. Ambitious Men take rational courſes for attaining Honour; but this was againſt the rooted cuſtoms of the World which are hardly parted with; and contradictors of ancient Religions uſe to be violently perſecuted to death for the honour of their acknowledged Gods: But had ſuch principles excited them to a publication of this Doctrine, ſurely they would gladly have deſiſted after they had found their hopes without ſucceſs, when they found Blows inſtead of Honours; or they would have arm'd the profeſſing multitude, and conquer'd Countries: But they uſed not their Swords againſt their Enemies, but receiv'd the ſtrokes of their Enemies Swords into their own breaſts, for the defence of the Doctrine, and that not for a time, but during their whole lives; not one Sword was drawn in the defence of it by any Votary to it. They reſiſted no force uſed againſt them, though by reaſon of their multitude

* John 1. 18.

titude they were capable of preſerving themſelves, and offending their Enemies. Their Diſcipline was ſtrict, the Maximes of their Doctrines were advantageous to Mankind; they thwarted no Moral Precepts that were amiable by the light of Nature, but highly advanced them; there could not be a way of publiſhing it more clear and full to manifeſt it to be the truth and Doctrine of God than this. Had it been uttered by the voices of Angels in the Air, we might have ſuſpected them to be impure Devils, as ſoon as holy Angels. When the way of the Revelation of the Goſpel hath been altogether Divine, without any taint of worldly means for the propagation of it, the not believing it, the not complying with the Precepts and Promiſes of it, is an high contempt of Divine Truth.

Fifthly, *'Tis aggravated from the performance of God's Goſpel promiſes.* 'Tis a great Sin not to believe the truth of God when it is declared; but a greater not to believe it when it hath been made good. 'Tis not only a Word, but a *tryed Word, as Silver tryed in the Fire*, which hath been found to be good and ſound Metal, and free from all mixture of baſer Metals, as Lead or Tin with it, *Pſal.* 18. 30. *The word of the Lord is tryed*, Pſal. 12. 6. and there have been experiences of this in all Ages; not one among all thoſe multitudes that have ſincerely profeſs'd him, could charge him with falſity. God hath given the higheſt evidence of his veracity in making good the promiſes of aſſiſtance to our Mediator in the exerciſe of his Office. The promiſes were made to him as Mediator and Undertaker of that great Work of Suffering for us. The performance therefore of them to Chriſt is a manifeſtation of God's truth to us; for though Chriſt was the immediate Subject of thoſe Promiſes, yet God's Glory in our good was the ultimate intendment of them; and what was promiſed and performed in the Head, is influential upon all the Members, and is the main ground of Faith, and ſo propos'd in Scripture: The Reſurrection of Chriſt is every were ſet out as the ſtrong foundation of Faith in him; God carried him through the Gulph to a glorious Immortality. Since therefore God hath performed the greateſt Promiſes, wherein his power could be engag'd, (for his power and truth were then tryed in the higheſt manner) 'tis a great diſparagement to him to diſtruſt his truth in thoſe things which require leſs power to effect them, after ſo great an experiment of his Faithfulneſs. Unbelief denies that truth that is crown'd with a rich performance.

Again, This Sin would fruſtrate the truth of God in the Promiſes remaining to be fulfill'd to Chriſt, or but in part fulfill'd: God promiſed him a Seed, a Generation to ſerve him: This was an Article in the Covenant of Redemption, as the great encouragement of Chriſt to undertake that Work. If all were of the Unbelievers mind, would not the truth of this Promiſe lie in the Duſt? Would Chriſt have one Servant, one Subject, one Member knit to him? Every Unbeliever would have it ſo. He is a Child of the Devil, and like him envies God a Glory, the Glory of his truth and power; and like *Ahaz*, Iſai. 7. 12. *I will not exalt the Lord*, if the word [*tempt*] may be ſo read, as ſome read it.

The power of God was the chief ground of Faith in the Promiſe in *Abraham*'s time, *Rom.* 4. 21. but ſince the performance, not only the power of God, which he had given an evidence of in the Creation, but the truth of God, whereof he hath given an evidence in Chriſt: And in this ſence the Fathers not knowing God by the Name *Jehovah* is meant, *Exod.* 6. 3. They did know God by that Name: For *Abraham* calls the Mount *Moriah* ſo, *Gen.* 22. 14. But they knew him not by that Name, in regard of the faithfulneſs and truth of God, which that Name ſignifies. As the Unbelief of the *Jews*, after the deliverance from *Egypt*, where God had manifeſted himſelf *Jehovah*, was greater than before; ſo it is greater now, becauſe it is againſt the higheſt manifeſtation of God as *Jehovah*, in accompliſhing his Promiſe in the aſſiſtance of Chriſt, and bringing forth the Mediation promiſed.

Sixthly, *This is aggravated from our believing Creatures before God*; whereby we leſſen the eſteem of his truth below that of a Creature. Have not we many times truſted the honeſty of Man, who in his beſt eſtate is vanity, and given him credit for many Pounds? Not to believe the great promiſe of God in Chriſt, wherein he hath made himſelf in a ſort our Debtor, is to debaſe the credit of the unerring God, below that of a mutable mortal. How corrupted is that nature that will believe Man, a wicked Man, a lying Man, rather than God, who is under ſo many obligations of promiſes and Oaths to make good his word; nay, believes Man's falſities before God's verities? Do not Men believe often the vain predictions of Men, and their promiſes of help and furtherance of buſineſs of concern, and receive them with more gladneſs and confidence, than ever we received the clear promiſes of the Goſpel; The credit of God that cannot lye is of leſs value with Men, and hath a lighter influence upon them than the word of a deceivable Creature. What a reproach to God is it for a Man to give no credit to his word, ſeal'd by the Blood of his Son, and confirm'd by various repetitions, and yet will truſt an inconſtant element with thouſands which may be loſt by the fury of Winds and Waves? A Patent of an earthly honour from a temporal Prince is highly valued, when the great Goſpel Charter where the truth of God is engaged for ſecurity, is ſlighted, the higheſt faithfulneſs not eſteemed worth the crediting. When God is not believed, we muſt needs give credit to the Devil; if we believe not Chriſt, we believe the Devil, there being but thoſe two heads, one by God's Authority, the other by his own Uſurpation. Unbelief then changeth the Devil into a God, a lyar from the beginning into truth, and the truth of God into a Lye, and the God of truth into a Lyar; it prefers the dictate of the Devil, and ſo owns the faithfulneſs of the Devil above the faithfulneſs of God.

Seventhly, *'Tis the greater contempt, becauſe God doth highly value his truth*; yea, above all his name, *Pſal.* 138. 2. *Thou haſt magnified thy word above all thy Name.* Whatſoever of God's Name ſhould drop to the ground, this ſhall remain glorious in all ſucceſſions of Ages: It ſhall ſtand firmer than the Ordinances of Heaven, without the ſtaggering of one Iota or Tittle of it. Nothing is ſo dear to God as his truth: He will fold up the Heavens like a Garment, and crumble the Earth to duſt, before *one tittle* of his word, *of his Goſpel* as well as his Law, ſhall vaniſh and paſs away *. God values the promiſes of the Goſpel no leſs than the precepts and threatnings of the Law; his truth hath an intereſt with his love in the one, as well as with his Authority and Juſtice in the other. The wrong is greater to us, when we are ſtrook through the ſides of that which is moſt precious in our eſteem. This ſin therefore, as being againſt the truth of God, is odious to him. As it is irrational not to love the chiefeſt goodneſs, ſo it is irrational not to believe the ſupream truth. No Man but diſeſteems

* Mat. 5. 18.

another that will not take his word, when yet himſelf knows he is a mutable Creature. How much greater is the offence againſt the God of unchangeable faithfulneſs, to put the lye upon him, by not believing thoſe truths he hath ſo ſolemnly proclaimed, and miraculouſly confirmed; Has not the eternal truth reaſon to be offended with Men for not believing him, when he promiſeth and ſwears too? 'Tis ſtrange that if God had a deceitful and diſſembling Nature, he ſhould diſcover it at no leſs expence than the Royal Blood of Heaven, and not deceive Men without ſuch ſolicitous intreaties of them to believe in him through his Son. To count a Man a lyar, is to ſtop all paſſages to a converſation with him; to conceive of God under ſuch a notion, is not only to deny any commerce with him our ſelves, but to count all fooliſh that addreſs to him, or are willing to believe him.

Secondly, It caſts a black aſperſion upon the Wiſdom of God. The Wiſdom of God appears not ſingly in the Goſpel, but with admirable variety of myſteries and contrivance, *Eph.* 3. 10. *manifold Wiſdom of God.* A depth of counſel in the forming it, a glorious contexture of means for the compleating it; Wiſdom in the drawing out the glory of his grace from the rubbiſh of ſin, in breaking the neck of the Devil's deſigns, by thoſe means whereby he wrought our ruine, even by the humane Nature, in bringing about Man's redemption by the diſgrace, infirmities, weakneſs of humane Nature, means ſeeming contrary to ſo glorious an end: The admirable uniting Juſtice and Mercy in one point, reducing them to one end with an intire conſent, the manifeſtation of the higheſt hatred of Sin, and the choiceſt love to the ſinner by one and the ſame act, all theſe are treaſures of Wiſdom open'd in Chriſt. His Wiſdom is more glorious in the contriving redemption, than in laying the platform and model of Creation. That God might create millions of Worlds is obvious to the conceptions of Men that underſtand him to be omnipotent, and give more ſparkling evidences of his Wiſdom in the Fabrick: But how he ſhould make Juſtice and Mercy conſpire together with a joynt conſent, and ſalve the honour of all his attributes in the recovery of guilty Man, is an abyſs of Wiſdom which tranſcends the conceptions of Men and Angels till it be revealed, and after the diſcovery muſt needs leave them in eternal aſtoniſhment; this muſt be no inconſiderable affair which is the object of the higheſt Wiſdom in the Deity.

Now unbelief chargeth God either,

1. *With folly in regard of the unneceſſarineſs of it.* If Men think they have ability to ſave themſelves (as all juſticiaries and fondlers of their own righteouſneſs virtually imagine) what a needleſs work was this in God to make his Son a ſacrifice for Man's Salvation? No wiſe man would ſpend his time to contrive a way to make Birds to fly, which have both Wings, and a power to exerciſe them to that purpoſe; or to make Cork to ſwim, which hath an aptitude becauſe of its Sponginеſs. What is the ſecret ground of the rejecting Chriſt, but a conceit in Man that he hath a power to ſave himſelf without him? For ſince Salvation is highly deſirable, if we will not accept it from another upon his terms, we imply we can attain it by our own power. What is the language of this, but that God buſied himſelf to no purpoſe, and was employed from eternity in a needleſs affair? Which is a moſt unworthy reflection upon God and Chriſt, ſince God being infinitely wiſe, he would not have purpos'd it, and Chriſt being the wiſdom of God would not have debas'd himſelf to Death, had it not been for the higheſt concern both to God and Man. It had been inconſiſtent with the wiſdom of both, the one to purpoſe, the other to undertake ſuch a task, but for the moſt weighty neceſſity and the moſt advantageous benefit. It was the will of God that Chriſt ſhould take a body for our Sanctification, *Heb.* 10. 10. *By the which will we are ſanctified* (i. e. by the will of God which Chriſt came in his body to perform) *through offering of the body of Jeſus Chriſt.* What doth unbelief, but blot out the Characters of God's Wiſdom, the orders of his Will, accounting it unneceſſary for God, either to prepare Chriſt a ſuffering body, or for Chriſt to offer up himſelf to God in it? It imputes the rejoycing of Chriſt at this body to an ignorance and folly in him, as if it were a folly in God to command it, and a folly in Chriſt to obey ſuch a command, a fruitleſs deſign and an unneceſſary employment. Unbelief indeed is nothing elſe but a cavil with the judgment and reaſon of God; upon this ſcore the *Apoſtle* chargeth the incredulity of the *Gentiles*, they counted the Goſpel fooliſhneſs, the choiceſt myſteries of Divine skill, were of no better repute with them, than the nonſenſe of Fools, and the extravagancies of Mad-men, 1 *Cor.* 1. 23. *Unto the Greeks fooliſhneſs.*

2. Or if Men do account the coming of Chriſt neceſſary, and ſo free God from the charge of folly, *they at leaſt charge his Wiſdom with a miſtake in the means of Salvation*, as if it were undertaken without precedent conſideration. Either Chriſt hath ſufficiently performed his Office, or not; if he hath, why is he not accepted by Faith? If he be not accepted, there is a tacit imputation in the refuſal of believing, that the Wiſdom of God was defective in the perſon he appointed, that God was fruſtrated in his expectations, that he pitched upon a weak and unworthy perſon unfit for ſo great an honour, and unable for ſo vaſt a weight. Hereby they impair the credit of Chriſt, and prudence of God. It muſt be an act of Wiſdom to intruſt Chriſt with the weight of all his Glory, ſince God can no more be deceived himſelf, than he can deceive his Creature: But doth that Man think it ſo, that will not truſt Chriſt with his Soul, according to thoſe terms upon which he is offered? Doth he not reproach God of weakneſs by a refuſal to imitate him, and depoſite the concerns of his Soul in the ſame hands, wherein God hath truſted the honour of all his excellent perfections? If God depended upon Chriſt for his richeſt Glory, (for where there is a truſt repos'd, there is a kind of dependance upon that perſon upon whom the truſt is devolved) doth not that Man count himſelf wiſer than God, that will not depend upon Chriſt for the chiefeſt Happineſs? He cannot poſſibly be freed from the guilt of accuſing God of an high imprudence, who will not believe in, and truſt that perſon, to whom God hath given credit for all his glory; that thinks not Chriſt fit to be truſted by him, who hath been truſted by God with that which is of more value than the ſalvation of thouſands of Worlds, and by this aſcribes a greater wiſdom to his own reaſon and underſtanding, than he will acknowledge in Gods, when he ſeeth no comlineſs in him, in whom the Wiſdom of God beheld the greateſt Beauty, and a fulneſs of Grace and Truth, when that which is gold in God's Eye is dirt in his, and that which is dirt in God's Eye is gold in his.

3. *By this ſin the unbeliever doth, as much as in him lies, fruſtrate the deſign of God's glorious Wiſdom, in not conſenting to that which the Wiſdom of God hath contrived.* The wiſdom of a Man, as alſo the Wiſdom of God lies in chooſing the end and ſuting the means; when we approve not of the

the one or contradict the other, we deny the fruit of a Man's wiſdom to him: In this caſe we do the like to God when we neglect the end of his Wiſdom, Salvation, and reject Chriſt the means and way to it; 'tis to defeat his deſign, and tread under our feet the whole ſcheme of his Counſel; for if all Men were of the ſame mind, God would have diſcovered himſelf to be an All-wiſe God in redemption to no purpoſe. As faith is a juſtification of God in his Counſel, ſo is unbelief a condemnation of God's Counſel, and rendring it vain, *Luke* 7. 29, 30. *They rejected the Counſel of God in themſelves.* 'Tis ſpoken of the *Phariſees* not being Baptized by *John Baptiſt*: They did not publickly contemn it, but their non-complyance with it was a rejecting immediately the Doctrine and Baptiſm of *John*, and ultimately the counſel of God. When God ſaw Man ſunk into miſery by Sin, and under an impoſſibility to recover himſelf, God in his boundleſs Mercy and infinite Wiſdom contriv'd a way of Reſtoration, propoſeth it to Men, and acquaints them with his reſolve how he would have Men ſav'd; when Men refuſe it, rebel againſt God's decree, they reproach his Counſel as well as his goodneſs. The word ἀθετεῖν there uſed, ſignifies not a ſimple refuſal, but rejecting a thing with reproach, and a diſſolution of it, a bringing it to nought. As the word is uſed by the *Septuagint*, Pſal. 33. 10. *The Lord brings the Counſel of the Heathen to nought:* As God brings the counſel of wicked Men to nought, diſſolves the whole frame of it, and makes their devices of no effect; ſo doth an unbeliever, as much as it is poſſible for him to do in himſelf, unravel the whole web of Divine Counſel, and would make it utterly inſignificant. *Againſt themſelves*, ſome render it, *in themſelves*, in their own thoughts by inward pride.

Well then, conſider how great a ſin unbelief is in this regard.

* *Jenkin.* * Here is the Wiſdom of God making a match in Heaven between the Divinity and Humanity, Chriſt by the Wiſdom and will of God ſtripping himſelf and becoming a worm, that you may be as glorious as an Angel. God might have employed his Wiſdom in contriving your ruine, but he ſets it on work to build a Scaffold for your Salvation. Shall this wiſdom be deſpis'd, which doth as far ſurpaſs the comprehenſions of Angels, as the apprehenſions of Infants? When a Scholar hath made a curious Book, wherein he hath wrapt up all his Learning, an Artificer a beautiful Watch wherein he hath laid out all his skill, what a contempt of the learning of the one and art of the other is it, to tear the Book and break the Watch? Oh how is the workmanſhip of God, which is admired by Angels, daſht by unbelief! How is the unconceivable art of God blotted by the willfulneſs of Man! God may well ſay to us, is the maſterpiece of my Counſel, of ſo ſlight a value as not worth your conſent? Have I cauſed the beams of my adorable Wiſdom to ſhine ſo bright in the Goſpel, to have no other return but a charge of folly? You ſee what blackneſs there is in the bowels of this Sin.

Thirdly, *It ſlights the goodneſs of God.* Unbelief vilifies that which God deſign'd to the praiſe of the glory of his Grace, and renders God cruel to his own Son in being an unneceſſary ſhedder of his Son's Blood. Unbelief conſiſts either in Preſumption or Deſpair; Preſumption on his abſolute Mercy, which while it ſeems to magnifie, it doth ſlight the conſtituted methods of his declared goodneſs in Chriſt; and, in a relying upon an undiſcovered kindneſs, impairs his Soveraignty by preſcribing other ways of communicating himſelf to his Creature, than what he hath appointed; or deſpair, which repreſents God under the appearance of a cruel Tyrant glad of the deſtruction of his Creature, and changeth infinite mercy into infinite fury, as if a great multitude of iniquities could throw mercy into the depths of the Sea, inſtead of being thrown by it; as if the Clouds could diſſolve the Sun, inſtead of being melted by him: Preſumption turns mercy into careleſneſs, and deſpair into cruelty. Unbelief in the general notion of it, caſts a ſcorn before Men and Angels upon the unſearchable riches of Grace; it would hew in pieces the Throne of Grace, and wipe off the Blood of Chriſt wherewith the Mercy-ſeat hath been ſprinkled.

Firſt, Thus it is a Diabolical Sin; a receiving the Devil's accuſations of God before God's Declarations of himſelf. When the Devil was a *Murderer*, he was a *Lyar* *; he belyed God and murdered Man. An unbeliever belyes God's goodneſs and murthers his own Soul. He repreſented God an hard Maſter, envying Man a felicity belonging to him; an unbeliever comes neareſt his Nature; he ſlighted God's goodneſs in forming Man, an unbeliever ſlights God's goodneſs in redeeming him; the one envyed God the glory of his work, and the other envys God the glory of his grace. * John 8. 44.

Secondly, 'Tis againſt abſolute and ſincere goodneſs. God can have no more addition to his perfections by Redemption, than he had by Creation, but a more illuſtrious communication of them to his Creatures. If he could have any real increaſe, he had not been the chiefeſt good, infinitely perfect: The Sin might claim ſome excuſe, if God had any ſelfiſh aims, if his eſſential glory could have been made brighter by believing. But ſince he requires Faith as a neceſſary diſpoſition for receiving the communications of his favour, and what he doth offer is an advantage to the offender, none to the offerer, to convey a goodneſs to us, but not to receive any thing from us, 'tis an inexcuſable contempt of ſincere goodneſs, a hewing at that Redemption which grew up like a tall *Cedar* from the root of pure Mercy, when God needed not have ſent his Son to die, nor a Meſſenger to intreat, but have muſtered up an army of deſtroying judgments againſt Sinners.

Thirdly, Againſt the higheſt goodneſs that ever appear'd to the Sons of Men. No greater act of love could ſpring from boundleſs Eternity, than the parting with his only delight in Heaven out of his Boſome for the Redemption of Man; ſo that he may well ſay, *What could I have done more to my Vineyard?* Iſai. 5. 4. Unbelief then is a reproach of that love, which God deſigned to commend to the World in the miſſion of his Son; and therefore the ingratitude in refuſing it, is as unparallel'd in the rank of ſins, as the kindneſs it ſlights, is in the rank of Mercy. 'Tis againſt a Law more animated with love, than any other diſpenſation of God was filled with; the giving his Son to die was the moſt ſtupendous evidence of his goodneſs, whence faith draws the higheſt encouragement, and unbelief contracts the moſt diſmal aggravation; and the greater ſince it is a contempt of a greater kindneſs to us, than what was ſhown to the ancient *Patriarchs*, who only had a promiſe of the *Meſſiah*, when we have the performance; yet naturally we do as frowardly reject the thing performed, as they did heartily embrace the aſſurance of it. Chriſt is * a gift, a gift of love ‖, the royalleſt gift of God, ſpringing from unconceivable treaſures of goodneſs. Is it a little ſin to turn our backs upon the choiceſt gift that God can beſtow, as though this Pearl were of no more worth than a Pebble? What really is the language of this ſcorn, but as if a Man ſhould blaſphemouſly ſay in ſo many words, * Rom. 5. 16. ‖ John 3. 16.

God might have kept his gift to himſelf, and never have troubled me with ſuch a preſent?

* *Reynolds Miſſ.* *Fourthly, A goodneſs ready to flow in upon us.* * The boſom of God is opened, the treaſures of his goodneſs diſpenſed, the fountain of his grace running: For Men to be as deaf Adders under ſuch charms, blind Moles under ſuch beams, is as great a wonder of wickedneſs as the mercy is a miracle of goodneſs; and when the tenders of grace are made with that affection and importunity, that love rides upon wings and meets us at every turn; when we cannot open the Scripture, but we ſee a tranſcript of his heart as it breathed towards us from Eternity, and view the deep Counſels of God, and the tranſactions of old between the Trinity about Man's Redemption laid open: How great a ſin is this to ſcorn treaſures not only ſtor'd up, but ready to be given out, with the moſt preſſing arguments and ſtrongeſt obligations to an acceptance?

Fifthly, And this perpetually. 'Tis an everlaſting goodneſs, a kindneſs firmer than the foundations of the Earth, or the Battlements of the Heaven,

* Iſai. 54. 7. which God offers; 'tis an *everlaſting Mercy* *, like Light in the Sun, that is never diminiſhed, the Element of Fire never extinguiſh'd, Water in the Sea never emptied.

Sixthly, When we have abſolute need of it. How inexcuſable is the contempt, when Rebels in chains trample under foot Declarations of Pardon! The neceſſity of the Subject, as well as the excellency of the thing, and the unbounded goodneſs of the Offerer; a neceſſity accompanied with an inevitable ruine, without a leap into the arms of this goodneſs, ſtill adds blackneſs to the refuſal. How great a ſin is it then to ſpurn at the beatings of God's heart, to account all the thoughts of Mercy, as if they had been thoughts of vanity, to ſpurn at that which Angels wonder at, and Devils wiſh for? This is to treat unſearchable Riches, bound up in Chriſt, as we would do the moſt loathſome Dung. For God to find out this way, to offer his Son, to manifeſt ſuch condeſcending grace, as to entreat us to believe; and for us to make our excuſes that we cannot come, to reſolve not to handle the Word of Life: This, this is a ſin of the deepeſt Die, this will at laſt ſilence the voice of Mercy, and rouze up a roaring fury. If we could unhinge the World, caſt a blot upon the whole Creation, raiſe a ſedition of all Creatures againſt God as Creator, daſh in pieces the whole frame, conſume it to Aſhes, that no Reliques of a God ſhould appear in it; it could not be ſo high an indignity as the ſtriking at his Bowels. What is the glory of Creation, but as a mite to that of Redemption; What is the deſtruction of the World to the contempt of his Son, the demoliſhing the work of his hands to the ſpurning at that of his heart?

Fourthly, Or, *It diſparageth the power and ſufficiency of God.* Man is naturally apt to queſtion God's power, as though he were unable to bring his word into act. God therefore doth preface his Covenant with *Abraham* by the title of his Almightineſs, *Gen.* 17. 1. *I am God Almighty, walk before me and be thou perfect.* All diſtruſt grows up from a jealouſie of weakneſs, or wickedneſs in the Object of it, either that a Man is not honeſt, and will not, or weak and cannot perform. Unbelief therefore ſometimes ſtrips God of his power, and repreſents him impotent. It ſcantles Almightineſs according to the narrow apprehenſions of the

* Pſal. 78. 41. Creature, as they * who queſtion whether that ſtrength that had ſecur'd them in the *Red Sea*, and *fed them in the Wilderneſs*, could conquer the poſſeſſors of *Canaan*, and give them ſeizin of the Country. As though that God who had bridled the Waves, could not as well fell down the *Anakims*, who breathed by his leave, as well as the Waters mov'd by his Providence. If there be a belief that God hath an intention to perform his promiſe, the diffidence doth ariſe then from a doubt of his omnipotence; if there be a belief of his veracity, there muſt be a jealouſie of his ability. The *Apoſtle* bottoms the faith of *Abraham*, whereby he believed he ſhould have a Son, upon the *power of God*, Rom. 4. 21. Unbelief is then ſometimes bottom'd upon a ſecret unworthy conceit of inability in God, as if he could not be as great as his word, as if he were like the Idols of Men, without eyes to ſee and arms to relieve.

Indeed all unbelief doth intrench upon God's power and ſufficiency.

Firſt, In not coming to him. 'Tis a departure from God, not ſimply as God, but as a *living God* *; A God that hath life in himſelf, and is able to communicate it to others; he departs from a Spring to a Puddle, and denys a fulneſs of life and ſatisfaction in that which he departs from. Certainly unbelief as it reſpects Chriſt, is a vertual denial of his Deity; it diſcards him from being the living God, from having a power and ſufficiency to ſave, and as it is a ſin againſt his Divine Perſon, is a wrong to the power, life, and ſufficiency of God. He that runs from a Prince that offers to protect him againſt his Enemies, declares to all the World, that either the Prince is not ſincere in his offers, or unable to give him the protection he promiſeth. All unbelief at leaſt denies God the honour of his power, and doth depoſe him from the exerciſe of his ſaving omnipotence as to the unbeliever, and declares he can ſhift well enough with himſelf: *He could not do any great work there, becauſe of their unbelief.* If all Faith gives glory to the power of God, all unbelief vilifies it. If the power of God, as well as his faithfulneſs, be the object of Faith in Prayer (as it was of the Faith of Chriſt, *Heb.* 5. 7. *He offer'd up Prayers unto him that was able to ſave him*) then unbelief muſt needs ſtrike at that which is the great ground and object of the grace which is contrary to it. An unbeliever thinks his Soul ſafer in his own hands than in Gods, and therefore will not commit it to his keeping. This is very viſible in convinced Souls before they come to Chriſt; how often do they cry out, can God Pardon? Can he Remit? Are not my Sins too great for him? Upon a diffidence of his power they are loth to lodge their Souls in his Arms; they cannot believe he hath an arm ſtrong enough to caſt a blot, and daſh upon all their ſins *, as though a mighty Rock could not bear up a bruiſed Reed.

* Heb. 3. 12. *Living God* is by Interpreters underſtood as a reaſon to move them not to depart from God. It may alſo refer to a root of unbelief.

* S. Bolton.

Secondly, In truſting to ſomething elſe. Man is like a Vine, he cannot ſubſiſt without ſome prop, a truſt and faith he muſt have, if not in God, in ſomething elſe; either in himſelf or abroad: He cannot depart from God, but he hath recourſe to ſomething elſe. Every motion hath a *terminus ad quem*, a term to which it tends. What then we truſt unto, beſides God and above God, we render in our thoughts more powerful than God. We cannot go to any thing for relief with a neglect of God, but we depoſe the true God, and create a new one: We acknowledge a greater fulneſs in ſome inferiour good, than in an eternal ſpring. A Man's own Righteouſneſs, weak ordinances relied on with a neglect of Faith in God upon his own terms, are as well Deified, as the Belly is made a God by a Glutton, or Money by a covetous Perſon.

Thirdly, It receives an aggravation from the demonſtrations of God's Power exerciſed about Chriſt the object of Faith. Unbelief is a contempt of all thoſe attributes

attributes which were ſignally manifeſted about the effector of our Redemption, whereof the power of God in aſſiſting him in his whole courſe, and unlooſing the bands of Death, and ſetting him at his right hand, was none of the leaſt glorified in our Redemption; ſince the power of God in raiſing Chriſt is ſet forth to us as a ground of Faith for the imputation of Righteouſneſs, *Rom.* 4. 24. *If we believe on him who raiſed up Jeſus our Lord from the dead.* His doing the greater work in the Reſurrection of Chriſt, wherein infinite power was manifeſted, conſidering what a charge of imputed guilt Chriſt lay under, is an evidence of his ability to do that which is leſs. Since it is thus, unbelief is a reflection upon this power of God, depriving it of the due glory which belongs to it. God hereby ſhewed himſelf willing to be our God upon our Faith, as he ſhewed himſelf the God of *Iſrael*, in bringing them out of *Ægypt*, and doth frequently upon their incredulity and murmuring, mind them of his power manifeſted in that deliverance, as if in all their infidelity and unbelief, they did unworthily reflect upon the glory of his ſtrength in that work. And certainly, ſince we are commanded to believe in him, who by the power of God raiſed the Dead to Life, reſtor'd Sight to the Blind, conquer'd the legions of Hell, who hath done things impoſſible to be acted by the ſtrength of Men or Angels; one that hath made the power of Princes, and the wiſdom of the world to bend to him, and lie proſtrate before him, and come under his foot-ſtool; the not believing in Chriſt is a denial and contempt of all this power, or a tacit aſcribing thoſe acts to ſome occult cauſes rather than the power of God: This is the language of unbelief: If thoſe things were acted by the power of God, why do we not firmly, really believe, and act according to ſuch a Faith? If we do not, 'tis evident that we do not think ſuch things were acted, or that the power of God was engaged in them. What an unworthy charge is this upon God, when we will believe Man who is able to do nothing without God, and will not believe in God who hath manifeſted himſelf able to do all things by his own arm without any partner?

Fifthly, *It ſtrikes at the Soveraignty and Authority of God.* 'Tis a debt we owe as ſubjects to God as our Soveraign, to give credit to what he doth reveal, and to obey what he doth command. There is not only a Revelation to encourage Faith, but a *command* to enjoin *it* *. If Men believe not, they pretend ſome reaſon for their unbelief; whatſoever any Man's reaſon is, it depoſeth God from the Soveraignty in his Soul, becauſe it hath a greater power over him to cauſe him to refuſe God, than God's Word and Command hath to make him accept his Son. He that comes not for ſhelter, recovery and protection to that Head God hath exalted, diſowns the Authority, as well as the Wiſdom of that Perſon who conſtituted him in that Office and Dignity. Since Chriſt is enthroned by God, and *exalted to be a Prince and a Saviour* *, and acts in it as *Vacarius Dei*, God's Vicegerent, he that refuſeth to be gathered under his Wing, caſts a contempt not only upon the Perſon of Chriſt, but the Authority of God, who fixed him in his Royalty. Murder is a defacing the created Image of God, Unbelief is a contempt of the natural Image of God, a Treaſon againſt the head of the redeemed World: It implies either a ſupremacy over God, or an equality with him; either that he hath not power to make a Revelation a Law, or to enjoyn a belief of it, and obedience to it.

* 1 John 3. 23.

Act 5. 31.

Firſt, *'Tis a contradiction to the reſolute and fixed Will of God.* All Unbelief is a diſlike of God's terms, *Rom.* 10. 3. a *non-ſubmiſſion* to the *righteouſneſs* of God, affecting a power of choice our ſelves, debaſing the Royal Authority to our Demands, and that not to the Demands of our Reaſon, but of our Luſt. 'Tis to make the Lord of Glory kiſs the Scepter of our Wills, and his Sheaf bow down to ours. We would be blotting out what Articles he hath drawn, and putting in what Conditions we pleaſe, when we conſent not to what he propoſeth, and ſubmit not to what he commands. Is not this to pull down his Colours, and ſet up our own? 'Tis not a ſimple diſobedience, but an invaſion of his Authority, not to acquieſce in and comply with his Conditions, impoſing our own upon him, and indenting with him: We will have ſo much of Chriſt, and ſo much of our own Righteouſneſs to joyn with him. Other Sins are againſt his Soveraignty, as a Creator and a Law-giver, this againſt his Soveraignty in a merciful deſign to reduce his Creature to its happineſs as well as Duty. This ſin therefore implies a denial of God's Dominion, or having any thing to do with his Creature. It oppoſeth the return of the Soul under his Scepter, and would keep Man at an irreconcileable diſtance from God. How malicious would this contradiction be, if our Redemption had proceeded from ſome other hand! Such an efflux of Goodneſs in reſtoring from ſlavery upon ſuch light Conditions, would have deſerved from us an intire ſubjection. Such a Mercy had merited an abſolute Soveraignty. How much more Malicious is it againſt God, who beſides the Authority merited by this Mercy, has naturally an abſolute Supremacy over us!

Secondly, *'Tis an imitation of* Adam's *rebellion againſt God.* In being a God to our ſelves, or chuſing another. God will have the Soul of Man in a ſtate of dependance on him: It cannot be otherwiſe, unleſs Man were a God. To make an independent Creature is a contradiction; for that is to make a God. *Adam*'s Sin ſeem'd to be an affecting an equality with God, to be God's Companion and equal in Knowledge, which would infer an equality in every thing elſe, *Gen.* 3. 5. *You ſhall be as Gods*, or *Elohim*, as God; not as the Angels, for God interprets it an affectation of equality with himſelf in the Ironical Speech, *ver.* 22. *The Lord God ſaid, Behold the Man is become as one of us.* Unbelief would ſtill keep up this independency which *Adam* aimed at, and whereby he quench'd his own happineſs, and that of his Poſterity, and attempts a Salvation by his own Righteouſneſs, which God denied him when he drove him out of Paradiſe, that he might not invade the Tree of Life, after the New Covenant made with him of Faith in Chriſt, and ſo have any hope to attain Eternal Life by any other means than what God had propoſed. This Sin is an approbation of *Adam*'s act, in an imitation of it. Pride againſt God doth as neceſſarily attend Unbelief now, as it did then: Unbelief was the firſt ſin, and Pride was the Firſt-born of it; *Adam* firſt caſts away his belief of the Precept, and flung away humility at the heels of it.

Thirdly, *Unbelief renders God as much as in it lies, unworthy of any Soveraignty.* It doth not only deny his Authority, but it repreſents him as falſe, fooliſh, careleſs, cruel to his own Son, and ſtrips him of the Honour of his Truth, the Glory of his Wiſdom, the deſigns of his Grace, the Arm of his Power, and ſo repreſents him unworthy of obedience from the Unbeliever himſelf, or from any elſe; for who can be obliged in reaſon to obey a God ſo coloured as Unbelief repreſents him, one that is not to be credited, that is miſtaken in his

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Contrivances, that hath no thoughts of goodneſs, that is too weak to protect his Creature? Nay, God himſelf would not judge himſelf fit to be obeyed, if he were any of thoſe which this ſin would faſten upon him; ſince all the perfections in God which are abuſed by it, are declared in Scripture as inducements to Obedience: And God makes appeals to the reaſon of Men to judge of his Faithfulneſs, Righteouſneſs, Wiſdom and Goodneſs in them. To call a Prince a Fool, is by the Law of ſome Countries made High-Treaſon, becauſe ſuch language concludes the Prince uncapable of Government. The wiſer *Heathens* looked upon the fabulous Gods of the vulgar, being repreſented Vitious, unworthy of any acknowledgments, and ridiculous Deities. Unbelief renders God ridiculous to the World, and more among us than among the *Heathens*, who have abſolutely denied Chriſt to be the Redeemer and Son of God; for they own not the Revelation from God, and therefore caſt not that imputation upon him, as the practical infidelity of thoſe that believe it to be God's Revelation doth; for they acknowledge it in a pretended Opinion to be the Revelation of God, yet act as though there were nothing but falſity, folly, and unrighteouſneſs in the whole deſign.

Sixthly, *It affronts the Holineſs and Righteouſneſs of God.* If the ſetting forth Chriſt to be a propitiation for ſin, was to *declare his Righteouſneſs*, Rom. 3. 25. *i. e.* his Holineſs as well as his Juſtice; what doth unbelief ſignifie, but that this act was unrighteous in God, that God was not holy and righteous in puniſhing his Son as our Surety? Continuance in a State of Nature by unbelief, after the Revelation of God's Holineſs in ſo eminent a manner, is an approbation of that Sin Chriſt ſuffered to expiate, a preferring it before the imitation of God's Holineſs, ſo much glorified in the Death of his Son; an affecting that which is the juſt object of God's diſaffection, ſince God in the higheſt manner that poſſible can be, yea more than in the damnation of the whole World, hath manifeſted his hatred of Sin in the Death of Chriſt. The keeping up notoriouſly groſs practices, or unbelief, though attended with morality, is a valuing a ſtate of Nature, againſt which God hath manifeſted his hatred; and therefore unbelief after the Declaration of Chriſt, draws a greater guilt upon a Man, than all ſins before the coming of Chriſt in the Fleſh, and the Declarations of the Goſpel.

Seventhly, *'Tis a ſtripping God, as much as lies in Man, of all his delight.* The ſervice Chriſt did, which was delightful to God, is contemptible to an unbeliever. God's delight and his ſtand in direct oppoſition; 'tis a repreſenting God cruel to the Object of his delight; it makes God a murderer of his Son; it taxeth him with the greateſt act of cruelty in ſacrificing his obedient Son, the object of his delight, and renders that act of God which was the greateſt pity to Sinners, and the glory of his Mercy wherein he rejoyceth, not only a vain and a fruitleſs, but a Tyrannical Execution.

Firſt, It is a refuſal of Chriſt. The *Man*, that is *God's fellow* *, his *daily delight* *; 'tis contrary to that which is moſt dear to God, ſlights that which is moſt precious in his eſteem. It was all God's aim in all his actions in the World, ever ſince the firſt promiſe, to magnifie himſelf in his Son. The Revelation of his Righteouſneſs in and through him, and the complyance of Men with it, was the chief end of God in the manifeſtation of Chriſt to the World. The Converſions of Men to him are his pleaſure, *Iſai.* 53. 10. *The pleaſure of the Lord ſhall proſper in his hand:* What then is this ſin, but a thwarting God in his main end? Robbing him of the fruit of his Counſel, the incomes of his love, making him a loſer by his grace, depriving him of a joy in his works, by ſlighting Chriſt who is the center of his delight, the joy of his Heart, the top of his Glory? Chaſing away all gladneſs from his Soul, that he ſhould have no pleaſure in that which he hath contrived with ſo much Wiſdom, effected with ſo much power, but have an eternal grief in the miſcarriage of his work. 'Tis true, this cannot be actually done, the counſel of the Lord ſtands firm, the delight of God is above the injuries of Men; but this is in the nature of Unbelief, and if this ſin ſhould have raigned in *Adam*, and every branch of him from the beginning of the World to the laſt Man born upon the Earth, would not this be the effect of it? Therefore every unbeliever as to his part, doth that which would really be the iſſue, if all the Sons of *Adam* were in his ſtate. It fruſtrates the expectation of God, becauſe God in ſending Chriſt had an expectation that Men would lay down their arms, accept of Peace, reverence his Son, and manifeſt a joy in the reception of him ſutable to the joy of God in his Miſſion, *Mat.* 21. 37. *But laſt of all he ſent his Son, ſaying, they will reverence my Son.*

* Zach. 13. 2.
* Prov. 8.

Secondly, It is a privation of Faith, a grace ſo pleaſing to God. Next to the delight God hath in Chriſt, becauſe of the glory accruing to him by it, he hath a delight in Faith, becauſe it owns the glory of God in the Redemption by his Son, and honours thoſe Attributes in a peculiar manner which were eminent in it. Is there any grace he is more pleaſed with than Faith? Is there any grace he hath put ſuch a dignity upon? 'Tis call'd a *juſtifying Faith* *, a kind of an incommunicable Attribute of it; other graces are the attendants, this the Miſtreſs. God is ſo infinitely pleaſed with it, as it ſtands in relation to the object Chriſt crucified, that upon the appearance of it with a Chriſt lifted up in its hands, God blots out all the ſins that ſtand upon Record, accounts the Soul righteous, opens his arms to embrace it, and ſeems to own it as a recompence for the wrong he hath ſuſtain'd. And what a delight it is to Chriſt, I ſhall have occaſion to ſhew afterward. The Soul that draws back by Unbelief, affords God no pleaſure, *Heb.* 10. 38. *If any Man draw back, my Soul ſhall have no pleaſure in him.* It deprives God of all pleaſure in his Creature; it diſturbs the reſt of God; this is ſpoken of thoſe that were within the Church, and made profeſſion of Chriſtianity.

* Rom. 5. 1.

Thirdly, As 'tis a refuſal of his mercy in Chriſt. Becauſe Mercy is the perfection he delighted to manifeſt in Chriſt ||, it bars all Communications of it to ſuch a Soul, becauſe he hath linkt his mercy only to Faith in Chriſt where the Goſpel is revealed. So that when Chriſt is not believed in, the Unbeliever, as far as in his power, fruſtrates the end of God in ſending Chriſt, deprives him of that delightful glory he intended by his Son's death, makes void the merciful contrivance of God from Eternity, which was the ſtupefaction of Angels, the envy of Devils, the expectation of the ancient Fathers, and the ſatisfaction of Believers, and above all, the delight and glory of God. So that you ſee what a vaſt injury Unbelief offers to God.

|| Micah. 7. 18.

Secondly, *'Tis a ſin peculiarly againſt Chriſt.* 'Tis a *piercing him* again, *Zach.* 12. 10. Some think this Prophecy reſpects as to the time the Day of Judgment, others, the time of Chriſt's being upon the Croſs: It reſpects I ſuppoſe ſome time between. The *Prophet* ſpeaks of Chriſt's piercing as a thing paſt, and at the time of his Paſſion there was not ſuch a mourning among the *Jews* as is here deſcrib'd;

deſcrib'd; neither doth it reſpect the times of the day of Judgment; the mourning then of the condemn'd World ſhall not be from a Spirit of Grace and Supplication, but from a Spirit of Horrour and Deſpair. The reſult will be, ſince thoſe that had not an hand in the Death of Chriſt's Body, are ſaid here to pierce Chriſt; it muſt be underſtood of a piercing by unbelief, which is an approbation of the *Jews* Cruelty towards him. Any Man is guilty of an act who doth approve an act, though he was not formerly an agent in it: And indeed the *Jews* did not actually pierce him, but the hand of a *Roman* Soldier, yet they are ſaid to do it, becauſe they conſented to the act. 'Tis a piercing of Chriſt *: An Unbeliever is a *Jew* in his heart and life, though a Chriſtian in profeſſion; though he doth verbally acknowledge the coming of Chriſt, he doth really deny it. 'Tis an unworthy uſage of Chriſt; it is a uſing him, as he ſpeaks of himſelf in the *Pſalm*, as a *Worm* and *no Man*, trampling upon him with more violence and contempt than they would upon a Worm. The vileſt Man in the World never ſuffer'd ſo many Reproaches, as Chriſt hath ſuffer'd by notional and practical incredulity, ſince he went to Heaven. *Judas* that betray'd him was never ſo much hated by the higheſt Profeſſor and ſincereſt Chriſtian, as Chriſt betrayed by him is ſlighted by Unbelief, as if he were ſet up for a ſign to be ſpoken againſt. As his *viſage* was *marr'd* more than any Mans while he was upon the Earth ||, ſo his Glory is ſtain'd more than any Man's ſince he went to Heaven; the natural darkneſs of Men is ſo thick, that inſtead of being diſſipated by the light as other darkneſs is, 'tis ſo obſtinate that it excludes all the divine brightneſs of Chriſt from the underſtanding and Conſciences of the moſt part of Men *: It contemns by a deſperate ingratitude the perſon of the Son of God, the truth of his Word, the bowels of his Love, the power of his Miracles, the miniſtry of his Death, the glory of his Aſcenſion, and the majeſty of his Offices: And accounts the whole Hiſtory of the Goſpel no better than a Narration of lyes.

And though Men never ſaw the perſon of Chriſt, yet they offer violence to it, by ſlighting the marks of it he hath left in the World. * As a Man is guilty of Treaſon by abuſing the ſtatue or image of the Prince, by defacing his Seal, though he never ſaw the perſon of the Prince; he violates his authority that regards it not, owns not any act of grace from him, though he never ſaw his face; ſo are Men guilty of trampling on the blood of Chriſt, when they count it as a trifle, and unprofitable for their Salvation, though they never ſaw Chriſt, nor ever had any communion with him, *Heb.* 10. 29. when *they count the blood of the Covenant an unholy thing.*

First, *'Tis a nullifying the work of his Mediation and Death.* It denys him the honour of his meritorious Paſſion, vilifies the glory of his Mediation, from the firſt counſel to the laſt act, ſheds his Blood afreſh, and pours it ſlightly upon the ground, and tramples that ineſtimable Sacrifice like dirt under the Feet. No ſin doth ſo immediately oppoſe Chriſt as Mediator: This is the great *Antichriſt* in the World; though this ſin among Chriſtians at large, denies him not in his Perſon, it doth in his Offices. As Faith puts a value upon the Prieſt-hood of Chriſt, eyes his Death as a perfect atonement, leans upon him as a Sacrifice upon the Croſs, and an Advocate in Heaven; ſo unbelief being contrary to this grace, undervalues all that Faith eſteems. It fruſtrates the end of his coming, which was to reduce us to God, from whom we had receded by unworthy jealouſies of him.

First, It renders the deſign of his coming a vanity, when it receives not the fruits of it. As he that will not uſe the Creatures for thoſe ends for which God created them, that ſhuts his eyes againſt the Sun, that ſtops his Mouth willfully againſt his appointed Food, writes a vanity upon the Creation of God; ſo he that doth not receive Chriſt upon thoſe terms God offers him, and for thoſe ends God ſets him forth, writes vanity upon the whole work of Redemption, and makes the *grace of God to be in vain* *. Neither the pains of Chriſt, the blood of Chriſt, nor the righteouſneſs of Chriſt attain their end in ſuch a perſon, who offers to him the indignity of unbelief, and makes him ſpend his *ſtrength in vain and for naught*, Iſai. 49. 4. Some think it is Chriſt's complaint of the incredulity of the *Jews*, and it will extend to all Men that make no account of the travail of his Soul, his unwearied pains and bloody Paſſion, whereby they argue him to be a fruitleſs and a needleſs Mediator, working Miracles, and ſhedding his Blood to no purpoſe; and fix themſelves in a ſtate, as if Chriſt had never died in reſpect of benefit, though not in regard of guilt.

Secondly, It's a vilifying the price of Redemption. * Accounting that blood wherein Chriſt was ſanctified, demonſtrated to be the Son of God and Saviour of the World, and for which he was abſolved from guilt, and counted righteous before God *, and advanced that he might ſave them that come unto God by him, a common, an inefficacious thing.

Thirdly, Yea, a regarding it as the blood of a Malefactor. 'Tis impoſſible that an unbeliever can regard it only as the blood of an innocent Man, that may cry for vengeance like *Abel*'s, and be as weak as *Abel*'s blood to purchaſe Salvation for the Soul; 'tis impoſſible that this, though bad enough, in denying the efficacy of his blood can only be the Reflection: But he muſt needs regard it as the blood of the higheſt Malefactor that ever yet was in the World. In not accepting it as the blood of God, he renders Chriſt more criminal than *Judas*, and chargeth him with a falſity in declaring himſelf to be the Son of God, and the mediator of the World. If Chriſt be the Son of God, and the Mediator of the World, why is he not cordially owned to be ſo? If he be not accepted heartily under thoſe notions, the refuſal of him declares he is not the perſon and officer of God, as he affirmed himſelf to be, and ſo renders Chriſt, not only void of innocence, but guilty of the higheſt affront to the Majeſty of God. He that refuſeth him, diſowns his Filiation, denys him to be the Son of God, ſees not a glory in him *as of the only begotten of the Father* *; what Faith the *Apoſtle* aſſerts, Unbelief denys; an unbeliver implys the truth of what the *Jews* falſely writ to the Synagogues after the death of Chriſt, that he was ἄθεος καὶ ἄνομος, an Atheiſt *.

Thus do all perſons that think to attain Salvation by any Righteouſneſs of their own. Whoſoever thinks he is able to enrich himſelf with ſpiritual bleſſings, to weave a covering of his own righteouſneſs, and make payments of his old debts by a heap of good works, deſpiſeth Chriſt's payment, ſlights the righteouſneſs of the God of Heaven, abuſeth that Saviour who came to knock off our Bolts, heal our Wounds, and cloath our Souls. He that thinks to enter into Heaven, and not by him, is a Thief and a Robber; he robs God of the honour of his own conſtitution, and Chriſt of the glory of his mediatory Office, and the right of his purchace. And thus do all perſons who walk contrary to the end of Chriſt's coming, who are Enemies to that ſpiritual life Chriſt came to ſet up, and Friends

* נקב which ſignifies *perforare*, is put for βλασφημεῖν, Levit. 24. 11. *Grotius* in 12. Zach. 10.

|| Iſai. 52. 14.

* John 1. 5. *The light ſhines in darkneſs, and the darkneſs comprehended it not.* Amyrant. in loc.

* Maccov. Metaphyſ. l. 1. c. 12.

* 2 Cor. 6. 1.

* *Cocceius* de Fœde. Theſ 200.

* Heb. 9. 28.

* John 1. 14.

* *Grot.* in Mat. 27. 33.

Friends to that ſenſual life he came to pull down; ſuch may pretend Friendſhip to his perſon, but * Phil. 3. 18, 19. are *Enemies to his Croſs* *; they defame the end of his Suffering, as much as the Jews defam'd him in it.

Secondly, *'Tis a denying the love of Chriſt.* 'Tis a ſtab at his heart, an outrage of his tender Bowels: He ſuffered willingly all thoſe torments which were inflicted on him, to remove from us the neceſſity of ſuffering, which Sin had involv'd us in, had he not ſtept in to take our burdens upon his Shoulders. If we will not believe in him, we deny thoſe choice affections which engag'd him in the undertaking, and were illuſtrious in the Execution. 'Tis as if we ſhould think the Covenant of Grace more ſevere than that of Works; as if Chriſt were our Enemy rather than our Redeemer, and came rather to kindle a Hell for our Torment, than to quench Hell for us by his Blood, as if he came to ſuffer for our miſery and not for our Happineſs. Was there any need of his coming to make us more miſerable than we were before? Did it conſiſt with the goodneſs of God to expoſe his Son to ſuffering, to make the Creature more wretched, ſince the miſery we were ſunk into, was more than we were able to bear? If it were an act of love in Chriſt, why is he not embraced by the choiceſt and moſt affectionate Faith? If he be not thus embrac'd, it clearly implys that you have no imagination of any affection in him, that he is rather a formidable Perſon than an affectionate Saviour. 'Tis as great a ſlight of his love, as if he ſhould open Heaven, and make the proffers of the Goſpel from thence. If Chriſt ſhould ſpeak from Heaven in an audible Voice, and propound the Goſpel Articles in the moſt affectionate ſtrains, would not the contempt of it be judged by all Men to be an ungrateful ſcorn of his love? He doth ſpeak from Heaven in his word as really as he bled upon the Croſs in his Perſon (*Heb.* 12. 15. *If we turn away from him that ſpeaks from Heaven*) and unbelief doth inſolently abuſe the riches of his unſpeakable goodneſs, and ſlight the blood ſhed with an adorable love, without which the Anger of God could not be appeaſed, nor the fire of Hell, prepared for Sinners, extinguiſht, without which the filthineſs of the Soul could not be cleanſed, nor the glories of Heaven opened; in deſpiſing this love, we deſpiſe all the fruits of it which the believer enjoys. Since Chriſt was ſo willing to offer up himſelf to death that we might be freed, and the power of the Devil put to an end in us, the keeping up the power of the Devil in its full ſtrength, as unbelief doth, is a ſlighting the main Kindneſs our great Benefactor intended to beſtow upon us.

Thirdly, *It denys the wiſdom of Chriſt.* It chargeth him with folly and inconſiderateneſs, in undertaking a task that was not worth his pains, in ſuffering for the purchace of Pardon and Salvation, which might be gain'd without ſo much ado; what did Chriſt aim at in the ſhedding of his blood, but the appeaſing of the wrath of God, ſanctification of the Souls of Men, the opening the gates of Heaven, which juſtice, provoked by ſin, had barr'd againſt them? If Men do not believe, certainly they have ſome conceits, that either theſe benefits are not deſirable and worth the enquiring after, and labouring for, or that they may be procured by other means at an eaſier rate than faith in the blood of Chriſt. And is not this a charge of folly brought againſt Chriſt, who paid ſo dear for that, which they ſuppoſe they can have upon a cheaper account, and without being beholden to him? Thus ſome interpret that place, *Iſai.* 42. 19. *Who is blind as my Servant, or deaf as my Meſſenger that I have ſent? Who is blind as the Lord's Servant?* As if God ſhould introduce the unbelieving *Jews*, charging Chriſt with blindneſs and folly, who is the wiſdom of God, and regarding that as contemptible, which was honourable in God's account. And indeed it ſeems to be the true ſence of the place, ſince all the foregoing part of the *Chapter* is a proclaiming of Chriſt, who *ver.* 1. is particularly call'd God's *Servant*. An Unbeliever injures the wiſdom of Chriſt in not following his pattern; he truſted God upon his bare Word, and Oath, and promiſes of aſſiſtance in his work, and a good iſſue and ſucceſs; he that will not give credit to the promiſe of God for Salvation by Chriſt, implies that God is unworthy to be truſted, that his word is of no value, that all that truſt him are unwiſe, and conſequently that Chriſt himſelf who exerciſed the greateſt truſt of any in the World, was the moſt unwiſe of any. When we follow not the practice of another, we imply ſome defect in the wiſdom of that perſon we refuſe to imitate. This is truly the language of Unbelief; and the *Gentiles* at the firſt Preaching of Chriſt were ſo beſotted with their own imaginary Wiſdom, that they thought the Preaching of the Croſs fooliſhneſs, and a meer extravagancy of Man.

Fourthly, *It wrongs the authority of Chriſt.* It receives an aggravation from the greatneſs of the perſon that publiſht the Doctrine of Faith. All Laws are to be attended with a greater veneration, by how much the more eminent the wiſdom and authority of the perſon is. It was the Son of God who died by the Command and Commiſſion of the Father. It is the Son of God that hath left the Command of Faith upon Record; it is the Son of God who is the object of that Faith we are commanded to have and exerciſe. The not believing therefore is a crime of the higheſt Nature, in denying all the authority deriv'd to Chriſt from the Father. Upon this ſcore Chriſt chargeth the unbelieving Jews, *John* 5. 43. *I am come in my Father's Name, and you receive me not.* * You have evident marks of a Divine Authority in me; but becauſe my Doctrine accords not with the intereſts of your ambition and imperious Luſts, therefore you receive me not. *If another ſhall come in his own Name*, who ſhall flatter your Ambition, and preſerve the Dominion of your beloved Luſts, *him you will receive.* Thus is the authority of Chriſt ſlighted by this Sin, when the terms upon which he offers himſelf are diſlikt, when we would bring down Chriſt from his Throne, to condeſcend to the conditions we would impoſe upon him; when we ſet the Crown upon the head of ſome darling Sin, which we ſhould ſet upon the head of Chriſt. * *Amyrant in loc.*

Fifthly, *It denies the Excellency of Chriſt.* To work Faith there is neceſſary, firſt, a clear propoſal of the *object* ſupported with ſuch reaſons and allurements that have a ſtrength in themſelves to work upon the mind. But unbelief denies any ſuch attractives in the nature of the object preſented to move the will to the embracing of it. It ſees more righteouſneſs in a *Barabbas*, Soul-Murdering Luſts, than in a Soul-ſaving Redeemer. When all the labour, ſtudy, thoughts, are for the pleaſures of Sin, the ſatisfaction of ſelf, the increaſe of profit, and Men ſcarce let Chriſt have a thouſandth part of the thoughts. If draff and ſwill be preferr'd before a Pearl, it is becauſe a Swine ſees no excellency in it. As Faith *counts all things dung for the excellency of the knowledge of Chriſt* ||. So Unbelief accounts the Perſon, Offices, Doctrine and Laws of Chriſt dung and droſs in compariſon of the excellency of Self-righteouſneſs, Self-wiſdom, Self-dependance, pleaſing temptations and gilded nothings. As Faith accounts all things droſs to Jeſus Chriſt, ſo unbelief accounts Chriſt droſs || * Phil. 3. 8.

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to Self. How injurious is this to the worth of an Heavenly object! to value a Feather above a Mountain of Gold, a Box of Poyſon before a Pearl of the greateſt price, when nothing can come in competition with him, but what is infinitely inferiour to him. This Unbelief ſees no Glory, taſts no Pleaſure, conceives no fullneſs, in that which God hath furniſht with an unconceivable glory, and reſts in with an Eternal delight; it repreſents Chriſt empty whom God ſtor'd with a communicable fullneſs; a poor nothing, who is a rich treaſure. It eſteems Chriſt who is an over-flowing Fountain, as if he were no better than a broken Ciſtern. 'Tis moſt certain, that while God is not chiefly affected, whatſoever is in eſteem above him, is valued as more excellent than God; ſo when Chriſt is not truſted, but a Creature hung upon as the object of relyance, that Creature ſo receiv'd is more excellent in eſteem than that Chriſt who is refus'd.

Sixthly, *It denies the ſufficiency of Chriſt.* The greatneſs of his Prieſthood, and the fullneſs of his ſatisfaction, the ſufficiency of him as the Son of God to make a prevailing interceſſion, as if he had not a fullneſs of living Waters to beſtow, or not goodneſs enough to communicate them; as though he were too ſcanty to free us from all miſery, and fill us with all felicity; where no truſt is repoſed in him, it implies that no benefit can be expected from him. The ſatisfaction of Chriſt was more efficacious to take away ſin and pleaſe God, than the ſin of Man had guilt to diſpleaſe him, and of more value to outweigh the ſins of the whole World, than they had weight to preſs Man down to the Lake of Fire; becauſe of the Marriage between the Divinity and the Humanity; whereby that Perſon who was Man, was infinite in regard of his Divine Nature. Faith owns the fulneſs of this ſatisfaction, pleads it to God, acquieſceth in it. What doth Unbelief? It either thinks the ſatisfaction too ſhort, or that a Man hath no need of it, or that he hath ſome other invention to content the Creditor. But the firſt is as likely as any elſe; for ſince *Abraham's Faith* reſpected the *power of God* *, Unbelief queſtions the ability of God. The *Apoſtle* preſſing the *Jews* with many Arguments to make them ſenſible of the ability of Chriſt to *ſave them to the utmoſt* ||, witneſſeth that the ſecret ſentiment in the heart of this Sin is the inſufficiency of the Blood of Chriſt for this great end of Salvation: That is of no more efficacy to the purging away of Sin, than the Blood of Bulls and Goats; nor can reach the Soul any more, than the Waters of a River can purge the filthineſs of the Spirit. This Sin therefore receives a mighty aggravation from the dignity of Chriſt's Perſon, whereby he was able to make a valuable ſatisfaction and actually did ſo. 'Tis a light eſteem of the *Rock of Salvation*, Deut. 32. 15. ישועתו of his Jeſus, who conducted them in the Wilderneſs; As if the rock of God's Salvation had no more ſtrength than a feeble Pebble. It diſgraceth his power in the whole Web of his deſign, as if his merit were not ſtrong enough, his ſatisfaction full enough to procure our diſcharge, but we muſt have ſomething of our own to eke it out. The Blood of Chriſt crys to us, we regard it not. It ſtreams out freſh from his heart in the virtue of it, and flows through the Pipes of the Goſpel in the offers of it, yet Unbelief ſtops the Ears againſt the Voice, ſhuts the heart againſt the approach of it, as if the Sacrifice of Chriſt were a Sacrifice of no value. And ſince this Sin denies the virtue of the Sacrifice of the Son of God for the expiation of Sin, the juſtification and ſanctification of the Soul, it would expoſe him to another Death to make his blood Efficacious; ſince there is no means imaginable for the attaining thoſe ends, but the Death of the Son of God.

* Rom. 4. 21.

|| Heb. 7. 25.

Seventhly, *It denies Chriſt his right and reward.* The reſtoration of Souls is a part of his reward for his work, *Iſai.* 53. 11. *He ſhall be ſatisfied with the travel of his Soul:* God promis'd it to him. Unbelief would make Chriſt a loſer, as well as God a Lyar; for if this Leproſy did totally overſpread the hearts of every Son of *Adam*, all the travail of Chriſt's Soul would have been in the ſervice of the Devil. Chriſt would take the pains, and the Devil have the Harveſt. What an injury is this, to ſteal Chriſt's reward from him to beſtow it upon his Enemy? To gratifie the deſtroyer, as though they envied the honour of the Redeemer! 'Tis his glory to have a numerous poſterity: when *he was taken from Priſon and Judgment, who ſhall declare his Generation?* Iſai. 53. 8. Generations in Scripture are put for a People or Family; *the Generations of Adam, the Generations of Noah*, i. e. the poſterity of *Adam* and *Noah*. 'Tis the glory of Chriſt to have his dying body ſpring up into a multiplied Seed, *John* 12. 23, *The hour is come that the Son of Man ſhall be glorified.* How? In his dying that he may bring forth much fruit, as *verſ.* 24. intimates. The occaſion of our Saviour's Speech was the deſire of ſome *Greeks* to *ſee him*, verſ. 20. and in his anſwer, he intimates, that the Converſion of the *Gentiles* after his Death was part of his Glory, and the end of his death was to draw a train of believing Diſciples to him, *verſ.* 32. If the Faith of Men makes the thoughts of Chriſt's Death pleaſant, and the death it ſelf glorious to him, Unbelief doth in its nature ſnatch this honour from Chriſt, and would hale him down from Heaven, to ſtake him in a humiliation-ſtate for ever, to continue him the ſcorn and deriſion of Men, which, as it is injuſtice in depriving him of his right, is alſo ingratitude to him who hath done ſo much to make himſelf dear to Men. If the hire of a Labourer was to be given him the ſame day, and the Sun was not to go down upon it, becauſe he had *ſet his heart* upon it, and *leſt he cry againſt thee to the Lord, and it be ſin unto thee* *. If the depriving a Labourer of his hire for a ſmall time is a ſin God marks, how black is that ſin in the eye of God, which hath not once, but often defrauded Chriſt of the hire he laboured for, both in his life and death, and will not return the Soul to him for whoſe well-fare he travailled? What is this but to defeat him of the fruit of his Sweat, Pain, Blood and Death, to diſappoint him of the ſatisfaction he hath ſet his heart upon: Or, as it is in the Hebrew, *Lifted up* his Soul unto, has a vehement deſire for. What made him bear up in his dreadful Sufferings, but the joy and hopes of having a Generation to ſerve him? It was to this purpoſe he did Groan and Bleed. But unbelief would have him an unattended Redeemer, a Man of Sorrows without a ſpark of joy, when it will not come to Chriſt that the Soul might have life, and Chriſt might have glory.

* Iſai. 53. 8.

* Deut. 24. 15.

Eighthly, *It puts Chriſt to the greateſt Grief.* His Soul was never more deeply impreſt with grief before the hour of his Paſſion, than when he ſaw Men would not come to him that they might have life. That his Table was ſpread, and his invited Gueſts would not accept of his Feaſts, did both grieve and incenſe him. When he gave his Diſciples ſo ſharp a check, and calls them fools, it was not for their timorous and ungrateful forſaking him, but for their *ſlowneſs of heart in believing* *: Not their leaving him in the hands of his Enemies, or their preſent charging him with Impoſture, but their not giving credit to what was pre-

* Luke 24. 25.

predicted of him by the Prophets. It was not the Buffets he received, the Thorns whereby he ſmarted, the reproaches of his Enemies, the wounds from the hands of the Soldiers, which did ſo much damp his Soul, as the unbelief of his Diſciples; he ſeemed not to be afflicted with them, ſo much as with this: This ſeems as grievous to him as the wrath of his Father, not to be truſted, and to be charged with falſity; to be ungratefully dealt with, is more bitter to a generous Spirit than death. This grieved him before ever he came into the World, when he conducted the incredulous generation of the *Iſraelites* through the Wilderneſs; it may now grieve him more, ſince it is againſt more incomparable marks of his kindneſs. Is there any Grace that Chriſt doth more earneſtly enquire after than that of Faith? If he finds it, he regards nothing elſe, *John* 9. 35. when he had found him that was excommunicated by the *Phariſees*, he ſaith, *Doſt thou believe on the Son of God?* He enquires not after this poor Man's Zeal in defending him ſo ſtrenuouſly before the Council, *v.* 30, 31, 32, 33. *Doſt thou believe?* Is the only queſtion he asks him in order to his admiſſion into his Family. What other grace doth he admire in the *Centurion*, Mat. 8. 10. Humility marching in the firſt rank, *I am not worthy*, &c. ſeems more obvious to view: But Chriſt looks at the Faith which gave birth to Humility. If Faith be the grace on which he fixeth his eye with affection and delight; unbelief muſt be the object of his greateſt grief as well as anger; 'tis a grieving him after God hath wip'd Tears from his Eyes.

Heb. 3. 10, 17. *I am grieved with this generation. And forty years was he grieved for their unbelief,* v. 19.

3. As unbelief is an injury to God, as it is a particular injury to Chriſt, *ſo 'tis alſo a wrong to the Spirit of God.* It ſlights the witneſs he bears by his common illuminations to the dignity of Chriſt and the truths of the Goſpel; and therefore when Men refuſe to yield obedience to the terms of the Goſpel, they are ſaid *to reſiſt the Holy Ghoſt*, Acts 3. 51. 'Tis a ſin more againſt the Spirit of God than any; 'tis not the ſin againſt the Holy Ghoſt; but the ſin againſt the Holy Ghoſt may be without many other ſins, as it was in the *Phariſees* who were free from many immoral Vices; but it cannot be without this as the main ingredient: 'Tis a ſin more againſt the Spirit of God than any, becauſe it is the peculiar office of the Spirit to receive of Chriſt's, and ſhow it to Men, to declare of the things of Chriſt, to bring the truths of Chriſt to a remembrance, to convince Men of the neceſſity of Chriſt and his Righteouſneſs. Unbelief croſſeth all thoſe purpoſes of the Holy Ghoſt, the end of his coming into the World, writes vanity and folly upon his Miſſion, by not ſubſcribing to his motions. As it reflects upon the Father for ſending Chriſt, ſo it reflects both upon the Father and the Son for ſending the Holy Ghoſt: The more honourable the Meſſenger is, the more baſe is the affront both to the Meſſenger and to him that ſent him. This ſin as it is againſt Chriſt, is alſo againſt the Spirit of God, becauſe Chriſt was fitted by the Spirit, and furniſht with all fullneſs in his humane nature for the accompliſhment of his work in the World. It was by the ſtrength of the Spirit that he firſt enter'd the Liſts with our *great Enemy*, who had firſt mov'd the Rebellion of Man, *Mat.* 4. 1. and the ſame ſpirit acted Chriſt in the whole courſe of his prophetical Office. It was through the *Eternal Spirit* that he *offered up himſelf* a propitiatory Sacrifice for our Sins, *Heb.* 9. 14. But it is alſo more immediately againſt the ſpirit exhorting to Faith, preſſing the Doctrine and truths of Chriſt upon the Souls of Men, repeating again and again the things which concern Salvation, offering himſelf to change the Soul that is without form and void, into a comely and beautiful Workmanſhip. How great is this ſin then that gives the lye to the Spirit of Truth, who is infallible himſelf and cannot deceive, nor could no more be employ'd about a trivial and unworthy affair, than Chriſt about an unneceſſary redemption? And ſince this ſin is that which the ſpirit directs his battery againſt, it is more peculiarly a maintaining the Fort againſt the power of Heaven, and the Summons of that Spirit, whoſe leaſt motions we ought to obey to a full Surrender. To caſt away his Sollicitations, to put Bars in his way to hinder him an entry, is *to quench* the Spirit, 1 *Theſ.* 5. 19. as if the reſiſting his office were a blowing out his life, and as much a ſtifling of him in the Soul, as when the Jewiſh Fury crucified Chriſt upon the Croſs. This is as great a ſin, as appears by the puniſhment of the *Jews*, who were not caſt off ſo much for the crucifying the Lord of Life, as for reſiſting the Spirit, who would have applied for their cure that Blood they had ſhed in their Madneſs. Thus *Stephen* charg'd them when they ſton'd him, *ye always reſiſt the Holy Ghoſt.* The Spirit is the Embaſſador of the Father and the Son too, he is ſent by the Father, *John* 14. 26. *whom the Father will ſend in my Name.* And ſent by Chriſt, *John* 15. 26. *whom I will ſend unto you from the Father.* To ſtand againſt an Embaſſador, that repreſents two States or Princes, is more than to reſiſt him that repreſents only one. Chriſt was ſent by the Father, and it is no where in Scripture ſaid that the Spirit ſent Chriſt, though it was given to him not by meaſure, for the fitting him for his mediatory work, and ſo it is againſt the Spirit, as furniſhing Chriſt with gifts and graces for his employment. But there is a further aggravation in its redounding upon the Holy Ghoſt, as authoritatively ſent both by the Father and the Son, to build upon that foundation which Chriſt laid.

The ſecond thing in the demonſtration of the ſinfulneſs of this ſin was, *That it is as bad, or worſe than the ſin of the Jews in crucifying Chriſt.*

'Tis as bad as the Jews crucifying Chriſt. 'Tis as if we had been Partners with that curſed Generation at *Jeruſalem*, that ſtain'd their hands in the Blood of the Son of God. There is a ſpiritual Crucifixion of Chriſt as well as a corporal one, *Rev.* 11. 8. *And there dead Bodies ſhall lie in the ſtreet of the great City, which ſpiritually is called Sodom and Ægypt, where alſo our Lord was Crucified.* 'Tis a Speech concerning the Death of the Witneſſes, and a Deſcription of *Rome* the Seat of Antichriſt: As it is ſpiritually called *Sodom*, and ſpiritually called *Ægypt*, ſo the Crucifixion may be underſtood ſpiritually. Though there be ſomething alſo literal in it, for Chriſt may be ſaid to be crucified at *Rome*, not in regard of the place where Chriſt never was, but in regard of the *Roman* Authority whereby he ſuffered, all power of capital Puniſhment being taken away from the *Jews* after their ſubjection to the *Roman* Empire. The crime pretended againſt him, was againſt *Cæſar* the *Roman* Magiſtrate; he was crucified by *Pilate* a *Roman* Preſident, and crucifixion was a Roman Puniſhment. 'Tis called *Sodom* becauſe of Luxury and Luſt, in regard of the Idolatry of it, which is ſpiritual uncleanneſs, (as *Jeruſalem* is called *Sodom* in regard of her filthineſs, *Iſai.* 1. 10. *Iſai.* 3. 9. *Ezek.* 16. 49, 50.) and called *Ægypt* in regard of Idolatry, and in regard of the ſimilitude between the oppreſſions of *Iſrael* in *Ægypt*, and Chriſtians under the *Roman* Juriſdiction. Now as the name of one place is metaphorically tranſlated to another, becauſe of the likeneſs of their ſin, ſo by the ſame rule, the ſimilitude in ſin tranſfers the name of one ſin to another. Chriſt is crucified by the

the *Romiſh* power, when he is deprived of the honour of his Mediatory Office, by juſtling in the interceſſions of the *Virgin* and other Saints, of the glory of his ſatisfaction in mingling with it the merits of Creatures; in his Kingly Office, by aſſuming the power of diſpenſations for ſin, and pardoning the puniſhment due by his Laws to it. And Chriſt is as much crucified by an Unbeliever, when he rejects or doth not accept him as a ſufficient Sacrifice, a propitiating Prieſt, a commanding King, and a teaching Prophet. A Man is as deeply guilty of crucifying Chriſt in a ſpiritual manner, as the *Jews* were in the reproaches and ſcoffs of him, and the nailing him to the Tree. As there is a ſpiritual entertainment of Chriſt, and ſupping with him by believing, and a ſpiritual bringing forth Chriſt in the womb of a Soul, as a Mother doth an Infant; ſo there is a ſpiritual lifting up Chriſt upon the Croſs, and piercing his Side.

Another place which proves this, is 1 *Cor.* 11. 27. *Whoſoever ſhall eat this Bread and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.* If a Man hath the guilt of any known ſin upon him unrepented of, if he comes not with a ſutable frame, when he hath no high thoughts of the excellency of Chriſt's Body, in the Sacrament, he is partaker of the Jewiſh crime inſtead of a Saviours Merit, and acts as one that nail'd him to the Croſs, and pierced his Side: As an affront to the Picture or Statue of a Prince, is interpreted an affront to his Perſon. Now if the unworthy receiving the ſigns of the Body and Blood of Chriſt, when a Man hath no formal intent to be guilty of ſo great a crime in his approach, but he hath ſome pretences of holy ends, and addreſſeth himſelf to it with ſome kind of ſeeming ſeriouſneſs, make him guilty of the Death of Chriſt, how much more muſt he be guilty of it, who hath no value for it, doth not accept of it as the Death of the Son of God, and Mediator of the World *? He intimates that Chriſt did not ſuffer as a propitiation for ſin, but as a Malefactor, and ſo is like to them that Crucified him. So that there are other ways of being counted before God the Murderers of Chriſt, than if our hands had been as deeply imbrued in the Blood which ran in the veins of his Body, as the hands of the *Jews* were. 'Tis true, all had a hand in the killing Chriſt, * for our ſins arm'd the hands of the Executioners; they put the Hammer into the right hand of the inſtruments, and the Nails into their left hand; and as it were, compel'd their curſed hands to pierce his Body: Our ſins demanded the Death of the Son of God. But only Unbelievers are guilty of his Death, becauſe they make that Blood to be ſhed again in vain, which they ſhed when he was crucified for them.

* *Vatabl. in hoc.*

* *Nerimberg. de Adorat. lib. 1. cap. 7. pag. 48, &c.*

(1.) *Unbelief is as bad as the Jews act in Crucifying him.*
(2.) *'Tis worſe.*

[1.] *'Tis as bad. In being a vertual approbation of what they did.* Every voluntary ſin is a juſtification of all acts of the ſame nature done in the World. The ſin of the Jews was a juſtifying the ſins of *Samaria* and *Sodom*, Ezek. 16. 51. *Thou haſt juſtified thy Siſters in all thy abominations*; thoſe Siſters, *v.* 46. were *Samaria* and *Sodom*.

(1.) *It comes from the ſame root.* There is the ſame diſpoſition of Soul in one as in the other. They were no more of *Adam*'s deſcent than we are, and no more corrupted in their nature than any other Nation: We have no more good naturally, than was to be found among them, and they had no more evil naturally, than what is to be found among us. Unbelief was the Principle from whence all their rigour againſt him did ariſe, and had they not firſt been Unbelievers, they had not been the Redeemers Murderers.

If there be the ſame diſpoſition, and an interpretative approbation of an act, there is the ſame guilt in the exact eye of God's Juſtice; for God doth not judge by outward fact, but by the inward frames of the heart, and diſpoſitions of the Soul. The Blood of all the Prophets, from the Blood of *Abel* to the Blood of *Zacharias*, was to be required of that Generation of the Jews in whoſe times Chriſt lived, though not a Man of them had ever known *Abel* or *Zacharias*, but by the Hiſtory of the Scripture, *Mat.* 23. 35. *Luke* 11. 51. yet Chriſt tells them, they had ſhed the Blood of *Abel*, and all the reſt to *Zacharias*: Neither did they formally approve of thoſe actions; no doubt but they would in words have teſtified an abhorrency of *Cain*, as well as many among us will their indignation againſt the Traytor *Judas*, and would have diſowned the wicked and cruel facts of their Anceſtors, who had died their hands over and over again in the blood of the Prophets, and Meſſengers of God: Yet they were ſtill guilty of all that Blood, becauſe they had the ſame diſpoſition of heart, by their Unbelief, to do the ſame act as *Cain* did, who was the head of the unbelieving World; and they did imitate *Cain* in his hatred of his Brother, by hating Chriſt, who was to be the grand Sacrifice typified by the Sacrifice *Abel* offer'd, and by *Abel*'s blood too; and having ſuch a frame, would have uſed the ſame perſon with as much rigour, were he then alive, as *Cain* did. So no doubt but there is the ſame diſpoſition in every Unbeliever to uſe Chriſt as cruelly, were he now alive upon the Earth, in the ſame ſtate as then he was, and ſhould fall foul upon the raigning ſins of Men's hearts, as the *Jews* did then uſe him: For the reaſon is the ſame; if thoſe *Jews*, notwithſtanding all their glavering affection to the Prophets that had been ſlain by their Anceſtors, would have handled them as ſharply, and perſecuted them to the Death, had they been alive in their time, and had as faithfully perform'd their office and meſſage as they did then: No doubt but Men having the ſame diſpoſition would do as much to Chriſt; and having the ſame root in them, and bringing forth the ſame fruit, where it is in their power, they would do the ſame to Chriſt, or any other object, if it were as obvious to them, as that which is the mark of their fury. As thoſe *Jews* had the ſpirit of their murdering Fathers in them, though themſelves did not believe it: So every Unbeliever hath the ſpirit of the crucifying *Jews* in him, though they themſelves think no ſuch thing, and would with as much abhorrency deteſt ſuch a fact, as the *Jews* did that of their Fathers. There is ſtill the ſame rancorous root of bitterneſs latent in the heart and nature as was in theirs.

(2.) *It hath the ſame object now, the perſon of Chriſt though in another manner.* Whatſoever is done againſt the Commands, and Doctrine, and People of Chriſt, againſt his inward Motions in the Soul, is done againſt the perſon of Chriſt, *Acts* 9. 4. *Why perſecuteſt thou me?* How could the perſecution of Believers by *Saul* be more againſt the perſon of Chriſt than Unbelief, the root from whence that furious zeal did branch? As the Father appear'd principally in the Creation of the World forming the deſign of it, and upon that occaſion ſetled the Law as a rule of Man's Obedience, every ſin againſt the Law is an offence againſt him, a blaſphemy of the Father. But redemption

being the work of the Son, by his Suffering and Reſurrection, and the Son being the matter, and ſubject of the Doctrine of the Goſpel, and ſet forth as an object of Faith, and appointed by the Father the Law-giver of the World, the Goſpel refers properly to the perſon of Chriſt, and Unbelief is a ſin committed againſt the perſon of the Son, and an outraging him. Apoſtaſie and denying Chriſt to be the *Meſſiah* is by the Apoſtle called a Crucifying to themſelves the Son of God afreſh, *Heb. 6. 6. They crucify to themſelves the Son of God afreſh, and put him to an open ſhame.* 'Tis ſuch an act as is by interpretation a crucifying the perſon of the Son of God; 'tis a rejecting his perſon and offices, and counting him a Deceiver, as the Jews did, *Mat.* 27. 63. and not the Son of God: For if we do count of him as one ſent from God, why do we not believe in him? Why do we run from him? Ἑαυτοῖς, *to themſelves*, or *in*, or *with themſelves*, as much as in them lies: All his common works which were upon their hearts they kill, which is as much as a killing his Perſon; what they do to his Truth, and the Convictions they have, they would do to his perſon were he in their power. They put him to an open ſhame; for as he was derided, and reproached as an Impoſtor when he was upon the Croſs; ſo Men by their Unbelief ſhame him before the Eyes of Men: The action in refuſing him, and departing from him, aſſerts, That there are no allurements in him, nothing worthy of love, but worthy of that reproachful uſage he had among his Crucifiers. As Apoſtaſie is attended with this guilt in the account of the Apoſtle, ſo is all Unbelief according to the degrees of it more or leſs, (becauſe 'tis a vertual denial of Chriſt's being, what really he is, the Son of God, and Saviour of the World; which was that the Jews denied, and therefore Crucified him) and therefore is a ſin againſt the perſon of Chriſt as well as theirs. As Faith pitcheth upon the perſon of Chriſt as its proper object, ſo the refuſal of the perſon of Chriſt is that which doth conſtitue this Sin of Unbelief.

(3.) *It hath the ſame end, the indulgence of ſome carnal luſt, and end.* Is not our love naturally as ſtrong to thoſe Corruptions which lie nuzling in our Natures? Are we not as fond of them, as indulgent to them, as the *Scribes* and *Phariſees* were to theirs? They did not pay a greater homage to their beloved ſin, and adore their heart Idols with a greater Veneration, than every one of us endeavour to pleaſure ours naturally: And this is the main end of every unrenewed Unbelieving perſon. Therefore if Chriſt were among us in the ſame Garb as he was among the *Jews*, and ſhew'd his diſlike of our Vices and Corruptions, and laid the Axe to the Root of them, though edg'd with ſo many Miracles as he did among them, what reaſon have we to think that he ſhould not meet with the ſame rude entertainment among us as he did among them? Our nature is no better than theirs, our Luſts as dear to us as theirs, principles of Education as ſtrong in us as theirs; we have the ſame ſpiritual Progenitor by nature as they had, even the Devil, and his Luſts we do as well as they, *John* 8. 44. *Eph.* 2. 2, 3. *The ſpirit that works in the Children of Diſobedience* (ἀπειθίας, *unperſwadableneſs*) *among whom alſo we had our Converſation in times paſt, fulfilling the deſires of the Fleſh, and of the Mind*; and are as much guided by his inſpirations as they; for the Apoſtle pronounceth it of all, of himſelf and the *Gentiles*, as well as Chriſt had before of the *Jews*. Would we not befriend our Father, eſpecially when he would put forth his utmoſt power, and malice in us upon ſuch an occaſion, as he did at that time in them? And we rather ſhould uſe him more deſpitefully, becauſe if he did come in the Fleſh, it would be contrary to expectations, whereas they expected the *Meſſiah*, and gloried in the promiſe of his coming. Had any told them before, that they ſhould have us'd him ſo barbarouſly as they did, they would have thought themſelves wronged and defam'd. What, to Crucify him whoſe coming they long'd for, and had expected in their ſucceſſive Generations, from the time of *Adam*'s being caſt out of *Paradiſe?* Yet for all this you know how they uſed him, becauſe he came in another Garb than they expected. They look'd for him to come as a Conqueror; and he came as a perſon not knowing where to lay his Head. And what Unbeliever is there among us that can aſſure himſelf he would not do the like, were Chriſt in perſon preſent, and ſtruck as croſs a blow at his darling corruptions, as he did at thoſe of the *Jews* in that time? What Phariſees would not ſwell againſt him, if he ſhould tell them of loading Men with grievous Burdens, and charge them with their Hypocriſy and formal Devotions, and thunderingly tell them they ſhould die in their ſins? Is there not the ſame reaſon? Have not Men the ſame love to their Vices as they had then? What can alter their affections? Nothing but Faith. While Men therefore remaining in Unbelief have the ſame Diſpoſitions, the ſame ends, and the ſame motives to Unbelief as they had, they would do the ſame acts againſt Chriſt, out of the ſame diſpoſition, and for the ſame ends, which managed them in all that *Tragedy:* They would ſtill fullfil the deſires of the Fleſh and of the Mind. Thoſe that Sacrifice the Truths, Precepts, Ordinances of Chriſt to their *Dalilahs*, would ſacrifice Chriſt himſelf, whoſe Truths, Precepts, and Ordinances they are. If Chriſt were again upon the Earth in the ſame ſtate, he would be as faithful to his Father's Inſtructions as he was then; and Unbelievers would be as faithful to their Fathers the Devils Inſtructions, as the *Jews* were then.

As we ſee in what ſence Unbelief now is as bad as the *Jews* crucifying Chriſt, as having the ſame diſpoſition, being ſet againſt the ſame object and guided by the ſame ends and motives: So we ſhall ſee that

[2.] *Unbelief now is worſe than the Unbelief of the Jews, and worſe than that act of Crucifying Chriſt, and more grievous to him.* They crucified him by the authority of *Pilate*, and pretended a Law among them whereby he ought to die. But what pretence can there be for any Man's Unbelief among us? Our Unbelief at the laſt day will be an excuſe of theirs. * The *Jews* reſiſted a truth offer'd to them. But we reſiſt the force and power of that truth which in the notion we own; while we receive it in our aſſent, we reject it in our conſent; we profeſs him to be the Son of God and Saviour of the World in the Doctrine, and proclaim it a meer impoſture in our practice. Theirs was a rejecting him, ours a ſcorn and mocking of him. Beſides, we by our Baptiſm are oblig'd Votaries to him; we have given up our names to Chriſt in an outward profeſſion, and promiſed Faith in him, and Obedience to him. The Jews did not formally ſo, though implicitely they did, as the doctrine of it was contain'd in the Ceremonies of the Law of *Moſes*, and the Writings of the Prophets. But our Unbelief is manifeſted after ſolemn promiſes to ſtick to him.

* *Zanch.* in Decalog. cap. 12. de *Amiſia.* Theſ. 8. p. 245.

(1.) *Our Unbelief is againſt the ſpiritual diſcovery of Chriſt, theirs was not.* Their ſin was againſt his perſonal diſcovery, ours againſt his ſpiritual, in the miraculous appearance of the Spirit in the Apoſtles Preaching. The *coming of the Spirit*

rit depended upon Chriſt's Glorification, *John* 7. 39. their ſin therefore could not be ſo great as ours, it being againſt a leſs, and ours againſt a greater diſcovery of Chriſt by the effuſion of the Holy Ghoſt. 'Tis a contempt of Chriſt after a full Revelation. The *Jews* had better excuſes to plead for the mitigation of their crime, the Prophecies concerning the *Meſſiah* were obſcure till clear'd by the event, and deliver'd in ſuch expreſſions that a natural underſtanding might conceive them to be meant of an outward Splendour, rather than a ſpiritual Glory: The condition of Chriſt was ſo mean, and diſguis'd in the World, that they could ſcarce diſcern the Lord of Glory for the mask of infirm Fleſh; could not tell how to imagine him to be the Son of God, who was meaner than an ordinary Man in his outward appearance. There were indeed ſome ſparks of his Divinity flaſht out in his words and actions, but ſhort of thoſe illuſtrious Beams wherewith he afterwards chas'd away the darkneſs of the World, ſhort of that power whereby afterwards he broke open the Gates of Hell, and hurl'd Satan the Prince of it from his long poſſeſſed Throne. They crucified him, when as yet the Spirit had not ſpread the light abroad, diſcover'd the reaſon of all the foregoing methods, had not yet ſhow'd him to be the Lord of Glory, nor animated ſome Men to Preach him in the World, and bear witneſs to the truth of his Miſſion, againſt their Worldly intereſt, and whatſoever was dear unto them there: Not a Nation in the World had then ſubmitted their Scepter to the Son of God; the World as yet lay ſteept in Idolatry, and wallowed in the ſink of Hell. But our Unbelief being after the cleareſt diſcovery of him, and his appearance in the power of his Royalty, ſince he hath a long time reigned in the midſt of his Enemies, is rendred more vile, unreaſonable and inexcuſable. The Spirit doth not ſpeak of Chriſt to come in an obſcure ſtile, as the Prophets did, but manifeſts things paſt, things accompliſht in unveil'd, and clear expreſſions, and with an undeniable light. He diſcovers not Chriſt on Earth in a mean Fleſh, aud form of a Servant; but in the glory of the Son of God, and as a Mediator for Man inveſted with the Government of the World, and hath ſeal'd the truth of his Miſſion with the Converſion of many Nations, and ſpread it over all parts of the World, contrary to humane methods, whereby falſe Religions, and Errours have been propagated in the Earth. The promiſe of the Spirits Miſſion, made by our Savionr on Earth, being perform'd, is an evidence of the acceptance Chriſt finds with the Father, and of the ſtability of all his Declarations as a foundation of Faith. 'Tis againſt this appearance of his our preſent Unbelief is, which makes it more criminal than that of the *Jews*, in crucifying him when he was under a Veil. We have ſeen the Conqueſt he hath made by his Spirit, for ſo many Ages ſince his being upon the Earth; how prodigious then is our heart-refuſal of him after ſo many Records of his Power, and Troops of Miracles wrought by the ſtrength of his Name!

(2.) *They crucified him when he was in a ſtate of Humiliation, our Unbelief is againſt him, ſince he is exalted at the right hand of his Father.* There is a great deal of difference between the contempt of one upon a Dunghil, and upon a Throne. They ſin'd not againſt a Chriſt crucified for them; he had not then died for them, when they apprehended him and ſought his Death: Theirs was againſt God's act in ſending Chriſt, ours againſt God's act in ſending him, and glorifying him alſo; theirs was againſt Chriſt in his low eſtate, ours againſt Chriſt in his exalted Nature; theirs againſt Chriſt as a Man on Earth, ours againſt him as the Son of God in Heaven, and in his approaches to the fulneſs of his Kingly Authority in judging the World; they crucified his Humanity, and we in a manner his Divinity; they believed not in him when he was clouded in the form of a Servant, we believe not in him when he hath reaſſumed the glory of the Deity. He was as a contemptible ſhrub among them, making no appearance of riſing into a full grown Tree, there was not that manifeſt grandeur wherein he ſeemed to be promiſed; he appeared not in ſuch a garb as to ſeem deſirable to them, *Iſai.* 53. 2. *He was as a root out of a dry ground:* But we have heard of him in his Glory, mounting above the violences of Men, dropping off the infirmities of the Fleſh, ſhaking off the Fetters of Death by a victorious Reſurrection, and triumphant aſcending above the Heavens to live for ever; and all this, that he might be believed on, confided in as the Redeemer of the World: Judge then which Unbelief is more ſinful? They crucified him whom they ſuppoſed to be a Man and a Malefactor, we crucifie him who was glorified after he was crucified for us; we crucifie him ſince his Divinity hath been manifeſted above his Humanity, they when his Humanity had veil'd his Divinity. * Which of the Jews that ſhould have ſeen Chriſt at the right hand of God, as *Stephen* did, would have dar'd to utter thoſe words, *Crucifie him, Crucifie him?* Every Unbeliever that dares not ſpeak it, dares do it. They will be confounded, when they ſhall ſee him glorious whom they have pierc'd. Many of them bewailed their crime when they believ'd his Reſurrection; we reproach him while we pretend to believe him glorious, and crucifie him again by rejecting his Promiſes and Precepts, whom we confeſs to be riſen from the Grave. * Had the Jews had the *Meſſiah* only promis'd them by the Prophets, and had not believ'd it, it had not been ſo great a ſin as not to believe him after he came, and prefer *Cæſar* an earthly King, before him, and the life of *Barabbas* a Murderer, before his. It was an higher ſin to refuſe him, not only ſince he was promis'd, but was come, and had Preached and wrought Miracles among them, and had lived holily; yet it was a greater ſin than crucifying of him, not to believe on him after he was Dead, rais'd again, aſcended into Heaven, had ſent the Holy Ghoſt and converted a World. *Peter* denied Chriſt, *Judas* betray'd him, *Pilate* condemn'd him, the *Jews* crucified him, but not one of them had then ſeen him dead, raiſed, and aſcended into Heaven, and ſending the Holy Ghoſt, as we have full evidences of. As, if the *Jews* did not believe *Moſes*, when he pretended in *Ægypt* to deliver them, by taking the *Iſraelites* part, and killing the *Ægyptian*, it was no ſuch great thing: But after he had been, as it were dead by his abſence, and returned again, by a courſe of Miracles knock'd off their Chains, brought them through the Red Sea, for them then to carry themſelves ſo to him, as if he had not deliver'd them, was a great injury to God and him. So it is a greater injury, ſince Chriſt by his Death hath freed us from evil, brought the Kingdom of Heaven his Goſpel among us, and that for many Years, that we ſhould not heartily comply with his terms, but behave our ſelves towards him, as if he were a meer Man, an unworthy Man, had done nothing for us, had not been taken notice of by God but in a way of Puniſhment; ſo to carry our ſelves after his high exaltation, is unparallell'd, even among Devils, and by the ſin of the Jews in crucifying him. And our notional owning him, or aſſenting to the *Articles of the Creed* concerning his Death, Reſurrection, Aſcenſion,

* *Nerimberg* de Adorat. l. 1. c. 5. p. 48, &c.

* Ochino Prædic. Part 5. Prædic. 28. p. 209, 210.

Aſcenſion, and ſitting at the right hand of God, and his coming to judge the Quick and the Dead, is ſo far from alleviating the crime, that it renders it more baſe and unworthy, not to caſt our ſelves upon him for Salvation, reſign up our ſelves to be ſaved in his way, and guided by his Precepts, after our ackowledgments of his Death and Exaltation; I ſay, it renders it more unworthy than the Jews Murder, or the preſent Unbelief of their poſterity, becauſe it is a contradiction to our own profeſt ſentiments.

(3.) *Our Unbelief is more palpably againſt the offices of Chriſt than theirs was.* It was not of that black hue then: Chriſt had not a full inveſtiture in his Offices, he had not all Royal Power ſetled upon him, till after his ſacrificing himſelf. For the full exerciſe of thoſe Offices belonged to his ſtate of Exaltation, and he was not *perfected* till he was offer'd up, *Heb.* 5. 9. 'Tis now againſt his Prieſtly Office ſetled upon him for ever, and againſt a ſpecial part of it, his interceſſion. They ſin'd againſt Chriſt ready to offer up himſelf a Sacrifice; we againſt Chriſt who hath offered himſelf a Sacrifice of a ſweet ſmelling ſavour to God: We ſin againſt him as an Advocate ſetled at the right hand of God: 'Tis true, Chriſt did intercede before his coming in the Fleſh, and evidences of it there are in Scripture, but that was not evident to the *Jews.* It was then upon the account of what he was by compact to ſuffer, it is now upon the account of what according to that compact he hath ſuffered; 'tis a Sin therefore more peculiarly againſt his Prieſtly Office, in his pleading for all the fruits of his Oblation, and appearing in the preſence of God for us, as well as appearing for God to us; theirs was againſt the latter, and ours againſt both: Theirs was againſt Chriſt, when as yet the contract was to be performed; ours againſt him, when, according to the contract, the price and ranſome is paid; theirs was when the Debt due to God remained unſatisfied, ours when God hath given Chriſt an acquittance for the payment of it, and made him *King, Prieſt, Prophet,* Prince and Saviour, and for ever inveſted him in each particular Office. It was not by any force, but with the greateſt willingneſs that he offered up himſelf *to deſtroy the works of the Devil,* 1 John 3. 8. and to be in all reſpects an Officer of Mercy at the right hand of his Father. If we ſhall endeavour to preſerve him, whom Chriſt came to caſt out by his Death; if we preſerve any of thoſe works by Unbelief, Chriſt came to deſtroy; if we continue the Scepter of *Satan* in his Hands by our want of Faith; nay, if we preſerve that Unbelief, which was the firſt work that the Devil fram'd in our firſt Parents by his ſubtilty, we do that which hinders the Glory of his Offices, and that which is more contrary to his Honour than the Death the *Jews* inflicted on him; * his Death did not diſcontent Him, he was highly willing to bow down his Head under it, it was the way to the glory of all his Offices; he was to paſs through the Croſs to the Throne, and be firſt a Sacrifice before he could be an Advocate, and yield up the Ghoſt before he could ſend the Spirit; Unbelief then which would deprive him of the Glory of all this, is more injurious than thoſe *Jews* were which nail'd him to the Croſs, and more grievous than the ignominious Death he ſuffered.

* *Jackſon.* Vol. 3. fol. p. 343. changed.

(4.) *Our Unbelief is againſt Chriſt after he hath finiſhed his work, their act was againſt him when he was moving towards the performance of it.* He had not then manifeſted the grandeur of his Affection; he had indeed taken Humane Nature, and humbled himſelf to the infirm condition of our Fleſh: But his Death, which was the commendation of his Love, and the diſcovery of his Affection in Redemption, was not then ſuffered, their ſin could not be againſt this, becauſe it was not yet manifeſted; they made way by their ſin for a diſcovery of that love we ſin againſt. They ſin'd againſt Chriſt as he was preparing himſelf to be a Sacrifice for them, and ſanctifying himſelf to be an atoning offering; we ſin againſt him as already conſecrated by his own Blood, and conſecrating for us by his *own Fleſh a living way,* Heb. 10. 20. In the crucifying of him they ſin'd againſt Chriſt as the Son of God, but not againſt Chriſt as a Sacrifice; they rather contributed, though not intentionally, to this oblation of himſelf: But we ſin againſt the only Sacrifice for ſin which hath been offer'd for us, ſo that there is a greater ingratitude and contempt in our ſin than theirs; neither the Prieſts, nor People, *Pilate* nor *Judas* had ſeen Chriſt dead for them, before their own act in crucifying him. *Judas* betray'd him, the People voted him, and *Pilate* condemn'd him to Death; but an Unbeliever Betrays, Votes, Condemns the Death of Chriſt to Death; he betrays the ends of it, condemns that to a nullity, which God accepted as a price, and votes againſt thoſe Offices which were founded upon his Death, and which he could not have exerciſed if he had not died, and thereby virtually pulls him from his Throne, unto which he was to paſs by the Croſs; for *ought not Chriſt firſt to ſuffer, and ſo to enter into his Glory?* Luke 24. 26.

(5.) *Our Unbelief is againſt a more ſignal manifeſtation of God's Attributes in their higheſt perfection.* God had not open'd the Treaſures of his Wiſdom to Man till the Sufferings of Chriſt were over, nor was his love manifeſted in the higheſt manner till our Saviour Bled, nor his Juſtice diſcover'd till the ſtroke was given, nor did his Power triumph, but in the Reſurrection of our Saviour; the Glory of thoſe Attributes lay hid, and wrap'd up in him, till Chriſt came down from the Croſs, and roſe from the Grave. We ſin againſt that goodneſs which pitied us more than it ſeem'd to pity his own Son. We ſin againſt that juſtice that ſheath'd a Sword in his Bowels to ſpare our Souls. We ſin againſt that blood that ſeal'd our Pardon, againſt that truth, which had brought the Promiſes upon Record for ſo many Ages, to an happy accompliſhment, and made them *Yea and Amen,* fully irreverſible by our Saviour's Blood; againſt a Wiſdom that aſtoniſhed Angels, more than that in the whole Creation, and againſt an Almighty ſtrength that never bar'd its arm ſo much as in raiſing our ſurety loaden with our guilt. Since nothing of thoſe appear'd ſo eminent but in and after the Crucifixion of Chriſt, their ſin could not ſo ſully the Honour of thoſe which did not then appear. They were ignorant inſtruments in the hands of God to promote, rather than violate the Honour of thoſe Attributes. But doth not our Unbelief endeavour to take off the Wheels of their triumphant Chariot, and lay the Honour of them in the Duſt? The *Jews* indeed after the Death of Chriſt ſin'd againſt all theſe in their Brightneſs, as well as any of us, but not in the very act of Crucifixion: Becauſe by the Death of the Son of God theſe excellencies were brought in all their glories to our view, which had elſe lain inviſible in the ſecret place of the moſt high, and never ſhould have ſhown their Faces to the Sons of Men. Without it neither Men nor Angels could have had any proſpect of them. And though we imitate not the *Jews* in the act of Crucifixion, 'tis not for want of natural diſpoſition, but for want of opportunity. Chriſt is not here in Perſon to be Crucified by us; but we tread in the ſteps of the Jewiſh Unbelief, which

which was more groſs after the Paſſion of Chriſt than before; and we crucifie the glory of thoſe Attributes of God, which received their Life from the blood of the Redeemer.

(6.) *Our Unbelief is aggravated from the accompliſhment of the promiſes and threatnings for Unbelief, which their ſin was not againſt.* We have greater aſſurances ſince Chriſt's Aſcenſion of the performance of Promiſes, than they had before. The Goſpel hath according to the Prediction of Chriſt, from a Grain of Muſtard-ſeed, riſen up to a mighty Tree. It hath been by various Providences carried into remote corners, ſpread further than the *Roman* Eagles. It hath been made known in the then unknown parts of *America*; it hath viſited *all Nations*, Mat. 24. 14. and a great Harveſt hath ſprung up in all Ages ſince, from the Seed of our Saviour's Body caſt into the ground, according to his *Prophecy*, John 12. 24. We have known the *Jews* ſinking under the truth of his threatning, and the deſtruction of *Jeruſalem*, the fatal place of his Suffering. * We ſee them to this day ſtript of the Badges of God's ancient Favours, without a King, or Prince, without a Sacrifice, without Image, *Ephod* or *Teraphim*. We ſee the ſcars of God's juſt anger upon them, for above 1600 Years, not yet ſeeking the Lord their God, and *David their King*. Hoſ. 3. 4, 5. And beſides, we have known Churches degenerate in their Faith, and (as the fruit of it) laid in the duſt; the Tabernacle of God remov'd from them, their Lands deſolated, and their poſterity laid in thick Darkneſs. How have we known him in the glory of his Mercy and Truth, and the rigours of his Juſtice? Have we not ſeen him with his Iron Rod cruſhing his beloved People, and alluring with his golden Sceptre; Nations alienated from the life of God and Strangers to the Covenant of Promiſe? There hath not fail'd one word of all his good promiſe which he promis'd by the *hand of Moſes*, the Prophets, and his own Son, 1 *Kings* 8. 56. No nor one word of all thoſe ſad threatnings, which were thundred out againſt that Unbelieving Nation: Who lie yet under that wretched diſtemper of ſlighting the Son of *David*, the promis'd Seed, and under the fearful Curſe of God's Oath, that they *ſhall not enter into his reſt*, Heb. 3. 18, 19. And is our Unbelief, that ſpurns at all thoſe evidences of his truth or faithfulneſs, and his wrath againſt incredulity, leſs criminal than theirs was? They ſin'd againſt the word of his promiſe and threatning, and we againſt the work and performance of both. They believed not, when no Nation had been caſt off, nor could be caſt off for that. But we believe not, when we know that for this ſin God hath taken away the Birthright from the *Jew*. Our ſin is therefore againſt the mercies which Believers upon Record have had for their Faith, and againſt the Judgments God hath pour'd out on the *Jews* and others for their Unbelief. How grievous is it to commit that ſin, for which perſons bear the tokens of God's Wrath before our Eyes? And never palliate the buſineſs by pleading, that none of us are as the *Jews*, becauſe we profeſs Chriſt to be the *Meſſiah*, and own him to be Son of God, and the Redeemer of the World; our Unbelief is worſe than theirs, becauſe we orally own him, and cordially deny him. 'Tis the ſame with theirs in the inward diſpoſition, though not in the outward profeſſion.

* *Jackſon*, Vol. 1. Fol. p. 132

(7.) *Our Unbelief is againſt greater knowledge than theirs was.*

(1) *The Act it ſelf.* They put him to Death through ignorance, whom, *if they had known* in the excellency of his Perſon, they *would not have crucified*, 1 Cor. 2. 8. *Peter* bears the ſame witneſs, *Act.* 3. 17. *I wot that through ignorance you did it, as did alſo your Rulers**; and Chriſt himſelf in his dying Prayer bore witneſs to this, *Luke* 23. 34. *They know not what they do.* They crucified him when his Divinity was under a Veil, and therefore there are milder expreſſions of their crucifying Chriſt, than there can be of ours. Would the Apoſtles ſpeak truth were they living, and ſhould utter the ſame expreſſions of our infidelity, *Had they known him, they would not have ſlighted him*; or can Chriſt put up the ſame Prayer now for thoſe that contemn him under all the glorious marks of his Deity? Can he ſay, *Father, they know me not*, have not had any Revelations of me to be the Son of God? without queſtion, No. It muſt be thus, Father, they have ſeen the trophies of my Death in the World, they have known the tranſcendent effects of my Glorification, they have read, and read again in the Records of Scripture (which they confeſs they do not queſtion) the Conqueſts I have made, the multitude of Diſciples I have gain'd, and the treading Devils under my feet; yet remain worſe Devils than thoſe I have ſubdued. We do Believe his Aſcenſion and Seſſion at the right Hand of God, and anſwer not the ends of them. We refuſe Chriſt againſt knowledge, which they did through ignorance. It was a mitigation of *Paul*'s Sin that he perſecuted *ignorantly in unbelief*, 1 Tim. 1. 13. he did not believe Chriſt to be that Perſon that really he was. Theirs, as well as his, was an ignorant Unbelief, ours a knowing one; theirs was a crucifying Chriſt ignorantly in Unbelif, ours a rejecting Chriſt knowingly in Faith, *i. e.* we conſent not to that, unto which we profeſs our aſſent. They thought him to be meer Man, and a Criminal, and did not aſſent to the dignity of his Perſon; we acknowledge him to be God and Redeemer, but we conſent not to the reaſonableneſs of his terms. The guilt is greater when it is againſt clear manifeſtations, gracious offers, ſweet wooings, multiplied Eſſays of Love and Power, than when againſt ſome few taſts; and to heighten it, a guilt under a Self-Condemnation.

* The *Rabbins* call their wiſe Man רבי עולם *magnatis ſeculi.*

(2.) *The Examples of Converts more.* The examples of Converts in the time of Chriſt were produc'd as living Witneſſes againſt the Jews in that time, *Mat.* 21. 32. *Publicans and Harlots believ'd John*, and *you, when you had ſeen it, believ'd not*; and no doubt but they will be brought as Teſtimonies at the laſt day. Was it ſo high an aggravation then, and is it leſs now againſt thoſe who have had not only thoſe Teſtimonies upon Record, but many other Teſtimonies of Faith in the Ages ſince, and their own Age; Yea the turning the Scales of the whole World, and the glorious conqueſts of Chriſt by ways different from the methods of Men? The Unbelief after the ſight of Chriſt's converting power upon any heart, is a charge as great, if not greater than the refuſing to believe upon a ſingle Declaration of the Doctrine. Becauſe every Converſion in our ſight is an evidence of the power of Chriſt, and the end of his coming and ſuffering. Such works are his ſtanding Miracles now, which bear witneſs of him. The Evidences whereby Chriſt chargeth the Jews Unbelief with a greater guilt, come ſhort of thoſe which we have had, *John* 10. 25. *The works that I do in my Father's Name, they bear witneſs of me.* 'Tis in this reſpect againſt greater Miracles than Chriſt perform'd among them; for greater works were done by the *Apoſtles*, than by Chriſt, *Joh.* 14. 12. which muſt be meant of the Converſion of Men, and the great ſucceſs they had in that work, more than Chriſt while he was upon the Earth in his Perſon. The *Jews* had great means, the power of

of his Miracles, the ſweetneſs of his Converſation to aſſiſt againſt their infidelity; yet they vilified his Perſon, miſinterpreted his Doctrine, aſcrib'd the ſparks of his Divinity to the powers of HELL, and the ſtrength of *Beelzebub*, and at length expos'd him to the Croſs. Is not our Unbelief a vertual approbation of all that they did againſt thoſe hints and means, which might have perſwaded them to another kind of Carriage? But ours hath ſomething to make it more baſe and unreaſonable, it being againſt the power of his Doctrine in converting a World, and ſupporting *myriads* of *Martyrs* in bearing their Teſtimony to his Truth, under the flames and ſevereſt puniſhments. The Converſions in the days of his fleſh were ſome few ſprinklings within the compaſs of *Judæa* and *Samaria*; the evidences we have had, have been whole ſhoals upon the ſurface of the Earth: The Miracles he wrought were unanſwerable Teſtimonies of his miſſion, but all together not ſo great as that of his Reſurrection, which was a Miracle after they had put him to Death; 'tis this we ſin againſt, which they did not in the crucifixion of him.

(3.) *Theirs was againſt a ſhorter time of inſtruction than ours.* It was but between three and four Years, about *three Years and a half* Chriſt taught among them. 'Tis ten, twenty, or more Years Chriſt hath been pulling at our hearts, and propoſing the terms of the Goſpel. We ſin againſt the inſtructions they had, for we have them tranſmitted to us by faithful Witneſſes; againſt the teachings of the *Apoſtles*, which were comments upon the Goſpel, againſt multitudes of Sermons ſounding in our Ears. What is the crucifying Chriſt after three Years hearing of his Words, and ſeeing Miracles, to twenty or thirty Years vilifying his Perſon, and diſparaging his Office, and treading under foot the Son of God?

(4.) *Suppoſe they had known what they did, yet their crucifying of him was but one act.* But ſince every act of Unbelief, and every ſingle refuſal of his gracious terms, is a crucifying the Son of God afreſh; is the guilt of multiplyed acts put together leſs than one ſingle one, eſpecially when every act hath a knowledge to aggravate it?

(8.) *They in crucifying Chriſt did what God had determin'd, what Chriſt was willing to, but 'tis not ſo in our Unbelief.* I do not intend this to leſſen their ſin (for they had no reſpect to the decree of God in the execution of Chriſt) but it aggravates ours. God is ſaid to deliver up Chriſt (*Acts* 2. 23. *Him being delivered by the determinate counſel of God, ye have taken, and by wicked hands have crucified and ſlain*) not only as an act of his Preſcience but his Counſel, and that determinate, *i. e.* ſtable and irreverſible; he makes a diſtinction between thoſe two acts; in God it was an act of Counſel, in them an act of Wickedneſs, *by wicked hands*; there was a previous act of Counſel, and after that an actual tradition, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all.* God decreed the Sufferings of Chriſt, but he never poſitively decreed any Man's Unbelief, though he decreed to permit it.

(1.) *It was neceſſary.* It is not imaginable that the Death of Chriſt could be brought about, but in ſome ſuch way as it was, by the wickedneſs of Man, to anſwer all the gracious purpoſes of God. There was a neceſſity of it to the ſatisfaction of his juſtice, in regard of the ſanction of the Law, and the inability of any or all meer Creatures to reſtore the damag'd honour of the Law. He could not in his own Perſon deſerve Death; for could it be ſuppos'd that our Saviour could be guilty of any capital Crime, whereby according to the righteouſneſs of the Jewiſh Laws he had forfeited his life, the whole frame of Redemption had crackt aſunder, the perſon wanting that innocence in himſelf, which was neceſſary to make ſatisfaction for others. Had God put him to Death by ſome remarkable ſtroke from Heaven, without the intervention of Man, the voluntarineſs of Chriſt, which was neceſſary to the perfection of his oblation, had not been evident, his innocence would not have been aſſured to us; the remarkable ſtroke would have preſented him to Man under the notion of a notorious Sinner, that Heaven could patiently bear no longer; the Goſpel could not have been propagated; who would have entertained that Perſon as a Saviour, whoſe innocence could not be clear'd? None, who according to the common ſentiments of Men appear'd as a Malefactor, would have been embraced as a Redeemer. If it be ſaid, God might have rais'd him again after ſuch a ſtroke, and his Reſurrection would have made him entertainable as one beloved of God; but what evidences could there have been that it was a Reſurrection, or that he had been really dead? But in this way of God's procedure, the innocence of Chriſt, his freeneſs to ſuffer, the reality of his Death and Reſurrection, are undeniably aſſured to us. There was therefore a neceſſity of the Death of Chriſt, and in ſome ſuch way as that whereby it was executed, both in regard of the Counſel of God, and the fulfilling of the predictions which had foretold the circumſtances: But our Unbelief is in no manner neceſſary, either *neceſſitate pacti*, by neceſſity of contract, as that was, or *neceſſitate medii*, of means, as that was to the Salvation of Men. For this ſin is point blank againſt any Covenant of God, and renders Damnation certain, and Salvation impoſſible. The Death of Chriſt was neceſſary for the ſatisfaction of God's Juſtice, though it was not formally neceſſary that thoſe very perſons ſhould crucify him. The ſufferings of Chriſt were neceſſary to his Glory; his Heel was to be bruis'd by the Devil, as well as the Devil's Head by him. But Unbelief is not a due to him as a means for the glory of his Perſon, he was to ſuffer: For *ought not Chriſt to have ſuffered theſe things*, and *to enter into his Glory?* But *ought* cannot be ſet on Unbelief: It cannot be ſaid, *ought* not Chriſt to have been rejected, contemned, and ſo to have entred into his Glory? His Death was neceſſary in order thereunto, but not our Unbelief.

(2.) Beſides, * *There was an obedience unto death enjoyn'd to Chriſt*, and his will complied with it, both his Divine and Humane will, his will as he was the Son of God, and his will as he was the Son of *David*. But his will neither as he is the Son of God, nor as he is the Son of Man, is for Unbelief. Since he was to be obedient to Death, the ſuffering the Death then inflicted on him was a part of his Obedience; but the ſuffering a new Crucifixion and diſparagement by infidelity, ſince he went to Glory, is no part of the obedience owing by Chriſt to his Father. We do that in not believing, which doth more diſpleaſe him, and is more againſt the intereſt of his Glory, than they did in putting him to Death, to which his will, with the greateſt freeneſs, and the impulſe of a Divine Law in his heart, perſwaded him; and which indeed was the chief end of his coming.

* *Jackſon.* Vol. 3. Fol. p 343. changed.

(3.) *If we may judge of ſin by the conſequences of it, our ſin is far greater than theirs.* The Salvation of Man, the Glory of God's Love, Juſtice, Wiſdom; the Glory of Chriſt's Patience, Tenderneſs, the miſſion of the Holy Ghoſt, the accompliſhment of Promiſes, Prophecies were the conſequents of this; not ſimply fruits of the *Jews* action,

action, but of Chriſt's Paſſion; not the conſequents intentionally in them of their wickedneſs, but of God's Grace. God extracted this Glory to himſelf, and an immenſe good to Man, from the malice of the Devil and the *Jews*. Can any Man's Unbelief ſince Chriſt hath ſuffer'd, be ever an occaſion of ſo great a good? It cannot be imagin'd how the infinite power of God can make any Man's Unbelief inſtrumental to ſuch glorious ends; unleſs he ſhould ſend a Saviour to ſuffer the ſame Tragedy over again in his own Perſon. Nothing but the Glory of God's Juſtice, the Manifeſtation of his Truth in his wrathful Threatnings, the ſatisfaction of the Devil's Malice, and the eternal Miſery of the Immortal Soul, can be the conſequents of preſent infidelity. Their ſin was a means order'd by God to do that, which procur'd the moſt ineſtimable bleſſings for us; but our ſin is againſt all the bleſſings purchas'd by that Death, and all the tokens of Chriſt's love beſtow'd upon the World at his Aſcenſion.

3. The third thing in the ſinfulneſs of this ſin was, Beſides the ſinfulneſs as it reſpects God, and as 'tis as bad and in ſome ſenſe worſe than the ſin of the Jews; ſo *there are many other reaſons which manifeſt the ſinfulneſs of this ſin of infidelity.*

(1.) *This ſin of Unbelief is much of the ſame nature with the firſt ſin of the Devils.* 'Tis probable by the Scripture that Pride was the ſin, 1 *Tim.* 3. 6. *Not a Novice, leſt being lifted up with Pride, he fall into the condemnation of the Devil.* If we take it paſſively, leſt he fall as the Devil fell by his Pride againſt God; there is indeed Pride in every Sin, but the formality of the Devils ſin ſeems by this place to conſiſt in Pride, who being puft up with his dignity in the Creation, was hurl'd into a Lake of Fire. What was the occaſion of his Pride, or the particular formality of his Pride, is not eaſily determinable.

* *De Lingendes* Tom. 2. Concio 59. p. 585.

* There are *four* ways of his ſinning conjectur'd by Men.

[1.] *That ſeeing himſelf the higheſt of created beings, and moſt approaching in likeneſs to God, he affected an equality with God*, Ezek. 28. 12, 13, *&c. ad* 17. which though literally it be ſpoken of *Tyre*, yet ſome underſtand it alluſively of the chief Angel. Becauſe he ſpeaks of his being in *Eden*, the Garden of God, an anointed *Cherub* that covers, and was upon the holy Mount of God, perfect in his ways, till iniquity was found in him, he ſet his heart as the heart of God, his heart was lifted up becauſe of his Beauty, and he corrupted his wiſdom by reaſon of his brightneſs, wherein, ſay they, the ſin of *Tyre*, as well as his excellency, is compar'd to the excellency of the Devil in his Creation, and his ſin at his fall.

[2.] *That the Devil endeavour'd to obtain a bleſſedneſs by his own ſtrength without dependance on Grace.* As if he had been ſufficient to make himſelf happy by the ſtrength of thoſe natural perfections God had firſt endow'd him with at his Creation. He apprehended nothing elſe needful for him but the Portion at firſt beſtowed upon him, and truſted to obtain that by himſelf, which he could only have by the grace of his Creator. He would be like God in being the Fountain and principle of his own Happineſs, and equal himſelf to God in deſerting any dependance upon God's ſufficiency to rely upon his own.

[3.] Others ſay, *That the Devil affected a pre-eminence over every Creature*, and ſeeing the Legions of Angels Created with him, and himſelf in the higheſt rank, he would be ſingular, ſubject to none, and Ruler over all; chuſing rather, ſaith *Auſtin*, to delight in the ſubjection of others to him, than in his ſubjection to God; affecting that Royal Dignity which was only due to the Son of God, and would not be a miniſtring Spirit to the Heirs of Salvation, Creatures of an inferiour rank and baſer alloy than himſelf, over whom he expected an abſolute authority, when all the Angels without exemption of any were deſign'd to this office, *Heb.* 1. 14. *Are* they *not all miniſtring Spirits?* As the elder Children are order'd to take care of the younger in a Family. He envyed Chriſt the dignity of being ſet in the Humane Nature above *Principalities and Powers*, Eph. 1. 19 20. This hath a likelihood in it, ſince he ſets himſelf chiefly againſt Mankind, as having a particular enmity againſt them, whoſe dignity in the Hypoſtatical Union was envyed by him, which was his ſin, and the cauſe of his fall. Men always have the greateſt animoſity againſt them, upon whoſe account and occaſion they ſuffer.

[4.] Others ſay, *That the ſin of the Devil was a refuſal to be ſubject to Chriſt, when the Revelation was made to him and the other Angels of his future incarnation*, Heb. 1. 6. *And again, when he brings in the firſt begotten into the World, he ſaith, and let all the Angels of God worſhip him,* πάλιν εἰσαγάγῃ. The particle *again* they joyn with *Brings in*, and the *Greek* favours this, *when he again brings his firſt begotten into the World*; ſignifying that he had brought his Son into the World before as an object of Worſhip, by a particular Revelation made to the Angels, and requir'd the Worſhip of him in a peculiar manner, not only as one with himſelf in the Deity which they could not be ſuppoſed to refuſe; but under another relation, as the head of their Confirmation, and the Fountain from whence they were to derive their Bleſſedneſs. God intended to *gather in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him*, Eph. 1. 10. this being propos'd to them, was refus'd by *Satan* and his adherents, glorying in their own natural Perfection, and conceiving they had ſtrength enough of themſelves, and needed no additional grace, and were loth to be ſubject to a nature inferiour in natural perfections to their own, and worſhip an inferiour nature to theirs in union with the Son of God; *Let all the Angels of God Worſhip him*, is as much as to ſay, Let all the Angels of God follow his direction, which upon the account of their natural perfection they refus'd to ſubmit unto, becauſe they were then to be ſubject to the Humane Nature.

In all theſe ways, Unbelief has a reſemblance to the Devil's ſin; it affects an equality with God in a ſelf-dependance, reſts in the ſufficiency of its own Righteouſneſs, without bowing down the will to the acceptance of Grace, delights not in ſubjection to God, refuſeth Chriſt the Head and Mediator of God's appointment. In all which Pride is ſignal, and indeed Pride of Reaſon, and Pride of Will, are the two arms wherein the ſtrength of Unbelief lies.

This latter way whereby the Devil is ſaid to ſin, ſeems to be more probable. They are ſaid to fall through Pride; not a Pride of aſpiring to be equal with their Creator; for they being created with the cleareſt intellectuals, and knowing themſelves to be Creatures under an Almighty Power, would not attempt that which they could not but know, at the firſt appearance, to be an utter impoſſibility. This would ſuppoſe an error in their underſtanding, which their perfect nature could not encline to. 'Tis not therefore likely, that their ſin was to deſire the Godhead, or to be partaker of the Nature of God in an equality with him. Nothing in God or his Nature could diſpleaſe them, or be any occaſion of their Pride; and they had power over corporeal things; but there

there might happen ſomething in the diſpoſal of the lower things of the World, which might not be ſo agreeable to them, and therein their deſires might be averſe from that which was the deſign of God; and ſo it is eaſie to conceive, that a revelation of the incarnation of Chriſt being made to them, and the Humane Nature being deputed in that Union, to rule over the Angels, this might diſpleaſe them; for among all objects, whereby any occaſion of averſion from God might ariſe in them, this is moſt likely; It was the moſt conſiderable thing to preſide and rule over mankind, and God's diſpoſing of it otherwiſe in ſubjecting them to that Nature, which becauſe of the excellency of their own Nature they expected to rule over, is the moſt probable ground of their averſion. It was Pride, and Pride immediately againſt God cannot ſo eaſily be ſuppos'd, as Pride upon this occaſion we have ſpoken of.

And that ſuch a rejecting Chriſt might be their Sin, may have ſome reaſons for it, however they will evidence this Sin to be a conformity to the Devil.

(1.) *Becauſe of the conſtant and uninterrupted oppoſition he has always manifeſted to the Son of God.* He hath always diſcover'd more enmity to the Nature and mediation of Chriſt, and the Faith of Men in him, than he hath againſt the Nature of God: He never ſo much oppos'd the notion of one ſupreme God in the World; the ſupremacy of one God was acknowledged by all the *Heathens*; but he endeavoured to block up any way of their entertaining the true Mediator, by filling them with notions of many Mediators between God and Mankind, in which rank all the Deities they Worſhipped, were accounted by them, and look'd upon but as Mediators between the one ſupreme God and his Creatures in the World. He hath always ſet himſelf in oppoſition to Chriſt, both among *Jews* and *Gentiles*, that he might not be believ'd to be the *Meſſiah*. Though he be againſt the whole Trinity, yet he ſeems to have a more particular ſpite againſt the ſecond Perſon, as if he had ſuffered more upon his account, for ſome crime againſt him, than againſt any other of the bleſſed Perſons in the Trinity: He rais'd up perſecution againſt him from his coming into the World; he ſets *Herod* againſt him when he was an Infant; the Rulers and Rabble of the *Jews*, when he entred into his Office, ſingle him out to ſhoot his greateſt temptations againſt, acted *Judas* to betray him, rais'd ſtorms againſt the *Apoſtles* and his Diſciples in all parts of the World; broacht errors againſt his Deity, againſt his Humanity, and corrupted his Ordinances: So that Chriſt in his Doctrine hath not been at quiet from this great Enemy, ſince he came firſt into the World, upon which account Chriſt and Satan are ſet in direct oppoſition in Scripture; Chriſt is called the Son of Man, as being the Friend of Man; the Devil is called Satan, as being the adverſary of Man; he endeavours to deſtroy Man, and Chriſt came to deſtroy the works of the Devil; he is the accuſer of Man, and Chriſt the Advocate of Man. Upon the account of this oppoſition he is ſaid more particularly to *work* in the firſt time of the Goſpel, *Eph.* 2. 2. *Now works in the Children of Diſobedience*; *now* the Goſpel is come, and a crucified Saviour preach'd as the Mediator between God and Man, and the fountain of Grace, he works with more ſtrength and vigor than before; He had his Empire formerly in the World; but now he works as if he had not wrought at all before; now he works in the Children of Diſobedience, (or ἀπιθίας, of unperſwadableneſs,) to hinder them from the embracing Chriſt. The Angels are the Miniſters of Chriſt in his mediatory Kingdom; if the ſervice of Chriſt be the Office of Angels, 'tis probable, the refuſal to ſerve Chriſt in that Office was partly the ſin of Devils.

(2.) *Satan is the head of the unbelieving World.* And Men are ſaid to be the Children of the Devil with a reſpect to this particular ſin, *John* 8. 44. *You are of your Father the Devil, and the luſts of your Father you will do; he was a Murderer from the beginning, and abode not in the truth, becauſe there is no truth in him:* And the firſt Murder committed in the World, by the power of the Devil in the heart of Man, was in contempt of Faith and the Object of it, as, *viz.* the Murther of *Abel*, by *Cain* the head of the unbelieving World. They had been diſputing againſt the Doctrine of Faith which Chriſt had Preached to them, *v.* 12. and *v.* 24. and with reſpect to his diſcourſe with them, and their unbelieving diſputes againſt him, he tells them they were the Devil's Children, and they did his luſts. The luſts of the Devil were ſutable to the luſts the *Phariſees* then acted in this diſpute; *He was a Murderer* from the beginning, and *abode not in the Truth*; he was a moral *Murderer* of the Angels that adhered to him, and were ſollicited by him to a revolt and Mutiny; he brought them as well as himſelf into a ſpiritual Death; *he abode not in the Truth*, the *truth* which the *Phariſees* now oppos'd, and which Chriſt had *heard of God*, v. 40. and when they charged him *that he had a Devil*, v. 48. he renders a reaſon why he had not a Devil, *v.* 49, 50. becauſe *he ſought not his own Glory*; intimating thereby, that the Devil's Sin was a ſeeking his own Glory: And certainly he may be well ſaid to ſeek his own Glory, that reſolves to ſtand by his own natural Righteouſneſs. This place doth intimate to us, that the *Phariſees* in their oppoſition to Chriſt, ſinn'd that ſin which the Devil ſinn'd from the beginning, *i. e.* the beginning of his ſin; and that ſin muſt be a reſemblance to this of the *Phariſees*, which was an unwillingneſs to own Chriſt as their Head to ſtand by. And the whole maſs of Unbelievers are included in *Satan* as their Head, *Gen.* 12. 3. *I will bleſs them that bleſs thee, and curſe him that curſeth thee. Them*, in the plural number, *Him* in the ſingular. *Him* reſpecting *Satan* curs'd in that firſt promiſe, as oppoſite to the ſeed of the Woman in a peculiar manner; this *him* the *Jews* underſtand of *Satan*, he was the firſt Unbeliever in the World, who draws a train after him, and propagates that intereſt of Unbelief among the Sons of Men. He is the Curſer of all thoſe that have any Faith in Chriſt, and may well be counted the head of all Unbelievers, as he was the firſt broacher of that ſin of Unbelief which is directly contrary to the bleſſing of *Abraham*. And in regard of this Unbelief in Chriſt, *Judas* is call'd a Devil, *Joh.* 6. 70. *I have choſen you twelve, and one of you is a Devil.* He hath the Devil's Nature and Spirit in him in this Sin.

(3.) *The peculiar ſenſe and reflection the Devil hath upon himſelf at the appearance of Chriſt*, ſeems to intimate this, *Mat.* 8. 29. *they cryed out, ſaying, what have we to do with thee, Jeſus thou Son of God, art thou come to torment us before the time?* They intimate their great ſin in a ſlighting of him, *what have we to do with thee*, which is a Speech of contempt and indignation, as 2 *Sam.* 16. 10. *what have I to do with you, ye Sons of Zerviah?* ſo *Joſhua* 22. 24. *what have you to do with the Lord God of Iſrael?* They could not endure the ſight of that perſon they had peculiarly refus'd, and for the refuſal of whom they were involved in their miſery. The expecting a ſignal torment at his hands upon his appearance, implies that their ſin was more particularly againſt him; it flying in their face at that

that time, and filling them with a freſh expectation of indignation at the ſight of the Judge, whom they had offended, by refuſing his Headſhip and Direction.

Now this Sin of the Devils, which ſeems to be this of refuſing Chriſt as the foundation of their ſtanding, and which was anciently generally ſuppos'd to be their crime, is not formally the ſame with our Unbelief, but materially it is. They rejected not Chriſt as Redeemer, becauſe they ſtood in no need of Redemption, having not then ſinn'd, but rejected Chriſt as Confirmer, chooſing rather to ſtand upon their own bottom and righteouſneſs than have any aſſiſtance from Confirmation by Grace in the method of God's propoſing.

So that Unbelief,

(1.) *Is firſt an imitation of the Devil's Sin.* 'Tis a particular invaſion of the rights of God as a Governour and Benefactor, who hath power in both regards to appoint his own ways and methods of doing his Creatures good, and directing them how they ſhould ſerve him, and be preſerved or ſaved by him; ſo it is an imitation of the Devil who would not be ſubject to God's Directions, but either not ſerve him, or elſe ſerve him according to his own underſtanding; we are like him in this, when we would ſave our ſelves according to our own methods. If the ſin of the Devils were a priding themſelves in their own created excellency, as their chief good, and ultimate end, depending upon thoſe admirable perfections of their nature by Creation, and refuſing the Grace offer'd to them for their continuance in their created Happineſs; then Unbelief is ſtill the ſame with the ſin of Devils; becauſe the root of it is a ſeeking our own Glory, a glorying in our own natural or moral perfections, or ſinful affections; and thereupon refuſing to come under the rule of God, and ſubmit to his grace diſcover'd in Chriſt; the building our ſelves and hopes upon our own Righteouſneſs is equivalent to that of the Devil's reſting upon their own natural perfection in a way of independance upon God. But howſoever, ſince the firſt ſin the Devil diſcover'd upon the Earth after his fall, was a queſtioning the truth of God which he particularly contradicted in his Diſcourſe with *Eve*, faſtning a lye upon God, *Gen.* 3. 4. *You ſhall not die*; our Unbelief is a reſemblance to him in this, which though it ſlights all God's Attributes, yet ſtrikes ſoreſt at his truth, both in his Promiſes, Precepts and Threatnings.

(2.) *'Tis an obedience to Satan.* The Devil rules in every Unbelieving Perſon, *His luſt* we *do* in this ſin, *Joh.* 8. 44. And this ſin is his ſtrong hold whereby he governs Men according to his pleaſure. 'Tis Faith he chiefly aſſaults in the Believer. The truth of God's Commands he diſputed with *Eve*; and the truth of the Goſpel Promiſes, he diſputes with every true Chriſtian. He put it into the heart of *Judas* to betray Chriſt, and he obey'd him; he puts it into the heart of every Unbeliever to contemn Chriſt, and he ſubmits to him. Every ſin indeed is an obedience to the Devil; but ſince the height of his malice is to caſt dirt upon God's Glory in the work of Redemption, infidelity is a compliance with him in his principal deſign. He aim'd at nothing more in his firſt temptation of Man, than to draw him into an ill opinion of God, and deſigns nothing more than to keep him in it.

All his endeavours were to hinder the Redemption of Man by the Son of God; ſince he hath fail'd in that, his skill and pains are employ'd to ſtop the application of it, and ſtave Men off from the acceptance; to that purpoſe he ſollicites Men to continue under his Banners with hopes of better pay than under the Standard and Yoke of Chriſt. Every Unbeliever implicitely ſwears an Allegiance to him; there are but two Heads, Diſobedience to one, is Obedience to the other; he that is not with Chriſt is againſt him; he that comes not under his Government, is a ſworn Vaſſal of the Devils.

(3.) *'Tis like the ſin of Devils in the manner of their Sinning.* They ſinn'd in a ſtate of intire felicity, we ſin in a capability of the higheſt Happineſs in regard of divine offers. They *forſook* their *own habitation* with God, *Jude* 6. and we contemn a return to the fruition of God after many experiences of the miſeries of our fall, and the gracious indulgence of our offended Creator. And by how much the more unmerited the grace is, and the leſs claim be pretended to it, by ſo much the more contemptuous is the violation and refuſal of it.

(4.) *'Tis a ſin greater than that of Devils.* They refus'd the Headſhip of Chriſt over them, when they had no experience in themſelves or others of the miſeries attending their refuſal, till their loſt happineſs was paſt recovery; we refuſe it when we know in ſome ſort what Devils ſuffer, and Unbelievers will ſuffer for their contempt. How may the Devils plead, Lord, we ſinn'd but againſt one Covenant, we never were under a Covenant of Grace, we were offer'd to come under the head of thy appointment, but our Pride ruin'd us. However, this head never aſſum'd our Nature, nor was puniſhed in our ſtead; we were left to the doleful ſound of our own Chains, while thoſe had liberty again and again proclaim'd to them: Thou didſt ſtand ready to ſtrike off their Fetters and faſten ours; had we had the Mercies offer'd us which thoſe Wretches have deſpis'd, and had we had hopes after ſome Ages to be deliver'd from our puniſhments, we ſhould have liv'd joyful in our future Hopes, though in preſent Miſery. Our ſins were not at ſuch a rate as the ſins of thoſe guilty Unbelieving Souls. We did indeed refuſe the covert of the Wings of the Son of God. But we never refus'd a Chriſt bearing our ſins in our Nature, for none was offer'd to us, after the experience of the miſery of our firſt contempt. Can any ſuch Plea be made by an Unbeliever under the ſound of the Goſpel?

* The Devils never ſinn'd againſt God, that was made an Angel for them; nor ever experimented ſo great a goodneſs; they never ſinn'd againſt a God that converſed with them thirty three Years in the midſt of Sorrow and Miſery, repeating inſtructions to Repentance, and encouraging them with hopes of Pardon: But our Unbelief is againſt a God who hath multiplied his goodneſs, lamented our ſins in the Garden, and bore the guilt of them upon the Croſs. The contempt of ſuch aſtoniſhing goodneſs, renders our unworthy carriage towards him more inexcuſable than that of Devils.

* *Nirembergde Adorat. lib. 1. c. 7. p. 45.*

(2.) *'Tis of the ſame nature with the firſt ſin of Adam and Eve*, which ſo highly provok'd the anger of God, and brought ſuch a deluge of miſeries upon Mankind: and in ſome regard 'tis greater than theirs.

[1.] *It was the firſt ſin of Adam.* Not that it appears that *Adam* had the ſame formal Object of Faith as we have, *viz.* Chriſt a Mediator; ſince there appears no diſcovery of Chriſt, till after the fall, in the promiſe of the ſeed of the Woman to bruiſe the Serpent's Head. Some indeed ſay, that Chriſt was typified by the Tree of Life in *Paradiſe*, becauſe he is called in Scripture the *true Vine*, the *Bread of Life*, and by the *Tree of Life*, Rev. 2. 7. and 22. 14. they underſtand Chriſt the founda-

tion of all happineſs of Man in innocency. This ſeems to have no foundation in the Hiſtory of *Adam*'s Creation and Fall, yet I know not what may be in it upon the ſuppoſition of many, and moſt of the Schoolmen, that the Devils ſin was, as hath been ſpoken before, a pride againſt Chriſt as their head; and perhaps had *Adam* waited, Chriſt had been revealed as head of his ſtanding. But this is clear, that *Adam* endeavoured to ſtand upon his own bottom, to be a rule of Righteouſneſs, and of the knowledge of good and evil to himſelf, and was not content to wait upon God in the way of his Precept, for a further revelation from him of his mind and will. To wait upon God in the revelations he hath made, and believe his veracity in his promiſes and threatnings, is one part of Faith; not to depend upon him, but chooſe a dependance on our ſelves, to turn our backs upon his revealed will to be our own Carvers, is Unbelief, which *Adam* was highly guilty of. The firſt poyſon which was diffuſed by the breath of the Serpent, brought forth this curſed Monſter, *Gen.* 3. 1. *Yea, hath God ſaid, you ſhall not eat of every Tree of the Garden?* Exciting *Eve* to a diffidence of the mind of God, that he had not ſo contracted a goodneſs, and ſo little love to his Creature, as to deny him the enjoyment of that fruit which ſeem'd ſo good for food, and pleaſant to the eyes above any Tree of the Garden; that ſince God had created Paradiſe for Man, and put him in poſſeſſion of it, Man ſurely miſtook the ſpeech of God to him, and was a wrong interpreter of God's intentions. Afterwards the Serpent deſcending from a queſtion, *v.* 1. *Hath God ſaid?* to a plain aſſertion. *v.* 4. *Ye ſhall not ſurely did*, engenders Unbelief, and conſequently the miſery of all Mankind. Some anciently did *, and the *Papiſts* now do aſſert, the firſt ſin of *Adam* to be pride, who hearing from his Wife, that upon eating that fruit he ſhould be as God, conceived aſpiring thoughts in his own mind, affected, a ſelf-excellency and dependance, and left waiting upon God to bottom upon himſelf; for unleſs he had aim'd higher than he ought to aim, he had continued in his innocent ſtate. But what was the cauſe of this Pride? Was it not giving credit to the words of the Devil before the command and commination of God, regarding the precept as a falſity, and the threatning as a Bugbear? * The firſt ſolicitation was to doubt of the veracity of God in his threatning, which they greedily ſwallowed without any reflections upon the word of God ſpoken to them before; whence there was firſt an error in the underſtanding, before there was a corrupt appetite in the will: For ſince the Devils aſſertion *that they ſhould be as Gods*, was contrary to God's threatning, *that they ſhould die*, they could not receive that aſſertion for a truth, unleſs they firſt doubted of the truth of the divine threatning, or had quite forgot it. So that it can ſcarce be imagin'd, how *Adam* ſhould have a proud appetite without ſome act of infidelity preceding: Though after that pride grew up to ſome ſtrength, the infidelity and averſion to God was increas'd; Pride and Unbelief do mutually ſupport and prop up one another. The firſt bait the Devil laid was for Unbelief, *v.* 4. *Ye ſhall not die.* And Pride follow'd upon the heels, *v.* 5. *Ye ſhall be as Gods.* Pride had ſcarce roſe ſo high, had not infidelity firſt given it a lift. Now when the fallen Spirit had got more credit with Man than the Creator, and had inſtill'd into him a falſe notion of God, nothing appear'd as a bar to any Rebellion; when infidelity had ſet foot in the breach, it prepar'd the way for all the black Legion which follow'd; then the Dominion of God is ſlighted, the Law of Creation broken, dependance on God rejected, Man would be his own Lord, his own *all*, and God ſhould be nothing to him. And upon the account of this Unbelief, and the conſequents of it in *Adam*, he is not reckon'd among thoſe *Heroes* commended for their *Faith*, Heb. 11. not that *Adam* was void of Faith in the promis'd *Meſſiah*? for had he not believed that promiſe of a Redeemer, he would not have been careful to have tranſmitted it to his poſterity, nor have taught *Abel* to Sacrifice, who was inſtructed by his Father in that religious ſervice, as typical of the Mediator, ſince we read of no new Revelation made to *Abel* about him. * And it appears that God had inſtructed *Adam* in the offering of him; whence ſhould he be cloathed with the skins of Beaſts, without the killing them, and that not for food, (ſince no Licence was for that granted that we read of, till after the deluge) but for Sacrifice: And it cannot be ſuppoſed, that *Adam* ſhould be one hundred and twenty nine Years, without regarding the great type of the Mediator in Sacrifices; for in that Year it is ſuppos'd *Abel* was killed, becauſe *Seth* was born the one hundred and thirtieth Year of *Adam*, Gen. 5. 3. * But the reaſon perhaps is, becauſe his firſt Unbelief, whereby he was the Author of the ruine of Mankind, obſcur'd the glory of his after-Faith, the Scripture continually ſetting him forth as the original of all our Miſeries, and oppoſing him to Chriſt, the reſtorer, *Rom.* 5. 14. *Death raign'd from Adam*, 1 Cor. 15. 22, 45. as alſo becauſe the Scripture records no perſonal act of *Adam* after his Fall, whereby his Faith is evidenc'd to us. Unbelief was the ſin of *Adam*, and Faith the Grace of Chriſt. *Adam* did not believe either the neceſſity of the Precept, or infallibility of the threatning; our Saviour believ'd the precepts both of the moral and mediatory Law to obey them, and the promiſes of God in the Covenant of Redemption to reſt upon God in them. And by the way, we may ſee a reaſon why God will recover us in a way of Faith; becauſe we firſt apoſtatiz'd from him for want of it: He will have his Honour reſtor'd by the Creatures believing him, as it was firſt ſullied by the Creatures belying him.

* *Auſtin.*

* *Rivet* in Gen. Exercit. 32. p. 125. *Calvin* Inſtit. l. 2. c. 1. parag. 4.

* *Cloppenburg.* de ſacrific. p. 12, 13.

* *Hyperius* in Heb. 11. 4. p. 490.

[2.] *Our Unbelief is greater than* Adam's, *either than that before his Fall*, or *in any act of it after the promiſe of Redemption*, or *greater than his could be, ſuppoſing him to be a total Unbeliever.*

(1.) *Greater than that before his Fall.* His was againſt a threatning, for we read of no promiſe made him before, though a promiſe is implied, *Gen.* 2. 17. *Of the Tree of the knowledge of good and evil thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt ſurely dye*, and he was to live by his Obedience, ours againſt threatnings and promiſes alſo; his ſin was againſt creating goodneſs, not againſt a crucifyed Saviour; that was ingratitude to God as Creator, ours ingratitude to God as Creator and Redeemer; our Redemption was with greater difficulty than our Creation; this was done by a word, and it was a verbal declaration *Adam* denied credit unto; but the other was not without the Death of the Son of God, a real Teſtimony of God's Veracity, ſuperior to a bare verbal one. The Creation met with no reluctancy in any attribute of God; this, according to the Scheme of Divinity, for our more clear apprehenſion of the order of Redemption, met with a reluctancy from Juſtice. It could be no ſpot on the honour of God to create, it was a manifeſtation of his goodneſs without any appearance of contradiction: It might ſeem a blot upon his honour and kindneſs to his Son, to perfer the rebel World before the Life and Peace of his only begotten; his goodneſs to his Creature ſeems to interfere with his goodneſs to his beſt beloved. Our Unbelief and

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ſin againſt the Goſpel, is of a more griſely hue in this reſpect than his, becauſe againſt a manifeſtation of greater goodneſs. Ours is againſt a better Covenant, and if that brought confuſion on the World, much more will this increaſe our confuſion, as well as our ſin. That was but againſt one threatning, ours againſt many threatnings and promiſes; that, when the only perſon he had to converſe with, *viz. Eve*, perſwaded him to it; ours, when many diſſwade us from it; not but that *Adam*'s ſin was very great, he not having a corrupted nature, the task appointed him being not hard, abſtinence from one Tree only enjoin'd him, with more eaſe to be kept than broken. * To break it therefore was a preſumptuous ſin, which is aggravated in that he receiv'd the reſtraint immediately from God, which *Eve* did not; neither doth God ſpeak with an audible Voice from Heaven to us, but by the mediation of his word tranſmitted to us from Age to Age; yet in the former reſpects our Unbelief is of a deeper aggravation than his.

* *Kellet Miſcel. l. 1. c. 4. §. 7. p. 68.*

(2.) *Greater than any act could be after his fall, or ſuppoſing him to be a total Unbeliever.* It had been ſtill only againſt a word, and ours againſt a Deed. It had been againſt the Mediator in a Promiſe, ours againſt a Mediator on the Croſs, and on the Throne. It had been againſt God promiſing, ours againſt God performing: His had been againſt God aſſuring it, ours againſt God acting it: His had been but againſt one Promiſe, ours againſt many. It had been when there was not one to give him an example of Faith; ours is when we are encompaſſed with a *cloud of Witneſſes*, Heb. 12. 1. referring to the Catalogue of Believers, mention'd in *Chap.* 11. Indeed *Adam*'s Faith, and the Faith of Believers in the old World, condemns our want of it. He believ'd, when he had no experience of the performace of any truth but that in the threatning, nor the experience of any other that went before him: But we have had the experience of God's making good his Promiſe, and maintaining his Goſpel. We find the Promiſe made to *Adam*, and all thoſe concerning the *Meſſiah* made to the Fathers, eminently perform'd; the threatnings of God upon the Unbelieving *Jews*, the crucifiers of the Redeemer Executed; additional incentives to believe more than *Adam* had. We read but of one Promiſe *Adam* and *Abel*, and the reſt of the *Patriarchs* before the Flood had, and we find not any one Promiſe upon Record made to the Old World, beſides that firſt to *Adam*; and therefore ſuppoſing *Adam* and the reſt had been Unbelievers, their Unbelief had not been ſo black as ours, becauſe we have ſo much more encouragement than they had, by how much a real performance doth exceed a verbal Promiſe.

Conſider then *upon the whole*. That every act of Unbelief in us, is an acting over the ſin of *Adam*, an approbation of his Miſcarriage, which provoked God to pour down ſo many miſeries upon the corrupted World. 'Tis a ſin indeed of that magnitude, that it equals every thing in greatneſs, but that infinite mercy which can pardon it, and embrace the returning Penitent.

(3.) *Unbelief is a ſin againſt the Law of Nature.* There are *two Principles* evident to Man by the natural Law.

1. *That God is to be believ'd.*

2. *Our happineſs is to be deſir'd and ſecur'd.*

[1.] *As Unbelief is againſt a divine Revelation, 'tis againſt the light of Nature.* Though Nature cannot aſcend to many truths before a Revelation by God, yet when the Revelation is made, and reaſon ſees the Characters of divine Authority upon it, or hath no cogent arguments againſt it, to deny it to be the mind and promiſe of God, not to believe it, is a violation of the Law of Nature; becauſe the pooreſt reaſon dictates this, that ſuppoſing God hath made a Declaration of his will in any Promiſe, or Precept, or Threatning, Man is to believe what God promiſeth or Commands: Becauſe reaſon will tell him, that God cannot deceive, that veracity or truth is a neceſſary perfection of the Divine Nature; that God is able to perform what he promiſeth, and therefore Man is bound to believe what God promiſeth, aſſent to it, accept of it; and believe what he Commands, aſſent to it, and obey it. No reaſon can be rendred to prove any thing in the World ſo certainly true as this principle, *that I ſhould believe God*; if I do not believe him, I offend againſt the moſt indiſputable principle of Reaſon, againſt that which nature dictates. As no Nation changeth their Gods which they think to be *Gods*, Jer. 2. 11. So no People can ſlight that which they think to be the mind of their God, without making a breach upon their own reaſon. In this caſe Faith is to be conſidered *two* ways; as it is *an aſſent to a Revelation of God*, or as it is a *ſpecial inſtrument of apprehending*, and laying hold on *Chriſt* for juſtification, *&c.* In the *firſt* ſence Faith is a vertue we are obliged to, by the light of *Nature*. In the *ſecond* ſenſe, 'tis purely an Evangelical Grace. Now the Law of nature tells us, our Creator is to be credited in any Propoſition he makes; that our belief of him is a Carriage due to him; that it is infinite goodneſs, he will condeſcend to reveal himſelf in ways of mercy to his Creature; and that this divine goodneſs requires an anſwerable and ſutable return; that whatſoever is reveal'd ought to be entertain'd by all the faculties of the Soul, believed in the underſtanding, embrac'd by the will, and well-comed by all the affections; for all the faculties of the Soul, being created by God, ought by the Law of their Creation to riſe up in a due reſpect to every thing that flows from him. If ſo be then, Men do aſſent to the Goſpel to be of divine Revelation, and pretend to believe the Promiſes, Precepts, and Threatnings contain'd therein, to have the ſtamp of a divine Authority upon them, and yet riſe not up in a heartily wellcoming the terms of it, and pay not a ſutable Allegiance to that which they account the will of God, they muſt needs conſider themſelves as Violators of the Law of Nature, and have reaſon to be ſenſible, that the Law of the Creation will ſtrengthen the Evangelical ſentence againſt them. For it is againſt the nature of a rational Creature to neglect that, which he is ſatisfied the Author of his reaſon doth propoſe to him. And thoſe that are not allur'd to God by that which they think to be an act of his love, are worſe than Beaſts: They are not Men, becauſe they neglect that Love which is the cord of a Man, proper for the drawing him to God. Unbelief is a plain contradiction to Divine Revelation. If a Man think the Goſpel to be of Divine Authority, his not embracing it ariſeth from a conceit, that the things propos'd in it are not neceſſary to the attaining of happineſs, or that they are not as conducing to it as other means of his own invention; that they are either uſeleſs or not neceſſarily uſeful; and in this he contradicts the law of Nature, which preſcribes an acquieſcence in, and veneration of any thing, which we have ground to think is of Divine Authority.

[2.] *As it is againſt the principles of Self-love.* Since God hath reveal'd the way of the Goſpel, and Men fanſie to themſelves either that they are not miſerable, or that they can have ſome other remedy for their miſery; they offend againſt that natural principle of ſelf-preſervation, and that

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in the higheſt concern imaginable, their eternal Happineſs and avoiding an eternally doleful Miſery. In the Goſpel there are ſet forth Pardon, Peace, Bleſſedneſs in Heaven to the Believer; Death, Hell, Judgment to the Unbeliever. The natural principal of *Self-love*, if liſtned to, will direct a Man to dread the miſery and thirſt for the happineſs. There is ſo much light in every Man, as to affect and deſire a bleſſed immortality; for he believes there is a God, he believes that his Soul is immortal, he hath natural arguments to evince, that there is a ſtate of Happineſs or Miſery after this Life. He may know, that he could never come out of God's Mint in ſuch a rude and filthy poſture wherein he finds himſelf; that he was created for higher ends than thoſe he doth commonly purſue. That there is no bleſſedneſs but in the enjoyment of ſome higher good than any he finds in the World; that this bleſſedneſs doth conſiſt in the fruition of God; that there muſt be ſome way of attaining this, *Pſal.* 4. 6. *There be many that ſay, who will ſhow us any good?* Who will free us from this Labyrinth of Miſery wherein we are involved? Is the Voice of ſenſible nature. Then natural reaſon may ſtep in and conclude, that this way propos'd in the Goſpel is the moſt rational way, and though there be ſome myſteries in it, above the ken of natural reaſon, and too dazling for it, yet taking it in the whole combination, it gives a fuller content to natural and unbyaſs'd reaſon, with *Salvoes* for the Honour of God, and means for the happineſs of the Creature, than any Religion doth. Now when the Goſpel propoſeth things naturally deſirable by Man, with means to attain thoſe good things, and motives, from the tranſcendent love and grace of God to the Creature, to excite his induſtry; for a Man not to believe, is to put himſelf in a way of contradiction to his own natural deſires, to croſs his own Happineſs, fall out with himſelf, and ſtifle that principle of ſelf-preſervation, which is natural to him, with all other Creatures in their ſeveral kinds; and this principle is contradicted in every ſtep Unbelief takes in the World. I do not by this Diſcourſe aſcribe any clearneſs to natural reaſon in the things of the Goſpel, or that Man hath by nature a principle of a ready compliance with it. But that the happineſs the Goſpel propoſeth is naturally deſirable and deſir'd by all Men, but it is not entertain'd by Men, becauſe of their natural enmity againſt it, not againſt the good things propos'd in it, but againſt the means and methods, which God hath order'd for the attainment of them, *viz.* by a way of Faith, a principle the Pride of reaſon cavils with. 'Tis Man's enmity and not his ignorance makes him reject that in the Goſpel, which he deſires by his natural Conſtitution as a rational Creature. And this is ſuch a folly which admits of no excuſe, to refuſe thoſe things, which are the moſt gratifying excellencies in themſelves, for a vaniſhing traſh, a luſt, which is but a Magazine of Torments, and treaſury of everlaſting wrath.

So that to conclude this, ſince it is confeſt, I ſuppoſe, by all of us, that the Goſpel is of divine Revelation; that the happineſs the Goſpel doth propoſe, is deſirable: If we do not heartily embrace it in the terms of it, we contradict the *two cleareſt Principles*, acknowledg'd by all Men in the World by the light of Nature; we practically deny, that what *God reveals* ought to be entertain'd, and we act againſt that *natural love to our ſelves*, which is the rule of the love we owe to others, and which is ſo riveted in the Creature that it cannot ceaſe, but with a diſſolution and annihilation of its being; it can never be blotted out of the damn'd in Hell; and in both reſpects we violate the cleareſt dictates of nature.

(4) *Unbelief is the cauſe of all the abominations, and neglects of God committed by Men under the Goſpel.* Beſides, that Unbelief hath been the cauſe in *Adam* of all the ſins whereby the Law is violated, and God grieved; 'tis the cauſe of all ſins where the Goſpel is Preached. As Man firſt fell, becauſe he did not believe God's threatning; ſo ſince the Revelation of Chriſt, he continues in ſin, becauſe he will not believe God's Promiſes. He is not like to be controul'd by any reaſon, or diverted from letting looſe the reins to any Luſt, who will not give any credit to God, either promiſing, commanding, or threatning. For as Faith unites us to an Holy God, and a ſpotleſs Saviour, whereby we become holy; ſo Unbelief unites us to an impure Devil, who, by the help of this, engenders monſtrous iniquities in the Soul; ſo that it may be ſaid of this as the Apoſtle, *James* 3. 6. ſaith of the Tongue, *'Tis a fire, a world of iniquity, it defiles the whole Soul, ſets on fire the courſe of Nature, and it is ſet on fire of Hell.* 'Tis the Ring-leader of all ſin in the World, and the common Incendiary that puts to the fire, when any Bullet is ſhot againſt God; and therefore hath a ſinfulneſs in it above other ſins, becauſe it gives life and ſpirit to them all. * The reaſon is plain, becauſe the will moves to the embracing of things according as the underſtanding judgeth them to be good, and refuſeth them as the underſtanding judged them to be evil; if the motion of the will therefore be not towards God, but to the filth of the World, 'tis becauſe the underſtanding is erroneous, not fully poſſeſſed with a Belief that God is, and that he hath promiſed thoſe good things declar'd in the Goſpel: For the will cannot have any motion which is not one way or other determin'd by the underſtanding; and when the underſtanding is poſſeſſed by ill notions of things, it is as an *Ignis fatuus*, and the will is apt to be mis-led by it into any ſlough.

* *Meſtrezat.* Sermon 5. ſur. 3. Heb. p. 222.

Which appears ſeveral ways.

[1.] *Faith is the root of all other graces, Unbelief muſt therefore be the foundation of all other ſins* *. Faith and Unbelief are contrary, and therefore have contrary effects; fear of God, or Faith in God, is the beginning of Wiſdom, *Prov.* 9. 10. Infidelity is the Flood-Gate through which all impiety enters. When we want Faith to give credit to God, we ſhall have enough to give credit to the Devil, who ſuits our Humour. By Faith *Abraham obeyèd God*, Heb. 11. 8. Had not *Abraham* had Faith in the Promiſe, he had never obey'd God in Sacrificing his *Iſaac*; and where there is a want of Faith in God, there will not be a Sacrificing one *Iſaac* for him. Not one ſin but will be engendred in the Womb of this, as well as not one grace but grows up from the Womb of Faith. As Faith purifies the heart, ſo Unbelief fills it with loathſome gueſts. No grace can be planted where Unbelief is rooted, no more than Corn can thrive where the ground is overgrown with Weeds. Branches may as well flouriſh without a root, as any grace be planted without Faith. An Unbeliever is a dead Man, depriv'd of the Image of God, and liable to all kind of putrefaction, bearing the mark of the Devil upon his Soul, void of the Spirit of God, which is the principle of Life. As it is the property of Faith to work by love, ſo it is the contrary property of Unbelief to work by enmity to, and hatred of God; as Faith is a going out of our ſelves to God to pleaſe him, ſo Unbelief is a departing from the living God to our ſelves, and every thing that is at variance with him.

* *Contrariorum contrariæ ſunt affectiones & contraria effecta.*

[2.] *If we conſider every particular ſin, this of Unbelief will appear to be the cauſe of it.* Why are Men Proud? Becauſe they believe not God reſiſts them. Why are Men Covetous? Becauſe they believe

lieve not that God abhors it at the ſame rate with the Sin of Idolatry. Why are Men uncharitable to others in their Neceſſities? Becauſe they believe not, that he that gives to the Poor, lends to the Lord. Why are Men ignorant? Becauſe they believe not the word concerns them, therefore *Ignorance* and *Unbelief* are put together, 2 *Cor.* 4. 3, 4. Why are Men lull'd in ſecurity in their treacherous ways with God? Becauſe they belye the Lord, and count the Prophets words no firmer than *Wind*, Jer. 5. 11, 12, 13. Why do not Men fear him? Becauſe they believe neither his goodneſs, nor juſtice. Why do not Men ſeek after God? Becauſe his Judgments are far above out of their ſight, *Pſal.* 10. 5. they believe not their march towards them. What is the reaſon Men neglect addreſſes to God, or pray ſo rarely or coldly? Becauſe they believe him not to be a God hearing Prayer, or believe not Chriſt to be an Advocate. Why do Men make ſhew of Religion to ſerve an intereſt or luſt? Becauſe they believe not God to be a ſearcher of the Heart, and a tryer of the Reins. Why did *Sarah* laugh and mock at the promiſe of God? Becauſe ſhe conſidered more the weakneſs of her Age than the Faithfulneſs, and *Power* of the *Promiſer*, Gen. 18. 11, 12. She firſt imagined the promiſe falſe, that God mocked her; thence ſhe fell to mocking God, and then to lying. Why did the *Iſraelites* murmur againſt God? Becauſe they did *not believe* him for all the *ſigns* he had ſhown among them, *Numb.* 14. 11. Do not our hearts in afflictions ſink into fears, becauſe we believe not God's Soveraign Wiſdom and Fatherly Love in the ordering of them? Why do we *fear Man that ſhall die?* Becauſe we *forget the Lord our Maker*, Iſai. 61. 12, 13. And why do we ſeek unlawful means to help our ſelves? Becauſe we believe not either the tenderneſs or all-ſufficiency of his Providence. What is the reaſon Men are *unreaſonable and wicked*, always perſecuting them that would live Godly? Becauſe *they have not Faith*, 2 Theſ. 3. 2. *Apoſtaſie* and *hardneſs* of heart are the births of this fruitful Monſter, *Heb.* 3. 12, 13. the evil heart of Unbelief cauſeth to depart from the living God; he that undervalues the promiſe will not cleave to the precept, and makes no ſcruple to hurl away that which he believes not to be true, and change Religion as the State changes profeſſion. All miſcarriages may be traced to this as their prime ſpring; 'tis therefore called not ſimply Unbelief, but *an evil heart of Unbelief*, that which gives advantage to the Devil to pour all the floods of wickedneſs into the heart. What Rebellions againſt God, reſiſtance of the Spirit, contempt of Ordinances, will he not engage in, who believes God a Lyar? Not any ſin in the World but may be found in this ſink, I may therefore call it the original ſin under the Goſpel, as Infidelity was the original ſin in *Adam* under the Covenant of works. Where this Unbelief is partial, all defects in Believers themſelves muſt be aſcribed to it: Whatſoever deviations there are from the precepts of the Goſpel, are either from an habitual Unbelief, or the remainders of it in the Heart; they are either from a want of Faith in the habit, or in the act. Chriſt evidenceth this in his Prayer for *Peter*, that *his Faith* might not *fail*, Luke 22. 32. where Faith fails, the Soul will ſink into any ſin; his weakneſs of Faith was the cauſe of his ſad Fall; and a total want of it, had kept him under the power of it for ever as well as *Judas*; and though a total diſſent from, or a contradiction to the truth of the Goſpel, as conſidered as truth, be inconſiſtent with the nature and temper of a true Chriſtian, yet there is too often ſuch an Unbelief, which is a want of a due eſteem and value of the things of the Goſpel, which is the wicket and breach whereby Sin enters, and plays *Rex* ſometimes in them.

[3.] *Unbelief ſlights that which can only enable us to conquer ſin.* The end of Chriſt's coming was to finiſh tranſgreſſion, and to make an end of ſin *, to ſtop the flood of iniquity, which had overflowed the World from the day of *Adam*'s Fall, to reſtrain it from exerciſing that Empire and Authority it had uſurpt in the Earth. Though this was not the motive to God to ſend Chriſt, yet it was a main end of his miſſion; for it conſiſted not with the holineſs or ſoveraignty of God, to have a ſatisfaction made for ſin, without a deſtruction of the body of ſin. It had alſo been a deſign below the love the Redeemer bore to his Father and to us, to free us only from our guilt, and let us remain under the power of our Sin; and indeed Chriſt freed us from the curſe of the Law, that we might with more cheerfulneſs walk in the precepts of it; and reconcil'd an offended God, that we might be capable of a new and ſpiritual ſervice of him. Faith is the firſt grace wrought in the Soul in purſuance of the end of the Death of Chriſt, to pull down thereby the corruption which had ſway'd the Scepter ſo many Ages: Unbelief then being contrary to this, ſlights all thoſe helps and aſſiſtance againſt tranſgreſſion, and preſerves Sin in its full authority and command in the Soul. It keeps a Man from complying with this deſign of God in Chriſt, and ſtakes the Soul down in its ſlavery to Sin. An Unbeliever cannot perform any real ſervice to God, becauſe where the Tree is not good, the Fruit cannot be good. He is off from, and hates the root which can only convey ſap to him for the bringing forth ſuch Fruits which are acceptable to God, *John* 15. 3, 5. *without me you can do nothing*, nothing ſavoury to God. *As the branch cannot bring forth fruit, except it abide in the Vine*, and partake of its juice. They cannot pray, which is a main help againſt the power of Sin; for how can they *call upon him in whom they have not believ'd?* Rom. 10. 14. It keeps in vigour all the Principles of Sin, encourageth and well-comes all the motions to Sin, though it doth not always put them forth viſibly into act, becauſe of ſome external impediments. It bars the heart againſt true principles of ſervice, and the aſſiſtances the Holy Ghoſt profers, and thwarts God in that which was one of his principal deſigns. It repels thoſe promiſes and threatnings which are the arms of the Goſpel; Promiſes of *Life* to the *Believer*, and denunciations of *Death* to the *Unbeliever*, Mark 16. 16. whereby Souls are conquer'd to a ſubmiſſion to it, and a War againſt their Luſts. The promiſes are alluring, the threatnings affrighting, both ſuted to the nature of Man for the reſtoring his Affections: Unbelief now diſparageth the promiſes of the Goſpel, ſlights the threatnings of the Goſpel, pulls back from any conſideration of them, whereby they loſe their Edge and Efficacy. Who will ever ſpend time in the conſideration of that which he thinks to be falſe? As the life of grace lies in conſideration, ſo the life of ſin lies in a neglect of it, which is occaſion'd by Unbelief. 'Tis by the means of the *promiſes* the heart is *cleanſed*, 2 Cor. 7. 1. and by the not believing them the heart is kept ſtufft with that filth it had. * For it ſuppoſeth a want of Faith, that *intrinſick* principle whereby we can only obtain help and remedy againſt ſin. The word cannot be *operative*, becauſe there is not Faith to believe. Had not *Adam* believ'd that promiſe God made him, after his firſt infidelity, of the Seed of the Woman, he had approv'd of his former Unbelief, and rejected God's deſign of reſtoring him to his ſervice and duty, which every Son of *Adam* doth, that complies not with the per-

* Dan. 9. 24. כָּלָא ſignifies to reſtrain ſhut up or conſume.

* *Sumrey.*

performance of that Promiſe. God's end in ſending Chriſt was to bruiſe the Serpent's Head; Unbelief would either ſhield his Head, or apply a Plaiſter to it for a Cure.

[4.] *Unbelief maintains every ſin in ſtrength.* Unbelief being a departing from the living God, the further the ſeparation from God, the ſtronger the Empire and Tyranny of ſin. For as grace is moſt vigorous, when Faith is moſt firm; ſo on the contrary ſin muſt be ſtrongeſt, when Unbelief is moſt powerful. 'Tis the great ſupport and Pillar of the Devil's Kingdom, which muſt totter and fall to the ground, if this did expire. So much ſtrength therefore as Unbelief hath in any, ſo much ſtrength hath every ſin, which either the conſtitution enclines to, or the temptation allures to. 'Tis the Protector of every ſin, which would elſe lie bare to the ſtrokes of the Spirit. As Faith is a *ſhield* againſt the *darts of the Devil*, Eph. 6. 16. ſo this is a ſhield againſt the Sword of the Spirit. Faith is the *victory whereby we overcome the World*, 1 John 5. 4. Unbelief is the Victory whereby the World and every ſin overcomes us. There is no Unbeliever, but being in his nutural condition hath the ſtrength of all Sin in his heart lying in Garriſon. Where Unbelief reigns, the *Heart* is *Evil*, Heb. 3. 12. though this ſtrength is not always in exerciſe, as the Forces of a Garriſon are not always in action; reſtraining grace may check it, but nothing but Faith can kill it. Not one Sin could maintain its ground without Unbelief. This as a ſtout General, ſpirits the whole Army. No ſin can receive its Deaths wound till this *Goliah* be laid groveling in the Duſt; then doth the Army of the *Philiſtins* loſe both their hopes and courage. Sin indeed may ſuffer ſome damage by moral conſiderations, and the Soul be wrought upon by ſome affectionate Diſcourſes: But as long as this Champion ſtands in defence, Sin will not be utterly defeated; it will rally and recover its ground; for while the main cauſe of drawing back from God continues, the effect will follow upon occaſion. And therefore when Men after much profeſſion, glowing affections, and godly reformations, and continuance ſometime in them, fall back again to their old Sties; you may conclude they never had Faith, which would have wounded their Luſts with a deadly blow as well as moral conſiderations curb'd them with a weak Bridle. Such reformations proceed from a work upon the affections, not upon the judgment, which perhaps hath a ſuſpicion that the things of the Goſpel may be true, but never was poſſeſs'd with an entire Belief of the truth of them. Unbelief is the Purveyor to feed ſin, and the Protector to defend it. As Faith grows, all other Sins decay; as Unbelief grows, all other Sins by virtue of that, maintain their ſtand.

[5.] *It excites all kind of ſin in the heart.* As the Goſpel received by Faith oppoſeth all ſin, *teaching us to deny ungodlineſs and worldly luſts*, Tit. 2. 12. ſo this principle oppoſite to the Goſpel, teacheth us to cheriſh all ſin. As the more Faith is exercis'd, the more other graces traverſe the Stage: (For as they depend upon Faith in regard of their being, ſo they do alſo in regard of their exerciſe.) So the more Unbelief is exercis'd, the more all kind of Sin is ſtirred up and quicken'd in the heart. As the Goſpel is enricht with all motives and directions to what is righteous before God, and comely before Man, wherein whatſoever hath moral Beauty, or is of honourable eſteem among Men, that deſire to walk according to right reaſon, is commended and preſſed with the higheſt injunctions; which if obſerv'd by Men under the Goſpel, would make the Earth a *Paradiſe*, reſtore the honour of God, and the beauty of the Creation: So Unbelief diſgraceth theſe principles, degrades them from that eſteem they deſerve in the hearts of Men; diſcountenanceth that which is ſpiritually noble and worthy, alarms the corrupt nature, brings the force of it into the Field againſt the principles of the Goſpel. Therefore where the Goſpel doth not refine and reform Men by the operation of Faith, Men are rendred worſe, more aukward towards God, and ſpiritually wicked by the operation of Unbelief, which is, *per accidens*, the effect of the Goſpel. As *Phyſick* that doth not work and expel the humours, gives them advantage to rage more in the body. As the Goſpel profits when mixed with Faith, ſo 'tis wholly unprofitable when mixed with Unbelief. Sin thereby draws rather an encouragement from it, and takes occaſion from thence to become more furious; hence is that rage commonly againſt the Goſpel, when it comes into any place where before it was not. The Devil works by the Unbelief of Man to excite all the ſtrength of corrupt nature againſt it, to ſtop the courſe of it; and what hath been done in the World in the times of the *Apoſtles*, and will be done to the end of the World, is a Picture of what Men do ſecretly in their own hearts againſt the principles of it, by the ſtrength of their infidelity, which ſtirs up all the Serpentine principles in the heart againſt it.

[6.] *It denies all that evil, which God hath teſtified that there is in Sin.* When God by the ſending of Chriſt hath witneſſed to the World what a boundleſs filth there is in Sin, that could not be waſht off by Oceans of Blood, or purg'd by the firing of the whole World, or pardon'd upon the ſollicitations of Men and Angels, no nor can by the interceſſion of the Son of God, without his Death too. As Faith by cloſing with Chriſt, and the terms of the Goſpel, acknowledgeth all this evil in Sin: So Unbelief by rejecting him avows the contrary, regards that as good which God declares to be the greateſt evil; reſpects that as comely which God hath declar'd to be moſt loathſome and monſtrous; prefers its own judgment of Sin before the holineſs and judgment of God, which he hath manifeſted of it in the Death of Chriſt.

(5.) *Unbelief poſſeſſeth the choiceſt faculties of the Soul.* Other ſins are more ſeated in the ſenſitive appetite; this in the underſtanding and will: Other Vices may ariſe from the humours of the body; Anger and Pride owe their birth to a predominant Choler; Wantonneſs and Luſts to a fulneſs of Blood; Lazineſs and Idleneſs ſtream from a lake of Phlegm; Fearfulneſs, Jealouſie, Covetouſneſs, and Envy from a dusky Melancholy: But Unbelief ariſeth from the ignorance of the *Underſtanding*, and perverſity of the *Will*, and moſt from the latter, where it hath its principal ſeat, *John* 5. 40. *You will not come to me that you might have life.* In the propoſal of the Goſpel there are *two* things to be conſidered, the *truth* and the *goodneſs*; under which double conſideration it is propos'd; as it is true, Faith embracing it, and Unbelief rejecting it, are in the underſtanding; as it is good, Faith entertaining it, and Unbelief refuſing it, are in the will. The falſity and ignorance of Unbelief is *ſubjective* in the mind; contraries are converſant about the ſame ſubject: Faith is in the underſtanding, and therefore infidelity, which is oppoſite to it, is in the ſame ſubject; the malice of Unbelief is in the will, as the principal act of Faith, whereby it receives Chriſt, is in the will: A Man's willfulneſs is the cauſe that he doth not believe; he doth not believe, becauſe he will not believe; that is a great ſin which poſſeſſeth the ſupream faculties, and taints them more than any; and the more of the will is in any Sin, the blacker is that Sin.

(6.) *'Tis*

(6.) *'Tis moſt odious to God.* If he delights in them *that hope in his Mercy*, Pſal. 33. 18. he muſt abominate them that think ſcorn to entertain it. It would bar God from all opportunities of diſpenſing his chiefeſt goodneſs; the fulleſt Fountain would run in vain, and the richeſt Feaſt be in vain provided. Without *Faith it is impoſſible to pleaſe God*, Heb. 11. 6. though a Man had the quinteſſence of all the moral virtues that any *Heathen* was ever enricht with; no Man can pleaſe God but by Chriſt; no Man can have Chriſt but by Faith: Thoſe therefore that hear of Chriſt, and embrace him not in the whole latitude, as he is propos'd as an Object of Faith, are the higheſt diſpleaſures of God. Without ſome ſort of Faith it was impoſſible to pleaſe God, even in a ſtate of innocence; *Adam* could not obſerve a precept, fear a threatning, nor hope in a promiſe, unleſs he believ'd him. * But Unbelief, ſince Chriſt is propos'd, contains in it the greateſt ingratitude to God, when God prevents the Creature by the offers of love; and when God is offended, yet ſeeks reconciliation, not only with thoſe who have offended him, and begin to ceaſe from it, but with thoſe that actually offend him, while he is ſeeking Peace with them, *when we were yet Sinners*, Rom. 5. 8. Men are called while they are actually in Arms. Chriſt doth moſt reprove his Diſciples for this; they had ambition and paſſion, many infirmities; yet we find our *Saviour* chiding them for nothing but their *Unbelief*, or at leaſt, not ſo ſeverely, *Mark* 16. 4. and 9. 19. *Luke* 24. 25. He upbraids thoſe *Cities* wherein mighty works were done, becauſe *they believ'd not*. God was moſt angry with *Moſes* for his Unbelief; this affronts God moſt; this is the object of his greateſt anger, and greateſt hatred, and therefore the greateſt ſin.

* *Lingend.* Tom. 3. p. 250.

Uſe. If *Unbelief be the greateſt ſin.*

1. Of *Information.*

1. *We may here take a view of the infinite patience, and condeſcending grace of God, to thoſe that have a weakneſs of Faith, with a great mixture of Unbelief.*

(1.) *His patience.* This ſin being ſo black as hath been deſcribed, a reproaching him in all his attributes, and Chriſt in his gracious deſign, worſe than the Unbelief of the *Jews*, much of the ſame nature with the firſt Sin of the Devils: 'Tis a wonder of patience that God ſuffers ſuch a mountain of ſin to cumber the ground, ſince it reacheth as high as Heaven, and dares the glorious Throne of God; that God ſhould not cut off thoſe Thorns which are continually galling him, and fling them into the Fire. Man is not ſo impatient under any thing as Diſgrace; God bears infinitely more reproaches by this ſin, than all the Men in the World ever bore; yet he hath as infinite a Patience to bear them, as he hath power to puniſh them. None but a God could ſpare ſuch affronting Sinners, and endure ſo many ſcorns without evidences of Wrath, and have an unwearied Patience under ſuch a wearying Sin, *Iſai.* 7. 13. *Will you weary my God alſo?* which is ſpoken of *Ahaz* his Unbelief, as was explain'd in the beginning of the Diſcourſe.

(2.) *His grace and condeſcenſion.*

[1.] *In the continuance of his gracious offers where the Unbelief is total.* Aſtoniſhing kindneſs! that after the firſt refuſal of Chriſt, and repeated acts of infidelity, God ſhould ſtill call and cry, come down from Heaven and knock, that grace ſhould ſtill ſollicite the Sinner, when that, and all the train of Attributes attending it, are thruſt off and violently ſtruck at by this Sin. The firſt offer of Chriſt is a fruit of amazing grace, but the repetition after ſuch indignities is more Hyperbolical, when he quickens his ſollicitations of Men under a ſin of ſo high a Provocation. Not any Man poſſeſs'd with the grace of Faith, but hath withſtood many invitations, diſgrac'd the Wiſdom, Faithfulneſs, Goodneſs, and Holineſs of God; accus'd him of the greateſt falſity, repreſented him more baſe and deceitful than the worſt of Men or Devils; and this after God hath rais'd the ſtrongeſt Bulwark againſt it, and given the fulleſt aſſurance to make void their ſuſpicions of him; himſelf contriving redemption, his Son acting it, his Spirit applying it, as if all their employment were about this affair; yet they have maintain'd their incredulity, when we conſider this and the doubts and jealouſies, when we firſt ſet foot toward Heaven, we cannot ceaſe from wonder, that ever God ſhould receive us.

[2.] *In his gracious communications where there is a partial Unbelief.* 'Tis admirable, that when this, though partial, is ſuch a reflection upon God, that he doth not alter his Methods, forbear the Communications of his grace, when we are often doubting of the ſtability of that grace. He is firm to his truth in the midſt of Men's falſeneſs to him, *Rom.* 3. 3. the Unbelief of Men ſhall not make the *faith* or fidelity *of God of none effect.* The Unbelief of that Nation did not hinder his entruſting his Oracles with them. As the truth of God was immutable to thoſe that believ'd of the *Jewiſh* Nation, though the Unbelief of the moſt was very groſs: So he will be faithful to the Believer, though there be a mixture of the ſin contrary to that Faith wherewith he is endow'd; *Moſes* and *Aaron believ'd not God to ſanctifie him*, Numb. 20. 12. *Moſes* his Unbelief was great in ſtriking the Rock twice, when he ſhould have but ſpoken to it; yet God was ſo gracious as not to deny that effect to his Unbelief which he had aſſur'd to his Faith; he ſtopt not the influence of his power, though *Moſes* had weakned the hand of his Faith; *he cauſ'd waters to guſh out of the Rock abundantly*, *v.* 11. When this hath put forth it ſelf in act, God hath been ſo indulgent as to repeat his promiſe for the ſtrengthening of a fainting Faith. When *Abraham* after a twofold promiſe, *Gen.* 12. 2. *Gen.* 13. 16. began to queſtion God's Truth, becauſe he did not yet ſee the Seed promis'd him, and his Years increas'd, *Gen.* 15. 3. *What wilt thou give me, ſeeing I go childleſs?* A querulous Speech diſcovering an act of infidelity immediately after a third gracious promiſe from God, *v.* 2. *Fear not Abraham, I am thy ſhield, and thy exceeding great reward.* To this his *anſwer* ſeems to be: What reward wilt thou give me ſeeing I go Childleſs, and the Saviour of the World is not like to come out of my Loins, ſince I have not that Seed promiſed ſo long ſince? God doth not chide him for this ſo ſevere a charge, but graciouſly renews his promiſe and ſtrengthens his Faith, *v.* 3. 4, 5, 6. *He that ſhall come forth of thy own Bowels ſhall be thy Heir, and thy Seed ſhall be as the number of the Stars.* And when after this no Seed came ſo ſuddenly as he expected, he liſtens to *Sarah*'s Counſel, and goes in to *Hagar*, Gen. 16. 4. as if he was reſolved to wait upon the promiſe no longer; yet God is ſo far from ſtripping him of that glorious title of Father of the Faithful, that he condeſcends to ſhoar up his Faith by a new *Promiſe*, Gen. 17. 1, 2, *&c.* and the more to ſtrengthen his drooping Faith, changeth his Name *Abram* into *Abraham* *, which ſignifies a Father of my People; that he might remember the Promiſe every time he ſhould think of his name. It was given him after his diſtruſt of the former Promiſes in the buſineſs of *Hagar*. *David* takes notice of the indulgence of God to him in this caſe, when his diffidence of God hath hurried him ſo far as poſitively to aſſert,

* אב המון

that he was *cut off from before the Eyes of God*, Pſal. 31. 22. that God had no more kindneſs for him, or remembrance of his own Promiſe, *yet, nevertheleſs thou heardeſt the voice of my Supplications.* Though he had had ſo many Promiſes from God of a Kingdom, yet he ſaid in his haſt all Men were Lyars, *Samuel* too, and in that reflected upon God, whoſe Errand *Samuel* deliver'd; ſome of thoſe Weapons brandiſht againſt me, will one time or other reach me, and little hold is to be taken of the words of the Prophets, which are but a pack of lyes; yet as long as he left not Praying, God left not Anſwering. Scarce a gracious Anſwer a good Man hath, but he may put a *nevertheleſs* to it, becauſe of that diſtruſt of God which is mixt with his Petitions. When by a partial Unbelief, ſtarting from us, we queſtion his Truth, beſpot his Wiſdom, forget his kindneſs, have low thoughts of his ſufficiency; yet all the aggravations in this ſinful act (if there be a true Faith, as a grain of Muſtard-Seed) ſilence not the voice of his Bowels, dam not up the torrent of his love, he will take occaſion from thence to magnify his Grace. When *Peter* ſeem'd to have had his little Faith cover'd with the rubbiſh of his Unbelief, and the Faith of the Diſciples ſeem'd to be dead and buried, with the apprehenſion of Chriſt by the *Jewiſh* Officers, he was then going to pay their Debts, redeem their Souls, bind up their Bones, and make an everlaſting Peace between God and them. And when *Thomas* perſiſted ſtill in his infidelity of the Reſurrection of Chriſt, he doth not only ſhow himſelf to him with particular evidences of the reality of his Reſurrection in the marks of his Hands and Feet; but inſpires him with a particular ſentiment of his Deity, which no Man before did ſo explicitely acknowledge, *John* 20. 28. *My Lord, and my God*; not that Unbelief is a motive to Chriſt to do ſo, but he will take occaſion from it to make his grace triumph over the worſt of Sins. Since the nature of this ſin is full of ſo horrid a malignity, it makes the condeſcenſions and indulgence of God appear more admirable.

2. Information. *Here is a high encouragement to Faith and acceptance of Chriſt.* We cannot ſin worſe by coming to him, than by not believing in him. How many ſtave themſelves off from an acceptance of God's offers by a ſenſe of their own unworthineſs? Suppoſe it were an offence to approach to him with a humble unworthineſs, can there be that blackneſs in it, as there is in drawing back from him? We do not then fling dirt in the face of thoſe Attributes which were illuſtrious in the work of Redemption; we do not then blemiſh his Truth, and repreſent him as one that hath no care of his Royal Word; we debaſe not the credit of his Promiſe, nor do we caſt any aſperſion upon his Wiſdom, or go about to fruſtate the deſign of his contrivance, nor do we vilify his grace, or ſpurn at his beating heart, nor count the unſearchable riches of his mercy, as loathſome Dung. Nor do we diſparage the power of God, as if he could not be as great and as good as his word; nor do we declare that we can ſhift well enough without him, neither do we ſtrike at his Soveraignty in contradicting his fixed Will and royal law of Faith, nor do we rob him of his delight; nor do we pierce our Saviour afreſh, nor vilify the price he paid for our Redemption; we deny not his Love, his Wiſdom, his Excellency, Sufficiency or Reward; we caſt no dirt in the face of the Contriver and Executor of Redemption. But all this we do in as groſs a manner, as if we ſhould verbally diſown him, if we believe not. Nor can our ſins be diminiſht one Article in their guilt by keeping from him. Can we pay the Debt out of our ſmall Revenue? A Farthing a year cannot pay the Intereſt of a thouſand pound, much leſs the Principal. Doth God Command us to Believe in Chriſt? Why ſhould we diſobey our God, add a greater weight to our Load? Have we not ſinn'd againſt Juſtice, Wiſdom, common Providence? Shall we draw the black colours of Unbelief over all the reſt, and deſpiſe all his Attributes in a higher manner by refuſing the blood of his Son, which his love offers us? Can we leſſen our ſins by turning our backs upon his Bowels, and have the fruit of the Death of Chriſt by endeavouring to diſappoint him of the end of it? Is it not then an encouragement to us to come over to Chriſt by Faith, ſince in doing it we come out of the Territories of the moſt malignant ſin, and the moſt deſperate Enemy of God, and pay the honour which is due to his glorious perfections from every Creature?

3. *How unworthy is the carriage of every Unbeliever?* He is digging at the very foundation of the Throne of Grace. The delights of Chriſt were among the Sons of Men, yet naturally we run from him, as if it were a Death to be with him; as if he were our greateſt Enemy. We cannot pull God out of Heaven, we cannot nail Chriſt again to the Croſs, we cannot pierce his Heart with a Spear, we cannot revile him to his Face as the *Jews* did; but ſlighting the purchaſe of his Death deſpiſing the Conditions upon which it is to be enjoyed, diſowning his Authority granted by Heaven over us, is the only thing, and it is too much that we do againſt him; this every Unbeliever doth, he deſpoils him as much as in him lies of his reward, fruſtrates the deſign of his ſuffering, the expiation of ſin, the propagation and obſervation of his Evangelical Law. He that diſowns and would deſtroy the deareſt thing Chriſt hath left in the World, that which he gave the greateſt charge for the preſervation of, would act all the villanies againſt his Perſon were he again in the World. He doth as much as the Devil himſelf can do; all that he can do is to trample upon his Law, encreaſe the Unbelief of Men in the World; he can do no more, and every Unbeliever doth as much: *The luſts of your Father you will do*, John 8. 44.

The dignity of Chriſt's Perſon greatens the enormity of Unbelief, becauſe he hath not believed in the name of the *only begotten Son of God*, John 3. 18. * It outrageth not a Man, nor an Angel, but the only Son of God, in the truth of his Word, the Majeſty of his Perſon, the Greatneſs of his Undertaking, and the Kindneſs of his Sufferings. God hath but one Son, and him it deſpiſeth, and in his Perſon contemns the Father. 'Tis no leſs than marriage to his Son that he propounds when he offers Chriſt; and who would not contemn the carriage of a Beggar, that ſhould refuſe being a Prince's Spouſe? This is to refuſe the imitation of Angels who worſhip him, for the imitation of Devils who hate him.

* *Daillée* in loc.

Now the carriage of Unbelief to God in Chriſt is,

1. *Irrational.*
2. *Ingrateful.*
3. *Inexcuſable.*
4. *Miſerable.*

(1.) *Irrational*, 1. *In thoſe that own not the Goſpel as a Revelation of God*, which many of the *Heathen* Philoſophers regarded as a piece of folly, *to the Greeks fooliſhneſs*, 1 *Cor.* 1. 23. they could not imagine a crucified God, or ſo little affection in God to an only Son, as to let him be put to Death, and an infamous Death too: But alas! they had more unreaſonable notions of their Gods than this could poſſibly appear to be: 'Tis true their notions

ons are exploded out of the World, but we may thereby ſee how unreaſonable Men are in the rejecting the Goſpel upon any Principles whatſoever. They talk of their *Adulterous* Gods, their cheating *Mercury*'s, hectoring *Mars*'s, and luſtful *Venus*'s, and of Gods wounded in Battels. Is not a dying God for the ends of Virtue, more reaſonable than an adulterous God for the ends of Vice? Is not a God pierc'd for the happineſs of Mankind, and preſervation of Humane Nature, more reaſonable than a God wounded in skirmiſhes? Is it not as reaſonable to be believed that God ſhould become Man, as a Man become a God? Which was a notion frequent among them in their deifying Men; but none now have ſuch groſs conceits of the Divine Majeſty. But as ſome ſcarce own the Being of a God, ſo they quite diſown the deſign and reaſonableneſs of the Goſpel, which is as ancient as the World within a few Hours, tranſmitted from one Age to another by a ſucceſſion of Promiſes, frequency of Prophecies, all centering in, and receiving their accompliſhment in Chriſt: So that if any will receive the ancient Teſtimonies of the Prophets, which no reaſonable Man can deny (there being more clear evidence of the antiquity of the Books of the *Old Teſtament*, than for any writing whatſoever, own'd by the *Heathens* to have ſomething Divine in it, and preſerv'd by the *Jews*, Enemies) or that which they repreſented, and repreſented ſo clearly, that whoſoever ſhall read of a *Meſſiah to be cut off after ſixty two weeks*, Dan. 9. 26. *from the building of the Temple, and that to make an end of ſin*, to make reconciliation for iniquity, to bring in everlaſting Righteouſneſs, to put an end to any Prophecy of the *Meſſiah*, (the *Jews* not being able to ſhow one Prophet ſince the crucifying of Chriſt.) Whoſoever ſhall read the 53 of *Iſaiah*, of the *tender plant without comelineſs, deſpiſed and rejected of Men, acquainted with grief, carrying our ſorrows, bearing iniquity, oppreſt and not opening his mouth, making his grave with the wicked, and the rich in his death, making his ſoul an offering for ſin*; and after having *a Portion divided with the great, becauſe he poured out his Soul to Death.* Whoever ſhall read the Prophecy of one pierced, one born in *Bethlehem, whoſe goings out were from everlaſting*, Mic. 5. 2. and afterwards conſider the Story of our Saviour's Life and Death, cannot reaſonably deny that this is the very Perſon deſcrib'd in the Prophecy; * whoſoever ſhall conſider the Prophecies of the Deſtruction of the City of *Jeruſalem*, and the Sanctuary with a Flood of Deſolation, *Dan.* 9. 26. after the *cutting off the Meſſiah*, and ſee that People now without a *King*, without a *Prince*, or *High-Prieſt*, an *Image*, an *Ephod*, without a Sacrifice, *Hoſ.* 3. 4. more years than ever both their Temples ſtood, muſt reaſonably conclude it a fruit of their own wiſh, that the blood of him whom they would not own as their *Meſſiah*, *might be upon them and upon their Children*, Mat. 27. 25. One great reaſon Men do not believe the Goſpel, or believe in Chriſt, is, Becauſe they are unacquainted with the Prophetick part of Scripture. *Buxtorf* in his *Synagoga Judaica*, Conjectures this is a great reaſon of the *Jews* obſtinacy, they are ſo intent upon the Law, that they ſcarce mind the Prophets; and Chriſt himſelf in his rebuke of his Diſciples intimates this, *Oh fools! and ſlow of heart to believe all which the Prophets have ſpoken*, Luke 24. 25. To deny a Goſpel that hath been propagated with a glorious ſucceſs, confirm'd by a train of Miracles, acknowledg'd in the Writings of the *Heathens* that liv'd in the Primitive Times, witneſs'd by the Blood of Martyrs, and thoſe of the wiſer and learneder ſort, who could not all ſurely be a parcel of Melancholy Fools! And ſhall this have no better a reception, than if it were a meer *Romance*, and an impertinent Fable? Common reflections upon our ſelves after this Revelation, will lead us to think ſome divine ſtamp upon it. 'Tis obvious to a conſidering Rationaliſt, that Man is not upon a right *Baſis*, that he is ſtrangely amiſs, that it is inconſiſtent with the goodneſs and holineſs of God, to let Man come in ſuch a poſture at firſt out of his hands. He ſees how little he can determine any thing with certainty in his underſtanding, that he hath not that affection to God, which nature will teach him he ought to have, that he doth not glorify God as his own reaſon will inform him he ought to do; he muſt conclude, that if ever Divine Goodneſs hath deſign'd and reveal'd a way for the reſtoration of Man to his ſervice, the reſtoration of the World to the end of his glory, for which it was created; he can find nothing that doth propoſe it, promiſe it, and aſſure it, but the Goſpel. But let ſuch that diſown the Goſpel conſider (and though perhaps there are none here that opinionatively are Infidels, yet there is no Man but hath ſome motions ſometimes againſt the authority of the Goſpel, as well as Atheiſtical thoughts againſt the Being of a God, which need ſometimes ſome conſideration to ſtop the Tide.) I ſay, let them conſider, that thoſe things they prefer before the Goſpel, are not in their own account of any great, and durable worth, they cannot attend any beyond the Gate of Death; ſome thing there is of concern in another World; the opinions they entertain, have as little ground of certainty, as any thing elſe which the Goſpel doth not declare. The beſt account of things, with the moſt likely reaſon that ever was extant, is in the Scripture; for there is nothing ſeems to be wanting for the glory of God, and the duty and happineſs of a Creature: And therefore 'tis but a reaſonable propoſal that we ſhould entertain that, and conform our judgments and practices to it, till we meet with a better account, that makes more for the Divine Honour, and the Creatures well-fare. If any Scheme more ſatisfactory for ſuch high and glorious ends can be propos'd, 'tis fit it ſhould be entertain'd: But till ſuch an one be found out, and have as many, and as manifeſt Confirmations as this hath had; 'tis reaſon that till then this ſhould have the preeminence. Who that were under a raging Diſeaſe would not uſe the beſt Remedy he could find, till he met with a better? For as it is unreaſonable for any Man to deny that Debt of Obedience he owes to God as Creator, ſo 'tis unreaſonable to deny a rule to guide him in the way of Obedience to, and worſhip of God, till he can find one more rational in it ſelf, more honourable for God, and more ſerviceable to the Creatures intereſt. Is it not unreaſonable to require the ſame evidence in things of Faith as in matters of Nature? Is it not unreaſonable to deny that which hath ſtronger arguments to back the authority of it, than what can be drawn from Senſe and Reaſon, for the proof of the being of any thing in the World? Is it not unreaſonable for us to follow our own Humours, Fancies, purblind Reaſon, groping for Happineſs in other things, while we refuſe the way that hath the cleareſt Characters upon it of any thing in the World? It were worth our knowledge, what Religion ſuch Men would have, who will not believe the matter of the Goſpel, a Religion 'tis ſuppoſed they would have if they own the Being of a God; for a religious Worſhip is a natural conſequence from ſuch an acknowledgment. The Worſhip of the *Heathens* cannot but appear ridiculous; there is not a Man to be found, unleſs among the more ſtupid ſort of

* *Sic ille manus, ſic ora ferebat.*

Nations, that will Apologize for that. The *Jewiſh* cannot according to the Rules of that Religion, be practiſed; for they cannot Sacrifice, ſince they have no Temple wherein to perform that ſervice. Beſides, Sacrifices being practiſed in all Nations, for the expiation of Sin, it cannot be ſuppos'd, that the Blood of any Creature can make atonement for the Sin of the Soul, or outward purifications by Water, waſh off the impurities of an immaterial Spirit. The *Mahometan* is too ſenſual for any rationaliſt to embrace. There is none then left but the Chriſtian to be embraced; the great command of that, is Faith; it forbids all thoſe Sins, which moral Nature loaths, and Unbelief beſides. The rule of it is the Scripture, and whatſoever is not according to that, whatſoever Worſhip or Doctrine Men Coin, that is not according to that Rule, is not Religion, is not Worſhip, 'tis no Revelation of God.

(2.) *No leſs irrational is it in thoſe that own the Goſpel to be a Divine Revelation for ſuch high ends, and do not in heart and practice ſubſcribe to the goodneſs and methods of it.* For Men that hear the language of God, pretend they believe the voice of the Goſpel to be the voice of God, that Chriſt is the Son of God, that he ſhed his Blood for a ranſom for Souls; yet not to accept of this ranſom, to ſlight the benefit of it, not to conform to one of thoſe conditions upon which it is offer'd; not leave a luſt for Chriſt, or forgoe a pleaſure for him; to believe no more than agrees with their Humour, Intereſt or Fancy; this is a moſt unworthy Carriage to God, and to a Man's ſelf, to pretend one thing and do another; to profeſs an acknowledgment of it in our underſtandings, and refuſe a ſubſcription to it with our wills. 'Tis a thouſand times better for a Man to ſtrip himſelf of the name of a Chriſtian, than to have a practical Unbelief inconſiſtent with the truth of a Chriſtian. With what Face can a Man profeſs Chriſt to be his Lord and Maſter, and yet regard not any order he gives? The *Heathens* will ſtand up in judgment againſt ſuch a Nation, for they will confide in their Idols, believe and conform to their Oracles. *All people will walk every one in the name of his God*, Micah. 4. 5. and ſhall we deal worſe with God, than Heathens did with Idols? Shall we believe wicked Men? Why elſe do we make Contracts and Bargains? Shall we believe the Earth? Why elſe do we ſow? Shall we believe the Winds and Waves? Why elſe do we traffick? And is it not more reaſon to give credit to an Infallible God? 'Tis a great madneſs not to come up to the terms of that, which we confeſs is ſealed by the Blood of Chriſt, confirm'd by the power of Miracles, proclaim'd by the Apoſtles, admir'd by the Angels, and confeſt too by the Devils themſelves to be from God. What more unreaſonable than to profeſs that Chriſt was appointed by God to remove our Miſeries, relieve our Wants, purchaſe our Happineſs, expiate our Sin, procure our Peace, which we could not find a way our ſelves to obtain, had we been befriended by the wit of Angels; yet not comply with any one condition upon which he offers thoſe tranſcendent Bleſſings? Profeſſion of him without a ſound Faith in him, is like the *Phariſees* garniſhing the Tombs of the Prophets, while they hated the Redeemer they Propheſied of. Gilded *Bibles* will not ſerve the turn with leaden hearts. And is it not as unreaſonable in an humble Soul to doubt of Mercy? Surely as unreaſonable as in an impenitent Sinner to preſume upon it. What hath God commendeded more than his Mercy? What pleaſeth him more than an humble confidence in it? What offends him more than for ſuch an one to diſtruſt it; Have we not in Chriſt the greateſt encouragements to Faith and Confidence, ſince he is ſo near us, of the ſame nature with us, and came from Heaven on purpoſe to *take not the nature of Angels, but the ſeed of Abraham*, Heb. 2. 16. and felt the *miſery of our Nature*, Heb. 2. 18. to the very end that he might have compaſſion on us, and hath offer'd himſelf up as a Sacrifice for our Sins; Shall not then that Unbelief, that kicks againſt thoſe foundations of hope, and diſparages that which hath letters of commendation from Heaven, be accounted an unreaſonable thing?

2. *'Tis alſo ingrateful.* What elſe is it to fly in the face of that love, which hath wrought out the way for us by Blood? To ſlight him that would relieve us, wound him that would cure us, to live as if Redemption had never been wrought, and diſobey him for ſhowing love to us is an ungrateful Phrenſie. When the *Jews* preferred *Barabbas* before Chriſt, and *Judas* valued thirty pieces of Silver above him, was it not an ingratitude as well as an indignity? And is it not as great, to value a Soul-murdering luſt above him, to be allured by a beaſtly pleaſure to offend him, rather than by the Heart-blood of the Son of God to pleaſe him? How often do we ſee, when the Sun riſeth to comfort the drooping Earth, the Earth ſends out Vapours and Miſts, as if it ſcorn'd any aſſiſtance from that Heavenly Body, and would ſtrip it both of its life and influence, ſo neceſſary for the Fruit it bears, and the Inhabitants it nouriſheth? Do not Men ſend out the black Vapours of their Enmity and Unbelief, at the appearance of the Sun of Righteouſneſs, as if they had a mind to choak in him all ſentiments of kindneſs to them? Is not this unworthy, to diſhonour him that would honour us, ſmite him who hath been wounded for us, pierce the heart of him who hath bled for our Health? For *by his ſtripes we are healed*, Iſai. 53. 5. as if the Cup he had drunk for us, were not bitter enough. What wounds he received, were for the ſatisfaction of God's Juſtice, which was arm'd againſt him; what wounds our unthankful Unbelief gives him, is to the diſparagement of that ſatisfaction. God did not ſtick to ſend his Son, but the World ſticks at receiving him. The World is loſt in *Adam*, by the blood of his Son *he finds them when they do not ſeek him*, Iſai. 65. 1. and the unthankful World will not receive him when he offers himſelf to them, nor refuſe it with a common civility, not ſo much as a *No I thank thee* in the caſe, which is common among Men upon refuſal of an offer'd kindneſs.

3. *'Tis inexcuſable.* There is no plea for it. The *Jews* had ſome plea for theirs; he that was cloathed with infirmities, and had no outward form or comelineſs, nor any beauty and glory according to their expectations, might better indeed be *deſpiſed and rejected by them*, Iſai. 53. 2. 3. What plea can we have, ſince he hath ſhaken off his infirmities, aſcended to Heaven in his Majeſty, hath propagated his Goſpel, and hath been honour'd one time or other in every part of the then known World. They were under a Law of riddles, could not well tell the meaning of the types that repreſented him; nor were the things the *Prophets* ſpake, clear to themſelves, 1 *Pet.* 1. 10, 11. much leſs to the People. The curtains now are open'd, the veil remov'd, the dusky cloud hath ended in a clear Day; yet the ancient *Iſraelites and Patriarchs* had many of them ſo much Faith, as will render our Unbelief without any ground of Apology. If thoſe that lived under ſhadows, and the ſtar-light of Ceremonies, had ſo much ſight, and ſo much *Faith*, as is reckon'd, *Heb.* 11. and propos'd to us

us for an example and encouragement to run our race, and *lay aſide that ſin* of Unbelief, *which doth ſo eaſily beſet us*, Heb. 12. 1. what plea can we have for our Unbelief, ſince the Sun of Righteouſneſs hath ſcatter'd the ſhadows of the Night, clear'd up the face of the Heavens, accompliſht what they believ'd and wiſh'd for, deſtroyed him that had the power of Death, rooted up the foundation of the Devil's Empire, and *brought life and immortality to light through the Goſpel?* 2 Tim. 1. 10. Their Faith under ſhadows will render our Unbelief under ſubſtance, inexcuſable.

4. *How great will be the miſery of Unbelievers!* The greatneſs of the miſery will be proportionable to the greatneſs of the Sin; 'tis a ſin both againſt the Law and againſt the Goſpel; by the Law we are bound to believe God, and whatſoever Revelation he makes; we are bound to truſt him as he is a God of Truth: By the Goſpel we are bound to believe, that Chriſt came into the World to lay down his life as a ranſom. If the breach of the Law makes us eternally miſerable, the rejecting the Goſpel makes the wound the deeper, and the ſmart the ſharper: No Man refuſeth the remedy, but he ſharpens his wound. If the Sins of Men, who have no knowledge of the Goſpel, condemn, how much more ſhall the ſins of thoſe who ſin both againſt Law and Goſpel, have a ſeverer recompence of reward, for neglecting Salvation, and ſo great Salvation? *Heb.* 2. 2, 3. *How ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt was ſpoken by the Lord?* Refuſing the Covenant of Grace, he puts himſelf upon the Tryal by a Covenant of Works; and what hope an exact law often tranſgreſt can give a Malefector, is eaſie to imagine: Millions have periſhed by it, none can be ſecure in it. *There remains no more Sacrifice for Sin*, if this be ſlighted, *Heb.* 10. 26. They are not in ſo good a ſtate as they had been, if Chriſt had never died; but worſe, for they have his blood to anſwer for, as well as ſins againſt the natural and written Law; and render themſelves utterly unworthy of that grace they diſparage. Becauſe of this, the *Jews* were broken off, the refuſing this Corner-ſtone was the cauſe their Foundations were tore up, and they hurl'd down from being a people to become the reproach of the World. Tho' God puniſhed them for their ſinful Idolatries, yet he never rejected them till they rejected his Son; and then *wrath came upon them to the uttermoſt*, 1 Theſ. 2. 16. And our Unbelief comes not ſhort of theirs, but exceeds it. *If we deny Chriſt, 'tis juſt he ſhould deny us*, Mat. 10. 33. 'Tis an equitable Law, to have the ſame meaſure meted to us, that we mete to others. If Unbelief oppoſe God, no wonder God will oppoſe and puniſh Unbelief. No Man can imagine, but that God will be ſenſible of the wrong done to his bleeding Son, and our dying Redeemer. How can he be regardleſs of the contempt of his glorious Nature, and let a final indignity to His Majeſty paſs with impunity? An inditement will be brought againſt ſuch by every abus'd attribute of God; all will condemn them, ſince all have been condemned by them, not one will appear as an Advocate for them; Holineſs muſt hate him that is filthy, and will not be otherwiſe; truth will be glorified in the Execution of the Goſpel threatning, ſince the Sinner would blemiſh it in not reſting upon the Promiſe, and obſerving the Precept; Juſtice will puniſh ſuch as will not accept of the ſatisfaction appointed to be applied by Faith; Wiſdom will frame a Hell for them that deſpis'd the great Maſter-piece of it: Power will be glorious in keeping them for ever under that puniſhment, and burning up the ſtubble, that would riſe up againſt it. As there is a Power to ſave, ſo there is a *glorious power* to deſtroy, 2 *Theſ.* 1. 9. when Wiſdom, Holineſs, Juſtice, Grace, Truth ſhall not be own'd in the glory of them in Chriſt, they ſhall make themſelves glorious upon him to the coſt of the Unbeliever; for God hath a ſoveraign right to the glory of his Attributes; ſince the Creature will not actively honour him, God will make him paſſively to glorifie the perfections diſparag'd by him. The blood of Chriſt ſhed by this ſin, in regard of an implicite approbation, crys with as loud a Voice to God for Vengeance, as *Abel*'s blood did againſt *Cain*, and to as good purpoſe; for he that heard the Voice of the one, will not be deaf to the cry of the other. It ſpeaks the language of mercy to him that receives it, and the roaring of Juſtice to him that refuſes it.

2. Uſe of *Exhortation.*

Let us be ſenſible of the malignity in this ſin. It being a ſin againſt the Goſpel, we ſhould be more ſenſible of it, than of Sins againſt the Law. Thoſe are tranſgreſſions againſt a rule, this a tranſgreſſion againſt a rule and a remedy. There is more reaſon we ſhould be ſenſible of this, than if we had ſhed the moſt innocent Blood, raviſh'd the chaſteſt Bed, or made an explicite compact or Covenant with the Devil; theſe are Sins mankind generally frown at, and think ſuch perſons fit to be thrown out of the Society of Mankind. Yet behold here an evil worſe than all thoſe ſingly or jointly conſider'd in themſelves; theſe are againſt the Soveraignty of God; but not as this, a trampling upon the blood of his Son, infinitely above the moſt innocent Creature: Thoſe againſt the authority of God, this againſt his Commanding Authority, and his condeſcending Grace; thoſe againſt common ſentiments of Nature, this againſt ſpecial revelations of a rich goodneſs. A Murderer ſlays a Man, an Unbeliever crucifies a God; a Thief robs a Man of worldly Goods, an Unbeliever ſtrips a God of his Glory; an Adulterer defiles the Bed of his Neighbour, an Unbeliever defiles a Soul which is courted to be the Spouſe of God. Beſides, Unbelief is the breeder and fomenter of ſuch ſins, which are committed by any under the light of the Goſpel.

1. *Believers ought to be ſenſible of it.* True Faith is always attended with a ſenſe of Unbelief, a wearineſs under it, a longing to be rid of it. The poor Man in the Goſpel own'd his *Faith*, and yet confeſt his *Unbelief* with tears in his Eyes, *Mark* 9. 24. And are there not heaps of infidelity lie in our Breaſts? Is not the power of God ſometimes diſtruſted? His goodneſs unregarded? Is Chriſt valued according to his tranſcendent worth? Do we always reliſh the excellency of the Goſpel? Do we never value and love a Creature almoſt at the ſame rate we do the Creator and Redeemer? Are we not often more forgetful of God than we are of our ſelves? Is not the Word and Oath of God too little ſometimes to prop up a tottering Faith? Are we not often more confident of Men than we are of Chriſt? And beſtow more credit upon the promiſes of Men than we do on the promiſes of God? Do we always pay as much reſpect to God as we do to our ſelves, as we do to Men that ſhall die? How often do we find Chriſt complaining of the littleneſs of his Diſciples Faith, and the ſlowneſs of their hearts to believe, which were the only Chriſtian Church then in the World? And are any of us yet got beyond the merit of ſuch rebukes? Are there no ſcents of this ſin in the moſt cleanſed Veſſels? Have not the beſt here a partial Unbelief? And can there be one Grain of it in the heart without a proportionable ſinfulneſs of it? The leaſt Unbelief hath the ſinful nature

nature of Unbelief, as well as the leaſt grain of Poiſon hath the nature of Poiſon. So much as we want of a perfect Faith, ſo much we ſtrip God of the glory of his Nature, blemiſh his Truth, aſperſe his Wiſdom, ſlight his Goodneſs, diſgrace his Sufficiency, ſnatch away his Delight; ſo much as we want of a perfect Faith, ſo much we pierce the Redeemer, null the work of his Mediation, undervalue the price of Redemption; ſo much we deny thoſe choice affections which engag'd him in the undertaking, and were illuſtrious in the Execution; ſo much we deny the excellency of his perſon and deſign; ſo much we grieve him, ſo much we diſhonour him. If all this be clearly in a total Unbelief, 'tis in ſome degrees in a partial Unbelief, and every act of it. And ought this to be ſuffer'd in the heart without Senſe, Shame, Confuſion and deep Humiliations? Let us pour out our tears for it, as we have pour'd out our Saviour's Blood by it. The fat of a Sacrifice, which was a part without ſenſe, was to be conſum'd by Fire; ſo ſhould we endeavour that our inſenſibleneſs ſhould be wholly burnt up by the Spirit.

2. *Thoſe that are yet in a ſtate of Unbelief ought much more to be ſenſible of it.* That we may not deceive our ſelves, and raiſe hopes contrary to the word; to bleſs our ſelves when God curſeth; without a ſenſe of this, there is no meeting can be between Chriſt and us. 'Tis as much a bar to any gracious work in our Souls, as it was in the days of his fleſh, to many *mighty Works* in his own Country, *Mat.* 13. 58. Every Man that ſits under the Goſpel, is bound to believe the Divine Truths reveal'd therein: He is bound to believe his infection by original Sin, and that the curſes of the Law are due to him. He is bound to believe, that God hath ſent his Son to be crucified for the Sins of Men that believe in him; that Repentance and turning from Sin, is a neceſſary Duty; he is bound to Repent, forſake Sin, and with a contrite heart caſt himſelf upon Chriſt, expecting Salvation from him, and reſolving ſincerely to obſerve his Commands, renounce his own Righteouſneſs, and rely upon his Power; and therefore ought to be ſenſible of this obligation, and of that which is contrary to it, and keeps him from performing it. A ſenſe of this ſin will lead the way to a ſenſe of all the reſt; This once quell'd, the other expire; the death of the Mother Viper is the deſtruction of the young Litter.

(1.) *Chriſt was moſt ſenſible of this ſin in others*; ſhould not we then be ſenſible of it in our ſelves? It was a great part of his *Sorrow*, that Men refus'd him, and would not accept of him, and Salvation by him, *Luke* 19. 42. It made him ſigh more pathetically, and made him ſpeak as if he were weary of all his Pains, *Luke* 9. 41. *Oh faithleſs Generation, how long ſhall I be with you?* His anger was for the moſt part rais'd againſt this, and this only, and ſtill it muſt upon the ſame account be more painful to Chriſt than all the Thorns which were upon his Head, and wound him more deeply than the Nails did his Hands and Feet; ſhould we not then write after our Maſter's Copy?

(2.) *'Tis a ſin eaſie to be ſlipt into by a Believer.* Man is born with jealouſies of God, which cauſe a diſtance, and render our particular cloſing with him more difficult. Sin in the nature makes us ſuſpect every approach of God to be for our hurt, *Luke* 5. 8. *Depart from me, for I am a ſinful Man*; The beſt have not been free from unbelieving ſtarts againſt God; *David* had a deſperate reflection on God, 1 *Sam.* 27. 1. that he ſhould *one day periſh by the hands of Saul.* Though God had aſſured him of the poſſeſſion of the Kingdom, and daily experiences of God's Providence in his preſervation under the purſuits, and Armies of *Saul*, might have confirm'd him, yet he fear'd that ſome of the ſtones flung at him, might reach him, and make him uncapable of the deſigned Royalty. *Aſaph* too in regard of his ſpiritual condition, queſtions the mercy and faithfulneſs of God, *Pſal.* 77. 3, &c. 8. *Is his mercy clean gone for ever, doth his promiſe fail for evermore?* The Interrogation is at leaſt a queſtioning of it, becauſe *v.* 10. he acknowledgeth it to be his *infirmity*, which he would not have entituled his ſubſcription to the eternal mercy of God, and the truth of his Promiſe: We ſhould therefore be ſenſible of that Unbelief, which yet remains in our natures, that we may be preſerv'd againſt the encroachments of it.

(3.) *No Man can labour for Faith, till he be affected with the ſinfulneſs of Unbelief.* The ſence of this is the firſt ſtep to Faith: We cannot have a ſight of the amiableneſs of a moral Virtue, till we are ſenſible of the deformity of the Vice which ſtands in oppoſition to it. A conviction of the ſinfulneſs and miſery of Unbelief, will make us endeavour after the Grace and Happineſs of Faith.

(4.) *Nor can any reformation ſecure us, while we remain inſenſible of the evil of this.* Conviction of other ſins leaveth a Man in his natural ſtate as it found him; all Men that are not ſenſible of this, though convinc'd of all their other guilt, are in a ſtate of Sin; 'tis the work of the Spirit to convince Men of it, if they do not believe. Reformation takes away the ill ſavour of our lives, which made us ſtink above ground; yet the life may be reformed, and the ſtate not changed, but be as deplorable as before. Though Atheiſm and Prophaneneſs may be left, yet a Man by that is no more a Member of Chriſt, and of the Family of God without Faith, than he was when he was beſmear'd with his groſſeſt Vices; no more than the moral *Jews* were, to whom Chriſt denounceth *a dying in their ſins, becauſe of their Unbelief*, John 8. 21. The guilt of all former ſins cleaves to the Soul under a new life, till upon Faith in the Blood of Chriſt it be wip'd off. We are ſtill in God's Debt-Book, without one farthing of our ſcore croſs'd out; for God muſt have his ſatisfaction either from Chriſt or our ſelves: He hath none from Chriſt for us while we remain in Unbelief, 'tis not applied to us or pleaded for us; no remedy for this Diſeaſe, but in the Blood of Chriſt, and no way of having that Blood ſprinkled upon us but by Faith. Reformations garniſh our lives, but the Soul remains ſtill unſanctified, if Unbelief reigns; that clears the outward rubbiſh, but doth not cleanſe the inward ſink: No true ſanctification without Chriſt, for *in him* we are ſanctified, 1 *Cor.* 1. 2. Faith only is the band that unites us to him, whereby we get cleanſing virtue from him. As Faith only ingrafts us into Chriſt, ſo Unbelief alone keeps us off from that bottom; as by this engrafting, our actions become good, ſo without it, our beſt actions are bad. An ignorant Heathen may as well *pleaſe God* as a painted Unbeliever, *Heb.* 11. 6. this ſin makes us utterly uncapable to pleaſe God. The World is apt to lie under this error, becauſe they have amiable qualities in the eye of Man, they think they have no ſpot in the eye of God; but alas, this doth render us more deform'd in the eye of God, than all outward reformations can render us beautiful.

2. *As we ought to be ſenſible of it, ſo we ſhould watch againſt it.* This is a Leſſon for Believers. 'Tis eaſie to diſtruſt God, our own Hearts have dealt treacherouſly with him, and therefore we think he will requite us in our own kind. Let us watch againſt the firſt motions of it, becauſe the Devil by them endeavours to draw us to it; as all good works ſpring from Faith, ſo all evil works from

from a defect in it. If there be a diſturbance in the Heart, other Members cannot well do their Office: Habitual Faith lays the firſt Stone of a Heart ſanctification, *their hearts purified by Faith*, Act 15. 9. and every act of Faith raiſeth it higher. So much of Unbelief, ſo much of Impurity: watch therefore againſt every thing that may weaken the foundation of your Sanctification. Unbelief only makes us ſink under a Temptation: *Jacob* wreſtled with an Angel, or with the Son of God; yet ſtill kept up his Faith in God's Promiſe againſt the *fear* of his Brother, and became a Conquerour, *Gen.* 32. 24. *&c. Hoſ.* 12. 4. * *Jacob*'s fight was a corporeal conflict, becauſe his thigh did ſhrink with his wreſtling; but it was alſo a fight of Faith: Why elſe ſhould the *Angel* ſo value a corporeal wreſtling, as to give him a new name thereupon, and call him *Iſrael*, becauſe he had prevail'd with God? Beſides, who can think a poor mortal could overcome an Angel with an aſſum'd body in a corporeal wreſtling? It was an internal conflict of the Spirit of *Jacob* with God, and the external wreſtling was only a Symbol of the inward conteſt. As he wreſtled againſt a Man by the ſtrength of the Body, ſo he wreſtled againſt diſtruſt by the ſtrength of his Spirit. For *Jacob* hearing of his Brother *Eſau*'s march againſt him, and remembring his cruel threatning upon his foreſtalling the Bleſſing, he was afraid of the ruine of himſelf and Family; and conſequently that the promis'd Seed ſhould be extinguiſht; and therefore wreſtles with God upon the account of his Promiſe, deſiring him to defend his Family from *Eſau*'s Fury. Unbelief ſinks us under Devils, Faith makes us wreſtle with God. In caſe of any fall into ſin, watch againſt this *Maſter Sin.** Though our fall calls for ſorrow, it calls not for Unbelief. To throw off an humble Faith, is to gratify the Author of Sin, the Devil, by deſpair and Unbelief, but doth not pleaſe him that wrought the Redemption; this is to heap a Mountain of Sin upon the former. If a Man ſin, 'tis not ſaid preſently, we have a Devil to deſtroy, but an *Advocate* with the Father, who is *the propitiation for our Sins*, 1 *John* 2. 1. Watch therefore againſt every ſtirring of it upon all occaſions, and the more, ſince you have found how gracious Chriſt hath been, and that your former Unbelief could not diſpute away his Grace, and ſend it back to Heaven from whence it came. Let not a diſtruſtful heart have more credit with you than a Saviour's Promiſe. And that we may watch againſt it, let us think meanly of our ſelves. He that eſteems himſelf ſomething, will quickly eſteem Chriſt as nothing. Regard the things of the Goſpel as the moſt ſubſtantial things, of the greateſt moment. Let the word dwell more richly in us, than the notions of Nature. Meditate often on it. Reſt not upon the knowledge we have by Education, conſider things in their reaſons, not by intereſt or affection, without Scripture reaſon; work ſuch arguments upon the mind, as may ſtrengthen the aſſent to the word; weak conſents of will, ſpring from imperfect aſſents in the underſtanding. The deeper truths are in our underſtandings by an explicite, and formal, and renewed aſſent; the warmer and ſtronger will they be in our affections and will; every wind or violent ſtorm will blow down a Houſe that is weak in its foundation. There is an *aſſurance of Underſtanding* precedes the *acknowledgment of the Myſtery of the Goſpel*, Coloſ. 2. 2. The fuller the aſſurance of underſtanding, the cloſer the affiance of the will: A floating Cork cannot be ſtable. Be well acquainted with the nature, terms, and riches of the Covenant of Grace, the mediation of Chriſt, his Offices, the ends and fruits of his Death. This is the way to watch againſt Unbelief, ſo great a Sin. This is neceſſary. As Chriſt will do no more Miracles without Faith, ſo the Devil can do no miſchief without Unbelief. The more of Faith, the cloſer our Union, and the fuller our Communications.

* *Zanch.* in Hoſ. 12. 4. p. 185.

* *Tho. Goodwin* MSS.

3. *Let ſuch as are in a ſtate of Unbelief, endeavour to come out of it.* We ſhall then lay by the moſt offenſive Sin, the object of God's greateſt Hatred, the diſhonour of his Attributes, the main prop of the Devil's Empire. We ſhall not till then, pleaſe him, nor will he ſheath his Sword, nor open his Bowels. We then approve of the Counſel of God, who is as tender of the honour of his Son as of his own. For he will have *all Men honour the Son as they honour the Father*, Joh. 5. 23. It will be the beſt return we can make to Heaven for the Meſſage or Joy Heaven hath ſent to us in the Goſpel. The ſucceſs of the Goſpel in the heart doth chear the heart of Chriſt in his Exaltation, as well as the news of it did in his Humiliation, *Luke* 10. 21. *He rejoyced in Spirit.* This is the way to add another Throne for him to ſit upon (as every believing heart is) inſtead of pulling him from what he had. None but an Unbeliever is deſpis'd by God; no Man but an Unbeliever ſhall ever taſt of his Fury. Hath not God often by his Spirit intreated us to conſider what is for our Peace? Hath he not met us, and inſtead of offering to kill us, as the Lord did to *Moſes*, he hath open'd his heart, ſhew'd us the wounds of his Son, deſir'd nothing of us, but that we would believe he had a deſign of kindneſs for us, and that we would give him ſuch an entertainment as his affection doth deſerve; that we would give credit to his Aſſertion, and walk according to it? He complains only of your drawing back from him; he never quarrels with any Man for ſucking the Breaſts of his goodneſs; his only grief is, that you will not come, that you might have life: And can the ſpurning his Grace be a means to our Bleſſedneſs, or this deſperate ſin inſtate us in the Glory of Heaven? Shall the Lyons be aſhamed to tear *Daniel*, and an Unbeliever not aſham'd ſpiritually to tear his Redeemer? Shall the Ox know his Owner, and Man not know his crucified Saviour? Shall the Stones rend in pieces at his Death, and our hearts ſtand unſhaken at his Sufferings for us? Doth not God denounce a woe to them that remember not the afflictions of *Joſeph?* Can any leſs be expected by thoſe that increaſe the afflictions of Chriſt, and kick againſt the greateſt deſign God had to honour himſelf? Doth not our nature gaſp for a felicity? Is it not the ſole inquiry of Man, *Who will ſhew us any good?* And when the Goſpel preſents us with the moſt ſatisfactory Bleſſedneſs, ſhall we reſiſt it, and ſhut our Eyes againſt the light that would conduct us to bliſs? If we will diſhonour God by Unbelief, we ſhall viliſie our hopes; were the Goſpel of no concernment to us, yet Unbelief in regard of the Author of it, were a ſin worthy of the ſharpeſt reproof. A Belief of him we owe to him as Creatures; but when it is of the greateſt moment to our Souls to believe the Goſpel, as that whereupon depends eternal happineſs or miſery; ſhall any of us that acknowledge it to be of God, that have been bred up in the midſt of its light, be ſo cruel to our Souls, as to make light of the conditions of it? 'Tis unreaſonable, as it diſhonours our Creator, for whoſe glory we were made; as it diſgraceth our Redeemer, by whoſe blood we are ranſomed; Uncharitable to our ſelves by murdering our Souls, to which we owe the greateſt care. Or dare any perſiſt in this way, and venture Heaven and Bleſſedneſs upon a conceit that the Goſpel is not true? What hurt can there be in believing it? An eternal

nal miſchief may be in refuſing it. There is no diſhonour to God by believing it; we own one God by acknowledging it; we own whatſoever is comely, and praiſe-worthy, by the rational ſentiments of Mankind, in regard of the Precepts. By caſting it behind our backs, we hazard our ſelves, if it may be true; we deſtroy our ſelves, if it be abſolutely true. A reſolution to perſiſt in Unbelief, is ſuch, that no Man in his Wits would ever think of.

4. *Let ſuch as are got out of the ſink of this ſin, bleſs God and prize their Faith.* God only diſpers'd that Cloud of Darkneſs which had ſeiz'd upon you, and drew you out of that mire, hateful to Heaven, wherein your hearts were ſoakt. What a Gulf hath God deliver'd you from! He might have left you in that ſtate, ſo reproachful to himſelf, and ſo dreadful to you. Prize your Faith above all your Treaſures; above all keeping, preſerve and ſtrengthen it. Before, you could not but dipleaſe him, now you may be a pleaſure to him; before, you War'd with every perfection of his Nature, now you join iſſue with him in the exalting of them. By this you are intereſted in the fruit of his glorious Counſels, the Blood and Mediation of his Son, the glory of his Attributes. By this he ſnatcheth you from a League with Hell, ſets you above the Head of the Captain of Unbelievers; knits your hearts to himſelf, and fits you to be Monuments of his Grace, to be placed with him for ever in Heaven.

A Diſ-

A DISCOURSE OF THE MISERY OF UNBELIEVERS.

JOHN III. 36.

He that believes on the Son, hath everlasting life; and he that believes not the Son, shall not see life, but the wrath of God abideth on him.

THESE words are a part of the Discourse of *John Baptist* to his Disciples, which contains a Summary of the Gospel, and treats of the dignity of Christ's Person. The occasion of the Discourse is a question stated between the Disciples of *John Baptist*, and the *Jews* about Purification, v. 25. *there arose a question between some of John's Disciples and the Jews about Purifying*; what the *question* was, is not fully and plainly recorded: Some think the Ceremonial Purifications appointed in the Mosaick Law, were the subject of the Contest. But the next *verse* (v. 26.) intimates the question to be concerning the Baptism of *Christ*, and *John Baptist*, which of them was the most efficacious for Purification; some preferred *John's* Baptism, in regard of his priority of time, he being first sent to Baptize, and in regard of Christ's receiving Baptism from his hands: The other might assert the Baptism of *Christ* to be as purifying as the other, because of the many Miracles wrought by him to confirm his Mission; which seeing the Baptist wanted, (for *he wrought no Miracles*, John 10. 41.) *John's* Disciples being jealous of their Master's Glory, and troubled at the lessening his authority, in the heat of their contest address themselves to *John*, to be an Arbitrator in this affair, as being best able to judge of that for which he was commission'd, v. 26. *and they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witness; behold the same Baptizeth, and all Men come to him.* The contest it seems had engendred in their hearts an envy against Christ, because of the multitude of his Followers above what their Master had, who they saw was decreasing upon the others rising, as the light of the Stars is obscur'd by the appearance of the Sun. They frame their relation to *John* with a contempt of Christ, and a charge against him, as if they intended to incense their Master against our Saviour. The contempt is in the Title they give him; when they speak of their Master, 'tis *Rabbi*; when they speak of Christ, 'tis *he that was with thee beyond Jordan*; not vouchsafing to name him. How apt is Man by nature to have low and mean thoughts of Christ in his heart! The charge here is double:

1. *Usurpation. He Baptizeth*, he invades thy Office, and takes upon him that function, which belongs properly to thee, and after he seem'd to enter himself thy Disciple by receiving Baptism at thy hands, now is ambitious of an equal authority with thee, without a Call, or any Order from thee, and Baptizeth in his own Name.

2. *Ingratitude. He to whom thou bareſt witness*, and by that Elogy gaveſt him an Authority among the People, who rely'd upon thy word; now he endeavours to obscure thy Glory, and hath forgot the obligation he had to thee, by giving him so worthy a Character. They thought *John's* commendation of Christ arose from his Humility, and not from a knowledge of the excellency of his Person. And they urge it with the success of Christ,

all Men come to him. He makes ſo great a progreſs, that he will draw from thee all thy Diſciples, and diminiſh that honour thou haſt gain'd among the People. By this means they endeavoured to enflame the *Baptiſt* againſt our Saviour, and cauſe him to change his note, and give ſuch a Character of him, as might leſſen his growing Reputation. But they found their expectation defeated by the modeſt anſwer *John* returns to them.

Obſerve,

1. *How do Pride and Paſſion often ſway in the hearts of Profeſſors!* The *Baptiſt*'s Diſciples fear any diſgrace of their Maſter ſhould redound upon themſelves, and therefore endeavour to embroil him in contention. The Diſciples of Chriſt were not free from the like taint, when they were angry with one Man's caſting out Devils, becauſe *he did not follow them*, Luke 9. 49. *John* by his Humility rejoyces at the appearance of Chriſt, *v.* 29. But his Diſciples Pride robs God of his preſent praiſe for ſending the *Meſſiah*; we can never value any mercy of God, while we value our ſelves too much. What need have we to lay ſhackles upon the pride of Nature, to watch over our Paſſions, and reſtrain them within due bounds, that they may be ſerviceable to God, and not to Satan? Grace muſt be upon its guard againſt the deſigns of the old *Adam* in us. The Devil directed ſtrong Engines againſt the *Baptiſt*, in the hands of his Diſciples; enough to batter him, without abundance of Grace, and an awakened exerciſe of it.

2. *How often have Pride and Envy been the ſprings of the Churches Calamities!* Theſe two have been the Incendiaries of the Church as well as of the World. Pride in *Adam* over-turn'd the Worſhip of God in the World juſt after the Creation; and Envy in *Cain* made the firſt diviſion after the Promiſe, which led him to murther the holieſt Man, and afterwards drave him out from the preſence of God. How little did thoſe poor Diſciples think, that in this they imitated the fallen Angel! He envyed God a ſervice from Man, and thoſe envy Chriſt a glory from the Creatures. How far will Envy proceed, if God do not ſtop it? Envy in *Cain* at the appearance of his Brother's Sacrifice, firſt broacht his Brother's Blood.

* *Chemnitius.* 3. * *How forward are Men to be drawn from Chriſt by an admiration of the gifts and graces of the Saints!* They admire here the ſervant above the Maſter; how long hath it been that the value ſet upon the Saints, thruſt almoſt out any eſtimations of the mediation of Chriſt? Prayers to the Virgin are become more numerous, than Supplications to the Son of God.

4. *How dangerous is contention about ungrounded opinions!* Had not *John* interpos'd, with what animoſity againſt Chriſt had his Diſciples hearts been filled upon this conteſt? The Weeds would have grown ſtrong, and taken deeper rooting, without a ſpiritual prevention. What is *John*'s Anſwer to this report? Religious, humble, and modeſt, v. 27. *John anſwer'd and ſaid, A man can receive nothing except it be given him from heaven*; He is not inflam'd with any Pride and Paſſion, but aſcribes to God the glory of his Soveraignty, and to Chriſt the dignity of his Perſon. * The words of *John* may be form'd into this argument: Every one is to be honour'd in the place wherein God hath ſet him; God hath placed him, you complain of, in the higheſt dignity: You are therefore to count him for your Lord, and me for his Servant. Do not think that that perſon you charge, doth invade this Office without a Call; he could not have this ſucceſs, without the ſingular providence of God; you muſt regard the Author and Original; things are not in our own Diſpoſitions; whatſoever bleſſing is receiv'd, is diſpens'd by a Soveraign Authority; Do not think therefore, that I will arrogate that honour to my ſelf, which God never aſſign'd me.

* *Illyric.*

Obſerve,

1. *God is the ſoveraign Author of all good to Men,* James 1. 17. *Every good and every perfect gift is from above, and comes down from the Father of Lights.* All comes originally from him, whatſoever the Chanels of conveyance are, as Rivers from the Sea, whatſoever Veins of Earth they are ſtrain'd thro'; all our Springs are in God. Reſt not then upon any thing below, though it be never ſo choice a Mercy, 'tis from above: Dart your Eyes upward to the Spring; what is not the ſource of our Bleſſings, ſhould not be the prop of our Souls. Truſt in other things hath a quite contrary effect to Truſt in God; the more we truſt other things, the ſooner we loſe them; the more we truſt God, the fuller we enjoy him. God will ſtrip us of the comfort we take in them, when we ſtrip him of the glory due to him. Praiſe God alone for any Mercy; 'tis not fit the Creature ſhould run away with the praiſe of that, which we enjoy at the coſt of Heaven. What ſtock could any have, if God had not ſet them up? Fear not Man, whatſoever is from above ſhall proſper. If God gives the Goſpel, Man cannot ſtop the progreſs of it. Heaven is able to maintain its own Grants; it wants no more a power to preſerve it, than goodneſs to beſtow it.

2. *The ſuggeſtions of Satan, and our own corrupt hearts to Pride and Envy, are to be bridled by the conſideration of the ſoveraign diſpoſal of God.* This is the intent of the *Baptiſts* Anſwer. How looſe and ſhaking would thoſe Luſts be in our hearts, if we were practically ſetled in this Truth, That all diſpenſations are the fruits of the divine Soveraignty? In envying Man, we envy God the diſpoſal of his own gifts; we invade his propriety, as if we had been God's Partners in his own poſſeſſion; we would bring God down to our humours, and make our fancies the rule of divine actions. We intrench upon his Wiſdom, as though he were not wiſe enough to diſpoſe of his own goods; as though he ſhould have askt our Counſel, before he made a diſtribution of what is ſolely his own. 'Tis a preſumption to preſcribe Laws to our Lawgiver. 'Tis contrary to his goodneſs, as if we would tie the hands of his univerſal goodneſs, that it ſhould run only into our Ciſterns. The conſideration of the Soveraignty and Wiſdom of God, would hinder us from being envenom'd by this fiery Dart.

3. *Every Man ought to be content in the place were God has ſet him.* The will of our Soveraign ought to be our rule; we are not our own Carvers; let us rather bleſs God for what we have, than murmur that we have no more; ſince all are his gifts, he can better chuſe for us, than we for our ſelves.

4. *How doth the wiſe God defeat the Devil and extract the greateſt good from his worſt intentions, and the ſins of Men!* The Devil by God's conduct doth us good againſt his will. His tempting thoſe Diſciples, is the occaſion of this excellent ſummary of the Goſpel, which we might have wanted, had the Devil reſtrain'd his Temptation. The Paſſions of thoſe Diſciples are the occaſion to produce the fulleſt Teſtimony out of the Mouth of *John*, of the Dignity of Chriſt's Perſon, the truth of his Commiſſion, fitneſs for his Work, the neceſſity of addreſs to him, the means of enjoying the benefits purchas'd by him. Thus the Devil tempted Chriſt to conquer him, and God order'd it for fitting of our Saviour to relieve us with more compaſſion from an experimental ſence of his ſubtlety, and our miſery. *Joſeph*'s ſlavery in *Ægypt* by his Brother's ſin, is the preſervation of the Church in *Canaan*. And the crucifying the Son of God, the redemp-

redemption of the World. Why ſhould we diſtruſt God, who can uſe the ſins of Men to clear up the way of Salvation, both to our ſelves and others?

After this introduction, the *Baptiſt* more particularly inſtructs them, *v.* 28. *Ye your ſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him*, and oppoſes to their ambitious emulation his former Teſtimony of Chriſt, and the Doctrine they had heard from him, acknowledging him the *Meſſiah*, and himſelf but the Herald or Harbinger to prepare the way before him. I have often told you, as well as others, that *I am not the Chriſt*, intimating thereby that he it was, whoſe glory was to out-ſhine that of all the former Prophets, ſince he was the grand Prophet promiſed to the Church. He retorts upon them their accuſation of the ingratitude of Chriſt to him, ſince I have given him ſuch a teſtimony as you well remember, that I did but Baptize with Water, but one coming after me was to Baptize with the Holy-Ghoſt; 'tis he you complain of, is the perſon I meant; 'tis he to whom God hath given the Spirit not by meaſure; 'tis he that is the Lamb of God, that takes away the ſins of the World; you cannot think I ſhould be ſo Fooliſh, as to deny my words. If you had reſpect for me, and good-will to your ſelves, you would have believed me and believed in him, ſince it is neceſſary for you ſo to do.

Obſerve,

How hard a matter is it to change the falſe opinions we have erected? Theſe Diſciples had entertain'd a notion that their Maſter was the *Meſſiah*; they dreamt of an Earthly advancement by him, though he had made Declarations to them, and in their hearing, to a Committee ſent from the *Sanhedrin*, that he *was not the Chriſt*, Joh. 1. 19. 20. yet that ſentiment ſtuck in their Heads. Pride makes Men foſter opinions againſt the glory of God, when they ſeem to conduce to their own intereſt; we are loth to ſubmit our reaſons to the Wiſdom of God. Man is a Creature naturally apt to hold faſt any thing, but Divine Truth. Bran will remain in the Sieve, when the fineſt flour will drop through. The Diſciples of Chriſt would not part with the ſweet thoughts of an earthly Grandeur, under their Maſter, though he had ſo often given notices of his violent death. Let us examine every thing well by the word, before we lodge it as a notion in our Heads, and meaſure every propoſal by the reſpect it bears to the glory of God, as well as to our own advantage.

He proceeds further to ſhew the difference between Chriſt and himſelf, (*v.* 29. *He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, which ſtands and hears him, rejoyceth greatly becauſe of the Bridegrooms voice; this my joy therefore is fulfilled*) as much as there was between a Bridegroom, for whom the Spouſe is adorn'd and prepar'd; and a Friend which ſerv'd him in that occaſion, who rejoyceth that he hath contributed to the ſatisfaction of his Friend. I have prepared the people as a Spouſe for him; 'tis to him therefore they are to have recourſe, him they are to love and honour; and it is my joy that I have rendred him any ſervice according to the Commiſſion I have received from Heaven; Intimating thereby, that they ſhould follow his Example, and be ſo far from envying the glory of Chriſt, which they imagin'd to be the obſcurity of his, that they ſhould rejoice, as he did, in hearing the Bridegrooms Voice. Some underſtand it of the Marriage between the Divine and Humane Nature of Chriſt: the Divine being the Bridegroom, the Humane the Bride, which the Divine Nature aſſum'd into union with it ſelf. Moſt underſtand it of the Marriage of Chriſt with the Church, which was promiſed.

Amyraut in loc.

Obſerve,

1. *Some evidence of the Deity of Chriſt.* He is the Bridegroom that eſpouſeth the Church to himſelf. A thing promiſed by God to be done only by himſelf, *Hoſ.* 2. 16, 19, 20. 'tis *Jehovah*, the Lord ſaith, *I will betroth thee unto me for ever*, Jer. 3. 14. The Scripture often compares the union of the Church with God, to that of a Marriage, and never gives the name and quality of the Spouſe of the Church, to any but the true God. *Daillee in loc.*

2. *The end of Chriſt's coming into the World.* To form a Church, to make a ſpiritual Marriage between himſelf and the Souls of Men. The Church was not fit for his embraces, being defil'd, polluted, of a corrupt extraction; but Chriſt takes fleſh, makes *himſelf a Sacrifice* for her, pours out his own *Blood to waſh her*, and renders her fit to lie in his Boſom, *Eph.* 5. 25, 26, 27. What love is this, to bring filthy Man into a perpetual band of love with him! He bore our ſins that defil'd us, he is ſenſible of our afflictions that trouble us, he communicates his goods to enrich us, he took our nature that he might communicate his own, he is become one nature with us, that we might become one ſpirit with him. Never did loving Husband do ſo much for his Spouſe as Chriſt for his Church. How ſhould we love, honour, ſerve, and adhere to ſo good a Saviour, and pay him that Reverence and Faith which is due to him?

3. *Miniſters are and ought to be the ſervants of Chriſt, to wooe for him*, to perſwade Men to be eſpouſed to him, by declaring their miſery without him, their happineſs with him, his willingneſs to entertain them. They are Inſtruments to bring them to Chriſt, and after they are brought, to perſwade them to keep the conjugal Covenant with Chriſt. This ought to be our higheſt deſire, and our chiefeſt joy; *this my joy is fulfill'd*, ſaith *John*, ſince I have now attain'd the end of my Embaſſy.

He then comes to make this concluſion, quite contrary to the intention of his Diſciples, and reſolves to exerciſe his Humility where they would have excited his Pride, *v.* 30. *He muſt increaſe, but I muſt decreaſe.* He muſt grow up in Authority; the opinion that I am the *Meſſiah* muſt fall, that he may be own'd to be the only perſon of God's Deſignation. The Perſon of Chriſt could not receive an increaſe, being infinitely great and glorious: Nor was there any diminution of the dignity of the *Baptiſt*, who loſt nothing, but gain'd much by the appearance of our Saviour; his Glory increas'd with his Humility, and his honour of being the forerunner of Chriſt remain'd, though his Office expir'd; but the increaſe and diminution was in regard of the exerciſe of their Offices, (the Moon is to rule the Night, and the Sun the Day) and in the opinion of the People, who ran after *John* as the *Meſſiah*, who muſt learn that the honour of that Office only belong'd to *Jeſus* *. *John* decreaſed, as the Stars may be ſaid to do when they are obſcured by the Sun; not that their native light is taken away from them by the preſence of the Sun, and they lighted up again as a Candle, when the Sun ſets; but becauſe Men need not the light and direction of the Stars in the midſt of the Sun Beams *: *Chriſt* then increaſeth in our Hearts, when our knowledge of him, affection to him, and valuations of his Perſon, riſe to a taller ſtature in our Spirits. * *Daillé in loc. P. 450.*

* *Illyric.*

Obſerve,

1. *All the glory, greatneſs, and righteouſneſs of Men, ought to veil to the Glory and Honour of Chriſt.* We ſhould become nothing for Chriſt's Honour, as Chriſt became a Worm for our benefit. The

Baptiſt was willing to be obſcur'd, that Chriſt might fill the World with a Spiritual and Divine Glory; 'tis obſervable, that a little after this, *John* was caſt into Priſon by the Providence of God, when his Authority did claſh with the Authority and Glory of Chriſt in the eſteem of the People; that the *Baptiſt*'s Diſciples being deprived of their Maſter, might fly to the *Meſſiah*, whoſe Meſſenger their Maſter was: 'Tis a comfort in the afflictions of God's Servants, that they make to the glory of Chriſt as well as the benefit of their Souls. What *Herod* and *Herodias* did, out of enmity to *John*, God ordered for encreaſing the Authority and Glory of the *Meſſiah*. Let us never value any thing as a comfort, that is a rival with our Saviour.

The *Reaſons* why he muſt increaſe, he delivers from *v.* 31. all which he lays down alſo as grounds of Faith to build that concluſion on, which he makes in the *Text*, and contains the marrow of the Goſpel.

1. *In regard of the difference of their Original*, verſe 31.

2. *In regard of the manner of the communications of their Doctrine*, v. 32.

3. *In regard of the authority of his Miſſion*, v. 34.

4. *In regard of his excellent Fitneſs*, v. 34, *and* 35.

5. *In regard of the ſpecial relation between the Father and the Son, and the ſpecial affection of the Father to him*, v. 35.

6. *In regard of the full power given him over all things.*

1. *In regard of the difference of their Original*, v. 31. *He that comes from above is above all, he that is of the Earth is Earthly, and ſpeaks of the Earth.* He is from above, Heavenly in his Original; I am of the Earth, Earthly, born according to the Law of *Adam*, by natural Generation; what I ſpeak therefore, is mean in compariſon of the Declarations, which ſhall be made by one of ſo illuſtrious a Deſcent *. As his Original is from above, ſo his Authority is above all; but I am meerly of a humane deſcent, and have nothing in my nature but what is common to Mankind. I have made no other Revelations, than what other Men have made by the influence of God upon them; but he of whom I ſpeak, is above all, in the dignity of his Perſon, the excellency of his Office, the height and clearneſs of his Knowledge, the purity of his Graces, the extent of his Authority. 'Tis fit therefore that I ſhould *decreaſe*, that he ſhould *increaſe*; Earthly things are to give place to Heavenly; his being from above, notes his divine Original, as the others being of the Earth, notes his Earthly Original. 'Tis not ſaid, He was above, but is above all. He loſt nothing of the rights of his dignity, by aſſuming our humanity; he was above all in reality, though a Worm in appearance.

* *Amyraut in loc.*

Obſerve,

1. *The Deity of Chriſt is aſſerted*, in regard of his *Original, he comes from above:* In regard of his *Dignity, he is above all.* In regard of his Original, he is oppos'd to all Men, who are from the Earth in regard of Generation. He was firſt in Heaven, before he was upon the Earth; he could not come from above, if he were not firſt above. * 'Tis not therefore meant of his miraculous Conception only made by the Power of Heaven, and not from any Earthly Cauſe; becauſe the Fleſh of Chriſt was never in Heaven, when it was conceiv'd by the Holy Ghoſt, in the Virgins Womb; nor till after his Reſurrection, when he aſcended in his humane Nature far above the Heavens. Though *Adam* was form'd immediately by the hand of God, yet it was never ſaid, that *Adam* deſcended from Heaven. But he is called Earthy, 1 *Cor.* 15. 47. *The firſt Man is of the Earth, Earthy, the ſecond Man is the Lord from Heaven.* If there had been nothing Heavenly in Chriſt but his Conception, he might be called Earthy as well as *Adam*. Nor can it be meant only in regard of his gifts; for the gifts of *John Baptiſt*, and all the Prophets were from above, from the Father of Lights; yet he calls himſelf Earthly, he diſtinguiſheth himſelf as he was by Nature, from what he was by Grace; *John* was from Heaven in regard of his *Office*, from Earth in regard of his *Original*. But Chriſt was from Heaven in regard of Original as well as Office. He comes from above, not by a change of place, for his Divine Nature fills all things; but in regard of manifeſtation, diſcovering his Divinity, which before was manifeſt only in the Heavens, as God is ſaid to deſcend from Heaven, when he manifeſts himſelf in ways either of ſignal Mercy or Juſtice. * In regard of his Dignity, he is above all, above all Creatures, and therefore God. None but God can be above all, and have the title of Supremacy; as much above all Angels and Men, as the Heaven, from whence he came, is above the Earth, to which he deſcended, for the manifeſtation of himſelf in our Fleſh; it could not be ſaid of any Angel that he was above all. If therefore Chriſt be above all, we muſt pay that reverence and veneration to him, that is due to his Deity, and infinite Superiority. He that is above all, muſt have our affections and our ſervices above all things, according to the excellency of his Perſon, and dignity of his Office.

* *Daillée in loc. p.* 453, 454.

* *Daillée in loc. p.* 455.

2. *The higheſt Saints muſt be ſenſible of original corruption.* The being of the Earth is not only *meant* by *John* of his humane condition, but his corrupted condition; as he deſcended in a way of ordinary Generation from *Adam*. Behold here *one greater than the Prophets*, Mat. 11. 11. the immediate Harbinger of the Redeemer of the World, honoured with an imployment above any that went before him, to prepare the way before the *Meſſiah*; a burning and ſhining Lamp, one ſanctified in the Womb, rejoycing at the approach of a Saviour before he ſaw the Light, acknowledging the depravation of his Nature, as he was the Son of *Adam*; humbling himſelf under the conſideration of it. Was there ever any elevated Soul but complain'd of it? *David* in the Old Teſtament, of his being *ſhapen in iniquity*, Pſal. 51. 5. *Paul* in the New, groaning under *his body of Death*. Were this more in our thoughts, Pride would not be ſo fluſh in our Hearts and Actions. * *John* expreſſeth here his Humility by conſidering himſelf as Earthly, which includes the miſeries that follow an Earthly Extraction, *viz.* Corruption, Blindneſs, Rebellion againſt God. He doth not aſſert his Baptiſm, and the Doctrine he Preacht to be Earthly. They were from Heaven, and our Saviour gives that Teſtimony of him; but he pronounceth what himſelf and all Men are in and by themſelves, not what they are by the gift and grace of God.

* *Illyric. in loc.*

3. *Where is perfection to be found?* When ſuch a perſon as *John*, the greateſt among thoſe born of a Woman, endued with ſuch Honour, as to be the *Herald* of the King of Glory, confeſſeth himſelf *Earthy*, and *ſpeaking of the Earth*, i. e. his words ſavouring and ſcenting of the corruption of his Nature. Shall Men of a leſs ſtamp ever lay claim to that, which ſo Humble, and Holy a Perſon, one ſo character'd by Chriſt could not challenge? If ſuch a burning and ſhining light were not the poſſeſſor of a perfect ſtate in this life, where is the Man, that is inferiour to him in his other Titles, that can count himſelf ſuperiour to him in this?

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4. *The Goſpel and word of Chriſt is worth credit.* 'Tis not the word of a corrupted Man, but of an Heavenly Off-ſpring. Who ſhall we hear, if Heaven can find no credit with us? Are we fit to enjoy the happineſs of the place, if we will not receive the Precepts of it? He is from above, he is above all, his words cannot be falſe while Heaven is true.

2. Reaſon. *The manner of the knowledge of Chriſt, or the communication of the Doctrine to him*, v. 32. *what he hath ſeen and heard, that he teſtifies. John* was inſpir'd, but our Saviour had not only heard but *ſeen* what he teſtified; and in this reſpect he is ſuperiour to all Men. The Prophets ſaw the things upon Earth, Chriſt hath ſeen them in Heaven. They ſaw them in Streams, Chriſt in their Fountain; they ſaw the Image of ſome things, but Chriſt hath ſeen the eternal models of all. He was in the Boſom of the Father, and drew all that he knew from the depths of infinite Wiſdom. Yet though the things he ſpeaks, are ſo plain and clear, few receive his Teſtimony. So great a Perſon, ſo fully underſtanding the myſteries of God, cannot find a reception among Men; very few believ'd in him, like the gleanings of a Vintage after the gatherings of the Grapes.

Obſerve,

1. *The fitneſs of Chriſt for his prophetical Office.* He hath ſeen things in the Boſom of the Father, heard things from the mouth of the Father, he hath them not by Revelation; but, as the Son of God, was intereſted in the debates and reſults of the Trinity. He was *by the Father, when the foundations of the World were laid*, and the courſe of all things Order'd, *Prov.* 8. 27, 28, 29, 30. nothing is unknown to him, that is known to the Father: As he only knows him, ſo he only hath ability to declare him. The things which *Paul* ſaw were unutterable, he wanted ability as well as authority to declare them, 2 *Cor.* 12. 4. Chriſt hath both, he hath *ſeen* and *heard*, and *can* and *did teſtify*, what he ſaw and heard; it was his Father's mind he ſhould do ſo. How worthy is God of all our praiſe for his Wiſdom in appointing, and his love in ſending a Perſon ſo fully accompliſht, to make known his eternal Counſels concerning the Pardon of Sin, and conferring eternal life on the loſt Sons of *Adam?* How inexcuſable doth it render the conditions of thoſe that will not hear his Voice, believe his Word; ſince he witneſſeth the things he hath ſeen and heard, in and from his Father?

2. From thoſe words, *no Man receives his Teſtimony, the paucity of Believers is aſſerted*; few in compariſon of thoſe that receive him not. Let not the general Unbelief of Men diſcourage us from Faith. It was fore-told by the *Baptiſt*, fore-warn'd fore-arm'd. The Devil is the God of this World, he influenceth moſt Men, Chriſt is a Mediator for thoſe that are not of this World. All in the World enjoy ſome benefits of his Mediation, but not the ſaving benefits of it. 'Tis dangerous to go with a multitude. Let no Man plead, ſuch wiſe and learned Men are of this or that Opinion. If we follow the example of the moſt, we cannot be Believers.

The *Baptiſt* makes a digreſſion to deſcribe the nature of Faith, and the excellency of it, *v.* 33. *He that hath receiv'd his Teſtimony*, there is the nature of Faith, *hath ſet to his Seal, that God is true*; there is the excellency of Faith.

1. *The nature of Faith.* 'Tis a *receiving the Teſtimony of Chriſt in the certainty of it, and in the extent of it.* The Teſtimony of God's *Promiſes* to encourage us, of his *Precepts* to direct us, of his *Threatnings* to awe us, and make us adhere faſter to him: A reſting in this Teſtimony as certain, as the Center of our Souls, the only foundation of our hopes. God is the ultimate object of Faith, Chriſt the immediate object of Faith. Chriſt gives the Teſtimony, God is the ſubject of that Teſtimony. When the witneſs Chriſt gives of the things he hath ſeen and heard, is received to be reſted in as the ground of our hope, and the rule of our walk, this is Faith.

2. *The excellency of Faith.* It owns the truth of God, *he ſets to his Seal, that God is true.* A *Metaphor* taken from contracts, to which Men teſtify their approbation by fixing their Seal. Thus we honour God, when we ſet to the Seal of our Faith, to juſtify the truth of his word. No Man that owns a God, did ever abſolutely doubt of his veracity. But the truth here meant, is the fidelity of God in performing the Promiſes of the Goſpel, in ſending the *Meſſiah:* He owns God to be as good as his word, in ſending a Perſon every way compleat for the Office he had undertaken, to effect our Redemption: God Seals his Covenant to us in the Blood of his Son, and by Sacraments; Faith is a Sealing the Counterpart to God. We acknowledge his truth in what he hath done, and rely upon his truth in what he hath promiſed yet to do; and the hearty acknowledging his veracity, in what he hath already perform'd, is the ground of our reliance on him, in what is yet to be performed. If we believe not the firſt, we cannot reſt upon him for the latter. We cannot honour God more than by owning his truth. The glory of it is the deſign of the whole Scripture, from the firſt promiſe to the cloſe of the Book. He that denies the manifeſtation of God's Truth in his Son, either opinionatively, or practically, denies the authority of the whole Book, makes God as bad as the Devil, accounts *him a* greater *Lyar* than any Creature, 1 *John* 5. 10. As Faith gives God the greateſt Honour that a Creature is capable to render, ſo Unbelief fixeth the greateſt diſgrace upon him.

3. *In regard of the authority of his Miſſion*, v. 34. *he whom God hath ſent, ſpeaks the words of God.* He is ſent of God, which is alſo an encouragement to Faith in him: The Prophets were ſent of God but as *Servants*, Chriſt as a *Son*; he came out from God as a Beam from the Sun, the Prophets came from God as matter kindled by a Sun Beam; he was ſent by God with an immenſe fulneſs of Spirit, the Prophets were ſent by God with ſome parcels of Grace. The firſt act of Faith is to believe that God hath ſent him, *John* 17. 21. *That the World may believe that thou haſt ſent me.* He ſpeaks the words of God, ſo did the Prophets; Chriſt *always* ſpeaks them, the Prophets ſometimes, as they were inſpir'd according to the pleaſure of God. Whatſoever Chriſt ſpeaks, is the Word and Will of God: The Prophets ſpake to the Ear, Chriſt can ſpeak with efficacy to the Heart; he can give Eyes to ſee, Ears to hear, and a Heart to underſtand; he ſpeaks to the Ear, and imprints upon the Heart. * He ſpeaks the Word of God with ſuch an evidence, and certainty of truth, than which, if God himſelf ſhould appear, there could not be greater.

* *Amyraut in loc.*

4. *In regard of his excellent fitneſs.* Another motive to Faith, *for God gives not the Spirit by meaſure to him*, v. 34. He hath the Spirit in the full ſource, the Prophets in ſome little ſtreams; he poſſeſſeth all the treaſures of the Spirit, the Prophets ſome grains and leſſer parcels. This was the foundation of his fitneſs, for the diſcharge of his Prophetical Office, as he was to ſpeak the *Words of God*, Iſa. 61. 1, 2, 3. The fulneſs of the Spirit he had not at the firſt beſtowed upon him, in regard of the gifts of it (though he had the fulneſs of it for the ſanctification of his Humane Nature) but it was communicated to him proportionably to his age and

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private ſtate, whence he is ſaid to grow in Wiſdom, *Luke* 2. 52. But when he was to enter upon the diſcharge of his Office, it was given without meaſure at the time of his Baptiſm, and this inward donation of the Spirit of God to the Perſon of Chriſt, was ſhadow'd by the appearance and deſcent of the likeneſs of a Dove upon him, to which the *Baptiſt* might refer in this expreſſion.

Obſerve,

1. *Chriſt hath an abundant fitneſs from God for the diſcharge of his Office, and an abundant fulneſs for his People.* God did not meaſure to him a certain quantity of the gifts and graces of his Spirit, but pour'd it upon him without ſtint: Beſides, the fitneſs of Chriſt, by virtue of the Hypoſtatical Union, whereby the Divinity ſupported the Humanity in the whole work, there was a fitneſs by the grace of Unction, when he was *anointed with the Oyl of gladneſs above his fellows*, Heb. 1. 9. The end of giving the Spirit in ſuch a fullneſs, was to communicate to his People, that we might *receive of his fullneſs*, Joh. 1. 16. It was given not as a Treaſure, to be preſerv'd in a Cabinet, but as a Fountain, to ſend forth freſh ſtreams for ſupply. Our *Joſeph* hath the Corn, not only for himſelf, but the ſupply of the People, that come to him. And thus is Chriſt fitted to be an object of Faith; he only is fit for this, that hath abundance of Spirit; a fitneſs to relieve us, a fulneſs to ſupply us; our Faith were elſe in vain, no Man would truſt in a Perſon, of whoſe ability as well as ſincerity, he were not aſſur'd. He is faithful in ſpeaking the words of God, he is able in having the ſpirit of God without limitation. * And there is good reaſon it ſhould be ſo, becauſe there is a ſpecial tie between God and Him, the relation of Father and Son. He hath choſen us according to his pleaſure, for the glory of his Name; but he is the Son of God, and therefore the object of his unſpeakable love. *Hence is the* 5 *and* 6 *Reaſon*, viz.

* *Amyraut in loc.*

5. *In regard of the ſpecial relation of God to him* as a Father, and his *affection* to him, v. 35.

6. *In regard of the full power given him over all things*, v. 35.

Obſerve,

1. *God has a ſpecial love to Chriſt in his office of Mediatorſhip.* He loved him from Eternity, as he was his Son by Eternal Generation; he loves him as Mediator, by ſpecial Conſtitution, and bears this love to him as Mediator, as thoſe words are underſtood, *John* 17. 24. *For thou lovedſt me before the foundation of the World*, and the words in this *verſe* are meant of a love to him under this conſideration. The gift of all things to him, and appointing him Heir of all things, is a fruit of this affection to him, as undertaking the work of Redemption. God loved him in his Perſon, he loves him in his Office; he is his *beloved Son*, as he is ſent as a Prophet to be heard and obeyed, *Luke* 9. 35. He loves him for undertaking our Cauſe, for interpoſing for our Peace. As he was the *Son of God*, he was *hæres natus*; as he is the Son of God *in our Nature*, he is *hæres conſtitutus*, Heb. 1. 2. He is the principal object of God's love, he loves none but in him, as he *choſe* none but *in him* by his Eternal Decree, *Eph.* 1. 4. Who can we then truſt better than him who poſſeſſeth the love of the Father? We approve of the Fathers affection to him, by beſtowing our Faith and Love upon him. How highly do we pleaſe God, when our affections are pitch'd upon the ſame object with his, and run to the ſame term? If he love the Son, he will love every one that loves him, and hate every one that contemns him. How comfortable is this love of the Father to Chriſt as Mediator! He loves all for whom Chriſt doth exerciſe this Office, all that believe in him; and his love is as unchangeable to the one as the other. Our ſecurity is founded upon the love of God to the Son, which is immutable, and conſequently to all that are embraced in that Office by him. God will not repent of what he confers upon us, becauſe he gives it for the love he bears his Son, which love redounds to his Seed. As that love will never fail, ſo his grace and favour to a Believer will never fail.

2. *Chriſt is entruſted with all things neceſſary to our Salvation.* Some therefore interpret it, *He hath given all things to Man through his Hand*, he hath the poſſeſſion, but for the Believers uſe. God hath given all things into his hand, all Creatures to rule them, all Treaſures to beſtow them, all Power to protect his People; he hath given him the World of Men and Angels to govern, the World of his Elect to redeem; he hath put all things under his feet, and made him the *Head over all things for the Church*, Eph. 1. 22. The conſequence of the *Baptiſt* in the next Verſe, of Believers *having Eternal Life*, would not be valid, if he had this power only for himſelf, and not for their uſe. How comfortable is this! things were given into the hands of *Adam*, for his own uſe and his Poſterity; but he loſt them, undid himſelf, and drew with him all that were in his Loyns. They are now given into the hands of Chriſt for our uſe, who cannot loſe them, and therefore we cannot be loſt if we believe in him. 'Tis our happineſs they are in his hands, and not in our own; in the hands of one who cannot loſe them by ſin, as *Adam* did, becauſe of the permanent Holineſs of his Nature, having the ſanctifying graces of the Spirit without meaſure; nor by the craft and power of the Devil, becauſe of his infinite ſuperiority above him, and having the enabling gifts of the Spirit without meaſure: His Humanity was oppos'd, but not conquered; he hath an Holineſs infinitely diſtant from Sin, and a Wiſdom to defeat the ſubtlety of the Serpent.

We know alſo where to go for the Alms we want; Chriſt is God's Almoner to us, and our Advocate to God; a Mediator between God and us; he hath a Commiſſion to *ask*, and a Promiſe to *receive*, Pſal. 2. 8. We may be ſure to receive if we believe; the unchangeable God will ſtand to whatſoever his Son doth; he will not diminiſh his love to his Son, nor deny his own grant to him. The gift given, is without Repentance in the Father, and the management of the truſt without deceit in the Son. We have not what we want, becauſe we go not to the Officer God hath appointed for Diſtribution; a Treaſure is depoſited in his hand, but for want of Faith we want the Comfort. We diſhonour the Wiſdom of God's choice, as well as the pleaſure of his Will, and deny the Authority our Saviour is inveſted with, by neglecting him, and not believing in him. Oh wonderful goodneſs! to put our concerns into the ſure hand of his Son, which were loſt by the weak hands of *Adam*.

Upon all this Diſcourſe, *John Baptiſt* founds this concluſion, *v.* 36. *He that believes on the Son, hath everlaſting life, and he that believes not the Son, ſhall not ſee life, but the wrath of God abideth on him.* Though all power be given to Chriſt, and he hath authority to diſpenſe the treaſures of God, whereof everlaſting life is the chief, yet none can expect to enjoy it but upon the condition of believing in Him: 'Tis very reaſonable, that whoſoever expects the bleſſings he is intruſted with, ſhould aſſent and conſent to God's choice of him, and the conditions of enjoying them.

The *Text* is made up of a *motive* to Faith, and a *diſſwaſive* from Unbelief.

1. *The*

1. *The motive* is drawn from the reward *everlasting life*; ſpiritual life *de facto*, eternal life *de jure*; one *in hand*, and the other *in hope*, Rom. 8. 24.

2. *The diſſwaſive from the miſery*, which is *double*.

1. *Excluſion from life*; *ſhall not ſee*, or *enjoy life*, or ſhall not have ſo much as the leaſt ſenſe of it.

2. *Permanency of Wrath*; *the wrath of God abides on him.*

Thus after the Deſcription of Chriſt's Perſon, Dignity, and Power, the *Baptiſt* directs his Diſciples, who at firſt made the complaint of our Saviour, to a belief in him, by the moſt forcible arguments: He being ſo great as I have deſcrib'd, can give eternal life to his followers, and being ſo dear to God as he is, the wrath of his Father will remain upon his rejecters; and therefore if the happineſs of eternal life be deſirable, and the terrors of Divine wrath formidable, be ſure that you receive his Teſtimony, that you may acquire the one, and eſcape the other.

He notes the ſpecial and immediate Object of Faith in both his concluſions; *believes on the Son*, and believes *not the Son*; Chriſt as the Son of God, and ſent by God, is the object of our Faith.

The word tranſlated, *Believes not*, is ἀπειθῶν, which ſome render, He that *obeys not*; the word properly ſignifies Diſobedient and Obſtinate, but in the Scripture it is often render'd as it is in the Text, *Unbelieving*: Which is not without precedent in *Heathen* Authors *. It may well be render'd, *he that Believes not*, becauſe 'tis oppos'd to believing in the firſt part of the Verſe, and may be meant of final Unbelief, where there is not a ſimple ἀπιστία, but an obſtinacy and unperſwadableneſs againſt the Goſpel. 'Tis not ſaid the wrath of God *ſhall come* upon him, but *abides* upon him. Either,

* *Stephanus Theſaur.* cites *Heſychius* explaining ἀπειθὴς in *Sophocles* by ἄπιστος.

1. *To ſhow Man's miſery by Nature.* Every Man is born in a ſtate of Wrath, and remains under Wrath, unleſs ſome expiation be made for his ſin. Now ſince there is no relief againſt this ſtate, but by the Blood of the Son of God, which was ſhed for Propitiation; if this be refuſed or neglected, the Soul lies under that curſe Original Corruption plac'd him in, and which he hath ſince frequently merited by an addition of many actual ſins. The debt due to the Law muſt be paid, either by believing in him who hath paid it, or by ſuffering it in our own Perſons; 'tis Faith only makes us paſs from that Death our natural ſtate hath ſubjected us to, unto that life which God hath provided in and by his Son, *Joh.* 5. 24. *He that believes, is paſſed from Death to Life.*

2. Or *to diſtinguiſh it from the momentaneous wrath which ſometimes lights upon a Believer*, which is called *a little wrath*, Iſa. 54. 8. There is a wrath which breaths upon a Man like Fire, which doth not deſtroy but refine; but this is a permanent wrath, which puniſheth and preſerveth the ſubject for ever under it. 'Tis a wrath that will not paſs away, whereby the Eternity of puniſhment is at leaſt implied; it ſhall never depart from him. In other expreſſions of God's Anger, there may be a mixture of taſts of comforts; but here wrath encompaſſeth, and overflows like a Sea of Gall, without a taſt of joy, or a touch of bleſſedneſs.

The Doctrine I ſhall inſiſt on is this: Continued, and final Unbelief renders a Man infallibly an object of the eternal wrath of God. The Communication of the life of God was broken off by the Sin of Man, to which we are reſtored only by Faith in the Redeemer, and without Faith we are at a diſtance from God, the Fountain of Life, and remain under that wrath the ſtate of nature put us into. As Faith unites us to God, ſo Unbelief ſeparates us from God. Whatſoever righteouſneſs there is in a Man without Faith in Chriſt, is vain and periſhing; 'tis as ſtubble, or a paper Wall, which cannot defend any Man from the flaming Sword of God's Juſtice. 'Tis of no efficacy of it ſelf to Eternal Life; it may render the wrath and puniſhment leſs ſharp than anothers, but cannot remove it, and put a Man into a ſtate of Life. 'Tis not all kind of Unbelief, or diſſent from ſome particular truth, that ſubjects a Man to Eternal Wrath; but Unbelief that deſpiſeth the Son of God, that refuſeth to receive his Teſtimony. 'Tis by this, Men periſh under the Goſpel, and not for want of Declarations of divine goodneſs, or want of proviſion in Chriſt. Thoſe that refus'd the invitation to the Supper, ſo incens'd the King, that he pronounceth an irrevocable Sentence againſt every Man of them, *That they ſhould not taſt of the dainties he had provided*, Luke 14. 24. And our Saviour in the direction to his *Apoſtles* for Preaching the Goſpel, orders them this *Theme*, Mark 16. 16. *He that believes and is Baptized, ſhall be ſaved; but he that believes not, ſhall be damn'd*, as the immutable Decree of God, concerning the ſtate and condition of Mankind, as to Life or Death, the latter follows upon the former; for if he that believes ſhall be ſaved, then the contrary to Salvation will fall upon the Unbeliever; and not only a bare privation of Salvation, and excluſion from the bleſſed Viſion of God; but a ſharper ſentence of Miſery, according to his ingratitude, in refuſing the riches of divine Grace, offer'd to him in the Goſpel.

I ſhall *premiſe two things.*

1. *Unbelief is not the only ſin that damns.* Other ſins will condemn as well as that. *Adam*'s firſt diſobedience was the ground of *Adam*'s Condemnation. Man was condemn'd by the Law, before Chriſt was promiſed in the Goſpel. The World had come ſhort of the glory of God, before Chriſt took the infirmities of our nature for Suffering. He came to Save, which ſuppoſeth Man in a ſtate of Damnation; he came to Redeem, which ſuppoſeth Man in a ſtate of Captivity; he came to bring us to God, which ſuppoſeth our diſtance from God; he was Incarnate to free us from the Law, which ſuppoſeth our being under the curſe of it.

2. *Yet 'tis that ſin without which no other ſin would damn a Man that hath heard the Goſpel.* If a Man be found guilty of Felony, for which the Law allows him the mercy of the Book; if he can read, he prevents the Sentence of Death; if he cannot, he ſinks under the penalty of the Law: His Felony, and not his Ignorance, is the meritorious cauſe of his Execution. The caſe is much the ſame; Men are condemn'd for other Sins, which miſery would have been prevented by Faith; yet it differs in this, that Unbelief is our Sin; 'tis our duty to believe, ſince God hath authority to reveal his truth, and command us to ackowledge it; but the Priſoners not reading, is his Miſery, not his Crime. * The ſickneſs a Man lies under would not have kill'd him, if he had taken the Phyſick offer'd him; though the Diſeaſe were mortal in it ſelf, it might have been expell'd by that Sovereign Remedy. The refuſal of the Medicine may be counted the formal, or moral cauſe of his Death, though the Diſeaſe be the procuring or natural Cauſe of it. A Malefactor is caſt into Priſon for Treaſon, a Pardon is offer'd and refus'd; had it been accepted, he had not undergone the penalty due to his crime. No ſin could deſtroy us, if Unbelief did not reign in us. Faith would inſtrumentally remove the guilt of all other ſin. Upon the embracing the Expiatory Sacrifice of the Goſpel, our other debts would be cancell'd; upon a refuſal, our guilt ſtands upon Record, and charged upon us in full vigour, and receives a greater aggravation, by the rejecting

* *Gerhard. harmon.c. 179.*

ing the moſt obliging Revelation of God, and counting the remedy for ſin in the merit and ſatisfaction of Chriſt, a trifle. Other ſins condemn *meritoriouſly*, and this *formally*, ſay ſome. Though all graces are in a Believer, yet his Salvation is principally aſcrib'd to Faith in the rank of Grace, *Eph.* 2. 8. *By Grace you are ſaved through Faith.* So though a Man be guilty of all ſins, yet his Condemnation is attributed to his Unbelief. The guilt of the moſt monſtrous enormities would not be laid to any Man's charge, if he did by Faith and Repentance turn to God; and the moſt glittering Righteouſneſs, with Unbelief, will not prevent his being fuel for wrath. Who are excluded from the Boſom of *Abraham?* The Sons of the Kingdom bred up and nouriſhed among the Ordinances of God, but neglecting or refuſing a Saviour. And who are entertain'd there? *Gentiles* beſmeared with the mire of Idolatry, yet expiated by the Mediator they believed in, *Mat.* 8. 11, 12. 'tis upon the occaſion of the Faith of the *Centurion*, that Chriſt ſpeaks of the Happineſs of the Gentiles, and Miſery of the Jews. Men ſtrangers to God for ſo many Ages are engrafted by Faith, and prepar'd for Heaven, while thoſe entruſted with the Oracles of God, are diſinherited by Unbelief, and made Veſſels of Wrath. In regard of merit, every ſin is the cauſe of Condemnation; in regard of Execution, Unbelief is the ſole Cauſe. * *Shimei* reviles *David*, is Pardon'd by him, and his Pardon renewed by *Solomon*, but with a condition that he ſhould not go out of *Jeruſalem*; he breaks this Condition, is according to *Solomon*'s word executed. The true Cauſe of his Death, is his reviling of *David*; had he not been guilty of that, *Solomon* had had no ground of offence, nor had impos'd any condition upon him. But when he violates that condition, and goes out of *Jeruſalem*, againſt the Command of the King, *Solomon* takes occaſion to puniſh him for his former Crime. *Shimei* might have avoided the puniſhment, by obſerving the condition commanded. Men are condemned by the Law, and executed by the Juſtice of it; the condemnation of the Law would not take place, if Faith, the cure of guilt, had poſſeſſion of the heart. No ſin can condemn, if Faith be preſent; and no righteouſneſs can ſave, if Faith be abſent. While Unbelief remains, all Sins are detained; when this is removed, all ſins are remitted. All that periſh, periſh either *by* or *for* this not believing; thoſe to whom the Goſpel is not reveal'd, periſh by reaſon of their not believing, through ignorance; 'tis by reaſon of that, the wrath of God abides on them; and when there is but one Medicine to cure a Diſeaſe, the ignorant Patient periſheth for want of the knowledge of it; the knowing Patient periſheth for want of applying it. * This the Schools underſtand, when they ſay, the *Heathens* that never heard of Chriſt, periſh *ratione infidelitatis*; thoſe that hear of him, periſh *propter infidelitatem, in a ſtate* of infidelity, though not *for it*.

* *Barlow* on Tim. part 2. p. 94.

* *Vines* ſupper p. 362.

For the evidence of this *Doctrine*, let us conſider ſome Propoſitions.

1. *All Men by Nature are under condemnation.* The inſenſibleneſs of this, is the cauſe of Unbelief; and without a due conſideration of this, there can be no entertainment of the Goſpel. Chriſt himſelf preacheth this Doctrine, *Joh.* 3. 18. *He that believes on me is not condemn'd, but he that believes not is condemn'd already, becauſe he hath not believed in the name of the only begotten Son of God.* He *is condemn'd already*, not *ſhall be*, but *is*, *i. e.* he is in a ſtate of Condemnation. The Sentence is pronounced by the juſtice of God againſt every Son of *Adam*. *Death paſſed upon all Men, for that all have ſinned*, and *judgment came upon all Men to condemnation*, Rom. 5. 12. 18. All the branches of *Adam* were adjudg'd to eternal Death, by that Law, which he, by his original Apoſtaſie, tranſgreſſed, and they, by their repeated offences, have further violated. All are the Children of Wrath, all are become guilty before God. *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them*, Gal. 3. 10. The whole race of Mankind was bound up in that Sentence pronounc'd againſt *Adam*, upon tranſgreſſing the Law, which God hath Enacted, *Gen.* 2. 17. *Thou ſhalt die the Death:* By the ſame act of juſtice which caſt *Adam* out of Paradiſe, were all his Poſterity expell'd. We are an accurſed Generation by the Covenant of works; our Hands and our Heels were lifted up againſt our Soveraign Lord; we are utterly naked of Original Righteouſneſs; all the ſins we have committed, have every one damnation at the Heel: We are expoſed to the curſes of the Law, the fury of God, the ſcoffs of the tempting Serpent; there is but an inch between us and devouring Flames; all are condemn'd, though all are not yet executed; God yet gives reſpite to Man to lay hold upon his mercy in the Goſpel. If a Man dye without Faith in the Son of God, he is as ſurely undone, as if he were under the full execution of all the threatnings of the Law at this inſtant. He is *condemn'd already*, i. e. he hath the cauſe of condemnation in himſelf, the ſharp points of the Law are full againſt him. As a Malefactor in the Gaol for ſome capital Crime, may be ſaid to be condemn'd already, in the nature of the offence he hath committed, by the equity of that Law he hath violated. There is a double condemnation, one by the Law, another by the Goſpel; all Men are in nature condemn'd by the firſt, all Unbelievers by both; they are condemn'd at the Tribunal of the Law for tranſgreſſing it, and even at the mercy-ſeat of the Goſpel for rejecting it: None are exempted from it but by Faith in the Goſpel, which is the only way to eſcape the ſeverity of the Law. When a Man appeals from the Tribunal of the Law, whereby he ſtands condemn'd, to the Throne of Grace, wherein mercy ſways the Scepter dipt in the Blood of Chriſt, caſting himſelf upon the merit of that Blood, and reſolving to obey the voice of a Redeemer; he comes forth from his Priſon, and the darkneſs of Condemnation, into the light of life. He is *condemn'd already:* Every elect Perſon is thus in a ſtate of Condemnation, while he remains in a ſtate of Unbelief; for if there be *no condemnation to them that are in Chriſt*, Rom. 8. 1. then there is nothing but condemnation to them that are yet out of Chriſt; and if a Man depart out of the World in that ſtate, he for ever lies under the irrevocable ſentence of the Law, for ever curſed, becauſe for ever guilty; and the reaſon is rendred, *becauſe he believes not in the name of the only begotten Son of God:* He refuſeth the only remedy God hath provided, and excludes himſelf from the Life, Salvation, Righteouſneſs, and Happineſs which Chriſt hath purchaſed, and therefore lies under the judgment of the old Sentence, by refuſing the Grace of the new Adminiſtration, and acquires a new guilt; for the more excellent the Perſon that is neglected, the only Son of God, the greater puniſhment is deſerved. * He further deſcribes to us, that Faith, which brings us out of that natural condemnation, he doth not ſay, becauſe he hath not believed that the only Son of God is come into the World, which is a Faith that many reſt upon; this would exclude only abſolute infidelity, and diſſent from the Doctrine of the Goſpel, but *becauſe he believes not in the name of the only begotten Son of God:* He receives not his Word, relys not upon his Office, ſubmits not to his Authority,

* *Muſcul.* in loc.

thority, for Name signifies this, and much more in Scripture. A Man may believe the Son of God is come, yet place no confidence in him, nor pay any Obedience to him: A Man may believe such a Man to be a *Physician*, and able to cure, but if he useth not his Medicine, he shall be never the better for his skill.

2. *Man being thus naturally condemned, his Unbelief binds all his guilt upon him*, John 8. 24. *I say therefore unto you, that you shall die in your sins; for if you believe not that I am he, you shall die in your Sins.* In the Illative, *therefore*, he notes their natural Condemnation, because they were *of this World*, v. 23. And there is no remedy to prevent this Death, but to *believe that I am he*, the *Messiah*, the Person appointed to bruise the Serpent's Head, appointed to be the Saviour of the World. *All sins are sealed up in a Bag*, Job 14. 17. Recorded with a Pen of Iron, and the point of a *Diamond*, Jer. 17. 1. Every Inditement remains in force, nothing but Faith in the Blood of Christ can cancel the Writing, deface the Seal, take the accusation off the File. * *Unbelief* therefore locks all other sins like shackles upon the Conscience, which otherwise by the help of Christ might easily shake them off; all Men's violations of the Law stick to them, and the wrath due to them hangs over them. When a Prince pardons all Misdemeanours by his Proclamation upon easie Conditions, and Swears, that if there be not an acceptance of it, the refuser shall answer the Law for all his Guilt: If a Man will not sue out his Pardon, will not perform so easie a condition, he continues the weight of all his former guilt upon him. The first promise was made after the fall, to take away the guilt of transgressions against the *first Covenant*, Heb. 9. 15. If the Promise be not receiv'd, the Mediator applied, the guilt of those transgressions endures. We are condemn'd upon the breach of the first Covenant, and can only be restor'd to a state of life, by embracing the new. Sin remains in its vigour, as a Disease upon a Patient, by refusing the only *Physician* able to cure it. It fastens guilt the more, because it is an approbation of all the iniquities committed against the Law, and encreaseth the guilt of those sins he was guilty of before, because he manifests a greater fondness of them, a stronger unwillingness to part with them. It leaves the Unbeliever naked to the stroke of Divine Justice, without a refuge to cover him. He that refuseth shelter against a potent Adversary, exposeth himself to his fury. There is no pleading the Covenant of works, that hath been transgrest, and proclaims only punishment not Pardon: Nor the Covenant of Grace, the Sanctuary of that he refus'd to enter into. So that he is not only as a *Heathen*, in the same condition as if Christ had never suffer'd, in regard of want of relief; but in a worse, in regard of sharpness of Punishment: He hath not only no more title to Happiness than if Christ had never died, but a stronger title to Punishment because Christ did die. His sin remains in more vigour against him, because the only remedy is refus'd by him. The weight of guilt is not remov'd, and the hour of punishment is reserv'd for such an one.

* *Reynold's Life of Christ*, p. 496.

3. *The Covenant of Grace, in the hand of a Mediator, is the last Covenant that God will make.* The times of the Gospel are called the *last times*, *the last days*, Isai. 2. 2. Heb. 1. 2. no other relieving administration is intended by God, or can be expected by us; this contains the whole and utmost *counsel of God*, about the Salvation of Men, *Act.* 20. 27. An *Anathema* is poured out against any *that Preach another Gospel*, Gal. 1. 9. *No more sacrifice remains for Sin*, Heb. 10. 26, 27. There is but one Sacrifice for expiation, but one Mediator for Intercession, but one special Officer appointed by God, under whose Wing we can be safe. 'Tis a Covenant of infinite Grace, there can be none above it, because there cannot be grace above infinite. There can be no refuge but in Mercy; if Mercy refuse, What can step in for our relief? Mercy is the only Bar to Justice; if the Bar be removed, what stop to the overflowing Scourge? This Covenant is setled, that no Man shall enjoy the benefit of the satisfaction the Surety hath made, without the conditions of Repentance and Faith: If this Law stand of force, it cannot be suppos'd that there can be any Salvation without a satisfaction for the breach of this Covenant, as well as a satisfaction was necessary for the breach of the first; for the honour of God will as much or more require a satisfaction for the breach of this, as being a greater contempt of him, than for the breach of the first Covenant, wherein the contempt of him was less, and so many Attributes were not disparag'd by it. This satisfaction must be by a stronger Surety than our selves; for our selves, we are as unable to return a recompence for the violations of the second Covenant, as we were to do it for the first. So strong a Surety we cannot have, unless the Son of God should be sent to suffer again, only upon this condition, that the Sinner should be discharg'd without any thing done on his part: But as to the first, the sufferings of the Son of God must never be repeated; he was to bear sin but *once*, his second appearance is to be *without sin unto Salvation*, Heb. 9. 28. the Salvation of Believers, the Damnation of Unbelievers. No more Sacrifice remains for any sin in the World. Nor, suppose Christ were sent to bear sin, and be again the chastisement of our Peace, after the violations of the second Covenant, it cannot be upon such terms, that upon the account of his sufferings, without any thing done on our parts, we should be discharged. It seems not congruous to the honour of God, to send his Son to suffer again, or if he did, to impose no conditions upon those that should enjoy the benefit of those Sufferings. There can be no less requir'd than is now, which is no more than the *receiving the Atonement*, Rom. 5. 11. a consent to it, and acceptance of it. Nor is it consistent with the holiness of God, to discharge Men upon the suffering of a Surety, who will persist in that sin for which the Surety suffer'd, and make use of a Saviour to be free from suffering, but not free from offending. No more is requir'd now; in this consists Faith and Repentance; and no less can reasonably be thought to be requir'd, if Christ should again be expos'd to suffering. What less can any Prince, any Man require, for any favour he doth, but acceptance and gratitude? So that though the transgression against the Covenant of works is reliev'd by the Covenant of Grace, yet the transgressions against this can have no relief but in it. For it is the last, and if it were not, you cannot suppose any Covenant to succeed upon lighter terms than the Grace is offer'd in this. To suppose a Covenant without conditions, is as much as to suppose Man to be Created without a rule of Obedience; and this is to suppose God without an exercise of his Soveraignty, and a Creature without subjection; both which are impossible.

'Tis impossible, according to the Oeconomy of the Gospel, that an Unbeliever can be saved by Mercy. A Man must either be saved by Justice or Mercy; by Justice he might in the first Covenant, had he not provoked it; by Mercy in the second Covenant, he may, if he doth not refuse it. Now Justice connot save him in the first Covenant, because he wants a righteousness of his own; Mercy cannot in the second, because he will not accept the con-

ditions of it, which is, the receiving the righteouſneſs of another. Other ſins offend Juſtice, but this provokes Mercy, which is the ſevereſt Attribute, when provoked, as the ſweeteſt, when receiv'd. 'Tis not fit indeed that Mercy ſhould ſave an Impenitent, Unbelieving Sinner. God having appointed a Madiator, for the content of his Mercy, as well as the ſatisfaction of his Juſtice, (that Mercy might not complain for the ſevere deſtruction of Mankind) and Mercy fully acquieſcing in the reaſonableneſs of the conditions of Faith and Repentance, propos'd in the Goſpel; Juſtice and Mercy having met together upon thoſe Articles, and ſtruck hands in a full Agreement, 'tis not fit Mercy ſhould entertain an Unbelieving Sinner, who refuſeth the terms infinite Mercy hath been ſatisfied with, in the compact between its ſelf and Juſtice. If mercy ſhould offer to embrace ſuch a one, it would not be true to its own condition: As if Juſtice ſhould not puniſh the tranſgreſſions of the Law, it would not be true to the Law, and conſequently not true to its ſelf, becauſe it is the rule of the Law. Mercy to ſuch an one after this agreement, would be an unequitable Mercy. We muſt not fancy a weak and diſhonourable Mercy, a God unrighteous in his acts of compaſſion. Mercy cannot but be offended, to ſee the conditions it gain'd in its Suit, and which it was fully contented with, deſpis'd, and trod under foot. Mercy can no more ſave any that remains an object of revenging Juſtice, under the firſt Covenant; than Juſtice can condemn one that is an object of Mercy, by receiving the blood of the ſecond. The Attributes of God cannot invade one anothers rights. 'Tis fit he ſhould be left to the hands of Juſtice, that will not ſtand to the terms and Covenant mercy made for him.

(1.) *This is not conſiſtent with the truth of God.* When God made the Law, he annext Promiſes and Threatnings, and his truth was bound to make them good upon the ſutable behaviour of Man: though we find only a threatning upon Record, yet that implies a Promiſe, *Gen.* 2. 17. If Death be threatned upon tranſgreſſion, life is implied upon Obedience. But when Man broke the Law, Truth was engaged on the ſide of Juſtice, and had nothing to do in a legal way with Mercy; for Man by his ſin had rendred himſelf fuel for Juſtice, and had entail'd upon himſelf the horrour of the threatning. But in the work of Redemption, Mercy and Truth, which ſin had ſeparated in regard of any joint acts towards Man (asking truth to be a ſecond to the juſtice of God) met together, *Pſal.* 85. 10. Theſe Attributes which were ſevered, were joined again in an indiſſoluble knot, Mercy to the Sinner, and truth to the threatning; Mercy took Man's part, and deſired Peace; Juſtice took the Laws part, and requir'd Puniſhment: Neither Mercy nor Juſtice could loſe their Nature; ſin had ſever'd them, Chriſt reunites them, and truth now is engag'd on both ſides. If an Unbeliever therefore in that ſtate thinks to be ſaved, Mercy and Truth muſt be ſever'd; but this happy Union cannot be diſſolv'd for the ſake of Rebels againſt both. * As the Power of God, though infinite, is regulated by his will; ſo the mercy of God, though infinite, is regulated by his Truth: He hath made Faith an unalterable condition of the Covenant; and God cannot deny his Covenant, becauſe he cannot deny himſelf. The truth of God is engag'd to damn ſuch a Man more than before; 'tis as well engag'd to make good the Evangelical threatning, as it was before to make good the legal. Juſtice will condemn both by Law and Goſpel; 'tis reaſon, that Juſtice ſhould ſatisfy it ſelf upon that Man, as far as he is able to give ſatisfaction, who will not be contented with that which infinite Juſtice was ſatisfied with. Mercy will condemn him, that hath no reaſon to afford any relief to that Man that deſpiſeth the Evangelical conditions which fully pleaſed it, and re-united it with Juſtice and Truth. God hath confirm'd thoſe terms by an Oath, *that thoſe that believe not, ſhall not enter into his reſt*, Heb. 3. 18. * But he never took an Oath, that he that obſerved not the Covenant of Works, ſhould not enter into his reſt. Though *Adam* was under a Covenant of works in his innocent ſtate, yet he was not in ſuch a ſtate, as to be under an utter impoſſibility of Salvation upon the tranſgreſſion of it, becauſe God had provided a remedy in his Son. But he is now under an Oath to puniſh every Man that doth finally reject that remedy. The higheſt truth cannot deny one tittle of his Word and Oath.

2. *Nor is it conſiſtent with his Wiſdom.* 'Tis not agreeable to the Wiſdom of a Prince, to be reconcil'd to any Rebels, that will not ſuffer themſelves to be reduc'd to their former Obedience.

If God ſhould change his Diſpenſation, it muſt be becauſe the terms are too hard, or the benefits not valuable enough; neither of thoſe can be, the conditions are moſt reaſonable, the benefit the moſt precious, that God in the conjecture of any Creature can give. It had been no act of Wiſdom to ſend his Son to ſatisfie his Juſtice, if Mercy ſhould be ſo cheaply proſtituted; if Rebels could enjoy the favour, while they cheriſhed their Rebellions; if the purchace ſhould be given to thoſe that diſhonour'd the purchaſer, and ſalvation confer'd upon thoſe that contemn'd the Saviour. The wiſdom of God would ſuffer in undervaluing the meritorious Blood of his Son, if he confer'd the ſame favour upon thoſe that deſpiſe it, and thoſe that eſteem it, and plac'd ſwine that trample his Jewels in the dirt, in the ſame happy condition with thoſe that lodge them in their deareſt Affections. What ground of praiſe for that manifold wiſdom, ſo much celebrated in Scripture in the miſſion of Chriſt, if any could be admitted into Heaven, without Faith in him, and love to him? God would declare his Death, to be rather an act of cruelty to him, than kindneſs to us, ſince if any were ſaved without Faith in him, it would be evident, that his death was unneceſſary, ſince we could be as happy without him, as by him.

(3.) *Nor is it conſiſtent with the honour of Chriſt.* The very end of Chriſt's Death is croſſed by Unbelief. He ſuffer'd the Puniſhment due to our Sins, that ſin might not reign in us, as well as that the puniſhment might not reign over us. What benefit can we reaſonably expect by his Death, if we will not believe in him, and renounce our ſin, which is contrary to the end of his Death? God would act contrary to the end of our Saviour's Death, in giving to the Goats the benefits his Son purchas'd for the *Sheep*, John 10. 15. and beſtowing upon his Enemies what he deſign'd for his *Friends*, John 15. 13. and ſprinkling that blood upon thoſe that tread it under foot, which was ſhed for the *gathering together the Sons of God*, John 11. 52. and imputting the merits of it to impure Wretches, that was intended for the *purifying a peculiar people unto himſelf*, Tit. 2. 14. When Chriſt died only for Believers, in regard of the actual communication, and application; 'tis a diſparagement unto him, and a making his Death in vain, to let the deſpiſers of it have an equal ſhare in the benefits of it, and make it as much a Savour of life to them that will not value it, as to thoſe that do. What King that offers reconciliation to Rebels, by the interceſſion of his Son, demanding the conditi-

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* *Hooker's Effectual Calling, p. 366.*

* *Bolton's Direction for walking with God, p. 387.*

ons of truſt in his Son, and Obedience to him; promiſing them not only upon it, the pardon of their Crimes, but the inveſting them with new favours, would not diſhonour his Son, as well as himſelf, if he admitted any one perſon of that rebellious pack, without that truſt and obedience to him upon which the pardon was offer'd. Let us then appeal to our own Conſciences, and ask them the queſtion, whether they think it comely and worthy of God, to ſave any againſt his Word, his Oath, his Threatnings, the intention of the Death of Chriſt, againſt all thoſe terms upon which he is profer'd to Man?

(4.) *Juſtice cannot but puniſh an Unbeliever.* As Goodneſs cannot but ſmile upon an innocent Creature, Mercy cannot but hold open its arms for a believing Penitent; ſo Juſtice cannot but flame out againſt an obſtinate Rebel. As Goodneſs would not be Goodneſs, if it rejected an holy Soul, Mercy would contradict its own Nature, if it thruſt back a Penitent Believer, the proper object of it; ſo Juſtice would be Injuſtice, if it ſpared a final Unbeliever. And as the *firſt*, viz. to act contrary to his goodneſs, is impoſſible in the nature of God; the *ſecond*, viz. To act againſt his Mercy, is impoſſible in the ſetled method of God; ſo the *third*, To act againſt his Juſtice, is impoſſible in the nature of God, ſay ſome, with much probability; but certainly impoſſible, according to the revealed will of God. As the holineſs of God cannot but hate ſin, ſo the Juſtice of God cannot but puniſh it; it would be ſome degree of love to impurity, wholly to ſpare it. That God ſpares a Sinner for a time, is for the manifeſtation of his Patience, but eſpecially upon the account of the mediation of Chriſt; for as by him the World was Created, ſo after ſin, by his mediation it did conſiſt; without this the World could not have ſtood under the Curſes of the Law. But to ſpare an obſtinate Rebel for ever, would evidence an approbation of his ſin, as well as an affection to his Perſon. God therefore having manifeſted, that he will have ſin puniſhed in the Sinner, or the Surety, and that he will not pardon it without ſatisfaction; the puniſhment of an Unbelieving Rebel will be as unavoidable, as the puniſhment of Chriſt after he had enter'd himſelf as our Surety. Since God did not ſpare the Son that he loved, when he would ſtand in the ſtead of Sinners, can he ſpare the Unbeliever that he hates, when he ſlights the Son that he infinitely loves, and thereby dares the Juſtice of God which he hath ſeen lie ſo heavy upon the Son of his affection? Could any diſpenſation from ſuffering have been granted, his only Son, a ſpotleſs Surety, ſhould have enjoyed the benefit of it; but that could not be in regard of his immutable Juſtice, after he was accepted by him in that quality. Since it was neceſſary his only beloved Son ſhould be expoſed to ſufferings for the remiſſion of the ſins of others; 'tis as neceſſary the final Unbeliever ſhould be expos'd to dreadful puniſhments for his own tranſgreſſions, and the ſlighting ſo great a remedy. * The juſtice of God is inflexible in the puniſhment of ſin, when the Sinner remains obſtinate and impenitent: The inflexibility is declared in the ſufferings of Chriſt, which were neceſſary for remiſſion. And though his ſufferings, and the ſatisfaction thereby, were of infinite value, yet they are wholly uſeleſs for the eternal benefit of thoſe that wrap up themſelves in their infidelity and impenitence; Faith and Repentance being requir'd as neceſſary conditions for the enjoyment of the fruit of theſe ſufferings. When this mediation and ſatisfaction of Chriſt is wholly refus'd, or not embrac'd upon the terms on which it is offer'd; the only bar to the inundation of God's Juſtice is taken away, whereby the Soul lies naked to the over-flowings of it.

* *Amyraut ſur.* 6. Heb. p. 108, 109. improved.

(5.) *That perſon which was the offer'd Saviour, ſhall be the judge and condemner of ſuch as neglect the terms of Salvation by him.* What Sanctuary can an Unbeliever have, when the Mediator of Mercy appears as the inflicter of Puniſhment? *He appears the ſecond time to the Salvation only of thoſe that look for him*, Heb. 9. 28 *. (that affectionately look for his appearance) of thoſe whoſe ſins he bore upon the Tree. Chriſt did never obtain any Peace and Pardon for thoſe that perſevere to the end in their infidelity. Such Chriſt is ſaid not to know, *Mat.* 7. 23. *I never knew you.* Not to pray for, *John* 17. 9. *I pray not for the World, i. e.* for ſuch as remain in their ſin, and are ſeparated from God by their Unbelief. God hath promiſed to make all his Enemies his Footſtool; and as he hath confer'd upon him a power of asking for his People, ſo he hath given him a power of deſtroying his Enemies, and committed all judgment to the Son, *Pſal.* 2. 8, 9. *Thou ſhalt break them with a rod of Iron*, is the fruit of Chriſt's asking of God. As he gives him bleſſings for thoſe that truſt in him, *v.* 12. ſo he gives him judgments for thoſe that ſet themſelves againſt him. God's Mercy will not relieve any that are mortally wounded by his Son; and he that gives Chriſt the whole World upon asking, will not contradict him in his ſevereſt acts of daſhing his Enemies like a Potters Veſſel. As he had a love to ſhed his Blood, ſo he hath a wrath to burn them that kiſs him not with a kiſs of Homage. They are ſo far from having any ſhare in his interceſſions for Mercy, that they have a dreadful intereſt in his pleas for Wrath. He indeed pray'd upon the croſs for the forgiveneſs of ſome, he prays alſo for indignation to be pour'd out upon others, *Pſal.* 69. 23, 24. 'Tis the cry of him to whom they give *Gall for Meat*, and in his thirſt, *Vinegar to Drink*, *v.* 21. His blood hath a Voice for the forgiveneſs of ſome, and for the puniſhment of others; it hath as loud a cry againſt them that undervalue it, as it hath for them that do apply it. He cannot intercede for any but upon the account of his Blood; his interceſſion is no other than the voice of his Blood which ſpeaks in Heaven. His Blood will no more ſpeak for them that ſlight it, than *Abel*'s Blood did for *Cain* that ſhed it. It *ſpeaks better things than the Blood of Abel*, but only for thoſe that are *come to the Mediator of the new Covenant, and the blood of ſprinkling*, Heb. 12. 24. Nay Chriſt is not able to ſave any but thoſe that believe. He is *able* to ſave, but with a Reſtriction; *Thoſe that come to God by him*, Heb. 7. 24, 25. *Not able* morally; as it is ſaid, 'tis impoſſible to *renew* Apoſtates from the Goſpel *to Repentance*, Heb. 6. 4. 6. Not but that God can by his abſolute power renew one that doth totally Apoſtatize from the profeſſion of the Goſpel, but in regard of his Wiſdom and Righteouſneſs, it is impoſſible. So Chriſt is able to ſave none but thoſe that *come unto God by him*. God hath put ſuch a limitation in the Covenant, agreed between himſelf and our Saviour; thoſe only are to be juſtified that have the *knowledge of his righteous Servant*, Iſa. 53. 11. He ſaves only his Seed, thoſe that are begotten to a lively hope, by the Reſurrection of Chriſt from the dead. He can ſave only thoſe that are his Members, and Faith only gives us an union to Chriſt, and ſo entitles us to Salvation. Chriſt can never run counter to his Goſpel, and bleſs them whom the Goſpel curſeth, or ſave them whom the Goſpel condemns. This would be a contradiction, to confirm the Covenant by his Death, and break it by his Life. To walk according to the Counſel of God when he

* ἀπεκδεχομένοις, *that affectionately look for him as one friend for another.*

was in the fleſh, and defeat it when he is upon his Throne. He that gave Mercies according to Mens Faith, when he was upon the Earth, will not give Salvation to Unbelief, ſince he is aſcended into Heaven. His uſual Language was, *Be it unto you according to your Faith.* Go in Peace, *thy Faith hath ſav'd thee.*

(6.) *That which makes the ſin againſt the Holy Ghoſt unpardonable in this World, makes final Unbelief unpardonable in the other.* * *A denial of Chriſt* is join'd with the ſin againſt the Holy Ghoſt, *Luke* 12. 9, 10. Not that Unbelief, and the ſin againſt the Holy Ghoſt are the ſame; for the one is pardonable in this life, and the other not. The ſin againſt the Holy Ghoſt is, I ſuppoſe, accounting Chriſt an Impoſtor, or a total Apoſtaſie from the Doctrine of the Goſpel, after ſome approbations of it, and taſts of its ſweetneſs in the underſtanding, *Heb.* 6. 4, 5, 6. But the final Unbelief of thoſe that ſit under the Doctrine of the Goſpel, puts them in the ſame ſtate with the other, *Mark* 3. 28, 29, 30. *He that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal Damnation: Becauſe they ſaid, he hath an unclean Spirit.* * "*All manner of ſin and blaſphemy ſhall be forgiven unto Men,* Mat. 12. 31. *i. e.* "may be Pardon'd, there is nothing in the Oeconomy of God to hinder it. The tranſgreſſion a- "gainſt the Law was a tranſgreſſion properly a- "gainſt the Father, to whom the Creation is a- "ſcrib'd, and who ſetled the Law upon that oc- "caſion: Nothing in the Wiſdom of God repugns, "but that the pardon of this kind of ſin may be "preſented to Men, and a Redeemer may be ap- "pointed to make a ſatisfaction to the Father for "it, and the benefit of it may be enjoy'd by Men, "upon their turning to God from whom they had "revolted (and upon leſs conditions than this, "no benefit could reaſonably be expected by it, "as was ſhown before.) As Creation is aſcrib'd "to the Father, and conſequently the Law, ſo Re- "demption is appropriated to the Son, and conſe- "quently the Goſpel; by his ſufferings he paid the "price, and by his reſurrection he receiv'd the "diſcharge, and an approbation of his ſufferings, "and of the conditions upon which the fruit of "them was to be receiv'd by Men. Unbelief is "a ſin properly and immediately againſt the Son; "as Chriſt is the immediate Object of Faith, ſo he "is the immediate Object of Unbelief. The ſin "againſt the Father is clearly more pardonable, "according to this diſpenſation, than the ſin a- "gainſt the Son, becauſe here is a ſatisfaction "made to the Father for the ſins againſt the Law. "But though it be made and offered to Men, yet "they may give no reſpect to it, and by reaſon of "the natural darkneſs of their minds, not under- "ſtand the high concern of it. But when the Spi- "rit doth by a common work enlighten their minds, and make them in ſome meaſure ſee the comelineſs, excellency, and neceſſity of the things the Redeemer hath done and ſuffered; if after this they prefer their trifling pleaſures before him, and will finally deny him in opinion, profeſſion, or practice, what help can be expected? The juſtice of God required ſatisfaction by Blood for the breach of the Law, becauſe the Law was, *in the Day thou eateſt thereof thou ſhalt dye the Death*; the Son therefore relieves Men by his Death for tranſgreſſions committed againſt the Father. The Law of Chriſt requires belief in the ſatisfaction he hath wrought, Faith is called therefore, *Faith in his Blood,* Rom. 3. 25. The Spirit preſſeth Men to accept of this ſatisfaction made by the Son, doth accompany the miniſtry of the Word, gives ſome touches to Men, inſtills ſome motions into them, and this frequently; for the Law of Chriſt is not as the Law at the Creation was, the very day wherein thou neglecteſt, or refuſeſt to accept of this ſatisfaction, thou ſhalt die the Death; the patience of God concurs with the offers made by Chriſt, and gives time of reſpite; and the Spirit falls in to inform Men of their undone condition, and perſwade them to comply with the deſign of God: If then the new order of the Father, the ſatisfaction of Chriſt, the perſwaſions of the Spirit in the Word are all ſet at naught, what help can be looked for? There is not a fourth Perſon to ſtep in with any operations. The whole Trinity and their perſonal operations are particularly offered and ſlighted; the mercy of the Father, the ſatisfaction of the Son, and the importunity of the Spirit; ſince therefore there is no other God, no other Father, no other Son, no other Spirit ſuperiour to thoſe, no other World under the Government of another God, that any Man can tranſport himſelf into (as a Man may do upon the Earth, paſs into one Country, when he hath offended the Laws of another) where is there any relief? It muſt be in acting thoſe methods over again, expoſing his Son again to ſuffering, and that doth not conſiſt with the Wiſdom and Majeſty of God: But ſuppoſe he ſhould do ſo, there is as little hopes that a Man will accept of it then as now, conſidering the natural enmity againſt God. And upon the ſame account, that he ſhould die a ſecond time, there would be no end put to the reiteration of his ſufferings: Beſides (as was ſaid before) the conditions cannot be more favourable; for God hath condeſcended to the loweſt terms that you can ſuppoſe, not only an infinite Majeſty, but a Prince, nay, an inferiour Perſon can condeſcend unto, in the caſe of the revolt of a Subject or Servant. But the Scripture concludes the contrary; and therefore there muſt be a new Scripture, a new Declaration of God, to give you intelligence of any deſign of God to reverſe the ſentence of this. When the Law was broke, he made but one promiſe of the Seed of the Woman; and all the other Promiſes in the Word, are but Streams flowing, and Chanels cut from this Fountain; upon the breach of that Law the Redeemer ſtood between conſuming Vengeance, and the offending Creature, and God was willing to repair the breach of the firſt Law, by the Grace of a ſecond, and ſent his Son to cloſe the gap, and re-unite Him and his Creature: But where is there any Proviſion made for the retrieving the final contempt of this? No Revelation of God ever acquainted us with one Counſel, or thought of God about it; 'tis denied by the mouth of our Saviour. If there were any other remedy, the wrath due to the contempt of this would not *abide*; but becauſe it abides, therefore there is no remedy.

To conclude this and the reſt; a Man can expect no relief from any Attribute of God: A Man muſt have a bar put to it, either by Juſtice or Mercy; by Juſtice he cannot, becauſe he deſpiſeth that wherewith juſtice was ſatisfied, and puts from him that ſcreen God placed between the flames of his Wrath, and the fuel of a Sinner: By Mercy he cannot, for he hath ſinn'd againſt the higheſt pitch of it, and refus'd the terms wherewith Mercy is contented. The Wiſdom of God cannot relieve him, for he hath rejected that which was the Birth of an higher Wiſdom than ever was diſcover'd in the Creation. His Wiſdom is as much bound to keep up the honour of his Juſtice and Truth, as the honour of his Mercy. Shall he have it from Patience? Patience and long-ſuffering are not in the very notion of them, Eternal but Temporary. Shall he fly to goodneſs? Juſtice is a part of God's Goodneſs; for he were not good,

if

* *Amyraut ſur.* 6. *Heb.* p. 114, *&c.*

if he were not righteous. The truth of God to ſuch is a very comfortleſs Attribute, that turns the edge of all the threatnings againſt him, who hath deſpis'd his veracity in his promiſe. Is there any more hopes in the power of God? 'Tis that people frequently talk of, God is ſufficient and able: 'Tis true, he is able to do more than any Creature can conceive. But though God hath a natural power, he hath not, we may ſay, a moral power after his word is paſt; he would not be juſt, if he uſed his power againſt his truth; as we would not count a Man juſt, who would do that by ſtrength, which he could not do with honeſty. The great reaſon of Men's ſecurity is their ſingling out one Attribute of God, without conſidering the concurrence, and combination of the reſt.

(7.) *The Law ſtrengthens the ſentence of the Goſpel againſt an Unbeliever.* * The moral Law condemns every Man that doth not believe what God reveals. We are to have no other Gods before him, nor ſet up any graven Image, nor fancy any way and means of Salvation, than what God hath Ordain'd. The Goſpel reveals the object of Faith, the Law then ſteps in and enjoins an entertainment of it, becauſe it is the revelation of God. Chriſt tells the *Jews* that *Moſes* accus'd them, *John* 5. 45. *Do not think that I will accuſe you to the Father, there is one that accuſeth you, even Moſes, in whom you truſt, i. e.* There is no need for me to charge you before God, you have one whom you think is your Defender, will be your Accuſer, for not believing in me. *Moſes* i. e. the *Law of Moſes*, meant properly of the Ceremonies prefiguring him, and the Prophecies in the Books of *Moſes* predicting him. But the Law taken ſingly for the Law of Nature, enjoins to believe whatſoever God diſcovers; and the condemnation of Men for Unbelief will be by the Law of Nature, not as ſingly conſider'd in it ſelf, becauſe it can ſo condemn only for the neglect of what it diſcovers; it doth not diſcover Chriſt the object of Faith, and therefore of it ſelf cannot condemn for the neglect of Chriſt; It judgeth Men only for the violation of the immediate precepts of it; nor can the Conſcience of the beſt *Heathen*, that never heard of Chriſt, accuſe him for not enquiring after Chriſt, nor ever did, which doth accuſe him for the breach of thoſe rules which are evident by the light of it. But it condemns in concurrence with the Goſpel; when the object of Faith is diſcover'd by that, and the evidence appears to be of Divine Authority, the Law of Nature urgeth the command to believe, both as we are bound to believe, and obey the ſupream Governour, and alſo to preſerve our ſelves. And as it ſtrengthens the command, ſo in the condemnation it ſtrengthens the ſentence; the Law is quickened and ſpirited more by the Goſpel in its Curſes againſt an Unbeliever. He muſt needs be miſerable, which is condemn'd by the Law, for the violation of its immediate Precepts, and condemn'd by the Law, in concurrence with the Goſpel, for the refuſal of that.

* *Burges* Vindiciæ Legis, p. 262.

(8.) *God hath diſcover'd his anger more againſt this ſin of Unbelief, than any, both in his own Children, and in the Jews.*

[1.] *In his own Children upon an act of Unbelief.* *Moſes* was barr'd out of *Canaan* for one act of diſtruſt of God; and he whoſe Prayers had prevail'd for the reprieving a murmuring Nation from deſtruction, was not heard for himſelf becauſe of his Unbelief. God refuſeth in the leaſt to liſten to him, but commands him ſilence, when he did but deſire to go over *Jordan*, to ſee the good Land, *Deut.* 3. 26. *Let it ſuffice thee, ſpeak no more to me of this matter.* This reſolution God backt with an Oath, *Deut.* 4. 21. The reaſon is expreſt to be, *becauſe he believed not God, to ſanctify him in the eyes of the Children of Iſrael*, Numb. 20. 12. *Moſes* had not ſuch a firm Faith, but he did ſometimes ſtagger at thoſe great things which were predicted to him. But this act of diſtruſt being publick, ſtriking the Rock when he ſhould have but ſpoken to it, might have encouraged the infidelity of the People, to which they were prone enough, without the example of their Governour, to ſupport them in it. This Unbelief of *Moſes* kindled God's anger againſt him. Before, God patiently bore all his excuſes, when he firſt *appointed him* to deliver his people *Iſrael*, and anſwer'd his Pleas, *Exod.* 3. 11. *Exod.* 4. 1, 10, 11, 12. But when after all he deſires God to ſtretch out his own hand, as he had promis'd, *Exod.* 3. 20. *I will ſtretch out my hand*, * which is the meaning of *Exod.* 4. 13. *Send by the hand of him whom thou wilt ſend*; ſend by that hand that thou wilt ſend or ſtretch out; ſtretch out this hand of thine, for the hand of Man is not able to perform it, wherein ſaith Doctor *Lightfoot*, he denied the myſtery of Redemption, which was to be wrought by a Man, the God-head going along with him; Upon this, *the anger of the Lord was kindled againſt him*, v. 14. But his Unbelief ſtill took its Progreſs, in taking *Zipporah* and his Children along with him, which he would not have done in that condition, had he believed the promiſe of God, *Exod.* 3. 12. that the People ſhould come to that place where he then was in *Midian*, and ſerve God upon that Mountain. Had he believ'd that Promiſe, he would have left them ſtill with *Jethro* till his return. For this diſtruſt God ſought to kill him, *Exod.* 4. 24. and not for the delay of Circumciſion, as ſome think, ſince God bore with the Iſraelites in the Wilderneſs ſo long in the neglect of this Ordinance, becauſe of their frequent Travel. If a particular diſtruſt of God doth ſo incenſe him againſt his People, how muſt a Goſpel Unbelief enflame him, which is a refuſal or neglect of his Son, and the riches of his grace in him?

* *Lightfoot's* Gleanings on Exod. 4. 24.

[2.] *In the miſery of the Jews.* Why were they broken off from the root? Becauſe of their *Unbelief*, Rom. 11. 20. Not the crucifying of Chriſt, which was but a fruit of this ſin: Had they believ'd after that guilt of blood, they had enjoyed the fruits of the Mercy of God, by their Faith in the Redeemer. This was the ſole reaſon their Anceſtors were ſhut out from the typical *Canaan*. Not for their Murmuring, Idolatry, and multitude of provocations, but for their Unbelief the root of the other ſins; no mention is made of their other Rebellions, this only is the ground of God's Oath againſt them, *Heb.* 3. 18, 19. *So then we ſee that they could not enter in becauſe of Unbelief.* What privileges had thoſe people who are now cut off for this Sin? They were choſen to be God's Inheritance and Portion, his Vineyard, his Spouſe; he had *choſen them above all People upon the face of the Earth, to be a ſpecial People unto himſelf*, Deut. 7. 6. Them he had *known of all the Families of the Earth*, Amos 3. 2. He was their Lawgiver and their King, had nouriſh'd them in his Boſom as a Father, conducted them into *Canaan*, preſcrib'd them a peculiar form of Worſhip, ſecur'd them from their potent Enemies round about them; overturn'd *Ægypt* for their deliverance, gave *Æthiopia* for their ranſom, defeated the deſign of their Enemies againſt them. When God ſent Enemies to oppreſs them for ſome grievous crime committed againſt Heaven, as when they fell into Idolatry, and fill'd *Jeruſalem* with the blood of the Prophets, and for that were carried Captives to *Babylon*,

Babylon, yet after they repented and ſought his Face, he was gracious to them, repented him of the Evil, reſtor'd them to their Inheritance, rebuilt their Temple, made their Enemies to be their Friends, provided a ſucceſſion of Prophets to acquaint them with his will, yea left them not without Prophets in the time of their greateſt deſolations. He had beſides this chiefly promis'd the *Meſſiah* to this Nation, of the Seed of their Fathers. His firſt intention of ſending him was to *them*, Mat. 15. 24. the *word of God was firſt to be ſpoken to them*, Acts 13. 46. Chriſt did come of them according to the fleſh, liv'd among them, diſtill'd his Doctrine in perſon for three years ſpace them upon them, when he taught the *Samaritans* but *two days*, John 4. 40. choſe the *Apoſtles* out of that Nation that were to ſpread the Goſpel over the World. But ſince they would not believe in the *Meſſiah*, neither by his own Sermons, nor the Sermons of the *Apoſtles*, their own Land hath ſpued them out. They are expos'd to the Miſeries of the World, the deriſions of Men, their *Temple*, and with that their main worſhip deſtroyed. And though they have ſought him in their manner, a longer term of years than ever they were a People, before the coming of Chriſt (they came out of *Ægypt* about the Year of the World 2470. were deſtroyed about the Year 3990. So that there were about 1520 Years from the time of their coming out of *Ægypt* to the Deſtruction of *Jeruſalem*) yet they have no voice to relieve them, no Prophetical Meſſage to comfort them, the Face of God is veil'd from them, as their Hearts are veil'd from him, no Nation hath been deſtroyed for them as before, but they are harraſt by all, not the leaſt dawn of deliverance appearing to them; all the Covenants and Agreements made with their Fathers, ſeem at preſent to be cancell'd, and from their rejection, God took occaſion to call the Gentiles, and to engraft the wild Olives into the Covenant of Salvation. The deſtruction of their City was remarkable; God pickt out one of the moſt merciful *Emperours* that ever ſway'd the *Roman* Scepter, to be the inſtrument of his juſtice, rather than ſome notorious Tyrant ſteep'd in Blood, and fleſht with Slaughters, that the Puniſhment might more evidently appear to be the hand of Heaven, and not the effect of the cruelty of Man.

* *Fecinus de Relig. Chriſtian. c.* 29. *p.* 51.

* This *Heathen Emperour* took notice of the anger of God againſt them, by many Prodigies, ſo that he ſaid, he fear'd God would be angry with him, if he ſhould ſpare them; and when he ſaw the Blood ſpilt in *Jeruſalem*, and the heaps of Carcaſes, he lifted up his Eyes to Heaven, calling God to witneſs, that it was none of his work and deſign to have ſo much Blood ſhed. *Eleven Hundred Thouſand* periſhed by the Sword and Famine, *Ninety Thouſand* were ſold for Slaves; never was the Hand of God ſo heavy upon any People, as upon them, and this for their Unbelief. And whereas their other Captivities were not above *Twenty*, *Thirty* or *Forty* Years in the Book of *Judges*, and *Seventy* Years in *Babylon*, they have now lain above *One Thouſand Six Hundred Years*, as a forlorn and forſaken People; *Wrath is come upon them to the utmoſt*, 1 Theſ. 2. 16. he hath ſet on *fire the foundations of the Mountains*, and ſpent his Arrows upon them, *Deut.* 32. 22, 23. What did their Adoption, their Glory, the Law, the Divine Oracles depoſited among them, the Promiſes to the *Patriarchs* profit them, after their Unbelief? If God ſpared not the *Natural Branches*, ſhall he ſpare the ſtrange Branches that believe not? *Rom.* 11. 21. How ſharp will his Eternal Wrath be upon the Unbeliever, ſince his Temporal Wrath upon the *Jew* hath been ſo dreadful? He will *pour out his indignation*, and his wrathful anger ſhall take hold of them, *Pſalm* 69. 24. This diſcourſe about the *Jews*, proves our Saviour to be the *Meſſiah*, as well as the provocation of Unbelief. This puniſhment muſt be for ſome grievous crime, greater than the cauſes of their other Captivities. After their return from *Babylon*, they were not guilty of Idolatry, or the ſlaughter of the Prophets, till Chriſt came, whom they uſed worſe than any of the Prophets that went before him; and all this is come upon them, not ſimply for the crucifying Chriſt, but *not knowing* or believing *the things which concerned their peace*, Luke 19. 42. And they are in that deſtruction ſet forth as an example of the Eternal Wrath of God upon all final undervaluers of Chriſt, and neglecters of the things that concern their Peace, as well as *Sodom* and *Gomorrha* in their temporal puniſhment, and deſtruction of their Bodies by Fire from Heaven, are ſet forth for an example, *ſuffering the vengeance of Eternal Fire*, Jude 7. In the *Scripture* there are always ſome things of a greater and eternal concern, coucht under the Hiſtorical part of it. Who in reading the ſtory of *Melchiſedeck*'s coming to congratulate *Abraham* for his Victory, would have thought him to be ſo great a type of Chriſt, had not *David*, Pſal. 110. and after him the *Apoſtle*, Heb. 7. inform'd us of it? Who would have regarded the deſtruction of *Sodom*, but as an effect of God's temporal Juſtice, had not the Apoſtle here inform'd us of its being a type of Eternal Fire? In like manner this deplorable deſolation of the *Jews*, is but a type of the miſerable deſtruction of Unbelievers to Eternity, whatever privileges they might have enjoyed on Earth, and howſoever dear to God they might have imagin'd themſelves.

2. *Why doth final Unbelief render a Man infallibly the object of the wrath of God.*

1. *Becauſe of the greatneſs of the ſin.* 'Tis greater than any breach of the Covenant of Works can be.

(1.) *'Tis a more manifeſt enmity to God's Government of the World.* When the Covenant of Works was tranſgreſt, God as the Rector, requir'd ſatisfaction by Death and Blood, according to the tenour of the violated Law, and as a tender Father provided a Surety to give a ſufficient one, whereby to preſerve his own rights which had been invaded, and relieve his Creature which had been ruin'd. In not accepting the Surety God hath procur'd, we deny him the honour of his Soveraignty, and the reſtoration of the rights of his Government. We count him unworthy of any ſatisfaction, maintain our Rebellion againſt him as juſtly grounded, and account our ſelves innocent when we are criminal, ſince we will not own the ſatisfaction he hath procur'd, as if no ſatisfaction were due to him; which muſt imply, that either we account our ſelves no Offenders, or God none of our Governour, or that we are able to make him a requital our ſelves, which is alſo a contradiction to his rights of Government, ſince he hath an authority to appoint what ſatisfaction he pleaſeth, according to the Law which was ſetled by him, and broken by Man. Since God provided a Surety for us, wherein he could acquieſce, he had a double right, both as *Rector* and *Benefactor*, to appoint what conditions ſhould be perform'd by the Creature, before he ſhould be admitted to the benefit of this Charter he had ſeal'd by the blood of his Son. The not accepting theſe conditions is a manifeſt injury to him, as he is his Governour, and a gracious Governour, becauſe it is againſt not only a Soveraign Command, but a Command of Grace; 'tis as much his Command to us to believe, as not to commit Murther and Adultery;

tery; and the breaking this Command, ſpeaks more of enmity to him, than the breaking the others. He hath ſetled it as an Eternal Law, and his full reſolve, That *all Men ſhould honour the Son, as they honour the Father*, John 5. 23. That every Man without exception ſhould honour the Son in the work of Redemption, as the Father in the work of Creation; and *he that honours not the Son, honours not the Father which hath ſent him.* He that denies the honour of Faith to Chriſt, denies the honour of Homage and Fealty to God, and diſparageth the Government of his Father, who as Rector of the World appointed him, and under the ſame quality accepted him. Chriſt is the immediate repreſentative of God, the Image of the glorious God; the Laws of God and the Laws of Chriſt are the ſame, *Pſalm* 2. 3. the Cords and Bands belong jointly to *the Lord* and *his Anointed*; to reject the Laws of the one, is to violate the authority of the other. What is done againſt the repreſentative, is againſt the majeſty of the perſon repreſented by him. The Lord and his Anointed can no more be ſeparated in there authority, than they can in their eſſence. *If the Father be in the Son, and the Son in the Father*, John 10. 38. the reproach caſt upon the one redounds upon the other, as well as the entertainment of the one is ſaid to be the reception of the other, *Mat.* 10. 40. *He that receives me, receives him that ſent me.* If God pleads the cauſe of his Servants, if thoſe who riſe againſt *Moſes* are ſaid to ſpeak againſt God, *Numb.* 21. 5. and the *murmurings againſt him* are called the *murmurings againſt the Lord*, Exod. 16. 2, 7. and the *rejecting of Samuel* was a rejecting the Government of God, 1 *Sam.* 8. 7. Can leſs be ſaid of the neglect of him whom God hath ſent, not as a Servant from a Lord, but a Son from a Father? What greater evidence of a rooted enmity can there be againſt the Soveraignty of a Prince, than after multitudes of Rebellions, tenders of gracious terms, a long ſeries of invitations to accept of him, a deſire that they might be reſtor'd to the happineſs they had forfeited; after all this, not to be reduc'd to his Sceptre? The caſe is the ſame with us, God hath provided all means neceſſary to our reſtoration; nothing is wanting but our own concurrence with it; the enmity is the greater, ſince there is no failure on God's part, ſince he hath done more than he was bound as a Creator to do, or had need to do; and is it not juſt that obſtinate Rebels, who will not obſerve the rules of his Government, ſhould fall under the rod of his Wrath?

(2.) *'Tis a high ingratitude.* The tranſgreſſion of the Law was againſt the authority and goodneſs of God; this againſt his authority, and againſt a goodneſs of an higher Elevation, ſpringing up in bowels of compaſſion, ſpreading its arms wider than in Creation, and offering to confer a more excellent and durable happineſs. 'Tis againſt the tenders of remiſſion in the blood of the Son of God, which in the firſt tranſgreſſion Man had no knowledge of; (for there was nothing of Grace mention'd in the firſt Covenant.) And who will not judge it more criminal in it ſelf, to ſlight or neglect the Grace of a Prince in Conjunction with his authority, than to violate only the authority of a Prince in breaking his lawful and juſt Command? Would it not be a crime worthy the indignation of all Men, if twice, thrice, nay innumerable times, the ſincereſt tenders of the greateſt good ſhould be refus'd? Who would have compaſſion for ſuch a refractory Perſon? Is not Unbelief the more horrible crime in them, who acknowledge Chriſt for the Son of God, the Mediator between God and them, whereby they are ſo far from rendring it in the leaſt manner excuſable, that they highly aggravate it?

[1.] Conſider *the greatneſs of the Mercy.* God prevented us by his love, 1 *John* 4. 10. *Not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins:* Procur'd a ſurety for us, who valued our Redemption above the pleaſure of the Body he aſſumed, and appointed him for us when we had a deſire to perſiſt in our Rebellion; not only after we had offended him, but when we were in actual offences ſtill againſt him, *Rom.* 5. 8. *when we were yet Sinners*; not only when we had ſinn'd, but when we were *ſtill* adding one crime to another: And this Surety hath expended his treaſures to purchaſe our deliverance, hath ſubmitted to Death to prevent our ſuffering of it; he hath *aboliſhed Death, and brought life and immortality to light through the Goſpel*, 2 Tim. 1. 10. He deſtroyed Death that had a power over us by the immutable ſentence of the Law, took away the right it had, deſpoil'd the Law of its power to condemn us, by condemning ſin by the effuſion of his Blood on the Croſs, whereby the Law had acquir'd a right of condemning us, and diſcover'd the way to an immortal life, which we were eſtranged from by the darkneſs of Sin, brought a Meſſage of Peace from the boſom of the Father, whereby we might be Eternal Gainers. 'Tis ſuch a free Mercy, that if it had not been manifeſted, not God but we ſhould have been the only loſers; no Mercy like it, no Mercy can exceed it, no other Mercy can equal it; *ſo God loved the World, that he ſent his only begotten Son*, John 3. 16. A *ſo* beyond expreſſion, a *ſo* beyond imagination, nothing can ſurpaſs it but the ſending him again to ſuffer, and this only would be in circumſtantials of repetition, not in the eſſentials, and nature of the Mercy.

[2.] *From hence meaſure the greatneſs of the ſin.* The height, depth, length, and breadth of the Mercy, is the only rule to meaſure the dimenſions of the ſin againſt it by. The ſtronger and louder the bowels of Mercy are, which are ſlighted, the greater and blacker is the ſin of deſpiſing him: The goodneſs of God in procuring, and the grace of God in accepting a ſurety, are denied by this Sin. Every act of it contemns the proviſions of Grace, and contentments of Juſtice, the attendances of Patience, the tenderneſs of Bowels, and the ſatisfactory Blood of the Son of God. Is it not a ſtrange carriage, that when God is ſo merciful to offer remiſſion, Man ſhould be ſo obſtinate as to refuſe it? and would rather dye in his ſin, hateful to God, and miſerable for himſelf, than live by the Son of God, ſo acceptable to God, and beneficial to Man? And when beſides the outward Preaching of the Goſpel, there have been, by the common Grace of the Spirit, ſome inward ſtirrings and approbation of the terms, which yet have vaniſhed into a non-compliance. The frequenter thoſe motions, the greater the ingratitude, added to the debts of all other ſins contracted before. This unthankfulneſs for ſuch a benefit, is [illegible] ledged as the cauſe of Men's condemnation, *John* 3. 19. When *light is come into the World, Men love darkneſs rather than light.* When God hath provided a way to remove the guilt of their Sins, the World will not part with the pleaſure and profit of their ſins. Can there be a baſer requital than to be a partner with *Judas* in betraying him, with *Pilate* in condemning him, with the *Jews* in crucifying him! What do we elſe but approve of all the barbarous uſage he met with from the *Jews*, when we deſpiſe his Authority in his Evangelical command, refuſe his Perſon in his gracious proffers, and undervalue his ſufferings by not applying them?

Is

Is not then a dreadful Puniſhment of this ſin very righteous? By the Law of Nature, the greater kindneſs a Creature receives, the greater Puniſhment he doth deſerve if he prove ungrateful. Since Goſpel Grace exceeds all the benefits of Creation, 'tis reaſonable that the neglects of it ſhould be attended with the greater Puniſhment. When Men will refuſe the acceptance of it, and conformity to the will of God, which can only fit them for true happineſs, a fuller meaſure of wrath is due to them that ſlight the fulleſt expence of Mercy. Juſtice would not be juſtice, if it us'd not them with the greateſt ſeverity, that abuſe Grace with the greateſt indignity; what is greateſt in the rank of ſins, deſerves the greateſt miſery in the rank of Penalties. The greater benefit is conferr'd, the greater guilt is contracted by the neglect, and a ſtronger ſubjection to Puniſhment in the order of juſtice. If it be a crime deſerving a ſevere reflection, to outrage an innocent Perſon that never did us wrong, 'tis much more to ſpurn at a perſon who hath laid the foundation of our greateſt good, and offereth that good to us upon the eaſieſt terms. Such a carriage to a Prince, would be a greater indignity. How unconceivable a crime is it then againſt the King of Kings, the Lord of Glory, God bleſſed for ever, under all thoſe unexpreſſible circumſtances of innocence in his Perſon, flames in his affection, kindneſs to the laſt drop of Blood, and continued Patience in waiting for our receiving the atonement! The Rebellion of all other ſins is wrapt up in this, *John* 15. 22. *If I had not come, and ſpoken unto them, they had not had ſin*; ſo the Gall of all other miſeries is diſtill'd into the puniſhment due to it. 'Tis fit the Furnace of wrath ſhould be heated, to anſwer the flames of love, which have been ſhooting towards them.

[3.] *'Tis a ſin againſt a clearer and fuller light and undeniable Revelation.* The Goſpel hath been firſt publiſht by the Son of God in Perſon, ſpread over the World by his *Apoſtles*, and their Succeſſors, as the Commiſſioners of Chriſt, entertain'd by multitudes in all Ages ſince, tranſmitted to us in Writing, deliver'd down to us by the contentions of our Anceſtors for the Faith, and the blood of Martyrs; nothing we believe in the World, but it is upon leſs reaſon than we have to believe this: The belief of other things for which we have little reaſon, and in ſome no reaſon, will aggravate our Unbelief of thoſe great things, for which we have ſo much reaſon.

(1.) *Heathens have had a leſs light, and abus'd it, and ſhall not eſcape Puniſhment.* This way of argument the *Apoſtle* uſeth *, *Rom.* 1. 16, 17, 18, 19. to aſſure Unbelievers of a dreadful Vengeance; though the deſign of the Goſpel be nothing but Righteouſneſs, life and ſalvation to the Believer, yet it breaths as much wrath againſt the neglecter, as it doth happineſs to the Embracer, and without any charge of injuſtice upon God. For others who had a leſs light than that of the Goſpel, which diſcover'd to them the Power and Eternity of God, rendred them without any Apology for themſelves. The cloſing their Eyes againſt that natural light, or abuſing of it, and keeping natural truth in righteouſneſs, *i. e.* lying in their ſins againſt all the beams of light from the Creation, will ſubject them to Eternal Puniſhment. The *Heathens* had nothing but the dim light of Nature, the effluxes of Divine Patience, but they could not read the Covenant of Grace in the motions of the Heavens, and orderly Seaſons of the Year: They could not behold the Sun of Righteouſneſs in the material Sun in the Firmament; the Heavens diſcover'd the glory of a Creator, but not the grace of a Redeemer.

* *Wren contra Catech. Racov. §. 37. Parag. 4.*

There were Characters of divine Wiſdom and Power in the frame of the World, but nothing of his grace and pardoning Mercy. Therefore they are not Condemn'd for not believing in Chriſt, ſince a Mediator was not made known to them. They were bound to no more than *Adam* was, but *Adam* was not bound to believe a ſupernatural myſtery till God had reveal'd it: And it cannot be expected, that they who never had an account of Chriſt, ſhould believe in him. *How can they believe in him, of whom they have not heard?* Rom. 10. 14. and if they be under an impoſſibility of believing for want of a Revelation, how can they be Condemn'd for not believing? But the Sentence againſt them is grounded upon their deſpiſing the Voice of the works of Nature; the common mercy of God and his Patience manifeſted in them, whereby he called them to ſome reflection upon themſelves, and repentance for their iniquities. * Since the Law of Nature was given Man as a rule in Creation, they ſhall be examin'd whether they have done the things agreeable to the Law, written in their Conſciences; and they ſhall be judg'd according to the ſeveral meaſures of the light of reaſon, which they had: For it cannot be ſuppos'd, that the barbarous Nations that lived in a thick darkneſs, and had not the advantage of a polite, and learned Education, to improve their reaſons, ſhall have the ſame meaſure of judgment with thoſe who had the waterings and dreſſings of a ſounder Education. (But neither one nor the other ſhall be judg'd according to the Goſpel, which exacts Faith in the Redeemer.) And according to this rule not a Man of them can eſcape; and if it were the only rule to try all Men by, not a Man from *Adam* to the laſt that ſhall be born upon the Earth by natural Generation, can avoid the juſt Condemnation of God; becauſe not a man of them but hath one way or other, and that ſeveral times tranſgreſt that Law; for all are become guilty before God.

* *Amyraut in ſymbol. Apoſtolic. p. 222. changed.*

(2.) *The Jews have had a leſs light than thoſe under the Goſpel, though clearer* than that of the *Heathens*, and upon the abuſe of this they ſhall not eſcape. The *Jews* who died before the coming of Chriſt, ſhall be tried according to the Law of Nature expreſt in the *Decalogue*, and that particular Law of Ceremonies given to them, wherein the Mediator was veil'd. The Jews had the Goſpel Printed in Types and Allegories, wrapt up in the pillar of a Cloud; Chriſt was not come in the Fleſh, nor the Spirit pour'd out upon the World, they could not ſee the Beauty of a Redeemer for the ſmoak of their Sacrifices, nor have a full proſpect of his Face through the Grates and Lattices of the Ceremonies. * There were alſo different meaſures of light among them, which may mitigate the condemnation of ſome, but not be a ſufficient bar againſt a ſentence of Death. For thoſe of the *Jewiſh* Religion, that did not believe in thoſe Promiſes or Prophecies of the *Meſſiah*, in the time of the firſt entrance into *Canaan*, ſhall not have ſo great a Puniſhment as thoſe that lived after, when clearer Prophecies were added. All judgment ſhall be according to the meaſure of light afforded, according to the meaſure of it God expects a ſutable return; for *to whomſoever much is given, of them ſhall be much required*, Luke 12. 48. Nor ſhall thoſe that died in the Wilderneſs, or firſt entred into *Canaan*, have ſo light a ſentence as thoſe of the old World, with whom the Spirit of Chriſt ſtrove, but upon the account of one ſingle Promiſe given to *Adam*; whereas the other had an increaſe of Promiſes to *Abraham*, deliverances to themſelves, an addition of Types to repreſent the things promiſed, and the intention of them to their Eyes, which

* *Amyraut in ſymbol. Apoſtolic. p. 226.*

which were ſtronger and more unanſwerable grounds upon which the Spirit did ſtrive with them in thoſe times. Thoſe of the *Jews* who had the leaſt light of Revelation, ſhall have a ſmarter Puniſhment than the Heathens, who had the ſtrongeſt light of Nature; *Tribulation and anguiſh upon every Soul of Man that doth evil, of the Jew firſt, and alſo of the Gentile*, Rom. 2. 9. As the *Jew* had the priority in Privileges, ſo he ſhall have in the anguiſh prepar'd for the wicked. And many of them in the days of Chriſt in the Fleſh neglected him, not ſo much wilfully as out of ignorance, and prejudicate opinions of a conquering *Meſſiah*. If they could eſcape upon the witneſs of *Paul*, or rather upon the witneſs of the Holy Ghoſt, they ſhould find relief; *Paul* would not deny his own Writing, nor the Holy Ghoſt his own Enditing, 1 *Cor.* 2. 8. *Had they known it, they would not have crucified the Lord of Glory:* No nor Chriſt his own Teſtimony upon the Croſs, that *they knew not what they did*, Luke 23. 34. But can we call the Holy Ghoſt, or the Redeemer to witneſs for us, if we believe not?

(3.) *We have a clearer light than any of them had.* It was indeed by his *own Son* that God ſpoke to the *Jews*, Heb. 1. 2. but he did but begin to ſpeak it; the ſtronger confirmations were afterwards by the gifts of the Holy Ghoſt pour'd out upon Men, *Heb.* 2. 3, 4. *God bearing witneſs from Heaven* to the truth of his Doctrine. We have the Light of Nature to anſwer for, we are bound to this as much as the *Heathen*, they had no more of the Light of Nature than we have; the *Jew* had leſs underſtanding of the Ceremonies than we have, they ſaw the *Types*, and we have the manifeſtation of the *Subſtance*, we have Chriſt in a plain Letter and fairer Print; we have the light of *Heathens*, the light of the *Jews*, and a glorious light ſuperadded to both thoſe.

Now 'tis according to this light God doth proportion the Puniſhment of Unbelievers under the Goſpel. The judgment according to the *Apoſtle* reſpects *two* ſorts of Perſons, 2 *Theſ.* 1. 8. *Thoſe that know not God*, and thoſe *that obey not the Goſpel of our Lord Jeſus Chriſt*. The *Heathens* that knew not God, when they had light enough in the Creation to know him: And they that obey not the Goſpel, whether veil'd or open; as veil'd, it takes in the *Jews* before Chriſt; as open, it comprehends all to whom the Goſpel is Preach'd. The queſtion ſhall be askt ſuch Perſons, whether they did believe in the name of the Son of God, as the only Mediator; and thoſe that ſhall be convinc'd of a final Unbelief, or Diſobedience to the Evangelical Declarations, ſhall incur the more grievous Condemnation: Becauſe to the tranſgreſſion of the Law of Nature, will be added over and above, the tranſgreſſion of a ſpecial Command of God, reſpecting their recovery, according to the rule of Juſtice it muſt exceed the Condemnation of the reſt: Since they have liv'd in the Boſom of the Church, and beſides the neglect of that common to them with the *Heathen*, have rejected the Mediator made known to them, and not to the *Heathen*. If the light of the darkeſt of them be ſufficient to convict them before God, without any excuſe; much more muſt the light, reveal'd by the word, aggravate the guilt of Men, that cloſe their Eyes againſt it. They have not only the diſcoveries of God in Nature, but the diſcoveries of God in Grace to anſwer for. The more excellent the truth is, that is diſobeyed, the greater the ſinfulneſs of the diſobedience, *Hoſ.* 8. 12. *I have written to him the great things of my law, but they were accounted as a ſtrange thing.* If the choiceſt Revelation that God ever made, did not aggravate the puniſhment, why ſhould the *Apoſtle* ſay, 2 *Pet.* 2. 21. *It had been better for them not to have known the way of Righteouſneſs*; if they were in the ſame condition, wherein they were before they knew it? But how reaſonable, and righteous is the miſery of thoſe, who have not only had the outward Declarations of the Goſpel, but ſome common illumination of their Minds, ſome motions of the Spirit, ſome approbations of the Doctrine? If *Paul had Mercy*, becauſe his Unbelief was *in ignorance*, what Mercy can they expect whoſe Unbelief is with knowledge? 1 *Tim.* 1. 13. Not that his ignorance deſerv'd a Pardon, for who can aſcribe any merit to ignorance? The crucifying of Chriſt, the moſt horrid wickedneſs that ever the World ſaw, heaps not that guilt upon Men whoſe hands were red with his Blood, that Unbelief doth upon Men, who in opinion pretend to acknowledge him. The crime of the one was extenuated by their ignorance, and the crime of the other aggravated by their knowledge; as alſo by the frequency of the impreſſions made upon them by the word. Well then, if *Heathens* ſhall be Condemn'd, who had only the material Heavens, and the ſenſitive, and inſenſitive Creatures upon the Earth Preaching to them, who had only God in his works; and the *Jews* who had God ſpeaking to them in legal Ceremonies; what will become of thoſe who have had the Voice of God, Chriſt, and redeeming Blood calling to them in the word, and neglected all?

(4.) *This ſin is a refuſal of the only way of expiation of ſin.* When the Law was violated, a relief was provided in the Goſpel. Becauſe the Law utter'd not one ſyllable of forgiveneſs, the tranſgreſſion of the Law was not an offence againſt pardoning Mercy, as the Unbelief of the Goſpel is. This relieving Mercy could not have appear'd in the World, in a contradiction to the juſtice of God; this (to ſpeak according to the manner of Men) would have made a War in the Divine Nature, without the Sacrifice of the Son of God in our Nature. For becauſe he aſſum'd not the nature of Angels, the fallen Spirits are expos'd to the rigours of Juſtice, without any relief of Mercy. If *Adam* had truly repented of his Crime, he could not have obtain'd Pardon without the ſatisfaction of the Law, which was as ſilent in the command of Repentance, as it was in the Declaration of a Pardon. When therefore there is a remedy provided, and no other remedy but this, nor can be any other remedy, ſince no valuable Sacrifice can be imagin'd for the taking away of ſin but this; thoſe that neglect it, render themſelves uncapable of ſecurity, by ſhutting themſelves out of the only refuge. * In all humane contracts, a promiſe is only receiv'd, by aſſenting to, and believing it. Though ſomething may be taken from a Man unwilling to part with it, yet nothing can be given to a Man unwilling to accept it; what right ſoever is transfer'd by the Donor, in a way of promiſe, is eſtabliſhed by the others aſſenting to it. If a Prince promiſes a Courtier a gift upon the performance of eaſy conditions, and he will not believe the word of the King, nor perform the reaſonable conditions; the promiſe is not only void in it ſelf, but the Prince juſtly offended with his behaviour. Had the terms of the Covenant been very hard (provided they had not been impoſſible) the Damnation had been juſt, had they been willfully neglected; but they are as reaſonable as can be, Repentance and Faith. Is it not fit the Juſtice of God ſhould be acknowledg'd in its Equity, and the Holineſs of God in its Beauty, by a ſenſibleneſs of our Crimes; his grace in its freeneſs by an acceptance of its proviſion; and his Soveraignty acknowledg'd by the payment of an homage to him?

* *Illyric.* de Fide, p. 125. §. 31.

Who would not count that Rebel a ſufferer by a double Juſtice who refuſeth the pardon of his great Rebellions, which he might have only for the acceptance of it, a ſenſibleneſs of his offence, and a ſincere promiſe of his utmoſt ſervice? They are ſuch reaſonable conditions, that the honour of God as well as the honour of a Prince, would not be provided for, or have a ſalvo without them. If Men will ſell themſelves to the ſlavery of a condemn'd ſin, and a conquer'd Devil, they can charge none with boring their Ears to a perpetual miſery, but their own folly. He that will choſe to die by the ſting of a *Fiery Serpent*, rather than live by the ſight of the *Brazen One*, can impute his ruine to no other but himſelf.

Chriſt hath made an expiation for Sin, quencht the flaming Sword that ſtopt the entrance into Paradiſe. If Men will not ſet their feet in that way, nor make any enquiries after it; if they caſt behind their back all exhortations to it, and never conſider them in their minds; upon whom can they charge their Deſtruction, but upon themſelves?

If a Man be in love with his Miſery, and will not ſtoop to him that would relieve him; if he prefer his guilt before the expiation, his deplorable condition before a Saviour, his filthineſs before a righteouſneſs, 'tis juſter that he ſhould periſh by the ſin he choſe, than be happy by a Saviour he refus'd. His own act is in the nature of a Confeſſion of the equity of God's Sentence; ſince God hath linkt the Goſpel and everlaſting Life ſo cloſe together, that the one cannot be receiv'd or refus'd, without the other. They *judge themſelves unworthy of everlaſting life*, by putting away the Goſpel from them, *Acts* 13. 46. He tacitly declares, that he would rather have God angry with him, than pacified, when he refuſeth the only means of a reconciliation. And the Juſtice of his puniſhment is evident by the value of the propitiation which he refuſeth, it being that which was the Salvation of all the ancient Believers, before the oblation of the Sacrifice, valuable enough to be the Salvation of Devils: That which was ſo prevalent with God in our Saviour's firſt conſent to it, as to turn the tribunal of Juſtice into a Throne of Grace. That blood which ſprinkled upon the Soul can turn the edge of the Angels deſtroying Sword, that pure and ſpotleſs Sacrifice which is the Feaſt of God in Heaven, which is daily preſented to him by our Saviour in his Office of *Advocacy*, 1 John 2. 1, 2. Can there be leſs Juſtice, than to inflict Damnation upon thoſe, who willfully neglect that which hath been the only way for the Salvation of Millions, and might be efficacious for theirs, if they would accept of it upon God's terms. Nay, they impoſe upon themſelves a neceſſity of Damnation, who caſt away the means of Salvation; how can his Chains be knock'd off that ſlights Redemption? How can he be waſht that ſtops by his infidelity the blood of Chriſt from flowing out upon him? What Diſeaſe can be heal'd, if the only proper remedy for it be not applied? Is not he as much guilty of his own Death that rejects a Medicine, tears a Plaiſter off from his Wounds, as he that cuts his own throat with a Knife? They have but the fruits of their own willfulneſs, and muſt at laſt ſubſcribe to the Equity of God's Judgment, becauſe the deſert of it was their own choice.

3. *What kind of miſery this is.*

'Tis.

1. *Inevitable.* The *end* of the Enemies of the Croſs of Chriſt is *Deſtruction*, Phil. 3. 19. The righteous hath a *ſure reward*, Prov. 11. 18. the unrighteous muſt have as ſure a Puniſhment: *Periſhing from the way* is the abſolute iſſue of the *kindling of his wrath*, Pſal. 2. 12. Death will certainly enter in at that Door; there is no more poſſibility of eſcape, than for a Man mortally wounded in a vital part, to avoid Death entring in at his Wound. Every Man muſt render an account before the Judgment Seat of Chriſt; ſhall Men render an account of their time, wealth, the abuſe of the faculties of their Souls, and members of their Bodies? And ſhall they not as certainly render an account of that which is more precious than all theſe, the Grace of God, and the Blood of Chriſt offer'd to them, and injur'd by them? Is there any ſhelter from the all-ſeeing Eye of God in the Caves of the deep, or under the Mountains of the World? Poor *Adam* ſought it in the thickets of Paradiſe, but was forc'd to come out at the call, *Adam where art thou?* Gen. 3. 9, 10. What refuge can be imagin'd? The Covenant of Grace is the City of refuge againſt the purſuit of the Covenant of Works, that is our *Hope* under our fetters for the breaches of the Law, *Heb.* 6. 18. where can we fix an Anchor of Hope, to ſecure our ſelves from the ſtorms of this? The *Apoſtle* puts the queſtion indeed, *How ſhall we eſcape if we neglect ſo great Salvation?* Heb. 2. 3. But the reſolution of it was above his invention, he knew not one tittle of encouragement in the whole Book of God, though no Man better acquainted with it: What do I ſpeak of the *Apoſtle?* The Holy Ghoſt himſelf, who indited what the *Apoſtle* did write, knew none. The tranſgreſſions of the Law ſubject Men to a deſert of Condemnation: But this ſin expoſeth Men to a neceſſity of Damnation, ſince all the methods of God for procuring remiſſion, have been rendred uſeleſs, by the refuſal of that merit that purchas'd it, and that Mercy that appointed and offer'd it; when juſtice condemns in the Law, a liberty of appeal is reſerv'd to mercy in the Goſpel; if Mercy in the Goſpel condemns for want of the conditions neceſſary to the enjoyment, what reſerve is left? No way of relief but by injuſtice, which is not to be found in the Divine Nature *. After Man had wounded himſelf, and ſunk down at the feet of the Law, a Promiſe was clapt in as a Plaiſter; but is there a ſyllable in the whole Scripture of any other remedy? It never yet thought of any other ſecurity; God never reveal'd any other for the repair of his own honour, which ſuffer'd by ſin; and why ſhould the Creature imagine any other for his own recovery? Yes, but we know not but God may have a reſerve in his own Counſel. Certainly Men that pretend to believe the Goſpel, muſt have ſome ſuch conceit, they could not elſe be ſuch deſperate Enemies to themſelves, as not to labour after a thorough work of Faith. But would any but a prodigiouſly mad Man run the hazzard of ſuch a conceit? What footing can ſuch an imagination have after all God's Declarations to the contrary? If the Laws of a King threaten an unvoidable Puniſhment for a Crime, would not that Man be a *Bedlam*, that would venture the tranſgreſſion of it upon Hopes of a reſerve, when he finds not a ſyllable in the Law for ſuch an encouragement, but the whole deſign to the contrary? Neceſſity of State ſometimes is a bridle to reſtrain the Puniſhment of an offender; but the eternal Order of God is ſo conſtituted, that there can be no neceſſity upon him, for the advantage of Heaven or Earth, to remit the Puniſhment of a final Unbeliever.

* Whom Oyl and Balſom kill, what Salve can cure? *Herbert.*

Conſider,

[1.] *'Tis a God who hath paſt his Word.* God never ſpeaks, but he intends to perform; his words ſhall ſtand before Mens imaginations of ſecurity; his conditions he will not alter: He cannot ſave ſuch

ſuch Men, his Oath ſtands in the way, his repeated Declarations are a bar againſt it; what greater obligations than an Oath, and the Oath of God, which is a ſwearing by himſelf? And *as ſure as I am God*, and *as ſure as I live*, I will do ſuch a thing? Shall God deny his own Deity for a Rebels ſecurity, *Heb.* 3. 18. *To whom ſware he, that they ſhould not enter into his reſt, but to them that believed not?* They ſhall not enter into a Goſpel ſtate to have the benefits of Chriſt, who is the reſt of God. Since the Scripture is written for our inſtruction, it concerns every Man in a ſtate of Unbelief, and aſſures them, if it be final, they ſhall not ſet a foot within the Gates of Heaven. God never paſſeth his Oath, but to confirm what he is reſolutely bent to perform; he ſwears to the Promiſes, that the Believers may have ſtrong conſolation; he ſwears to the threatning, that Unbelievers may have diſmal apprehenſions. Some humbled Souls think God is not ſo merciful as he declares; he ſwears to expel their doubts; preſumptuous Perſons think God is not ſo juſt; he ſwears to expel their vain conceits. This ſin ties up as it were the hands of an omnipotent Mercy from ſaving ſuch a one. The *Apoſtle* intimates, that God is not able to ſave without Faith, (*Rom.* 11. 23. *If they bide not ſtill in Unbelief, they ſhall be grafted in, for God is able to graft them in again*) in aſſerting that God is able to graft the *Jews* in upon their Faith. God is not morally able to do any thing againſt his Word, and ſetled Methods of his Grace: And becauſe God hath paſt his Word, and denounc'd thoſe judgments which he executes, he is ſaid to *ſlay Men by the word of his Mouth, and the breath of his Lips*, Iſai. 11. 4. and the *ſharp Sword* wherewith he *ſmites* the *Nations*, goes out of the *Mouth* of Chriſt, *Rev.* 19. 15.

(2.) *God hath promiſed to take the Puniſhment of final Unbelievers into his own hands.* The revenge of injuries done by one Man to another, belongs to God, and he will recompence them; the vengeance for injuries done to his Son, doth as much belong to him. He values the Obedience of Chriſt in his Death too high to ſuffer Men to ſlight it without the recompence of a certain indignation; and who can avoid the *recompence he will inflict?* Heb. 10. 30, 31. What ſanctuary can there be againſt the wrath of an all-knowing God, who hath promiſed Chriſt to take the work into his own hands, and be the deſtroyer of all his Enemies? *Pſalm* 110. 1. *Sit thou on my right hand, until I make thy Enemies thy footſtool*; he will employ all his power againſt them; this power is aſcrib'd here to the Father, not that the Son is unable to conquer his Enemies, but to ſhow his mighty affection to the Office of Prieſthood he had ſetled his Son in, and his reſolution to maintain the rights of it, and revenge any indignity offer'd to it; alſo becauſe acts of Power are aſcrib'd to the Father, as acts of Wiſdom to the Son. God cannot be true to his Son, nor true to himſelf, having paſſed his Word to his Son, and publiſht that Word to us, unleſs he puniſht Unbelievers. This is part of the honour God intends him, wherein he will take pleaſure as well as in ſeeing him ſit gloriouſly at his right hand: And this he had aſſur'd Men of before, that he would require exactly an account of their refuſal to liſten to the Words of the *Great Prophet* which ſhould ſpeak in his Name*: And leſt any think, that though it be unavoidale, if they fall into the hands of the living God, yet they may have ſome ſhelter from his fury; no, the right hand of God, his hand of Strength and power, ſhall find out the Enemies of Chriſt in their moſt ſecret receſſes, *Pſalm.* 21. 8. *Thy hand ſhall find out all thy Enemies, thy right hand ſhall find out them that hate thee*; none ſhall eſcape the being hurl'd into a fiery Oven by the power of his hand. The *Pſalm* was anciently applied by the *Chaldee Paraphraſt* to the King *Meſſiah*; who can reſcue the Soul that is graſpt in the wrathful hand of God? What Champion can keep off the blow, unleſs it be one that can match God in Strength and Power? Nor will God be diverted by the crys of obſtinate Rebels, when he was not perſwaded by the ſtrong crys and Prayers of Chriſt, to take the Cup of ſuffering out of his hand.

Beſides, though Chriſt be clad in his Prieſtly Garments, he hath *feet like Braſs*, as if they *burnt in a Furnace*, heavy and hot to trample upon his Enemies, *Rev.* 1. 13, 15. He hath *Eyes like a flame of Fire* to find them, and *Feet like braſs* to cruſh them; ſo that upon all accounts the miſery is unavoidable. The condition of the *Heathens* renders them inevitably miſerable, for being *without Chriſt* they are *without Hope*, Eph. 2. 12. Faith in the Promiſe is the foundation of the Hope of Bleſſedneſs; no freedom without it from the ſentence of Death, to which the Law hath adjudg'd us; no freedom from the Spiritual Death, which ſin hath ingender'd in us. 'Tis as inevitable as the miſery of Devils; they periſh becauſe they have no Mediator, and Men periſh becauſe they will not receive a Mediator.

2. *Speedy miſery.* As Chriſt is a ſwift help, ſo he is declar'd to be a *ſwift witneſs* againſt the unrighteouſneſs of Men, *Mal.* 3. 5. God is quick in his judgments where the Goſpel is contemn'd; the *Black*, *Red*, and *Pale Horſe*, Plague, War, and Famine followed the Heels of the White Horſe, to cut off them that would not be conquered by the Rider on it, *Rev.* 6. 2, 4, 5, 8. God is more quick and ſevere in his juſtice under the Goſpel than before; the former times before the exhibition of Chriſt were the times of God's Patience, wherein *God winkt at the times of ignorance*; but if his command of Repentance and Faith be neglected, nothing is to be expected but a ſevere *judgment*, Acts 17. 30, 31. As he hath reveal'd his Righteouſneſs *from Faith to Faith*, ſo he hath *reveal'd his Wrath from Heaven*, Rom. 1. 17, 18. When he made a promiſe of the effuſion of his Spirit in the times of the Goſpel, *Joel* 2. 28, 29. he couples with it a threatning of Judgments, as the fruit of the contempt of the Goſpel, *v.* 30, 31. *I will ſhow wonders in the Heavens, and in the Earth, Blood and Fire, and Pillars of Smoke, before the day of the LORD*, i. e. from the time of the pouring forth the Spirit, and the contempt of his Grace there ſhall be a confuſion in all parts of the World where the Goſpel is contemn'd, and that in conſtant Succeſſion, till the great day of the Lord. We may know to what cauſe to abſcribe the turning of the Sun into Darkneſs, and the Moon into blood in a Nation. The ſame reaſon of the ſpeedineſs of judgment, holds in the caſe of a particular Perſon; whoſoever bears *Thorns and Bryers is nigh unto Curſing*, Heb. 6. 8. the good Earth is ſaid to be bleſſed by God, but the bad Earth is not ſaid to be curſed, that he may not deſpair; but nigh to Curſing, that we may haſten our fruitfulneſs. It cannot be long before the power of God will vindicate his injur'd Mercy, and deliver Men up into the hands of Juſtice, to anſwer for the violations of his Law, and contempt of his Grace. The time of God's waiting is bounded in narrow limits. The life is a ſhort vapour, which appears a while and quickly vaniſheth. What are a few Days or Years, yea, or *Methuſalem*'s Age to keep off the Plague which ſhall laſt for ever? Unconceiveably leſs than a Grain of Sand, compar'd with the whole Maſs of Heaven and Earth, if pounded into Duſt.

* Deut. 18. 19. אדרש I will diligently require it. אנכי I my ſelf.

3. *Sharp miſery.* It *abides*; the firſt Wound is not ſo ſmart as a conſtant gnawing of a Vulture. As the *Apoſtle* could imagine no way to eſcape it, ſo he could not imagine any way to expreſs it, *Heb.* 10. 29. *Of how much ſorer Puniſhment?* He leaves it to every Man's fancy to ſcrue it to the higheſt. So ſore, that the Malefactor ſhall feel it without being able to declare the torture of it. And thus *Peter* leaves it to Men to imagine, ſince he was unable to expreſs it, 1 *Pet.* 4. 17, 18. *What ſhall the end be of thoſe that obey not the Goſpel?* and *where ſhall the ungodly and ſinners appear?* We can no more conceive the terrour of the wrath due to this, than we can conceive the grandeur of that love which hath been abus'd, and the dignity of the perſon of his Son, which is injur'd by it. The moſt ſcorching receptacles in that fiery Oven ſeem to be reſerv'd for Unbelievers, *Luke* 12. 46. *The Lord will appoint him his portion with the Unbelievers.* A *vengeance* is due to ſuch, *Heb.* 10. 30. which is not a ſimple puniſhment, but one with rigour. It knows no mitigation, not a drop of Water will be allowed to temper the devouring Flame. Hell would rather ſolicit for a further addition of wrath to one that deſpis'd the only begotten of the Father; a Man's own Conſcience will tell him, 'tis rather below than above his demerit. Though the puniſhment of ſin againſt the Law was a ſeparation from God, yet this ſeparation may admit of degrees; one may be further caſt from God than another, into the depths, and loweſt Dungeon of Hell. The Young Man was in a nearneſs to the Kingdom of Heaven, yet not in it, but in a ſtate of alienation from God.

(1.) *God takes the puniſhment of ſuch into his own hand.* God will be a *conſuming fire*, Heb. 12. *ult.* Fire is the ſharpeſt of all the Elements, inſinuates into every part of combuſtible matter, and the wrath of God into every part of the Soul. It devours with an invincible force whatſoever it lays hold on. Though God be full of goodneſs and mercy to them that believe, yet he is like a conſuming fire to thoſe that ſcorn the Covenant of his Son, and with no leſs, but much more fury will he conſume the ſlighters of that, than he did the deſpiſers of the old adminiſtration. This ſin puts God upon the diſcharging all his fury. The breath of his mouth, that before invited Men, ſhall blow the fire, *Iſa.* 30. 33. *The breath of the Lord as a ſtream of Brimſtone doth kindle it.* 'Tis not a ſimple puniſhment but wrath *abides*, the wrath of an infinite God, infinitely underſtanding to invent, and of infinite power to inflict the bittereſt pains; which muſt be more ſharp than any in this life, becauſe all the bars of patience which ſtopt the over-flowing ſcourge, and the long ſuffering of God upon the account of the mediation of Chriſt, ſhall abſtain from any further exerciſe. It muſt be as ſharp as juſtice arm'd with infinite power can render it, according to the capacity of the ſubject. What cannot Omnipotence do? As when the Covenant is receiv'd, God is our God in the employment of his infinite perfections for us; ſo when the Covenant is outraged, God is our Judge in the employment of his infinite perfections againſt us. Patience ſhall not ſtir a Finger, Mercy will look contemptibly upon them. When the firſt Covenant was broke, Juſtice puniſhed, and Mercy reliev'd: When the ſecond is finally deſpis'd, Juſtice inflicts the puniſhment, and Mercy contemns the Sufferer. That Mercy which call'd them, will laugh at their Calamity, *Prov.* 1. 24, 26, 27, 28. 'Tis not vindictive Juſtice, but tender Mercy, which calls Men to Repentance. 'Tis not vindictive juſtice Men will ſeek in their diſtreſſes, but pity and compaſſion from their Judge. But that Attribute whereby God ſtretched out his hand in kindneſs; that Attribute which Men in their anguiſh will call upon for relief, will not only be ſpeechleſs, but mock when their fear comes. As Juſtice joins hands with Mercy in the pardon of a Believer, upon the ſatisfaction of Chriſt; ſo Mercy will join hands with Juſtice for the puniſhment of an Unbeliever, that either ſpurns at it, or neglects it. Juſtice ſhall hurl them in, and Mercy roul the Stone upon the Mouth of Hell. Mercy will mock them, and mocking is none of the lighteſt ingredients in the puniſhment of a Malefactor. How heavy muſt that Condemnation be, which is pronounc'd by a Mercy turn'd into Fury! Since God inflicts it, the puniſhment for the neglect of his Grace will be ſuted to that Joy he had in the effuſions of it. We may meaſure his anger againſt the Rebels by the delight he had in his Son for undertaking the work of Redemption, and the joy he expreſt upon his performing it. No greater honour could he beſtow upon his return to Heaven, than the ſeating him at his right hand, giving him power over all the Angels; more terrible judgments then muſt fall upon them that deſpiſe the Prieſt-hood of Chriſt, ſo acceptable to God, which ſhall by the Decree of God, like *Aaron's Rod*, the type of it, flouriſh for ever.

(2.) *It will be ſuted to the greatneſs of what hath been contemn'd.* As much as the Covenant excels the other in Grace and Glory, ſo much ſhall the vengeance for the deſpiſing it, exceed the puniſhment due to the tranſgreſſion of the other. A hainous ſin deſerves intolerable Plagues. Sins againſt the light of nature, are of a meaner tincture than thoſe againſt the Goſpel. There was *a death without Mercy* for the tranſgreſſion of the Law of *Moſes*, Heb. 10. 28. compos'd only of the ſhadows of this; muſt there not then be an addition of vengeance to thoſe that make light of the ſubſtance? The puniſhment in order of Juſtice muſt be ſuited to the greatneſs of the Crime. As it is a total injuſtice to let a Crime paſs with impunity, ſo it is a partial injuſtice, to let it paſs with a puniſhment leſs than its merits. The dignity of the perſon injur'd, the Son of God, and God in him, greatens the Crime, and conſequently the Puniſhment. With what an infelicity muſt ſuch an indignity to God be attended? We are not only to anſwer to Juſtice for the violations of an holy Law, but the expence of a tender Mercy; and if an offence againſt God, as the Author of our being, deſerves at the hands of an infinitely offended Majeſty, a juſt recompence of reward; much more muſt the rejecting the tenders of his Grace, whereby as a Fountain of goodneſs he would ſend forth richer ſtreams of happineſs than at the Creation. We abuſe that which we had not the leaſt right to demand, nor God the leaſt obligation to give. Some things the nature of God obligeth him unto. God might chuſe whether he would create Man; but when he reſolves to create a rational Creature, the holineſs of God obligeth him to create him holy; he may chuſe whether he would make a Covenant of Grace; but when he hath made it, his nature will not permit him to ſtart from it. God might chuſe whether he would offer Grace, and therefore the freer the Grace, the blacker the abuſe of it, and the ſorer the puniſhment due to it. As there were liberal ſhowers of Grace, there ſhall be fuller Vials of Wrath; as Grace to the utmoſt, ſo Wrath to the brim. The Devil who had not the leaſt ſhare of created Wiſdom, by his abuſe of it, render'd himſelf moſt accurſed; and Men by the abuſe of Grace, render themſelves moſt abhorred by God. As where ſin hath abounded, Grace is ſweeter; ſo where Grace hath abounded,

abounded, and is not received, Wrath is sharper, and the heat of Wrath is proportion'd to the flame of love. And as it is against the greatest Mercy, so 'tis against a greater evidence of God's Holiness and Justice in the death of his Son. The end of the death of Christ was, that *God might shew himself just*, Rom. 3. 26. *that he might be just*, i. e. known to be just; now after this publick discovery of his Justice, this sin is a daring his Justice more than any sin under the Law; then there was only a verbal Declaration of the Justice of God; but in the Death of Christ, the highest sensible demonstration of it to the Sons of Men.

(3.) *It will be suted to the excellent rewards of Faith.* As the rewards of Faith are so great, that neither Ear hath heard, nor Heart can conceive; so must the Plagues for Unbelief answer the greatness of those. The reward of *Adam*'s Obedience appears not to be any other than a continuance in that happy state in Paradise, wherein he was Created; wherein it is like he might after some tryal of his Obedience, have been confirm'd by the Grace of God, as the Angels are in their glorious estate in Heaven. As his reward seems not altogether to be the same which is promised in the Gospel, *viz.* a being with Christ for ever to behold his Glory: So the punishment threatned upon his transgression of the Command, is not the same with the punishment threatned in the Gospel; and though it was more than a temporal Death, or a separation of Soul and Body, which seems to be too light a punishment for an offence against the infinite Majesty of God, and would not have answer'd the enormity of the Crime (could the pain of a few hours satisfy God for a sin, whose guilt and filth would be perpetual without Pardon and Sanctification?) Yet it was not so bitter a Death as is threatned upon the breach of the new Covenant; for all punishment follows the measure of the ingratitude and greatness of the obligation, which was not the same in his sin as it is in ours; and therefore it is expresst by the addition of Death unto Death, 2 *Cor.* 2. 16. *The Savour of Death unto Death*; a Death with more pangs super-added by the Gospel to the Death inflicted upon *Adam* by the Law. As those that have believ'd in the name of the Son of God, and walked according to that Faith, shall be eternally freed from all the Curses of the moral Law, and the dreadful threatnings sprinkled in the Gospel; so those that shall die in their Unbelief, shall for ever lie under the Curses of the one, and the executed threatnings of the other. We find that as the promises in the old Testament were not so spiritual, and clear, respecting for the most part the Land of *Canaan*, and temporal goods; so the threatnings are not so sharp, respecting for the most part temporal losses, and outward Judgments. As the Joys of Heaven were under that dispensation, veil'd under temporal Promises; so the terrors of Hell were veil'd under temporal curses. But in the Gospel there are clearer Promises of an Eternal Glory, and answerable to them, there are more dismal threatnings of an Eternal Loss. There is *utter darkness* to answer an *inheritance in Light*; a *never-dying* Worm to answer to *everlasting* joys; *Rivers* of Brimstone to answer to *Rivers* of Pleasures; an eternal separation from God, and the everlasting Society of Devils to answer to an eternal Communion with God, and the blessed Angels.

(4.) *It will be suted to the knowledge, or means of knowledge Men had.* The *Heathens* will have a single Condemnation for not improving the Light of Nature; the *Jews* a double, for neglecting that Light, and the instructions of the Law; a treble Condemnation remains for them that neglect both these, and the discoveries of Grace more glorious and plain, than Nature or Law with a richer manifestation ever could be. The Damnation of the first will be a pleasure to the Miseries of the last, who will have more than an ordinary Damnation. To have Christ and his Blood Preached to Men, engenders more knowledge than the instructions of the Heavens, and the Creatures of the Earth, with a Conscience guided by a dimmer light. *Tyre* and *Sidon* shall have a lighter sentence than *Chorazin* and *Bethsaida*; they might have reformed upon less means, when those were not converted by greater, *Mat.* 11. 21, 22, 23, 24. *Tyre* a place of knowledge, famous for excellent Arts, from whence a greater part of the *Grecian* learning was deriv'd; a place of notorious Idolatry, whence the *Jews* had sometime drawn the contagion; a place of great *Pride* and *Luxury*, threatned with grievous Plagues by God, *Ezek.* 26. yet this place, though sinning against much natural knowledge, shall fare better than the Cities of *Judea*. *Sodom* the stain of mankind, a place soakt in the dreggs of Villany, who sinn'd against an eminent deliverance bestowed upon them for the sake of *Lot*, and also against many admonitions from that Person, who could not but testify the vexation of his righteous Soul for their Wickedness, that would have committed wickedness with the Angels, and that when they were under the judicial hand of God striking them with Blindness, guilty of those abominations which likely not a Man in *Capernaum* was guilty of; yet this Hell upon Earth shall have a milder Hell at the Day of Judgment, than unbelieving *Capernaum*, a place that had often given entertainment to Christ in the Days of his Flesh, blasphem'd not his Doctrine when they heard it, nor ascrib'd his Miracles to the Devil when they saw them, as the *Pharisees* did, yet those for want of Faith shall be more inexcusable than the other; the one offended against the Light of Nature, the other against the Light of Grace, publisht by the mouth of the only Son of God. The means of Grace men have had, will sharpen the sting of Conscience to pierce more deep. *The word shall judge Men at the last day*, John 12. 48. The Doctrine of Grace, and the instructions of the Gospel, struck in upon their minds, shall rise up in their Consciences, as so many witnesses against them: * And though suppresst here by Unrighteousness, shall, like fire buried in a heap of Ashes, sparkle again, and make their Consciences as a fiery Oven, as the expression is, *Psalm.* 21. 9. and engender a more enflam'd Hell within them, than all other miseries can without them. Every Principle of Truth, whether approv'd of or no, shall be as the sting of a *Scorpion*; all which meeting together, shall render them more self-tormented Creatures, than the worst of the *Tyrians*, or the most villanous Rakehell in *Sodom*, though there were no outward pain or misery to afflict them.

* *Reynolds on Hosea, Serm. 7. p. 158.*

Well then. 'Tis a sore punishment; *then* will he speak to Men in his Wrath; When? When they *take counsel against the Lord, and his anointed*, and *cast away his cords from them*, Psal. 2. 5. he will *swallow them up in his Wrath*, Psal. 21. 9. The Curses of the Law brake Men in pieces, but the rejected Son of God in the Gospel, like a stone from an high ascent, grinds them to powder, *Mat.* 21. 44. So that it had been happy for them if Grace had never appear'd to them, since they have gain'd nothing by it but a more stinging Damnation.

4. *Irrever-*

4. *Irreverſible Wrath*; It *abides*, permanent, not tranſient, not a volatile but a fixed Wrath. As it is fire for ſeverity, ſo it is *unquenchable*, for duration, *Mark* 9. 43, 45. There is no more recovery from it, than there is for a Man ſhut up in a red hot Oven. If it be reverſible, 'tis only ſo by God; all the Creatures in Heaven and Earth, in a joint Combination, can not blow away the fire that is *not blown* by Man, as the expreſſion is, *Job* 20. 26. God hath declar'd himſelf to admit of *no remiſſion without Blood*, Heb. 9. 22. what hopes then, unleſs another Redeemer can be provided to match Chriſt in as valuable a ſatisfaction, by the price of his Blood? This hath already been accepted as ſufficient by the Father, ſeconded by the Holy Ghoſt in his ſollicitations, as an Advocate to Men to accept it. But ſuppoſe it were poſſible to offer an infinite ranſon to God, for the recovery of our Souls; How is God oblig'd to accept that, ſince that which he hath appointed and accepted, hath been refus'd? There was no obligation upon him to appoint and accept the firſt, it was purely an act of Grace; there can be as little, or leſs upon him to accept a ſecond. He might have exacted the Sentence of the Law, that the Soul that ſins ſhall die, and never have granted any to ſtand in the room of the Sinner; and ſo he may ſtill, if we conſent not to what he hath approv'd. The ſufferings of Men for tranſgreſſions muſt be as bitter as the ſufferings of Chriſt, the Law requires it, but they muſt be more durable than his, in regard of our impotency for ſatisfaction; this impotency being Eternal, the ſuffering muſt be of the ſame duration; and though Chriſt ſuffer'd for the tranſgreſſions againſt the firſt Covenant, and the temporary tranſgreſſions againſt the new, yet he ſuffer'd not for final Unbelief and Impenitency. *After Death the Judgment*, Heb. 9. 27. the embracing the Sacrifice of Chriſt is limited only to this life, no offers are made after Death. *The Ax is laid to the root of the Tree*, in the time of the Goſpel, *Mat.* 3. 10. Patience under the Law ſuffer'd the Tree to ſtand, Juſtice under the Goſpel brings the Axe to the Root; and what is not fit for the Building, is reſerv'd for the Fire. A Tree cut off from the ſtock cannot be faſtned on again to grow; and it is not a way-faring, but a *dwelling with ever-laſting Burnings*, that every Unbeliever is adjudged unto, *Iſa.* 33. 14. But ſuppoſe God ſhould give a reſpite, and reſtore a Man to life, and to hear the Preaching of the Goſpel, what aſſurance is there that Men would comply with the truths of God, if they had the habits of their old ſins as ſtrong in them as before? Is it not too frequent to break ſolemn Vows, as eaſily as *Sampſon* ſnapt in pieces the Cords that bound him, and that while they have been ſenſible of the gnawings of Conſcience? If Men believe not *Moſes* and the *Prophets*, nay, a *greater than Moſes and the Prophets*, they would not believe the report of one licenſed to come from the place of torments; and as little believe, or quickly forget, their own feeling.

Uſe. Firſt of information.

1. *May we not ſee and admire the patience and goodneſs of God towards us?* Doth the wrath of God abide upon every Unbeliever; doth he lie under the Iron Mace of the Law, ready to be cruſht every moment, if God ſpeaks the word? hath a Sword edg'd with the bitterest Curſes, hung over our heads by the brittle thread of a frail life? What if God had let the Iron Mace fall upon us, and broken the thread, and made us poſſeſs the wrath that we had merited, not only by nature, but by our Infidelity? This Patience would not have waited on us one moment, had not that Chriſt we deſpiſed, interpoſed himſelf for our reprieve, and preſented the merit of his blood to ſtop the flood of Divine Fury. How have we been beholding to that God, whoſe Grace we have abus'd, in bearing with us, and to Chriſt, whoſe Bowels we have ſpurn'd, in ſolliciting for us, while we were kicking at him? None of us but have been mightily beholden to God for his Patience, and ſome no queſtion for a Pardon. How hath *riches of goodneſs and forbearance*, waited upon us without any regret, to *lead us to Repentance*; while we have ſtood it out in Rebellion, *Rom.* 2. 4. He did not reckon with us for our Debts, and by his long ſuffering ſtopt the vengeance that long'd to ſeize us. Had not our natural corruption render'd us fit to be clapt up in his Eternal Priſon, when we were in our Cradles; and our perverſity expos'd us to a greater puniſhment, when we have ſtood out in the maintaining of our Forts againſt him? His Threatnings continually pointed at us, yet are not put in Execution upon us. 'Tis not that we were not fuel fit enough for his Wrath, 'tis not that he was ignorant of our Crimes; for none but he, no not our own Conſciences, knows what ſcores of talents we were indebted, and what demerit there was in every act of ſin. Has he not arreſted ſome who were leſs in his Debt, put others Bonds in ſuit, and let ours lie by? Had he ſnatcht away any preſent Believer in his former ſtate of infidelity, his condition had been eternally deplorable. Bleſſed be God for unwearied Patience, that hath hitherto repriev'd us, and bleſſed be God for over-powering Grace, that hath ſecur'd any of us from that wrath which is due to infidelity.

2. May we not take notice of *the extream folly and madneſs of thoſe that remain in a ſtate of Unbelief?* 'Tis folly in the judgment of our Saviour, for he couples *fools and ſlow of heart to believe*, in the rebuke he gives his Diſciples, who had already ſome principles of Faith in them, though buried under the clods of ſome prejudicate opinions, *Luke* 24. 25. So folly, and diſobedience, or Unbelief (as the word is ſometimes rendred) are put together, *Tit.* 3. 3. *Fooliſh and diſobedient.* To follow any ſin, upon which miſery is entail'd, is a ſenceleſs Courſe; but to lie in this, which ſtakes us down to that miſery, is as great a madneſs as it is a ſin. As the loſs of the Soul is the moſt dreadful loſs, ſo the neglect of the Soul is the moſt unreaſonable neglect. Men that will deliberate and toſs things of a Worldly concern in their Heads, will not employ time in the conſideration of the things of another World; nay, will not ſo much as inquire into the corruptions of nature, or proviſions of divine Grace; and have their excuſes ready fram'd to put back any invitation to the true path of their own happineſs, as in *Luke* 14. 18. As if they had enter'd a League offenſive and defenſive, with the pleaſures, profits, and luſts of the World againſt God.

(1.) *Is this becauſe any queſtion the truth of the Chriſtian Religion*, and think the Maxims of it to be meer Fables? which perhaps may be in the ſecret of many hearts, though the way lies not plain for an outward expreſſion. Are you ſure it is not of a Divine Stamp? Suppoſe it were not, is it any prejudice to your Happineſs? You are exhorted by it to live virtuouſly. This is that which *Philoſophers* by the light of reaſon have prized and practiſed. No Man diſhonours God by receiving a Doctrine, ſo far as it obligeth to ſuch a Carriage; is there any thing in the whole Scheme which makes to the diſhonour of the Deity? Doth a Trinity ſeem too Myſterious? Some *Heathens* did not think it incredible, ſince ſome-

thing

thing of that nature hath been publiſht by them, deriv'd from thoſe that had, mediately or immediately, converſt with the Scripture. Do we underſtand the nature of Angels, yea the nature of our own Souls; and what the diſtinction of the faculties are? And ſhall we preſume to deny a Doctrine linkt with ſo many others highly agreeable to the reaſons of Men, becauſe it is above our reach, as the nature of God is infinitely more than the nature of Angels? Or doth the Death of the Son of God ſeem unreaſonable? Is there any thing in it diſparaging the honour of God? Is not his faithfulneſs to his Law, his love to his Creature, the purity of his Nature, and hatred of Sin, mightily manifeſted hereby? Is it repugnant to Reaſon, that a Divine Perſon may voluntarily aſſume a Body, be in a low condition for a time, in that nature which he aſſum'd, that he may be happy in that nature for ever after? Or is it a thing altogether unknown among Men, for one to anſwer for the faults of another, by an exceſs of Friendſhip? But if thoſe things which you will not believe, prove to be true at laſt, that the Son of God hath ſuffer'd by God's appointment for the expiation of ſin, that thoſe that believe in him, and reſign up themſelves to his Government, ſhall receive the benefits of it, and none elſe; what a madneſs will you then think your ſelves guilty of? There is nothing in the whole frame of the Chriſtian Religion, can make againſt your real happineſs (ſuppoſing it were not true.) But if it be true, the opinionative or practical ſlighting of it, expoſeth you to a moſt unexpreſſible miſery. If the things reveal'd prove true, when it is too late to gather the bleſſed fruit of them, will a bottomleſs Lake, a perpetual ſtinging Conſcience be balanced by a few tranſitory pleaſures on Earth? Is it not an unreaſonable folly to deny a Doctrine you cannot demonſtrate to be falſe, and be in danger to feel a miſery, that you cannot demonſtrate but it may come upon you, rather than comply with thoſe Doctrines which cannot do you any prejudice in the great concerns of your Souls, ſuppoſing they were not true? 'Tis a folly utterly to deny them till you can demonſtrate there is no ſuch thing as a Redeemer; that the Scripture is not the Word of God; that no ſuch condition as Faith is requir'd of Men. But let me ask the *Queſtion*; Is there nothing that troubles your Conſciences ſometimes? Have you not ſome fears in your Retirements? (if ſuch Men have any retir'd inſpection into themſelves) do you believe thoſe fears ſpringing up in your Conſciences to have any ground or no? If you think them groundleſs, why do you trouble your ſelves with them without a Cauſe? Why can you not expel them? If there be any juſt cauſe for them, and that they haunt you whether you will or no, why do you not look after a remedy? Would you not your ſelves account that Man mad, who lying under a troubleſome diſtemper, would inquire after no Medicine.

(2.) Or *is the reaſon of this neglect, becauſe you expect happineſs from ſomething elſe?* No Man in his right wits can build his felicity upon any Earthly Foundation; ſcarce any ſort of rationaliſts ever did; in God was felicity placed by them. 'Tis as great a folly to expect Happineſs from any thing elſe, as to expect Water from dry Aſhes, or a heap of Gold from a burden of Straw. And can any more rational method be framed to bring us to God, than what Chriſtianity affords us? But ſince we acknowledge the truth of the Chriſtian Religion, and the Authority of the Scripture, can we propoſe any good to our ſelves, by neglecting the Grace of God offer'd in it? Do you think Chriſt a Son of Righteouſneſs? Do you acknowledge that he is the purchaſer of Bleſſedneſs, and God the Fountain of it? Why then do any fooliſhly neglect the rejoycing in, and walking by that light, and drinking of thoſe ſtreams? Would you not laugh at that Man that would turn his back upon the Sun, to warm himſelf by a Candle, as tho' there were more heat to be expected from that, than from the other? Would you not ſtand aſtoniſhed at one that ſhould thruſt away a rich Wine from him, to drink of a miry Puddle? What we blame in others, we may charge our ſelves with in ſpiritual things. To keep a diſtance from the Fountain of Life, is the way to continue in a perpetual Death. How can we expect to benefit our ſelves by any thing, when we deſpiſe or neglect the only Fountain wherein God hath placed Salvation? What good can be propos'd to our ſelves by reſting upon any thing elſe, but the ſtrengthening our Fetters, gratifying our grand Enemies, and binding over our Souls to a perpetuity of Wrath? Mercy will be diſpleas'd, God more provoked, and reigning ſins ſtrengthened to bring Damnation.

(3) *Is it not a folly to neglect a neceſſary Happineſs which you may have?* 'Tis not only offer'd, but preſſed; God importunes you, your Conſciences goad you on. It comes near to you, the divine Mercy of the Goſpel encompaſſeth you round. Can there be a greater folly than to ſtarve when we may have Bread? To be willing to be Shipwrackt in our own Bottom, rather than to paſs into another Veſſel for a certain ſecurity? What do you think of *Adam*, do you count him wiſe for preferring an Apple before the delights of *Paradiſe?* Let us put our ſelves in the ſame rank, if we prefer a Feather before a Pearl, and endleſs miſery before an happy immortality. No folly like that, to affect to be damn'd rather than be ſaved, when Salvation may be procur'd, in ſome reſpect, upon eaſier terms for us, than ever Damnation can. Who can deſerve a better Character than that of a Fool and Madman, whoſe Soul is not awakened to mind Eternity by the Sword of Juſtice that glitters in his Eye; but rather dares the ſharp edge to do its worſt, and this upon vile terms to gratify ſome Swiniſh affections? If our natural enmity to God, as Governour of the World, hinders us from complying with his kindneſs, yet ſelf preſervation ſhould make us fear and endeavour to avoid his Wrath; and no folly like that, to prefer our enmity to another before the ſecurity of our ſelves. 'Tis as unreaſonably folly, and inſenſibleneſs, not to come up fully to the terms of that Religion we expect Salvation only by.

3. *A Believer muſt be infallibly happy, if an Unbeliever be infallibly miſerable.* The ſame word that aſſures the deplorable ſtate of the one, aſſures the bleſſed eſtate of the other: The remiſſion which was conditional in the Declaration, is upon Faith made abſolute, becauſe the condition is performed; what was profer'd to all upon the condition of believing; *If you believe, you ſhall have Eternal life*, is made abſolute upon believing, *you believe, therefore you have Eternal life.* If the Faith of Believers under the old Teſtament, were ſaving in that obſcurity, our Faith under a clearer light, and more certain manifeſtation, muſt be much more ſaving: Salvation is as much as the iſſue of Faith by God's order, as Damnation is the iſſue of Unbelief; 'tis called therefore a *believing to the ſaving of the Soul*, Heb. 10. 39. It takes hold of the Mercy Seat, and hath both the veracity of God, and the pleas of Chriſt to defend it, and keeps its hands from being knockt off.

(1.) *I*

(1.) *Is not that Man happy who hath an union with Chriſt?* Who is tranſplanted from *Adam* the condemn'd head by Law, into Chriſt the juſtified head both by Law and Grace? Shall a member of Chriſt periſh any more than the head? Or can the head be happy without the Members? Was his natural Body only concern'd in that Prophecy, that not a Bone of him ſhall be broken; or ſhall his myſtical Body fare worſe than that? Can Hell ever be the dwelling place of that which is the *habitation of Chriſt*? Eph. 3. 17. Shall wrath ever pierce into the intimate receſſes where Chriſt reſides? Shall the *living Waters* which *flow* out of the *Belly*, John 7. 38. (which is nothing but the Spirit receiv'd by believing) ſtream any where but to the *Ocean* of Bleſſedneſs? The fatneſs ſuckt from the Olive-Tree, *Rom.* 11. 17. is not to render any combuſtible matter for Wrath, but a preparation for Glory. Oneneſs with Chriſt renders a Believer in a manner as ſafe as Chriſt's Righteouſneſs doth himſelf; how can a Believer miſs of happineſs, ſince by his Union with Chriſt he is united to God, who is infinite bleſſedneſs in his nature, and the only felicity of his Creature?

(2.) *Is not he infallibly happy, who hath every thing removed that may render him eternally miſerable?* Juſtice is ſtopt from any inundation upon ſuch a perſon, ſince he anſwers the terms wherewith juſtice was ſatisfied. It would not longer retain the name of Righteouſneſs, if it acted ſo high a piece of unrighteouſneſs as to deny its own agreement, and refuſe the Plea of that ſatisfaction it hath already accepted, and demand the debt Chriſt hath already paid. The Tribunal of Juſtice is to Faith chang'd into a Throne of Grace, where Juſtice and Mercy ſit both together, *juſtifying* and embracing a Believer, *Rom.* 3. 26. for ſuch Chriſt hath fixed a *Rainbow* about the Throne of God, (as was elſewhere obſerved) an Emblem of Peace, *Rev.* 4. 3. to ſhow his mindfulneſs of the Covenant when he comes to judge upon his Throne. That whereby any Son of *Adam* is condemn'd, is ſilent in regard of a Believer. The Law can no more plead its Curſes againſt the blood of the Redeemer. Honey comes out of the Belly of that *Lyon* inſtead of its fiery terrors, ſince Chriſt pronounceth a freedom from guilt; for juſtification is at the inſtant of a ſincere believing, *Joh.* 3. 18. *He that believes on him, is not condemn'd: Is not* in the preſent tenſe. He is not in a ſtate of Condemnation, therefore in a ſtate of Juſtification. Sin alſo (which is the Corner ſtone, and foundation of Hell) hath receiv'd a deadly wound, and is every day more feebly gaſping; for Believers *walk not after the Fleſh, but after the Spirit*, and *therefore there is no Condemnation* to them, *Rom.* 8. 1. The venom of his nature is cur'd, as well as the guilt contracted by ſin; the biting of the old Serpent infected the blood of Mankind with a Serpentine Venom, ſo that every Man may in ſome ſort be ſaid to be the Seed of the Serpent; but by Faith the guilt is not only taken away, whereby we become obnoxious to God, but the venom of our Nature which corrupted the maſs of Blood.

(3.) *Is not he infallibly happy, whoſe perſon and ſervices are accepted by God?* Eph. 1. 6. If Faith in Chriſt makes any an amiable object of God's love, it muſt certainly make him a prepared ſubject for God's Glory. How can God make a perſon eternally miſerable, with whom he is well pleaſed? As Juſtice cannot but thunder againſt an obſtinate Rebel; ſo Mercy cannot but embrace a Penitent and believing Supplicant, who brings a righteouſneſs before God, that pleaſeth him infinitely more than the whole World. He that ſtands unblameable before God, by the righteouſneſs of his Son, cannot be eternally miſerable by his own ſin. What tender Father can condemn his own Child? Such a relation doth Faith make between God and the Soul, by a double title both of Regeneration and Adoption, *John* 1. 12. Sonſhip is upon *receiving* of Chriſt, *He that truſts in the Lord, mercy ſhall compaſs him about*, Pſal. 32. 10. Mercy twines about every part of him.

(4.) *Is not he infallibly happy, whom Chriſt, who is the judge of the World, neither can nor will condemn?* As he is not able in regard of the unalterable method of God to ſave an Unbeliever, ſo he is not able in regard of the ſame method to condemn a believing Perſon. The order of God is ſetled, and this is the rule of his proceeding; when he comes to judge, flaming *vengeance* is to be render'd to thoſe *that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſ. 1. 8. neither of which Characters a Believer falls under. He is by Covenant to juſtify Men by the *knowledge* of himſelf, *Iſa.* 53. 11. or by Faith in himſelf; will Chriſt violate the Covenant of Redemption ſo ſolemnly made? Would he proceed ſo far as to confirm it on his part by his Death, to break it by his life? Walk according to the Articles of it when he was in the fleſh, and defeat it when he is upon the Throne? He cannot but be as willing to beſtow Mercy upon Faith now he is in Heaven, as he was when he was upon the Earth; and his Language was then, *be it unto you according to your Faith*, not only let that Diſeaſe be remov'd, or that Mercy granted, but intimating by that general grant the eſtabliſhed order of his Father, that Faith ſhould not be denied the higheſt bleſſings that can be given.

(5.) *Is not he infallibly happy whom God cannot condemn, neither in regard of his Truth, nor in regard of the honour of Chriſt?* Not in regard of his *Truth*, ſince all the Promiſes in the Book of God belong to Believers, becauſe they are *Yea and Amen in Chriſt* their Head. God hath ſpoke it, and will never repent of what hath paſſed from his Lips, *Pſal.* 2. 12. *Bleſſed are all they that put their truſt in him, i. e.* in his Son; and God wants no more a faithfulneſs to make good his word, than he wanted mercy to paſs his word. His Truth, which was before on the ſide of Juſtice, is now ſecond to his Grace, and ſtands as firm to make good the Evangelical Promiſe to him that performs the condition, as it is engag'd to make good the legal and Evangelical threatnings upon them that want it. He puts the intereſt of Men in the hands of Chriſt, *that the promiſe might be ſure to all the Seed*, Rom. 4. 16. Nor in regard of the *Honour of Chriſt*; if God cannot ſave an Unbeliever, who croſſes the end of Chriſt's Death, without diſparaging the undertaking of his Son, he cannot according to his eternal Order deſtroy a Believer, who anſwers the ends of it, without the ſame reflection. It would not be a juſt dealing with him in the rights of his purchace, to refuſe the benefit of it to thoſe that anſwer the conditions of enjoying it, and place the ſheep that hear his Voice in the ſame Calamity with the Dogs that ſnarl at him. Shall the blood of his Son be ſhed for the *gathering together the Sons of God*, Joh. 11. 52. and not ſprinkled on them? God is more in love with the perſon of his Son, and more pleas'd with the blood of his Son, than to caſt a diſhonour upon the one or the other. The honour of God is as much concern'd in ſaving every Soul that bathes it ſelf in the blood of the Redeemer, as in condemning every one that tramples upon it.

(6.) *Is it poſſible that he ſhould be miſerable, who deſigns and endeavours to glorifie God according to his own Direction?* How can we glorifie God but by Faith, ſince Man by his Fall had made himſelf unfit to glorofie him any other way? This honours God more

more than *Adam* could, had he ſtood in innocency, who could never have return'd God an higher honour of his perfections, than he could have gleaned and collected from the Creature; whereas, this owns him in his glorious Manifeſtation in his Son, and returns him an acknowledgment of the more glorious expence of his Grace, and fuller diſplay of his Excellency: He that truſts in Chriſt, *is to the praiſe of the glory of God*, Eph. 1. 12. Is it poſſible God ſhould put that Soul to the greateſt miſery, that endeavours to bring him the greateſt Glory? Faith kills the enmity in the Heart towards God; and ſhall a God of infinite love, who inſpired the Believer with all the Faith and Love he hath, cheriſh enmity in his Breaſt againſt one that lodgeth him in his deareſt affections, and deſtroy his own production? Who can imagine that a God of infinite goodneſs ſhould be behind hand with his Creature in affections?

Well then, *the Salvation of a Believer ſtands firm*; Hell and Wrath ſhall not touch thoſe that are anointed with the Blood of Chriſt, and ſhelter'd in ſo inviolable a Sanctuary. *Adam* might ſooner have been condemn'd in his innocent eſtate, than a Chriſtian in a believing ſtate, ſince God hath beſides a ſingle word, laid upon himſelf great obligations by frequent repetitions of his Promiſe by *all the Prophets*, Acts 10. 43. and beſides, hath confirmed it by the Blood of his Son. Again, as the puniſhment of an unbelieving Rebel, is as unavoidable as the puniſhment of Chriſt, after he enter'd himſelf as an undertaker for us; ſo the Salvation of a penitent Believer, is as certain as the acceptation of Chriſt, after he perform'd what as a Surety he undertook for. He hath unlockt the Gates of Heaven that were ſhut till the ſhedding of his Blood. The Angels Sword that guarded *Paradiſe*, turns every way to let a Believer in, as it turn'd every way before to keep a Rebel out from the Tree of Life. The veil of the Temple was rent in twain by the force of the Croſs, whereby there was a view of the Holy of Holies. A Believer hath a proſpect of Heaven while he lives, and an entrance into it when he dies; *'tis through his name if we believe in him, that we receive remiſſion of Sins*, Acts 10. 43. he that hath remiſſion cannot lie under Damnation.

4*th.* Uſe is of Exhortation. *Be ſenſible of it.*

1. *Be ſenſible of the Miſery.* Let every Unbeliever conſider, that he hath the character of a condemned Perſon upon him; for without Faith Chriſt ſpeaks no more comfort than the thunders of the Law, but more terror than all the curſes of that can ſpeak. The *Text* ſpeaks it plain, *He ſhall not ſee life, but the Wrath of God abides upon him*; *Pœna damni* in the firſt, *Pœna ſenſus* in the ſecond; there is a God of Life, a Heaven a place of Life; but he ſhall never ſee the face of God with comfort, or enjoy the ſatisfaction of Heaven. The deprivation of the Heavenly *Canaan*, when a Man comes to underſtand it, muſt much more affect the Soul, than the deprivation of the Earthly *Canaan* affected *Moſes*. How ſad will it be to be hurl'd from a Pinacle of Proſperity, to a Dunghil of Poverty in a moment; what do you think were the ſentiments of *Adam*, when on the ſuddain he found himſelf fallen from a ſerene ſtate into a Sea of horrors? Such will be the thoughts of Men, when they ſee themſelves caſt from Heaven for want of Faith, who before ſeem'd to be in the Suburbs of it by an external Profeſſion. Men are naturally now ſecure, and have rather a Faith in their own hearts, than a Faith in Chriſt, and cry Peace in ſpite of God, who proclaims a Curſe, *Deut.* 29. 19. *Bleſs himſelf in his heart.* But with what rage will Conſcience at length laſh and ſpring up a perpetual Hell within them: That will condemn upon a Death-Bed, as God's Viceroy, and God at laſt condemn as the ſupreme Governour, that will ten thouſand times more gnaw an *Unbeliever* for his infidelity, than the worſt *Heathen* for all his other ſins. The nearer a Man is to Happineſs, the more afflicting is the loſs of it; and the more tormenting, when it is for a vile and an unlovely luſt. How I am expell'd from the preſence of God, who lately had a Door open'd to it, by the blood of the Redeemer? Juſtice locked not the Door of Heaven upon me, till I turned my back upon it, and pull'd it after me. That which might have made me as happy as an Angel, I refus'd willfully, to make my ſelf as miſerable as a Devil. This will be the ſad lamentation of a Man obſtinate, under the preaching of the Goſpel. How great will the miſery be, when Juſtice ſhall plead the diſhonour of God, and Mercy charge thee with the abuſes of his Grace? When all the Attributes of God ſhall purſue him, whom a little before they waited to receive; when Chriſt who would have been a ſtone of building, ſhall be a ſtone of bruiſing, and ſhall cruſh by his wrath thoſe that would not be woed by his Mercy; when he ſhall appear in the Majeſty of a Judge, he will cut the hearts of thoſe that deſpis'd him in the quality of a Saviour. Thoſe that have been only under Nature's Light, without the leaſt twinkling of the Goſpel, will be in compariſon of ſuch in a ſtate of Innocency, and under a more eaſy Damnation. As Chriſt ſhed not his Blood in vain, was not exalted in vain, pleads not in Heaven in vain; ſo he is not intruſted with a power in vain; *all power is given* him *in Heaven and Earth*, in purſuance of the Goſpel, upon which he founds the Commiſſion of the *Apoſtles*, and aſſures them of his *aſſiſtance* in their work, *Mat.* 28. 18, 19. either for the happineſs of the entertainers, or the miſery of the neglecters; to break in pieces by his Rod, thoſe that will not bow down to his Scepter: For in refuſing our ſelves the happineſs of Salvation, we refuſe Chriſt the glory of his Death, and the honour of his Authority. And conſider, the more Chriſt is reſiſted, the deeper will the condemnation be. When we find *Cain* ſinking under the Load of the blood of an innocent Perſon, murthered by him once, and ſee Men whoſe hands have been imbrewed in the blood of wicked Wretches, to be in Hell alive, when their Conſciences are awaken'd to a conſideration of their guilt; what will it be then to be many a time, as by every act of infidelity, guilty of the blood of Chriſt? Nothing but wo can remain for that Man, who hath the blood of Chriſt, ſo highly valued by God, pleading againſt him. 'Tis greater than all the miſery which can happen in this life. If we are ſick, Sickneſs is but a deprivation of Health: If Poor, the Poverty is but the deprivation of wealth; but if Unbelievers, we deprive our ſelves of God, and of our ſelves: The good we loſe by it, is a greater good than we can loſe by any worldly miſery. We offer the higheſt violence to our ſelves, and reject the true felicity of our Nature, by refuſing an adherency to God as the chiefeſt good, and to Chriſt as the only way to the fruition of him. Faith only kept *David*'s *heart from fainting*, Pſal. 27. 13. Unbelief then can be no Cordial for any in a dying hour; ſince by refuſing a Saviour he makes himſelf utterly uncapable of Salvation.

2. *Be ſenſible of the equity, and juſtice of this miſery.* We can never be affected with any pronounced woes, unleſs we firſt judge God juſt; and truly the puniſhment is as deeply merited at the hands of God, as his kindneſs in his Son was undeſerved by us. If Juſtice might equitably puniſh Men for breaking the Laws of the Creator, it might much more puniſh them for ſlighting the overtures of an appeaſable Creator, and the performances of an appeaſing

Redeemer; and what is more reaſonable than to have that inflicted upon Men, which was inflicted upon the Saviour they make ſo light of?

(1.) *There is no want on Chriſt's part.* There hath been by him ſatisfaction enough for the payment of our Debts, and merit enough for our reſtoration to our happineſs: He hath done all things neceſſary for the Salvation of the World; he hath expiated ſin, which plung'd it into miſery; he hath preſented his Death to God as a Sacrifice of infinite value, ſufficient for all the World, and by opening the Throne of Grace, hath given liberty to approach to God, and ſollicite him for the application of the benefit he hath purchas'd; he hath alſo purchaſed the Spirit, ſent him into the World to renew his ſollicitations to Men, who ſeriouſly calls them to the partaking of this Salvation, and declares it to be a thing very agreeable to him, that Men ſhould come in to him. He came not intentionally to condemn any Man, *John* 3. 13. For *God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved*; to proclaim the riches of the Grace of God for the Salvation of Men: But in regard of the event indeed he is their judge, to which Men provoke him by their obſtinacy, whence it is ſaid, *John* 9. 39. that *he came to judge the World*, i. e. in regard of the event. As the intention of a *Phyſician* in preſcribing ſoveraign medicines for the maſtering the Diſeaſe, is to heal the Patient; but if the Patient neglects thoſe reſtoratives, and ſwallows Poiſon in their ſtead, this is not the *Phyſicians*, but the *Patients* fault. The title of our Lord Jeſus in his firſt coming, was Saviour, not Judge; he preſented Men with that which might warrant them from Condemnation; but if they will not rejoyce in their happineſs, they exclude themſelves from the benefit; and by not embracing the ranſom God hath provided, they expoſe themſelves to pay that ſatisfaction in their perſons which the Law exacts. The ſatisfaction of Chriſt they cannot plead, becauſe the conditions of it are not embrac'd: They muſt therefore pay what the Law demands, which would elſe be inſignificant, and the honour of God's Juſtice would ſuffer in their ſafety: When therefore every offer of Mercy, ſhall accompany Men to the Tribunal of the Judge, and this charge be heard from his Mouth*; I have redeem'd you by my Blood, and you have trod it under foot; I have invited you to Faith and Repentance, but you would rather wallow in the excrements of ſin; I have called you by the motions of my Spirit, and you have prov'd Rebellious; I have encourag'd you by Promiſes of great reward, but you made no account of them; wherein have I been wanting? With what face can any Man now lay the fault upon God? As when a King proclaims Pardon to a Rebellious City, upon the condition that they yield up themſelves to his Son; as it is equity that thoſe that ſurrender themſelves, ſhould have the promiſed benefit; ſo it is juſt, that thoſe that wilfully reſiſt ſo eaſie and reaſonable a condition, ſhould fall under the threatned penalty; they have no reaſon to charge their ruine upon any want of clemency in the King, ſince the proffer was made to all, but upon their own obſtinacy, becauſe they periſh by their own folly.

Tarnov. in loc. p. 311.

* *Pont.* Meditat. part. 1. medit. 14. p. 94.

(2.) *No want of evidence and declaration of the Salvation purchaſed.* If there were not ſufficient arguments to work upon Men's Underſtandings, nor perſwaſive motives to induce their wills to embrace it; if there were not a demonſtration of an invincible neceſſity of their Belief, their condemnation for infidelity would not appear to be juſt: But there is ſufficient evidence, light is come into the World, and hath expos'd to the view of Men the treaſures of Grace and Glory, the moſt alluring motives to prevail upon their wills; but their affections carry them to error and darkneſs, upon which the Scripture lays the cauſe of Men's *Condemnation*, John 3. 19. and calls it a *Self-judgment*, Acts 13. 46. *You judge your ſelves unworthy of everlaſting life.* * Ignorance ſometimes excuſeth, either when the things we are ignorant of we are not bound to know, as what is the juſt magnitude of the Sun; or when they are not ſufficiently reveal'd, as who *Melchiſedec* was; but when that which concerns our clear duty, and choiceſt happineſs, is with a full evidence of truth ſet clearly before our Eyes, is it not our own fault if we regard them not? Such an ignorance is affected and voluntary, and leaves a Man in judgment without excuſe; and is ſo far from diminiſhing the fault, that it rather aggravates it: Why are any ignorant when the Doctrines of the Goſpel have been repreſented to them, and it was their undeniable duty to know and receive them? If the Sun ſhines upon the World, and diſcovers the treaſures of the Creation, if Men will ſhut their Eyes and will not behold them, is that the fault of the Sun, or of the Men?

* *Daillée ſur.* Jean 3. Serm. 10. P. 39, &c.

(3.) *'Tis a voluntary and willful refuſal, and therefore a conſent to the puniſhment.* Unbelievers are excluded from Heaven, and locked up in miſery by their own conſent; not formal and explicite, but virtual and implicite; they voluntarily neglect the performnance of thoſe conditions, upon which a right to Heaven is founded; and willingly continue in that ſtate which ſubjects them to eternal Miſery. Whoſoever refuſeth the Conditions, refuſeth by that act the privileges which depend upon thoſe Conditions; he that will not pay a Pepper-Corn *per annum*, for an Eſtate of a conſiderable value, when it is all the rent demanded, willfully deprives himſelf of the right of Tenancy. He that will not ſue out the pardon of his Crimes upon eaſie Conditions enjoyn'd him, deprives himſelf of the benefit of the Prince's Proclamation, and juſtly periſheth, becauſe, as the conditions are the fruits of the greateſt Mercy in the Prince, ſo the refuſal is a demonſtration of the greateſt hatred in the Rebel. Thoſe that choſe to gratify *Satan* in his triumphs over them, rather than pleaſe Chriſt who hath bled for them, periſh by their own willfulneſs. The Scripture chargeth it upon this ſcore; Chriſt would gather Men, but *they will not*, Mat. 23. 37, 38. God doth not deſtroy *Iſrael*, but *Iſrael deſtroys himſelf*, Hoſ. 13. 9. The Holy Ghoſt in the cloſe of the *Canon* of the Scripture lays it there, *Rev.* 22. 17. *Whoſoever will, let him take of the Waters of life freely.* If any Man will, he may have it; if he hath it not, 'tis becauſe he doth not will it; and he that doth not will it, doth conſequently will the waters of Death; and what is more reaſonable, than that thoſe who will not accept of a tender'd Salvation, ſhould not enjoy it? The whole deſign of Scripture is to publiſh God's willingneſs to impart the fruits of the death of Chriſt; and upon the cloſe the Holy Ghoſt puts the queſtion, whether they will partake of them or no; as much as to ſay, God hath diſcharg'd himſelf: Let Men look to it, they will be found at laſt the willful cauſe of their own ruine.

But we have no ſtrength of our own to will, God only gives Faith. *Obj.*

God may urge us to believe, we are bound to be obedient to whatſoever is his declar'd will, as a rule for our Obedience. He gave *Adam* ſtrength to believe whatſoever he reveal'd; he is no more bound to repair that ſtrength (but where he pleaſes) than he was bound to ſend Chriſt to redeem, after Man by his revolt had plung'd himſelf in miſery. He may require of Man the honour due to him, and is bound to beſtow no more upon Man, than *Anſ.*

than Man can challenge as his due. 'Tis true, when God would create a rational Creature, the holineſs of his nature doth oblige him to create him holy; but his holineſs doth not oblige him to repair Man, who hath forfeited all to Juſtice, and had his bleſſings ſeiz'd into the hands of his offended Lord. God is not therefore bound to turn every Man's, or any Man's will. Yet the refuſal of God's gracious tenders is in every Unbeliever willful, becauſe he makes not uſe of that ſtrength which was left in him, after the fall, by the mediation of Chriſt. There is indeed an utter impotency in Man as fallen, you find no footſtep of one good thought, one good inclination in *Adam* after his fall, he had no mind to approach to God, to implore his Mercy: Inſtead of confeſſing his ſin, he *palliates it*, Gen. 3. 9, 10, 11, 12. Conſcience forceth him to acknowledge it, not to charge himſelf humbly, but to diſcharge himſelf upon God, he mentions not the name of God with any reſpect in all that Diſcourſe. Thus Man conſider'd in *Adam*, purely as fallen, hath not one thought morally good. So that the *Apoſtle* might well ſay, that *we are inſufficient of our ſelves to think a good thought*, 2 Cor. 3. 5. But there is ſome reſtor'd power by the interpoſition of Chriſt, as he is *the light that enlightens every Man that comes into the World*, Joh. 1. 9. whereby he may have ſome thoughts and inclinations materially good, if he will follow the conduct of that common light, he hath a faculty to think of what God reveals; he hath ſometimes ſome kind of Velleities, but he doth not improve and purſue them. He puts by thoſe things when they are repreſented to him by the ſpirit of God; he cannot endure to have his thoughts dwell upon them, and is unwilling to direct his affections and inclinations to a Divine Object. The corrupt habits in his will wholly ſway him another way. If a Man were willing and God unwilling, if he did ſeriouſly ſeek God and call upon him, (as he might direct his cryes to God, as well as to Creatures) and God had ſaid, he would give him no ſhare in Chriſt, then Man had reaſon to complain. But it may be truly ſaid, that no Man at the day of Judgment can, with a full witneſs of Conſcience, ſay, Lord, I have ſought thee to the utmoſt of that power thou didſt vouchſafe to me after the fall. I would have believ'd in Chriſt, I pray'd for Faith with ſtrong crys and tears; many a time I went to Ordinances with a deſire and hopes to have it beſtowed upon me; I have waited at thy Gates for the moving of the ſpirit upon the waters of my Soul; I have grieved that I have not been ſeiz'd by him, and thou wouldſt not beſtow Faith upon me: Can we think any Man can ſay ſo at the laſt day? Without queſtion, no Unbeliever can have that Plea; his own Conſcience will fall in with the Judge, and charge his Unbelief upon a *would not*.

(4.) *This voluntary refuſal is out of affection to ſome unworthy luſt.* And this reaſon clears the equity of God's Juſtice in their puniſhment. If Tories and Robbers will not accept of a Pardon, becauſe they would live idlely by their Rapine, and pilfering their Neighbours, rather than content themſelves with ſome honeſt employment, they encreaſe by ſuch a Carriage, the equity of that Juſtice which ſhall be arm'd againſt them. This is the Caſe, *Joh.* 3. 19. *Men love Darkneſs*; they will not believe, becauſe, they will not be hindered from breaking the Divine Law without any regret. No queſtion but many would receive the Goſpel for the benefit of remiſſion which it offers, but not for the mortification of the old Man with its luſts, which it enjoins. A true Believer rejoyceth in the benefit of Pardon by the Goſpel, and taſts the ſweetneſs of that Doctrine; but embraceth it as well for the renewing Grace of it, for the unlooſing his Chains, changing his ſpiritual Death into a ſpiritual Life, and an heart imprinted by Sin, into an heart engraven with a new Law: For he embraceth Chriſt for the main ends of his Death, which were a reſtoration of the holineſs, as well as the happineſs of Nature; to *purifie a peculiar People to himſelf, zealous of good works*, as well as to *redeem them from all iniquity*, Tit. 2. 14. The Unbeliever is quite contrary, and neglects a Saviour becauſe he would retain his ſin; he would be willing to have Chriſt for a Pardon, but without a Yoke. But doth not ſuch a frame put an end to all diſputes againſt the equity of God's Juſtice? Is it juſt that he that will not have a reſtoration of God's Image, ſhould have a reſtoration to the felicity of Paradiſe, to live for ever with the Original? Or that he ſhould be exempted from the miſery due to his ſin, who would retain his violent inclinations againſt the honour of God, and practically declare he would rather loſe all the fruits of the blood of God, than the pleaſures of ſin? And will not the Conſciences of many Men charge them with this at the laſt Day, and force them to ſay, Lord, I had ſome apprehenſions of the truth of thy word, and the neceſſity of Chriſt, yet I was loth to forſake a beloved *Dalilah* for them. I was willing to believe in him for Salvation, but not to conform to him in Obedience; fleſhly and ſpiritual Luſts engroſt my will which ſhould have been inclin'd to thee.

(5.) *The dignity and peculiar deſign of the perſon propos'd, clears the juſtice of the puniſhment.* The Son of God, and his deſign peculiar for Man. If a Prince ſhould take a great Journey to deliver a Gally-ſlave from his Fetters, and he refuſe acceptance, would not all Men judge him worthy of the Chains he loves? Or if a King ſhould go a thouſand Miles in much hardſhip to court a naſty Beggar, and receive a refuſal, would not all Men count her worthy of perpetual Rags, and ſordidneſs? The caſe is the ſame here. The deſign of Chriſt was peculiar for Man, Devils are excluded: A reward was promiſed him, pardon and juſtification was promis'd as a reward to him, which he being innocent in his own perſon was not capable of, and therefore was peculiarly intended as a gift to Man.

Let every Man then in an Unbelieving ſtate, be ſenſible of the equity of this miſery he expoſeth himſelf unto. Be ſenſible that Chriſt hath not been wanting: That there is ſufficient revelation of the will and kindneſs of God, that your refuſal of him is voluntary and wilful, and with the greateſt indignity, undervaluing him by low and baſe affections, and ſuch a perſon who is of infinite dignity, and intended his kindneſs peculiar for Man; and therefore he that will willfully refuſe ſo rich a Sacrifice of God's Proviſion, for the ſatisfaction of his own juſtice, cannot but acknowledge it reaſonable to be made a Sacrifice himſelf to that juſtice he hath offended. An eternal miſery is merited by him who rejects a God of infinite goodneſs, a Chriſt of infinite value, and an Heaven of infinite duration.

3. *Let your ſence of Unbelief riſe up to a deteſtation of it*, and a labouring after Faith. Why ſhould God be kept out of the exerciſe of his Soveraignty, and Chriſt hinder'd from the rights of his Purchace? Why ſhould not the Redeemer have the things that belong to him, ſince he hath *bought us with a price*, 1 *Cor.* 6. 19, 20. Put not off the Seaſons of Grace. Let us not harden our hearts againſt the offers of Mercy, leſt we come ſhort of the promiſe, as they did to whom the Goſpel was preacht in Types, becauſe they *mixed not the word with Faith*; they looked upon the typical part, and looked not beyond it to the thing ſignified, *Heb.* 4. 1, 2. If they entred not into reſt, becauſe they believed not a Goſpel in

Types, how ſhall we be admitted into reſt, if we believe not a Goſpel in ſubſtance, ſtript of the obſcuring ſhadows? As there was no remiſſion, unleſs Chriſt had ſhed his blood, ſo there is no participation of that blood without applying it by Faith. 'Tis to this the ſpirit preſſeth us; 'tis pity to reſiſt ſo comfortable a Sollicitor. Can we behold a Saviour bleeding upon the Croſs for our ſecurity, and not give him the ſmall honour of the Faith he requires? Chriſt as crucified doth not ſave us, but Chriſt as believed on. Though the fire hath a warming property, yet we muſt approach to it if we will partake of its heat. Though a Medicine hath an healing vertue, yet it is not healing as it is in the Glaſs, but as receiv'd in the Stomach. We partake not of *Adam*'s Contagion, but by natural Generation; we partake not of Chriſt's Holineſs, but by ſpiritual Regeneration, the form whereof is Faith. Without Faith we continue under the power of *Satan*. There are but two Kingdoms, the *Kingdom of Darkneſs*, and the *Kingdom of Chriſt*, Coloſ. 1. 13. Unbelief ſubjects us to the one, and Faith eſtates us in the other. If Faith *quencheth the fiery darts of Satan*, Eph. 6. 16. Unbelief expoſeth us as a mark to every Arrow. The longer any Man continues in Unbelief, the more unfit will he be for Faith; the natural harnneſs will grow into judicial, and the ſtone we bring with us into the World, more Rocky, more inſenſible of the ſtrokes of the Law, or the Balſom of the Goſpel. As walking unworthy of the light of nature, provokes God to *give men up* to a ſenſual brutiſhneſs, *Rom.* 1. 21. So oppoſing the light of the Goſpel, provokes God to give Men up to a ſpiritual Deviliſhneſs. The more ſpiritual the diſcovery of Grace, the more ſpiritual are the Judgments upon neglect. No duties are acceptable without Faith. 'Tis as impoſſible to pleaſe God by the humbleſt Devotions without Faith, as it is to get to Heaven by the moſt ſoaring righteouſneſs without Chriſt. God ſmiles upon nothing unleſs offer'd to him *in the name of his Son*, Coloſ. 3. 17. and who can offer any thing in his name, that hath not Faith in his Blood? *Without Chriſt we can do nothing*, John 15. 5. without Union to him which is only cauſed by Faith, whole heaps of Sacrifices are Cyphers, and amount to juſt nothing. God did not enjoin *Adam* Prayer, Confeſſion of Sin and Sacrifices at the firſt meeting after the fall, till he had utter'd the Promiſe of a Mediator as the object of Faith, whence all thoſe other duties were to flow, which were natural to him in a ſtate of innocence, or inſtituted with a particular reſpect to the Mediator, and preſent ſtate of *Adam*. Faith was to be the ground of his Obedience; for having by his Apoſtaſie render'd himſelf unable to obey any, he muſt firſt believe, that he might have a new ſtrength, and a new principle of Obedience to other Commands. Which evidenceth the vanity of thoſe Men that depend upon a ſelf-righteouſneſs, and a formal ſet of Duties, without regarding the Mediator of God's appointing. No duty acceptable without Faith. Faith render'd *Abel*'s Sacrifice more excellent than *Cains*, and made it accepted, while Unbelief render'd the other fruitleſs. Miſeries attend this ſtate in this Life, which prepare for the miſeries of a future. Let us therefore embrace the Grace of the golden Scepter, leſt we be cruſht by the weight of the Iron Rod, and kiſs the Son, leſt we feel his wrath. *He that believes on the Son hath everlaſting life; and he that believes not the Son, ſhall not ſee life; but the wrath of God abideth on him.*

A Diſ-

A DISCOURSE Shewing who are UNBELIEVERS.

JOHN VI. 64.

But there are ſome of you that believe not: For Jeſus knew from the beginning who they were that believ'd not, and who ſhould betray him.

Amyraut in loc. through all the Verſes.

AFTER Chriſt had diſcourſed of the neceſſity and advantages of Faith in him, whereby a right to eternal life is acquired, *v.* 47. He declares himſelf to be *the bread of life*, more excellent than the *Manna* their Fathers eat in the Wilderneſs, which was not able to ſecure them from the invaſion of Death. But, *this*, ſaith he, *is the Bread which came down from Heaven*, v. 50. as if he had pointed to his own Body in the ſpeaking thoſe words; and not only the *living Bread*, that have life in my ſelf, but the enlivening Bread which *came down from Heaven to give life* to the Sons of Men, *v.* 51. and this Bread is *my Fleſh, which I will give for the life of the World*; when this fleſh ſhall ſuffer and become a Sacrifice to God, if it be eaten by Faith, it ſhall be capable to communicate life to as many as do ſo. But the *Jews* who heard him, had carnal Conceptions of this Diſcourſe of our Saviour, and rais'd matter of ſcandal from that, which ſhould have been a ground of their Faith, *v.* 52. *How can this Man give us his Fleſh to eat?* How can the eating the fleſh of a Man be a thing agreeable to God, and an efficacious means to gain Eternal Life? Chriſt then perceiving their hardneſs, and Ignorance, and their miſinterpretations of his Speech, underſtanding that of an oral eating, which they might by his former Diſcourſe have underſtood figuratively of believing in him; he doth more poſitively aſſert what he had ſpoken before, and that by a ſtrong aſſeveration, which ſome think to be in the nature of an Oath among the Jews, *v.* 53. *Verily, verily I ſay unto you, except you eat the fleſh of the Son of Man, and drink his Blood, you have no life in you.* 'Tis an undoubted truth, that I am only able to give you life; and beſides, if you believe not in me, 'tis impoſſible that ever you ſhould have any life in you; but if you do believe, *eat my Fleſh and drink my Blood*, by, or in believing, whoſoever he be, of what quality and condition ſoever, he *ſhall have Eternal Life*; and to this end, that he may compleatly enjoy it, *I will raiſe him up at the laſt day* from the dead; for whatſoever your Fathers did before eat or drink, *Manna*, and the *water from the Rock*, was neither meat nor drink indeed, but types of me, of my fleſh and blood; which is the true meat, and the true drink to enliven you and preſerve you in life; and, you know, the food you eat, and the drink you drink, are united to your Bodies, ſo as to become a part of your ſelves, yet not ſo perfectly, but there is a decay again, ſo that there remains nothing of that nouriſhment you have took before, but other muſt ſucceed in the room to keep up your Bodies in good plight; but the meat and drink which I give, are of another kind; for they are the cauſe of an inſeparable Union, and inviolable Communion, *v.* 56. *He that eats my Fleſh, and drinks my Blood, dwells in me, and I in him*; natural food not remaining always in the Body, doth not preſerve without freſh meals: But this meat continues in its force and vigour, perpetually uniting the Soul to me, and me to it. The ſource of this life is in the Father, who hath communicated a power to me, to enliven thoſe that have Communion with me; ſo that if any one believe in me, he ſhall live by me, becauſe the ſpring of life in the Father, is communicated to me as the Head, and by me conveyed to all thoſe that are members of me by Faith: We are united by Faith to Chriſt, and therefore not united to him as God, or as God Man, but as God Man crucified, and riſen again for us, *v.* 56. And though you have a great opinion of the *Manna* God ſent down to your Fathers, and it was indeed a great Miracle, and Mercy, and a confirmation of the Miniſtry of *Moſes*, yet you can take no great pleaſure in that, ſince thoſe to whom it was particularly communicated, were not preſerv'd from Death, and did not live for ever, which this Bread I ſpeak to you of, will certainly effect in you, *v.* 57. *Theſe things*, ſaith the Evangeliſt, *he ſpake in the Synagogue, as he taught in Capernaum*, v. 59. publickly, and in the midſt of his Enemies, declaring thereby his Power, that he knew

knew when he pleas'd, how to repreſs the violence of his adverſaries, and reſtrain their fury from breaking out againſt him, *v.* 60. Now after Chriſt had ſpoken theſe things, the multitude were ſo far from being ſatisfied, that even ſome of his *Diſciples*, who had before heard him in other diſcourſes with much contentment, are offended at this as a ſtrange diſcourſe. * They could not conceive how the Fleſh of Chriſt could be eaten, and his Blood drank, ſince the Law forbad them to drink the Blood of any Creature; nor how his Body, if ſlic'd into many pieces, could ſatisfie ſo great a multitude, that were deſirous of Eternal Life; nor could they conceive that his Body was better than *Manna*, whereof the Scripture ſpeaks ſo highly, and which way ſoever their reaſons turn'd, they could not conceive the meaning of Chriſt's Words, and therefore ſaid, *this is a hard ſaying* *; 'tis incredible, no ſober ear can endure ſuch Diſcourſes as theſe, or yield any aſſent thereunto. And tho' out of ſome veneration of Chriſt they did not ſpeak this publickly, and enter into a diſpute with him about this argument, yet Chriſt who knew the motions of their hearts, and what thoughts they had of his Diſcourſe, obviates this offence, remitting them to his Reſurrection and Glorification, *v.* 62. *What and if you ſhall ſee the Son of Man aſcend up where he was before*, and aſſerting his own Deity: * The import of it, is this; have you ſuch carnal conceits of my diſcourſe, as to underſtand the eating my Fleſh, and drinking my Blood, of an oral eating? When you ſhall ſee that this Fleſh ſhall aſcend to Heaven, you will ſee your error, and find it impoſſible to chew my Fleſh with your Teeth; and then you will underſtand, that that which you conceive was not my meaning, but that it is to be meant of a ſpiritual eating and drinking, *i. e.* in believing; and therefore be not troubled at this diſtance of my Body from you at that time; for if you believe, I ſhall ſtill make good my Word, and promiſe of Life to you, for it is the Spirit whom I ſhall ſend after my aſcenſion into Heaven, who ſhall communicate this Life to you, by ſanctifying and purging you, *v.* 63. *'Tis the Spirit that quickens, the Fleſh profiteth nothing; the words that I ſpeak to you, they are Spirit, and they are life:* Should you eat my Fleſh in that manner which you weakly imagine, it would profit you nothing, neither for the comfort of your Souls, nor Reſurrection of your Bodies; you therefore very much abuſe me, and abuſe your ſelves, to put ſuch a conſtruction upon my Words, for *the words I ſpeak are Spirit and Life*; they are ſpiritual, and ought to be underſtood ſpiritually, and he that receiveth them in a ſpiritual manner, will find them to be the means of life, and aſſurance of life to him, and a continual ſeed and principle of Eternal Life in him. But it is to little purpoſe, that I ſhould thus comment upon and explain what I have ſaid, ſince *there are ſome of you that do not believe*, and will not believe in whatſoever manner the Doctrine of the Goſpel ſhould be propos'd to you, *v.* 64. Upon which the *Evangeliſt* adds a remark and obſervation of his own concerning the Deity of Chriſt, that being his principal ſcope in writing this Goſpel, which appears to be his purpoſe *in the beginning* of his Diſcourſe, *Chap.* 1. and therefore he records thoſe Speeches of Chriſt, wherein his Deity is plainly aſſerted or implied; and upon ſeveral occaſions in the whole Book points us to thoſe things, which manifeſt the truth of it, whereof this is one.

* *Ferus* in loc.

* *Brugens* in loc.

* *Amyraut* in loc.

Obſerve,

1. *How blind is Man naturally in the things of God?* How hard is it for us to underſtand ſpiritual Truths, not by reaſon of their obſcurity, but our own corruption, wherewith the Eyes of our minds are blinded, and our underſtandings darkned? Had an *Heathen* underſtood the Diſcourſe of Chriſt in this manner, he had been more excuſable than thoſe *Jews* that were taught from Heaven, had the *Meſſiah* been wrapt up in their Types, they might have learn'd ſomething him by the *Paſchal Lamb*, the Ceremonies whereof might have inform'd them of this Doctrine; the Lamb ſignified Chriſt, the killing it ſignified the Death of Chriſt, the eating of it ſignified Faith in his Blood, and thereby a participation of him, and conjunction with him; but they being bewitcht with an opinion of a worldly grandeur, neither regarded the Type of him in the Lamb, nor the Diſcourſes he frequently made to them. How few of the *Jews* underſtood the meaning of the Types of the *Meſſiah*? Nay, how little can we give a full account of the Analogy between the Type and the Antitype, ſince they have both met together?

2. *How apt are we to have carnal imaginations of ſpiritual things, and look upon the Word of God with falſe Opticks?* What reaſon had thoſe People to imagine that our Saviour, whom they ſaw without ſpot, whoſe actions manifeſted his tenderneſs and kindneſs, who was an exact obſerver of the Law, ſhould Preach a neceſſity of their being *Cannibals* and Man-eaters, and propoſe to them the drinking the Blood of a Man, when the Blood of any Creature was forbidden in the Law to be ſwallowed by them, and which none but the moſt barbarous Nations have ever practiſed? What need of Prayer and importunity for the Spirit, and diligent enquiry to make us have right Notions of the Words of God? The Spirit quickens, the light of the Spirit is only efficacious to give us an underſtanding of the Goſpel.

3. *The Deity of Chriſt is here aſſerted*; thrice in the ſpace of four Verſes, *v.* 61. *Jeſus knew in himſelf that his Diſciples murmured at it*; he never heard their voice, nor was inform'd by the report of others; he knew it by the Divine Nature, communicating that knowledge to his Humanity; *he needed not that any ſhould teſtifie of Man, for he knew what was in Man*, John 2. 25. He did not only know that the *Jews* which were his Enemies, were offended, but that his Diſciples murmured at it; he knew the motions of the hearts of his open Enemies, and his unbelieving followers; not the heart of any in the multitude was lock'd up from his notice; he knew it in and by himſelf, not by another. And *v.* 62. *The Son of Man aſcends up where he was before:* He was in Heaven before his Incarnation, he therefore had an exiſtence before his Incarnation; he aſcended into Heaven in his Humanity, where he was before in his Divinity. * Chriſt God-man is one Perſon; the Son of God, and the Son of Man is one Chriſt, in regard of the Unity of the Perſons: He tells us, while he ſpake on Earth, he is in Heaven, *John* 3. 13. the Son of God on Earth *in ſuſcepta carne*, the Son of Man in Heaven *in unitate perſonæ*; he was in the Earth, yet in Heaven at the ſame time. If he were a Creature, it were not poſſible that he could be in two places at one and the ſame time. Every Creature hath a limited eſſence, and a limited place, he cannot be in it and out of it at the ſame time: * If he be on Earth and in Heaven at the ſame time, 'tis certain that he is God of an infinite Eſſence, and by conſequence Eternal; ſince the reaſon of time is the ſame with that of place, an infinite nature can no more be bounded by time, than it can be limited by place. If he were before in Heaven, it could not be in his Fleſh that he took of the *Virgin*, he could not be exiſtent in Fleſh, before he had Fleſh; he had no Fleſh but from the Virgin, for he was *made of a Woman*, Gal. 4. 4. It muſt be then in another Nature, wherein he was exiſtent in Heaven before he was incarnate on Earth; there is no other nature but the Divine, Angelical and Humane; Angelical nature he had not,

* *Auſtin* in loc.

* *Daillée* ſur. 3. Jean 13.

not, *that Nature he took not*, therefore was not of it, *Heb.* 2. 16. The humane nature he aſſum'd at the time of the ſtanding of the *Jewiſh* Temple; it muſt be by the Divine Nature then wherein he was in Heaven before. A *third Teſtimony* there is in the *Text*; *For Jeſus knew from the beginning who they were that believ'd not, and who ſhould betray him.* From the beginning, *i. e. ab æterno*, ſaith *Ferus.* He did ſo indeed as God; or from the beginning, *i. e. ab initio converſationis diſcipulorum*, Luke 1. 2. *As they deliver'd them to us, which from the beginning were eye-witneſſes*, ſo *Brugenſis*: From the beginning of any ones following him; his Divine Nature communicated to his humanity their ſentiments and ſecret opinions of him. The knowledge of thoughts is a perfection peculiar to the Deity: Man may conjecture, God only knows them. * He knew alſo who ſhould betray him, when *Judas* had not then the leaſt thought of ſuch an action, or any intention to it; nor doth it appear, that he had that deſign, till the High Prieſts had diſcover'd their reſolution for his Death; yet Chriſt knew before that he ſhould do it, before *Judas* knew that he would do it; as he knew *Peter*'s denial of him before ever *Peter* thought of ſuch a thing, and predicted it to *Peter*, when *Peter* was reſolv'd againſt it: When Chriſt foretold it to him, then it was, *I will not deny thee, though I ſhould die with thee*, Mat. 26. 35. But afterwards, his Speech, *I know not the Man*, verified the certainty of Chriſt's foreknowledge.

* *Muſcul.* in loc.

There are ſome of you that believe not.] He brings upon the ſtage the true reaſon of that offence they had taken at his words; He charges not their ignorance, but their Unbelief. He doth not ſay, there are ſome of you that underſtand not, but he dives into the cauſe of their dulneſs, they did not believe. The Fountain of the wrong notions Men have of the word, is their want of Faith. And this he ſpeaks to his Diſciples; many of them murmur'd at him for this Diſcourſe, *v.* 60. *many of his Diſciples.* They might join themſelves to Chriſt upon many motives, either becauſe of the greatneſs of his Miracles, expectation of preferment from him in his temporal Kingdom they looked for, out of the deſire of Novelty, a natural curioſity, perhaps from a wearineſs of the legal Diſcipline, or for gain as *Judas* did. Some kind of Faith or profeſſion they had, for they were *Diſciples.* * But when the Unbelief is greater than the aſſent, ſuch a Faith is eſteem'd as nothing; 'tis a Faith that will be eaſily laid aſide upon a ſmall occaſion, and another profeſſion taken up in the room of it, as they did, *v.* 66. *many of his Diſciples went back, and walked no more with him*; and though they did follow him for a time, yet all that time of their following him, they had the principle of Apoſtaſie in their Unbelief, though it broke not out into act.

* *Slichting* in loc.

The *obſervation* that I ſhall handle, lies plain in the words.

Doctrine. *Many under the Preaching of the Word, and that ſeem to be Profeſſors, are real Unbelievers.* There may be a profeſt aſſent, when there is not a firm one, or at leaſt a full conſent; a painted Faith, without any ſound perſwaſion of the truth of thoſe things in the heart; many ſtand idle in the Market, and gaze upon the Commodities Chriſt ſets to ſale, but open not their hearts to receive the Treaſures, that are open'd to them. That Prophecy concerning the miſerable reception he hath in the World, is of a ſtanding and laſting truth to this day, that *there is no beauty in him that we ſhould deſire him*, that *the faces of Men are hid from him*, that *he is deſpis'd and not eſteem'd*, Iſa. 53. 2, 3. It was verified in our Saviour's time, *John* 12. 37, 38. and is not ended in ours. There is a ſecret Unbelief in the hearts of Men, which is not expreſt with their Tongues, but writ in their actions, *Luke* 7. 30. *They rejected the counſel of God againſt themſelves*, *Calvin* takes *eis* for *ir*; *In* themſelves, there was not an open Declamation againſt *John*'s *Baptiſm*, but a ſecret diſlike of it by an inward Pride ſwelling up in their minds. There are not only many dead ſtakes in the Hedge, but ſome Flowers upon the Hedge, which are not part of the Garden, or tranſplanted into it, as their proper ſoil. Thoſe that have the deepeſt engagements to God, are often the greateſt rejectors of Chriſt. There was not a Nation which own'd in their worſhip the Unity of God, but the *Jews*: No Nation expected and long'd for the redemption by the *Meſſiah* but they. No Nation had the Promiſes of him but they; they had more particular obligations to Chriſt than any, they were his own, *John* 1. 11. they were conducted by him through the Wilderneſs, were entruſted with his Oracles, heard his Word, all other Nations were in regard of them, none of Chriſt's. The whole World indeed belonged to him by the right of Creation and Government; but in regard they had not ſuch particular obligations to him as the Jews, they are not here call'd his own. Yet thoſe that long'd for him, wiſht for his coming, inſtead of receiving him with the greateſt welcome, rejected him with the greateſt ſpite; as though he that came to redeem them, and perfect the kindneſs ſhown to them in the firſt adminiſtration of the Covenant with them, had deſign'd nothing but their ruine. And ſo now, Chriſt is more contemptible among his own, than among ſtrangers; he is not ſo much wrong'd and ſlighted among *Heathens* that have not known him, as among thoſe to whom the Goſpel is Preach'd.

I ſhall ſhow,

1. *That it is ſo.*
2. *Who are they that are Unbelievers.*
3. *The cauſes of this Unbelief.*
4. *The Uſe.*

1. *That it is ſo.* In this I ſhall conſider *Unbelief* in *General.* Not only as it is a non-acceptance of Chriſt, or a refuſal of him, but as it is a denying credit to any Revelation of God; and therefore when it is generally granted, that God doth make Revelations of his will, and it was a notion own'd by Men naturally, and that Men do not naturally comply fully with ſuch Revelations as from God; 'tis no wonder that Men are ſo often found to be guilty of the refuſals of Chriſt, ſince there is nothing in nature that can make any diſcovery of him, or aſſiſt our belief in him, the whole ſtream of nature being againſt it; yet when ever the Scripture ſpeaks of Unbelief, it intends this reſiſtance of Chriſt in his perſon, or ſhadows repreſenting him, or Promiſes concerning him. But that many or multitudes under the word and common profeſſion of Chriſtianity are Unbelievers, is evident, becauſe,

1. *The Scripture always accounts the faithful but few.* The Scripture mentions but *two* of *Adam*'s race at one time, and one of them *Cain* an Unbeliever, and the head of the Unbelieving World after; and in nine Generations from *Seth*, the World was ſo corrupted, and God's Spirit ſo ſtriven againſt by that Generation, that he pronounceth of it, that *all fleſh had corrupted their ways*, Gen. 6. 3. 12. and only *Noah* was found with whom he would eſtabliſh his Covenant, *viz.* that he ſhould enter into the Ark, and rely upon God in a way of Faith and Obedience, which was a type of the eternal ſecurity Men have in Chriſt the true Ark. That Covenant made with *Adam* in the Promiſe of the Seed of the Woman, was rejected by the whole World, and there was none in the Earth that own'd it, and with whom God would eſtabliſh it, but *Noah*. This was the Covenant of Grace under the ſhadow of the Ark, as the Sun under a Cloud. It was for their Unbe-

lief

lief in the Mediator, that the old World was condemn'd to periſh in the Waters. For the great work of the *Spirit of Chriſt, by which he preach'd to them in thoſe days*, 1 Pet. 3. 18, 19. is againſt this ſin. Chriſt hath not only ſuffer'd by the Unbelief of Men in theſe laſt times, but from the beginning. So that if his Divinity had been as capable of ſuffering as his Humanity, he had ſuffer'd by the violence of Men in former Ages, as well as in the latter; for the old World ſpar'd him not, but provokt him by their incredulity of his promiſe. Of ſix hundred thouſand *Iſraelites* there are but two expreſly mention'd, that believ'd in Chriſt, ſhadow'd under the promiſe of entering into *Canaan*. It was their Unbelief in Chriſt made them uncapable *of entring into reſt*, Heb. 3. 19. for the Apoſtle diſcourſeth there againſt Unbelief in Chriſt, and brings the miſery which fell upon their Anceſtors as a motive againſt it. A remnant only in the time of *Ahab*, in that populous Nation, about *ſeven thouſand* among a great multitude; for the *ten* Tribes could not well be fewer than *Judah* and *Benjamin*, who were in one Army *one Hundred and Eighty Thouſand* choſen Men, 1 *Kings* 12. 21. And in the *Apoſtle*'s time the caſe was much the ſame, for which he cites this paſſage out of the *Kings*, Rom. 11. 4, 5. *There is a remnant according to the Election of Grace*, λεῖμμα, a ſmall piece out of a whole Cloth. Chriſt is a Stone of ſtumbling, a Rock of offence, even to the Houſe of *Judah* and *Iſrael*, the only Church God had in the World, *Iſai.* 8. 14. and Believers ſo rare among them, that they were as Wonders and Prodigies which are not often ſeen, *v.* 18. In the days of his Fleſh few believed in him: *John Baptiſt* affirms, that *no Man receives his Teſtimony*, John 3. 32. no Man comparatively to thoſe that refus'd him; the number of Believers being as a few grains of a Commodity ſcatter'd out of a Scale. A few of the common People believ'd in him, and but one *Nicodemus* and *Joſeph* of *Arimathea* of the higher ſort: But the generality of the *Jews*, to whom both the Promiſe and Offer of the *Meſſiah* were made, are charg'd with unwillingneſs to come under his wing, *Mat.* 23. 37. with fooliſh excuſes to abſent themſelves from his Feaſt, *Luke* 14. 18. with a reſolute reſiſtance againſt his Call, *Mat.* 22. 3. and ſome that were very forward, and in general ſeem'd to accept of all his terms, and to be content to do whatſoever he required, when it came to the puſh did ſtrike off and went away grieved, as the young Man, *Mark* 10. 17. 21. *Judas* profeſt and preach'd him, and had not a mite of Faith in him; and ſome at the laſt ſhall plead their Propheſying in his Name, caſting out Devils, and doing many wondrous Works in his Name, who were never united to him by Faith, nor ſhall ever raign with him in Glory, *Mat.* 7. 22, 23. And when *he comes at laſt*, though there may be a fair Harveſt of Profeſſors, there will be a Famine of Faith, *Luke* 18. 8.

2. *Unbelief is natural to Man*, and therefore 'tis no wonder that many under the Preaching the Goſpel, and that ſeem to be Profeſſors, are Unbelievers.

(1.) *There is an enmity in nature to the Grace of Faith in Chriſt.* Since in a ſtate of Nature, Men are in conſtant Arms againſt God, they have no natural inclination to give credit to any Revelation of God: Men do not uſually believe their Enemies, or truſt them without a caution. Since we firſt left God, 'tis natural to us in all ſtraits to have recourſe to ſenſible Objects; and becauſe we once left him, we are loth to return to him, becauſe our natural Pride refuſeth to charge our ſelves with the folly of our firſt revolt. Man deſpiſeth Chriſt, *Iſa.* 49. 7. *Thus ſaith the Lord to him whom Man deſpiſeth, to him whom the Nation abhors.* Man in his fallen eſtate would have a bottom of his own to ſtand upon; he is abhor'd by *the Nation*, i. e. by the Nation of the *Jews*, called *the Nation*, as being more peculiarly under God's Conduct, the Nation to whom he was peculiarly ſent; and therefore when Chriſt came, 'tis ſaid there was *no Man*, none to anſwer his call, *Iſai.* 50. 2. no Man naturally: And this is not ſo much from a dulneſs of underſtanding, as a natural diſaffection. Since Man can underſtand things that are abſtruſe, and with a livelineſs ſearch into thoſe things which are pleaſant to his Nature, and eaſily believe them; his not believing the myſteries revealed by God, is from the reluctancy of his nature againſt him, and unwillingneſs to acquaint himſelf with thoſe things which may over-rule his ſenſuality, and natural inclinations to pleaſure. A Man may ſooner ſuffer for a truth of Chriſt than believe, becauſe there may be many motives in corrupt nature, to perſwade a Man to ſuffer for an Opinion, as a repute of conſtancy, courage, an affection of a fame (ſuch a vanity as acted that perſon that burnt *Diana*'s Temple, that he might not be forgot in the World;) yea, a Man may in diſtruſtfulneſs of God's Providence be weary of his life, and be deſirous in ſome creditable way to be ſtript of it, but Faith finds no aſſiſtance in Nature; Pride can be no encouragement to it, as to ſuffering, 'tis a Grace which wholly empties a Man of himſelf, lays him in the Duſt, ſuffers not any ambition of a Righteouſneſs of his own, ſtrips him of all his own Excellency. Since Pride is a Man's darling in Nature, every thing that lays it low, is abhor'd by Nature. There is as great an oppoſition between the Heart of Man and the Myſteries of God, as there is between Fire and Water. Our reſiſtance of the Spirit is natural, the Holy Ghoſt never overcomes without *ſtriving*, Gen. 6. 3. the principle of the Fleſh oppoſeth that of the Spirit in a good Man, much more in an unrenewed Heart; nay, there is an enmity in the Heart againſt the truth of Chriſt, becauſe it is truth, *John* 8. 45. *Becauſe I tell you the truth, you believe me not.* * Not that Men think that they hate the truth, when they reject Chriſt; but they are led by an inſtinct of the *Devil*, who is their Father, and the Father of Lyes, againſt the truth, as there is ſomething in it that doth not pleaſe their natural affections: As thoſe that are prone to contention, cannot indure the counſels of Peace, becauſe they are the counſels of Peace; and thoſe that are given to Drunkenneſs, cannot endure admonitions to ſobriety, becauſe they tend to ſobriety; ſo when Men love lyes by Nature, and the power of the Devil their Father, they hate any thing that tends to Divine Truth.

* *Muſcul.* in loc.

(2.) *The attendants on faith are againſt the grain of nature, Unbelief therefore and the attendants on it are ſuitable to Nature.* No Man is naturally willing to part with a dear Member, a right eye, mortifie carnal affections, deny his deareſt ſelf: Nay, Men are hardly brought to conſider the things of Faith, examine themſelves about the nature of Faith, they are drawn to the touch-ſtone as hardly as a Man to ſome ſharp Puniſhment. Who is naturally willing to crucifie that which is incorporated with him, the Fleſh; to deny what is deareſt to him, himſelf? If the Apoſtle delighted in *the Law of God after the inward Man*, Rom. 7. 22. An unrenewed Man by the rule of contraries delights in the Law of ſin after the inward Man; (ſin hath the chief fort in his Soul) and he that doth ſo, is as unwilling to have it ſlain, as to lop off one of his principal limbs, or fling his whole eſtate into the Sea. Hence Chriſt pronounceth it *hard for a rich Man*, or one that truſts in his riches, *to enter into Heaven*, Mat. 19. 23, 24. We are naturally Enemies to Holineſs, which is the fruit of Faith, and therefore to the Perſon of Chriſt, as holy, which cannot, becauſe of his

his Holineſs, be embraced by one deeply in love with ſin. The Laws of Chriſt are too ſpiritual to be entertain'd by a carnal Mind; his ways too ſtrict to be trod by a looſe Spirit. The inward as well as the outward Man muſt come under his Scepter; and this is a hard task, the ſtomach ſwells againſt it. The Righteouſneſs of Chriſt is a thing without us: 'tis counted a diſhonour to us to be Beggars at another's door for happineſs; there muſt be a righteouſneſs alſo within us, and againſt this the whole legion of deviliſh corruptions riſeth up in arms. Not any part of the train belonging to Faith, that nature can look friendly upon: We are unlike God, and we naturally hate every thing that would render us conformable to him.

(3.) *Corrupt reaſon is an Enemy to Faith, and a Friend to Unbelief.* The life of ſenſe is the firſt life we live, after that a life of reaſon which foreſtals Faith; reaſon is the ſupreme principle in a Man before Faith ſets footing; it manageth all the actions, and therefore oppoſes that which would impair part of its Soveraignty. Therefore the oppoſitions that are made to the Goſpel, are call'd reaſonings againſt the knowledge of Chriſt, which are ſtrong holds, 2 *Cor.* 10. 4, 5. *Pulling down ſtrong holds, caſting down imaginations,* λογισμὸς *reaſonings.* Reaſon exalts it ſelf, and will not ſubmit to Revelation, unleſs it finds marks upon it ſuitable to its own principles. Not that God doth impoſe upon Men, but whenever he hath made a new Revelation of his Will, he hath attended it with ſigns and undeniable evidences that it was of Divine Authority. But after once 'tis manifeſt that the Revelation it ſelf is from God, the Principles and Doctrines delivered in it are not to be cited and tryed at the bar of our reaſon. Yet as Man ſets his will againſt the Law of God, ſo he lifts up his reaſon againſt the Wiſdom of God. As enmity to God in the will is as natural to Man ſince the Fall as the will; ſo contradicting reaſonings againſt the knowledge of Chriſt are as natural as his underſtanding. As it is impoſſible a Man can be a rational Creature without underſtanding and will, ſo it is impoſſible he can be a carnal Man without prejudices in his mind and diſaffections in his will againſt God, *Rom.* 8. 7. *The carnal mind is enmity againſt God, 'tis not ſubject to the law of God, neither indeed can be.* Unbelief therefore is natural to Man. Therefore when God ſubdues the Soul to the obedience of Faith, it is in a way of conqueſt, captivating the reaſonings and thoughts of the mind to Chriſt. Beſides, reaſon is the excellency and glory of Man: The more rational Men are, the more they are in eſteem; and it is not eaſie to part with a dignity in ſubmiſſion to that which the heart naturally counts fooliſhneſs. *Adam* by his affecting to know as God, hath convey'd a Principle to Men, whereby they think themſelves as wiſe as God. Thus they in the *Text* cenſur'd Chriſt's Diſcourſe by their own miſtaken reaſon, believ'd him not, and at laſt departed from him.

(4.) *The common Unbelief of Men in things evident to ſenſe, manifeſts the naturalneſs and eaſineſs of it the higher Myſteries more remote from ſenſe.* This is clear'd by that one inſtance of Men's flattering themſelves into hopes of a perpetual life on Earth. Though they ſeem to aſſent that they ſhall die, yet how doth the whole courſe of many Mens actions ſpeak another Language, and give the lye to themſelves; acting in the extremes of their lives, as tho' they were to linger out an unlimited term of years? If we do not ſeriouſly believe that, whereof we have every day freſh objects, and undeniable teſtimonies beating in upon our ſenſe, how naturally inclinable muſt we be, not to believe that which is at a diſtance from us, and whereof we have not ſuch immediate ſenſible demonſtrations? *If we believe not Earthly things, how ſhall we believe Heavenly?* Joh. 3. 12. If we believe not things that are agreeable to the light of Nature, that ariſe from the dictates of our own Conſciences, but manifeſt our own unbelief of them by a practice quite oppoſite to them, how ſhall we believe the heavenly things Chriſt acquaints us with? How ſhall we believe thoſe things which are not ſeen by a natural light, that have no foundation in the nature and reaſon of Men, but are purely to be diſcern'd by the light of Heaven? What hath ſome foundation in Nature is far eaſier to be believ'd, than what hath only ſupernatural Revelation for its bottom. The Goſpel is a remedy which neither Men nor Angels could find out; a way which Man in the ſtate of innocence was not acquainted with, nor in a ſtate of corruption without ſpecial diſcovery.

(5.) *We have naturally jealouſies of God.* Since enmity to God was planted by the *Devil* in the nature of Man, no friendly act can paſs from the creature to God. Without a change of Nature, ſuſpicions of God do as naturally ariſe in the heart, as fire aſcends upward, or a ſtone falls downward. Who in a ſtate of diſtance from, and contradiction to God, can readily believe, that God ſhould love Men ſo much as to give his Son for thoſe he had no need of, that were lumps of vanity, and enemies to his Glory? And yet if he would give his Son for them, that it ſhould be to a death ſo painful and ſhameful? * The fear that *Adam* had, when frighted at the voice of God, he hid himſelf among the trees of the *Garden*, hath remain'd in part with his poſterity, when they reflect upon their crimes. We meaſure the nature of God by the qualities of our own; and becauſe we are not forward to remit Mens offences againſt us, we are apt to imagine that God hath not clemency enough to pardon the faults committed againſt him. Hence it is that perſons deeply humbled under a ſenſe of the Curſes of the Law, are ready to lick up the duſt under the feet of Chriſt, and beholding an abſolute neceſſity of him, are with much ado brought to believe. Though the deſign of God in ſetting out Chriſt for a propitiation be declar'd to them, the ſufficiency of his Merit, the acceptation of it by God, the fruits others have found of it, that the deſign of Chriſt's coming was to eaſe thoſe in that condition, yet they are hardly induc'd to lay aſide thoſe jealouſies they have of God. For this cauſe perhaps God doth not put us off in his promiſe with a ſingle, *I will betroth thee unto me:* But repeats it *three times* to aſſure us of his reality, *Hoſ.* 2. 19, 20. How doth *Abraham*'s incredulity break out after a ſpiritual promiſe, *Gen.* 15. 1. *I am thy ſhield, and thy exceeding great reward. And Abraham ſaid, Lord God, what wilt thou give me, ſeeing I go Childleſs?* As much as to ſay, I would have deeds, and not words; I have had ſuch promiſes before, yet they are not perform'd. After God's diſcourſe with him, 'tis ſaid, *v.* 6. *He believed in the Lord,* after this ſecond repetition of the promiſe. But when it was declar'd to him before, we have not that remark upon him that he believ'd. And God complains of this carriage, *Hoſ.* 7. 13. *I have redeemed them,* אפרם I will redeem them, 'tis my purpoſe to redeem them by my Son, as ſome underſtand it, *yet they have ſpoken lyes againſt me*; they think I have no good intentions towards them, but thoughts of evil. We think him falſe when he is true, and cannot lye: We think him an Enemy when he is a Friend. We are apt to think God hath deſigns upon us, and wants ſincerity in his Propoſals. So after the deluge, though God had promis'd that he would no more drown the World, the People would not believe it, but would be erecting a Tower to preſerve them from ſinking again in thoſe mighty Waters. Tho' *Noah*'s Sons were at that time living, had

* *Daillée ſur.* 3. *Jean Serm.* 9. p. 344.

known the promiſe of God, and they had often ſeen the Rainbow, the ſign of that Covenant in Heaven; yet *Gen.* 11. 4. *Let us build us a City and a Tower whoſe top may reach unto Heaven, and let us make us a name leſt we be ſcatter'd again upon the face of the whole Earth.* If this were the reaſon, as ſome think it ſhows, that they were as Unbelieving of the Promiſe of God after the Deluge, as the old World had been of his threatning before it. But it is evident in the *Iſraelites*, for whom God had done as much as might be to bind them to a Belief of him, he had ſhower'd Plagues upon their Enemies, and miraculous Mercies upon themſelves, fed and water'd them in the Wilderneſs; yet they apprehended God had a deſign upon them to deſtroy them, and were ſcarce ever free from expreſſing their Jealouſies by their murmuring, till at laſt their Unbelief was a Bar to their entering into *Canaan*, and the utter ruine of that Generation.

(6.) *Affecting to ſtand by a righteouſneſs of our own is natural to us, and therefore Unbelief is natural.* *Adam* was to have lived upon his own Righteouſneſs, in the ſtate of Innocence; ſince we are fallen, this relique of nature is in us, to deſire to riſe by our own ſtrength. We would find matter of acceptance and acquittance in our ſelves. Some throw themſelves upon a heap of external duties, as the *Heathens* had recourſe to their Sacrifices, thinking to appeaſe God by the blood of Brutes; and Believers themſelves are ſometimes too apt to cling as faſt to their inherent Graces, as to Chriſt himſelf, (*we have forſaken all and followed thee, what ſhall we have therefore*, Mat. 19. 27.) And ſet Chriſt's Crown upon that Head. What pains had the Apoſtle to work the *Romans* and *Galatians* from their own righteouſneſs. A deſire of a legal juſtification is inbred. This might be the caſe of them in the Text, when Chriſt would take them off from their admired ſhadows, to feed only upon him the ſubſtance; to eat his fleſh and drink his blood, to believe only in him for eternal Life. Sure I am, the *Jewiſh* Nation ſplit themſelves to ſhivers upon this Rock, in a calm Sun-ſhine of the Goſpel, in endeavouring the eſtabliſhment *of their own Righteouſneſs, and not ſubmitting to the Righteouſneſs of God*, Rom. 10. 3. This ſeems to begin early. Before the Flood it is uncertain, whether Idolatry was ſet up in the World, or whether after the Flood, before the confuſion of Languages; but reſting upon their ſervices, and neglecting the Promiſe of the Mediator, ſeems to be that wherein their Unbelief did conſiſt. * The Patriarchs, *Adam*, *Seth*, &c. had the promiſe of a Mediator, and of pardon of ſin in him, and had external Rites and Modes of Sacrificing deliver'd to them by God as ſigns of the Promiſe and props of their Faith; theſe Rites and Sacrifices, they, *i. e.* the old World kept up and perform'd, without conſidering the Doctrine of the Promiſe and Faith: And it is likely that they entertain'd an opinion, that by thoſe Ceremonies they did merit the favour of God, and pardon of ſin. This is likely to be *Cain*'s miſcarriage, he did offer to God, but without that faith which ſeaſon'd *Abel*'s Sacrifice, *Heb.* 11. 4. his eye therefore was not fixed upon the promiſed Seed, but probably expected God's acceptance of his offering and favourable return to him upon the account of the offering it ſelf. The *object* of the Worſhip was the ſame, *Cain* brought his offering to the Lord, *Gen.* 3. 3. the difference was in the Sacrifice, and in the inward principle of offering. His offering did not repreſent the Mediator, as a bloody Sacrifice would have done; the principle of his offering was not faith in the Mediator; for though he deſir'd to be accepted, yet he deſir'd that acceptation without reſpect to the promiſed Seed. After the Deluge, the boldneſs of Men grew to a greater height, they fram'd other Deities, and ſo departed from the knowledge of the true God, and the promiſe of a Redeemer. And ſo likewiſe after *Moſes*, when Ceremonies were inſtituted to be *Memento*'s of a Mediator, the multitude, tho' they profeſt their belief in the promiſe of a *Meſſiah*, and were the only Church God had in the World, yet were forgetful of the intent and deſign of this promiſe, and reſted not upon it for the free pardon of their ſins for the ſake of this Mediator; but fanſied that their ſins were forgiven for the ſake of the rites and ſacrifices under the Law. After the Goſpel ſhone upon the World, yet the Profeſſors of it were very inclinable to expect a juſtification by their own works; to oppoſe which was the great deſign of the *Apoſtle* in his *Epiſtles* to the *Gentile* Churches. And afterward Men profeſſing the Chriſtian Religion ſwerv'd from the main principle of it, and expected to gain pardon by Monaſtick Vows, Oblations in the Maſs, interceſſions of Dead Men, rather than by Chriſt. So that this Principle of a ſelf righteouſneſs and dependance upon external ſervices, with a neglect of the Mediator, being the thing God contended with the *Jews* for, as well as their Idolatry, before the Incarnation of Chriſt, and with others after his Death and Reſurrection, and this being an evil which runs in ſtream of nature, we may well ſuppoſe it to be the main thing which was the cauſe of the wickedneſs, and the deſtruction of the old World, ſince it is not clear that they had fram'd any Idols to Worſhip. And ſince bare-fac'd Idolatry is exploded among us, this principle of a ſelf righteouſneſs is more ſpiritually lurking in us, whereby we invalidate the redemption by Chriſt.

(7.) *The naturalneſs of Unbelief is evidenc'd by the difficulty of believing under the higheſt means, and greateſt teſtimonies of a divine Authority.*

[1.] *The eloquence of Chriſt was admirable*; grace was in his Lips: Since he was both the word of God, and wiſdom of God; his words were enough to divide the Soul, and break the Rock; they were like a Hammer to bruiſe, like a gentle ſhower to mollify; yet how few were either broken by his thunders, or melted by his lightnings? He acquainted them with the truth, yet they did *not believe*, Joh. 8. 46. His Miracles were ſtupendous, and above the united force of Men and Devils; they were undeniably the *works of his Father*, Joh. 10. 37, 38. yet they believed not. *Nicodemus* who had ſome reſpect for him, and inclinations to him, thinking him a *Prophet come from God*, Joh. 3. 2. underſtood no more the Doctrine of Faith in Chriſt, and a new Birth, after Chriſt's explanation of it, than he did at the firſt Declaration, *v.* 9. *How can theſe things be?* He was a Man of Eminency, and in *Iſrael too*, v. 10. It had been no wonder if one of the common people had been ignorant, or a great *Heathen* Philoſopher bred up in the ſink of Idolatry, ſhould neither have underſtood nor believed. But a Maſter, a Doctor in *Iſrael*, a Reader of the Prophets, ſo lately taught by *John Baptiſt*, who was ſent to prepare him for the Doctrine of the *Meſſiah*, not to believe that which was clear in the Prophets, is a Declaration of the natural ſtupidity of Men in the things of Chriſt. It was but a little Faith the *Apoſtles* had, who were conſtant attendants upon Chriſt, Spectators of his Miracles, Hearers of his inſtructions, and thoſe more plainly deliver'd to them than to the multitude. * How often doth our Saviour upbraid them with the ſlowneſs of their hearts to believe? The Death and Reſurrection of Chriſt are the two neceſſary foundations of our Redemption, the one of his ſatisfaction, the other of his diſcharge; yet his Diſciples were hardly brought to believe either of theſe: And though Chriſt did plainly aſſert both, eſpecially the certainty and neceſſity of his Death,

* *Melanct.* loc. octav. p. 230. 231.

* *Davenant.* de juſtitiâ, cap. 16. p. 282.

Death, in ſeveral Diſcourſes with them, yet *Peter* who had the greateſt inſight into the myſtery of Chriſt, preſum'd to rebuke him for ſpeaking of ſo incredible a thing as the Death of him, who by his own confeſſion was the Son of God. And for his Reſurrection, tho' he had often aſſerted it ſhould be in as plain words as might be, and fixed the time, within three days, yet they had not the leaſt thought of it, and when it was reported to them that he was riſen, they had not Faith to believe it, tho' confirmed by Witneſſes of their own Company, whoſe honeſty they knew to be without exception; and it was ſo great, that he gives them a ſharp rebuke for it, *Mark* 16. 14. *He upbraided them with their Unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.* After the *Apoſtles* were riſen to a great height of Faith, they found it difficult to perſwade Men with all the miraculous aſſiſtances of the Holy Ghoſt. That firſt great Miracle of the *deſcent of the ſpirit upon them*, Act 2. 6. 11. wherein the Majeſty and Power of God, and the Divine Authority of Chriſt, were evidently manifeſted, in endowing poor Fiſhermen with the gift of Tongues, who were never out of the confines of *Judæa*, were skill'd in no Language but their own, could now ſpeak not one or two Languages, but many, not thoſe of the Neighbours, but thoſe of the greateſt diſtance, with which Nations they could not have had any Commerce; yet what an unreaſonable conſtruction do the Unbelieving *Jews* put upon it, *v.* 13. *Theſe Men are full of new Wine.* No reaſon could ſecond their reproach; ſuch an exceſs had rather hindered their ſpeaking plainly in their own Tongue, than furniſht them with an ability to ſpeak ſenſe in Languages they never before underſtood. Unbelief invents fooliſh reaſons againſt that which hath the cleareſt reaſon to ſupport it. Are our Souls leſs over-grown with an enmity to God? Is Unbelief leſs natural to us than it was to them under the power of ſo many Miracles, the Miracles of Chriſt, when they call'd him a Wine-Bibber, and the Miracle of the deſcent of the Spirit, when they aſſert the Heavenly gift to be the effect of Drunkenneſs? If it were not ſetled in nature, what is the reaſon that among multitudes to whom the Goſpel was preach'd, ſo few embrac'd it, tho' the things propos'd were in themſelves deſirable, and ſuted ſo well in reſpect of the bleſſedneſs promis'd, to the natural appetites of Men? It was the complaint, that *few believ'd* their *report*. In all Ages many, nay moſt have been ſo far from embracing Chriſt, that they perſecuted the Goſpel and Profeſſors of it. He hath been deſpis'd not only by the blinder ſort of People, but by many of the moſt elevated underſtandings in earthly affairs: By the *Jews* too, who had the promiſes of the *Meſſiah* made to them, who expected him about that time, who had ſo many Prophecies decyphering him, which all had their accompliſhment in his Perſon; who were amaz'd at the Miracles wrought in his life, and thoſe which attended him at his death; and can Unbelief now be leſs natural to us who have thoſe things by report, than it was to them who were Eye-Witneſſes of them? I might add alſo, that the production of Faith by an Almighty Power, is a teſtimony of the naturalneſs of Unbelief. For were it not ſo, there would be no more need of the arm of Omnipotency to be reveal'd in the engendring this grace in our hearts, than in furniſhing us with any humane Science, for which we have a natural capacity in our underſtandings. Since Faith cannot be infuſed but by an Almighty ſtrength, Unbelief cannot be diſpoſſeſſed but by the ſame power, and therefore is rooted in our Nature, and friendly embraced by it. 'Tis therefore obvious enough, I hope, that ſince the *Scripture* hath told us of the paucity of Believers in all ages, and that the exceeding naturalneſs of it to us is ſo great and plain, it muſt be granted, that there may be in this age and among us, as great a number of Unbelievers under the Preaching of the Goſpel, and among Profeſſors too, proportionably as there have been in other ages and places of the World.

2. *Who are Unbelievers.*

No queſtion but there are many among us inwardly guilty of a notional Unbelief, many more guilty of a practical. We have no open Idolatry among us, I mean thoſe of the *Proteſtant* Party in oppoſition to the *Romaniſts*; yet is there not an inward practical and interpretative Idolatry in the converſations of Men? There is not an abſolute Atheiſm, or a plain and open denial of a God, yet there is a *denial of him in works*, Tit. 1. 16. As God, ſo Chriſt, may be denied in works under a profeſſion of him. The teſtimony of works is deeper and clearer than that of words; the frame of Mens hearts is rather to be meaſured by what they do, than by what they ſay. As ſuch Men therefore are more notorious Atheiſts, who believe a God and walk contrary to that belief, than thoſe that deny the Being of a God, and do thoſe things which are more agreeable to the Laws of God than the other; ſo thoſe are more notorious Unbelievers that profeſs an aſſent to the Doctrine of Chriſt and Faith in him, than thoſe that deny his Perſon and Office, and yet walk in ways more correſponding with the ſtictneſs of his Precepts. All that profeſs Faith in Chriſt, without the vital operations of Faith, are Unbelievers. We can no more ſay a Man believes, who hath no eſſential act of Faith, than that a Man lives, who exerciſeth no function of life. There may be a nominal life with a real death, like thoſe of *Sardis*, Rev. 3. 2. a faith in appearance without a faith in reality. There may be an abhoring of Chriſt with the Soul even by *Judah*, Zach. 11. 8. *My Soul loathed them, their Soul abhorred me.* 'Tis as impoſſible there can be faith without fruits, as that a tree can live without bringing forth fruits proper to its kind. There is no queſtion but thoſe are Infidels, that have an opinionative contradiction againſt the Goſpel, who are *a gain-ſaying* People, as the *Jews* are termed, *Rom.* 10. 21. who at this day call the New Teſtament *a heap of lyes* גִּלְיוֹן אָוֶן. * Such that may be of that *Pope's* mind, *Gregory* IX. who is reported to have called *Moſes* and *Chriſt*, as well as *Mahomet*, *tres Baintatores*, the common Barreters, or Incendiaries of the World. And as little are they to be counted Believers, that eſteem the Chriſtian Religion no better than a certain ſuſpicion of *one Jeſus being dead, who is affirmed to be alive*, Act. 25. 19. that have ſome floating imaginations of the truth of it, but not a ſetled certainty. Thoſe that reſiſt the grace of God, that value Chriſt no more than a Dog doth a heap of Spices, or a bag of delicate Perfumes: Thoſe that ſtrike the blood of the Lamb of God upon their threſholds to be mixt with the dirt of their feet, which they ſhould ſprinkle upon the poſts of their doors, the faculties of their Souls.

* *Clark's Sermons, p. 115. out of Matthew Paris.*

But to wave theſe at preſent. Let us conſider thoſe that pretend to be Diſciples of Chriſt.

1. *How many that go under the Name of Chriſtians are ignorant and inconſiderate?* He that is not rooted in ſpiritual knowledge, can never be rooted in Faith: They that ſee not the beauty of Chriſt, can never account him a fit object of truſt. Faith can never be the daughter of ignorance. Only thoſe that *know* Chriſt, will *put their truſt in him* (Pſal. 9. 10. *They that know thy Name, will put their truſt in thee; for thou Lord haſt not forſaken them that ſeek thee*) and that know him to be one that doth not forſake them that ſeek him. Belief is an intellectual act; how can any believe till they know what they are to believe?

The object muſt be known, before any faith can be exerciſed about it. If we would believe a Man, we muſt firſt know him to be a perſon of credit. The ground muſt be known to be firm, before any Man will truſt the weight of his body upon it. We muſt know God in his ways ſo as to judge him faithful, before we can rely upon his promiſe. *Sarah judged him faithful that had promiſed*, Heb. 11. 11. If there be no light in the mind, there can be no motion in the will: *He that walks in darkneſs, knows not whither he goes*, Joh. 12. 35. nor what to lay hold on for his ſupport. How can they be counted Believers, that know not what Chriſt is, what Offices he is inveſted with, that cannot give an account of the Doctrine of Chriſt? That never conſider'd the Nature of a Chriſt, the neceſſity of a Saviour, the corruption of their Nature, the immortality of their Souls, the Judgment to come; who have only ſome looſe thoughts of theſe things, and therefore cannot have but a looſe and ſhadowy faith at the beſt, which is an Unbelief in the account of Chriſt? And are there not many among us, that underſtand not what Chriſt, and a ſpiritual Righteouſneſs is, that know not their own wants, and ſo cannot value Chriſt's worth?

2. *How many receive not the Goſpel upon a Divine account?* There are ſeveral outward Engines which move Men to profeſs the Chriſtian Religion; Authority of Magiſtrates and Superiors, Education and Cuſtom, reſpect to ſome perſons valued by them. Some are Chriſtians, becauſe Chriſtianity hath been handed to them from their Anceſtors, and can give no other reaſon why they are ſo, but becauſe they were bred up in it. The Religion of the *State* is the rule alſo of many Men's Religion: What elſe ſhould make thoſe Tribes of *Iſrael*, who were fond of the Temple-worſhip in *Solomon*'s time, turn ſpeedy Votaries to the *Calves at Dan* and *Bethel* under *Jeroboam*'s Reign, and at laſt revolt totally from God? Such a founded Chriſtianity is no more ſufficient to denominate any Man a Believer, than a flock of ſheep uſed to the voice of the Shepherd from their firſt yeaning, and to follow his whiſtle whereſoever he goes, can upon that account be ſaid to be rational Creatures.

[1.] *The motives of this Faith are meerly humane.* The object of Faith is Divine, but the motive Humane; the Faith therefore produced by it cannot be Divine: The effect cannot be of an higher nature than the cauſe. This belief is as vain as Chriſt declares the Worſhip to be which is *taught by the Precepts of Men*, Mat. 15. 9. * Though they have the *material* object of Faith, yet they have not the *formal* object which is the Divine Authority or Truth revealed in it. They take it up from cuſtom and the inſtructions of their Childhood; but not from the true motive of Faith. As ſome Men may perform acts of moral vertue, not from principles and motives of vertue, and ſo may do a *righteous* act, tho' not *righteouſly*; ſo thoſe have the object of faith without a principle of faith, and pretend a belief of the truth, but not believingly. The material part of Chriſtianity without the formal, is juſt like a carcaſs which hath the matter of a Man, but not the enlivening and quickening Soul. Tho' they hit upon the profeſſion of the true Religion by ſome humane inducements, this makes them no more Chriſtians, and Believers, than if a company of wandering cattle gone aſtray from their Owner, ſhould break into ſome ground belonging to their true Maſter in that place whither they are run, ſhould be underſtood to do it with an intention to come into their Maſter's Poſſeſſion, it being an act of chance in them, and not of choice. 'Tis not the excellency of Chriſt, but the happineſs of an Education, the piety of Parents and Magiſtrates, the birth and not the judgment makes them Chriſtians; they are Believers by conformity, not by principle. He that embraceth the Chriſtian Religion upon ſuch ſlight or wrong grounds, is ſo far from being a Believer, that he rather ſins, becauſe he doth not uſe his reaſon *God hath endowed him with, aright in the things of God*; was the ſpeech of a Philoſopher, whoſe new notions have been thought to miniſter too great an occaſion to the Atheiſm of our times.

[2.] *This kind of Faith hath no ſtronger a foundation than the belief of any Heathen or Idolater in the World.* The ſame motives that excite the *Papiſts* to obſerve the Superſtitions and Idolatries of *Rome*, a *Heathen* to adore the Idols of his Country, a *Turk* to cry up the divine authority of *Mahomet*, a *Jew* to hate the Lord of Life, becauſe they have received thoſe ways of profeſſion from their Anceſtors, and have ſuckt them in with the milk of their Infancy; ſuch and no higher motives have common Chriſtians for their Faith in Chriſt. The ſame arguments which make others refuſe him, make them profeſs him, and had they been Educated in any of thoſe ways, they would have been as fond Adorers of Idols, as now they are Profeſſors of Chriſt, and would have been as ready to drink Blood as Wine, as Sheep will follow their firſt leader into a Slough, as well as a fat Paſture. This is no better than to be *Heathens* in *Chriſtianity*, ſince they both agree in the ſame inducements of their Faith, which can be no more called a true Faith, than the *Athenians* Altar *to the unknown God*, could be call'd a true Worſhip, *Act.* 17. 23. they worſhipped they knew not whom, and they knew not why. This is an Unbelieving Belief, and a Childiſh Chriſtianity, if it proceeds no further. True Faith may be uſhered in this way; as the Faith of the *Samaritans* was by the report of the Woman, teſtifying that *Chriſt had told her all that ever ſhe did*, John 4. 39. But afterwards was tranſplanted to another ground, and ſet upon a ſtock of knowledge, *v.* 42. *Now we believe, not becauſe of thy ſaying, for we have heard, and know, that this is indeed the Chriſt, the Saviour of the World*; and indeed was a greater Faith than we find at that time in the *Apoſtles*; for they believe him not only to be the *Meſſiah*, and a Saviour of the Seed of *Abraham*, as the *Apoſtles* did, but of the World, acknowledging thereby the whole World ſunk into miſery, under a neceſſity of a Redeemer, and this *Jeſus* to be the perſon appointed by God for the redemption of it.

[3.] *Such a belief is rather a diſparaging of God and Chriſt, than a believing in them.* If we embrace divine Truths out of affection or intereſt in Perſons, or Parties, and for the ſake of the inſtruments which convey them, rather than of God who reveals them, we believe not in God but in Man, our Faith terminates in the Publiſher, whether Parent, or Magiſtrate, or Neighbour, not in God. If the motive of our Belief is not the authority of God, but the influence of ſome Creature on us, or becauſe wiſe, learned, and holy Men believe it, we *poſtpone* the credit of a wiſe and holy God to that of a wiſe and holy Creature, and aſcribe a greater veracity to that than to the Creator. So that tho' the matter of our Faith be divine, yet the manner of our ackowledging diſcredits the authority and faithfulneſs of God. As if we believe this, or that divine truth deliver'd in the word, not becauſe it is there delivered, and hath the ſtamp of God's Authority upon it, but becauſe it is in it ſelf undeniable to principles of reaſon, we believe our ſelves rather than God, and thereby reproach and diſhonour him, by ſetting our reaſon, not as a Subject to him, but a judge of him, and what he dictates. The Creation of the World is a matter of Faith revealed in the word, *Heb.* 11. 3. *By Faith we underſtand*, &c. 'Tis alſo a truth aſſented to by reaſon. But if we acknowledge the Creation

* *Lingend* Tom. 1. p. 323.

Cartes prin. Philoſ. Reſpon. ad ſecundas object. p. 78, 79.

Creation of the World only upon the account of reaſon, and not in reſpect of the revelation of God, God accounts it not as an honour to him, for it is not a reſpect to the word of God, but to our own rational Principle. To believe therefore a divine truth upon humane grounds, is to regard Man as more infallible, true, and honeſt than God himſelf. As we are to obey becauſe God Commands, tho' Men may command the ſame things too; and if we perform a thing meerly becauſe our Superiours enjoin us, tho' it be a divine command alſo, and part of the Law of God, 'tis not an Obedience to God, but to our Superiours: So when we believe a divine truth reveal'd to the World by God, not upon the credit of God, but the credit of the perſons that acquaint us with it; 'tis not a Belief of God but of Man: As if a Maſter orders his Servant to go upon ſuch an Errand, and he chearfully and willingly goes, becauſe he hath ſome buſineſs to do that way by the bye; this chearfulneſs ariſeth not from a principle of Obedience to his Maſter, but from the opportunity of ſerving his own turn. As it is thus in Obedience, ſo it is alſo in the belief of Men. Alſo when Men will aſſent to no more of the Articles of the word than what is made clear to them by natural reaſon, as well as Scripture Arguments, this is not a Faith. Tho' they believe ſome of the Fundamentals, yet if they believe not all thoſe that are fundamental, they truly believe not any one; becauſe if they did believe one upon account of the Divine Authority revealing it, they would believe all. For as it is a certain *Maxim*, He that *breaks one Law of God, breaks the whole*, Jam. 2. 10. becauſe he deſpiſeth the Authority commanding; ſo he that diſcredits one Article of Faith, believes not any, becauſe he undervalues the Authority revealing one as well as the other. Though the materials of Faith be divided into many things, even as many Truths as are reveal'd, yet the foundation and motive of Faith is but one, *viz.* the *Authority of God:* As tho' the Law be divided into ſeveral commands, yet the Authority commanding all, is one and the ſame. He that refuſeth a belief to any one Article, tho' he doth not deny all, yet he believes none with a Divine Faith; for if he did believe any one with a Divine Faith, he hath the ſame reaſon to believe every one, becauſe the ſame Authority runs thro' the veins of all, and is as infallible in one as another. If we receiv'd any one truth as teſtified by the Spirit of God, we ſhould receive all the truths the Spirit witneſſeth to. Thoſe that are charg'd in the *Text* with Unbelief, might believe many things that Chriſt ſaid; for they are called his Diſciples: But not receiving them from him as a perſon appointed by God, as the *Meſſiah*, they are ſaid not to believe; all their Faith in other things was no Faith.

Let us then try our ſelves by this, what are the *motives* of our profeſſion of Chriſtianity? If they be meerly humane, we are Unbelievers in our believing, and are the Diſciples of Men, not the Diſciples of Chriſt. A profeſſion now cannot lay ſuch claim to ſincerity, as thoſe ſudden converſions to and acknowledgments of Chriſtianity could in the primitive Times; becauſe then the Civil Power did not countenance it, no carnal intereſt could encourage them in it, none but inward and ſpiritual motives could prevail upon them for the owning of it. But ſince it hath been deliver'd to us through a long ſucceſſion of Ages, and 'tis become, in part, our outward intereſt to be external Profeſſors of it, the profeſſion is not ſufficient to entitle a Man a Believer, unleſs his *motives* be as divine as theirs.

3. *All thoſe who do not diligently ſeek after that which is propoſed in the Goſpel, come into this rank of Unbelievers.* As the *Pſalmiſt* argues the Atheiſm of Men from their *not ſeeking God*, Pſal. 14. 1, 2. and the *Apoſtle* the unrighteouſneſs of Men from the ſame ground, *Rom.* 3. 10, 11. So the Unbelief of Men may be demonſtrated from their non-inquiry after Chriſt, the benefits offer'd, and the precepts enjoyned by him: When we have no valuations of it, when the Goſpel is not eſteem'd as the richeſt Jewel, the ſweeteſt dainties, the moſt raviſhing comforts; when it is not ſought after with ardent affections, 'tis not thought worthy of acceptation by the whole Man. Can he be ſuppoſed to believe he hath a Soul, who never minds it? Or can he believe that there is a Saviour, who can go whole Months and Years without inquiries after him? He that is deſperately ſick and wounded, and hears of an infallible medicine without imploying all his induſtry to procure it, is either in love with the wound, or doth not believe the medicine ſo ſovereign as is reported? Can we believe that to be neceſſary for us, that we have no heart to think of? Whoſoever is more diligent in things of an inferior concern, ſuppoſeth them in his judgment more capable to adminiſter ſatisfaction to him than the things of Chriſt. Can we be call'd Believers, if we be no more moved than ſtones with the purchace and promiſe of Chriſt? *Inſenſibleneſs* and *Unbelief* are inſeparable companions, *Act.* 19. 9. they were *hardned* and *believed not*. If we were inform'd of a place full of all earthly advantages, and rich commodites at an eaſie rate, how ambitious would Men be to ſet out Ships to be intereſſed in the Trade, or at leaſt inform themſelves of the truth of the report? If Men did believe the Goſpel, and the rewards of another World, could they ſit yawning, with folded arms, without making inquiries after them? Would they not be full of great undertakings for them? How can our underſtandings be fully poſſeſs'd of the goodneſs of that, which our wills do not ardently purſue? If our minds believe it, why do not our wills embrace it? What bar is there between the underſtanding and the will? In other things the laſt judgment of the mind is follow'd, what that pronounceth good, the will is preſently upon the track of; what makes the ſtop here, if the Goſpel were aſſented to? The order of God's working is according to the order of Nature; the underſtanding firſt enlightned, then the will inclin'd. If then the will be not inclin'd to the things of Chriſt, the underſtanding was never fully prevail'd upon to aſſent to the Truths of Chriſt. Belief among Men is a vigorous act that makes them govern themſelves according to their perſwaſions; and why ſhould it be leſs in matters of Religion? If *Paul* believe the knowledge of Chriſt ſo excellent, he will *preſs forwards towards the mark*, Phil. 3. 8, 12, 14. He will follow after, he will thruſt through a crowd of temptations to gain Chriſt. Can we then be ſaid to believe that Chriſt hath expiated our ſins, calm'd the wrath of God, ſtands ready to knock off our Chains, and hath prepared a bleſſed reſidence in *Paradiſe*, without ſeeking the enjoyment of ſuch neceſſary benefits? The ſottiſhneſs of the *Jewiſh* Rulers is a picture of that which will be in ſome Men to the end of the World. They ſent a Committee of their *Sanhedrin* to *John Baptiſt*, to know whether he was the *Meſſiah*, Joh. 1. 19. they were perſons of Authority and Learning among them, *Prieſts and Levites*; they were ſent from *Jeruſalem*, from the great Council, to know what his calling was, *Who art thou? John* told them he was not the *Meſſiah*; but that the *Meſſiah* was come, and among them, *whom they knew not*, v. 26. Now it is ſtrange that thoſe Men who expected the *Meſſiah* about that time, and came to *John* for that end to know whether he was the perſon, (for when they ask't him, *Who art thou?* He anſwered, *I am not the Chriſt*, v. 20. intimating that the intent of their coming to him was to know whether he was the

the Chriſt;) ſhould not ask him where the *Meſſiah* was, who was this Perſon that he ſaid was among them, and greater than he? How they ſhould know him that was ſo near to them, and how he himſelf knew him? But they depart without asking one ſyllable of this nature, which *John* gave them ſo full an opportunity to inquire into, as if they were reſolv'd to reject him before they knew him. They are imitated in the World to this day. If we ſeek him with looſe affections, 'tis a ſign we have only ſuſpicions of the neceſſity of him, not a certainty: A faint ſearch ariſeth from a weak conjecture.

4. *Prophane Perſons are unqueſtionably Unbelievers.* A Diabolical life and a believing heart are contradictions. No man can with any reaſon lay claim to a Faith in Chriſt, who prefers the pleaſures of the World before the ſweetneſs of a Redeemer; that which is an offence to him, before that which is his delight; the weight of ſin, before the yoke of Chriſt. How can they believe in Chriſt that are carried down with the violent current of their own luſts, and regard not one tittle of his Law? If Faith be full of good works, a ſcarcity of them implies an emptineſs of Faith.

(1.) The proper effect of Faith is to *purifie the heart*, Act. 15. 9. where therefore the kennel of the life, and ſink of the heart are not purified, there is no Faith. What wants the eſſential effect, hath nothing of the cauſe. If *unfeigned Faith* be always attended with a *pure Heart*, and *good Conſcience*, 1 Tim. 1. 5. then that Faith which is attended with an impure heart and a defiled Conſcience, is a counterfeit Faith. If a good Man fall into any ſin, there is firſt a flaw in his Faith, the ſoundneſs of that would prevent the Diſeaſe of ſin; hence Chriſt prays that *Peter*'s Faith might not fail, implying, that if that kept firm, he would give no kindly glance to a temptation, to Curſing, Swearing and denying his Maſter. Let no Man boaſt therefore of his Faith, if it leaves him in the mire of Vice. 'Tis an Idol of Faith, ſuch an one that the *Apoſtle* calls but a Carkaſs of Faith, *James* 2. 26. a *dead* Faith, nay ranks it with the Faith of Devils, who believe and tremble, who have no benefit by it, but a ſence of Damnation before the time. Is it not a Faith worſe than that of Devils? They have a belief with a fear; ſome boaſt of a Faith in Chriſt, but a want of fear. A prophane Faith, an adulterous Faith, a drunken Faith, are contradictions.

(2.) *He that commits ſin, is of the Devil*, Joh. 1. 3. 8. not of Chriſt. He that is under the Devil's Empire, never was Chriſt's ſubject by believing. The Language of their practice is the ſame with that of the evil Spirits, *What have we to do with thee, thou Jeſus of Nazareth? Not to believe the truth*, and *have pleaſure in unrighteouſneſs*, in the unrighteouſneſs of nature, in the unrighteouſneſs of practice, are made one and the ſame thing, 2 *Theſ.* 2. 12. The knowledge of Chriſt makes Men at leaſt *eſcape the pollutions of the World*, 2 Pet. 2. 20. This is the loweſt degree; whence the conſequence is clear, that thoſe that are bemir'd with the pollutions of the World, have not the knowledge of Chriſt. We have no acquaintance with Chriſt, if we cheriſh thoſe works which Chriſt came to diſſolve and melt away by his Blood; and go about to ſettle the Soveraignty of the Devil againſt the authority of the Redeemer. Can you imagine him to be a loyal Subject, who gives himſelf that Character, when you ſee him with arms in his hands againſt his Prince and Country? Nor is he a Chriſtian, whatſoever he may call himſelf, who is a Rebel againſt Chriſt his Soveraign. Such are loth to be thought to doubt of the truth of the Goſpel, but their lives proclaim that they do not in the leaſt doubt of the falſeneſs of it. Is it poſſible that thoſe ſhould believe that God ſent his Son to die for them, who will not let a Luſt die to ſalve his glory in the World? A deſcent to brutiſhneſs can never be an aſcent to Chriſtianity; a filthy Swine may as well be a Believer, as a ſenſualiſt in that ſtate; *as brute Beaſts they corrupt themſelves*, walking in the ways of their own heart. Whatſoever ſome of the *Philippians* might profeſs, yet making *their belly their God*, the *Apoſtle* affords them no better Character than *Enemies to the Croſs of Chriſt*, Phil. 3. 18, 19. 'Tis not opinion, but practice diſtinguiſheth a Chriſtian from a *Pagan*. Vile luſts are appropriated to the *Gentiles* as their *will*; they are not the qualifications of a Believers will, 1 *Pet.* 4. 3. No Man can receive Chriſt, but he muſt receive him as a *Refiner*, Mal. 3. 3. with the blood of ſprinkling, which purgeth the inwards of the heart, as well as the Skirts of the Converſation, and ſets an edge upon the Conſcience againſt every thing that is contrary to the plain precept of Chriſt, and brings the thoughts and deſires under his Law and Yoke. Prophane Men are the Diſciples of *Epicurus*, not the Diſciples of *Jeſus*: 'Tis as impoſſible for a Man to be an inviſible Believer, and a viſible Atheiſt, as to be a Man and a Toad at the ſame time.

5. *All that live in a conſtant omiſſion of known duties* (tho' they are not guilty of the groſſer open ſins) *are Unbelievers.* * Every omiſſion of good, or Commiſſion of evil, is not an evidence of poſitive Infidelity (who could then have the noble title of a Believer?) but when the omiſſion is a conſtant courſe. As every actual omiſſion is a fruit of partial Unbelief, ſo all habitual omiſſions are ſigns of habitual Unbelief, when they are not accompanied with a ſelf-condemnation in the caſe, and reſolutions of reforming for the future. How can we be ſaid to believe in Chriſt, if we own not the power of that Religion he hath inſtituted, and the holineſs of it in the duties it requires, as well as the pleaſure of it in the privileges it beſtows? When our ſloth will not permit us to riſe at Chriſt's call; when our thoughts do but now and then hit upon him, as a Bird upon a Branch; when his ſervice is a vile thing in our Eyes; when we can with as good a heart overlook duties as perform them; when we make other things our buſineſs, and the Precepts of Chriſt our Burthen, is this a believing on him? Faith fights againſt all iniquity, and obeys not God by parcels and retail. He that cannot endure the injunctions of the Goſpel in the fulneſs and extent of their Holineſs, is an Unbeliever, 2 *Pet.* 2. 21. *they turn from the holy Commandment*, becauſe of the purity of its commands, and the univerſal obedience it requires; there is an enmity to it in the hearts of Men. The Goſpel is a *doctrine according to Godlineſs*, 1 Tim. 6. 3, 4, 5. If we do not conſent to the Godlineſs of it, but dote about queſtions and curioſities; if we receive the light of it into our heads, and not the Religion of it into our hearts, we are deſtitute of the truth, know nothing, believe nothing. If we make light of what God commands, we are no more Chriſtians than the moſt ignorant *Indian* and *Heathen* in *America*; we are not ſo good as a *Jew*, who believes the Old Teſtament, practiſeth thoſe Duties it enjoins, and the legal rites which he ſuppoſeth ſtill in force; worſe we are, if our hearts be not moulded according to the form of the Goſpel: For Chriſtianity is not a ſpeculation, or a dead notion, but an active principle, maſtering every faculty of the Soul; as active in the will, as it is clear in the underſtanding. He is more an Infidel that aſſents to the truth of a Propoſition, and the doctrine of the Goſpel, and yet denies obedience to it, than he that denies the Divine Authority of it, yet walks morally, and performs the duties incumbent upon him to Man; becauſe he in ſome meaſure doth that which he denies, the other denies that which he doth profeſs; the one's denial is verbal, the other's

* *Jackſon's Quarto changed.*

other's real; one hath a moral Conſcience, the other a *vain Religion*, Jam. 1. 26. Habitual ſins are evidences that we are not implanted in Chriſt by Faith, but ſtill under a Covenant of works, *Rom.* 6. 14. *Sin ſhall not have dominion over you, for you are not under the law, but under grace.* The reign of any one ſin in the heart, whether of omiſſion or commiſſion (tho' it be not of the groſſer ſort markt by the World) is inconſiſtent with that Faith which intereſts us in the Covenant of Grace; for true Faith expels ſin from the heart, as a candle doth darkneſs from the Lanthorn wherein it is placed. All the Doctrines and Propoſitions in Chriſtianity, do in their own nature lead to an holy practice; the Articles of the Conception, Incarnation, and life of the Son of God are incentives to be like our great Head and Maſter. The Goſpel frees us not from the natural obligation upon us as creatures to obey God; nay Chriſt by his death could not free us from it, becauſe the law of Nature is immutable and perpetual. As by his death he did not free us from being creatures, ſo neither could he free us from the obligation which lies upon us as creatures, but the ſatisfaction Chriſt made to God increaſeth the obligation; for whereas before we were to obey God as creatures, we are now bound to obey God as redeemed Creatures; therefore he that is as diſobedient to the precepts of Chriſt, as if Chriſt had never died, hath not a Faith in his Blood, nor any ſenſe of the obligation of it. * How is it poſſible a Man ſhould believe Chriſt to be the true Prophet of God, without embracing his Doctrine? How can we believe him to be an High Prieſt dying to expiate our ſin, without loving him, reflecting often upon our ſin with ſorrow, and ſhowing our gratitude in a courſe of habitual obedience? How can we believe him to be a mighty and gracious King, without reverencing and fearing him? How can we believe the Goſpel to be a Divine Truth, without devoting our ſelves to that holineſs which it enjoins under the penalty of never ſeeing God without it? We cannot be perſwaded of his Divinity without giving credit to his Doctrine, nor believe his Doctrine without conforming to his Law. If therefore the will of Chriſt be contemned in any one thing, we may be aſſur'd we believe not the Goſpel of Chriſt. If we would put ſuch baſe conditions upon him, as to have a reſerve of any one luſt in our hearts, we diſlike his Terms, diſown his Royal Dignity; and though we would acknowledge him our Saviour, we make him an inſignificant Lord. If we have no love to him and his commands, we have no Faith in him.

* *Daillée* ſur 3. Jean, p. 792.

Therefore they do not believe.

(1.) *Who wholly neglect the means of Grace.* He that rejects his Word, rejects his Perſon, becauſe he rejects all the means of the diſcovery of himſelf, which he after his Aſcenſion left upon the Earth. What his Meſſengers declare according to his Order and the Rule of his Word, is as if he himſelf declared it; whence the *Apoſtle* tells the *Epheſians*, 1 Eph. 1. 17. that *Chriſt preach'd Peace to them*; not by himſelf, for he was never in Perſon there; but by his *Apoſtle*: thoſe that contemn all the means God hath appointed, may be rationally thought not to believe any one Article of Chriſtianity, tho' they uſurp the name of Chriſtians. By the ſame reaſon that Faith purifies the heart, it puts a Man upon all thoſe means which may promote that purification, and encreaſe the vigor of a divine Life. They that will not know the *joyful ſound*, have no mind to walk *in the light of God's countenance*, Pſal. 89. 15.

(2.) *Who never look into the Scripture.* Have they a Faith in Chriſt, who have no mind to know his Will? What a contempt of a Prince would it be, to neglect the reading a kind Letter from him, or a commanding Order? The Goſpel brings Men to Obedience by its promiſes and threatnings, as by moral inſtruments, 2 *Cor.* 7. 1. *Having thoſe promiſes, let us cleanſe our ſelves.* If we never look into them, 'tis a ſign we have no mind to believe them, or be under the influence of them: When the credit of them is weakned, the efficacy of them is loſt; for no moral inſtrument can work without an aſſent to it. Who can be ſaid to believe in Chriſt, that hath no mind to underſtand his Doctrine, and read the Records of his Will? What little credit hath God with us, when we do not conſtantly take hold of that Cord, which God lets down from Heaven to fetch our Souls up to him? The Belief of an Eternal Life is little or none, if the *Scriptures* are not *ſearched*, which point out the way to it, *John* 5. 39. He that will not dig into it, doth not imagine any treaſure laid up in it, and believes not any thing of a Legacy of Grace in the Will and Teſtament of Chriſt, that flings it at his heels, or only reads it as a ſtory and a thing of courſe.

(3.) *Who never pray to God, or content themſelves with formal and cuſtomary addreſſes to him.* This Sin of Unbelief, being in its own nature a *departure from God*, Heb. 3. 12. a total neglect of any approach to him, or an unwillingneſs to have any Commerce with him, teſtifies this Sin to be predominant in the Heart. He ſcarce believes there is a God, that will not offer him a ſpiritual Sacrifice, and give him in this duty the glory of all his Attributes. Prayer is the firſt act of Faith, the vital act of the new Creature; a *Spirit of Grace and Supplication* are inſeparable, *Zach.* 12. 10. God gives not one without the other. A ſtill-born Child is a dead Child; a prayerleſs Chriſtian is a dead Chriſtian, that hath nothing of the life of Faith; crying is natural to a Child, 'tis not learn'd by art. Where there is a full aſſent to the truths of the Goſpel (which is the firſt act of Faith) it engenders a vehement appetite for the benefits of it. Prayer is nothing but a reducing this appetite into act, and propoſing it to God; the total omiſſion of it, or conſtant ſlight performance, is a ſign of a diſſent from the Goſpel. We cannot but be zealous for thoſe things we believe to be true and neceſſary; but when we think the benefit will not recompence the pain and labour, we ſhall be cold and dull. Where there is a performance of this duty out of natural Conſcience, but a faintneſs and languiſhment in it, 'tis a ſign of too great a predominancy of it, *Luke* 18. 7, 8. Chriſt ſpeaking of Prayer, and *crying day and night*, adds, that he ſhould ſcarce find *Faith* on the Earth at his *ſecond coming*; they ſhould be grown dull in Prayer, out of a Belief that God would not avenge them.

(4.) *Who never exerciſe any ſerious ſorrow for ſin.* Where there is a Faith in Chriſt, there will be a delight in his Law; and a delight in his Law cannot be without a reſentment of the violations of it. 'Tis impoſſible he can ſeriouſly believe that Chriſt came to expiate the Sin of the World, the Sin of Nature, and the ſtreams of it, that is not affected with the evil of that Sin which put Chriſt to ſuch ſorrow. As the Spirit of Grace and Supplication are inſeparable, ſo a *look upon Chriſt*, and a *mourning for ſin*, are undivided Companions, *Zach.* 12. 10. the ſence of the ſweetneſs of Chriſt, is not without a bitterneſs of Soul. Every Believer imitates Chriſt; if Chriſt groan'd under it, he will groan for it; he will look with a wet Eye upon all corrupt propenſions to that which is contrary to him. If a true Believer would not have a Luſt live, he cannot but mourn, that notwithſtanding all his pains he cannot make it utterly die. No Man can believe that Chriſt died upon the occaſion of Sin, and condemn'd Sin by his Death, that doth not grive that ever he cheriſhed ſuch an Enemy to Chriſt, and lament alſo that it is not throughly Executed as well as Condemn'd. If we believe he is riſen, ſhould we not bewail our Clogs, which hinder us from following him in a Reſurrection to a newneſs of life? Faith and Love are inſeparable, both in habit and act. *Peter*'s Faith flagg'd before he denied his Maſter; his

Love

Love did not revive, till his Faith was out of its ſwoon, and both joining together preſently engendred a mourning for his Sin; and we ſcarce find *Paul* in his higheſt exerciſes of Faith, without humbling reflections upon his former ſin.

6. *All that are wholly ſunk into worldly affections, are Unbelievers.* He that hath an high opinion of the worlds fulneſs, hath an opinion of Chriſt's emptineſs. Where Men's longings are moſt for the goods of the World, they are little or nothing for the benefits of the Goſpel; they cannot amount to that hungring and thirſting, that vehemency of deſire for the benefits of redemption by Chriſt. Would not he neglect the leſſer things, that believ'd greater? Can any Man be very earneſt to be temporally Bleſſed, who believes Chriſt came to purchaſe an eternal Happineſs? Would any Man ſpend his time in the making of Puppets, that believ'd that with as much earneſtneſs he might gain a Crown? Who would ever rake Dunghills, that believ'd a ſubſtantial treaſure might be poſſeſs'd at an eaſier rate? Who would ever ſell his Birthright for a Meſs of Pottage, that believ'd it to be an excellent Privilege? Who would drink of a Puddle, that did believe a Fountain acceſſible to him? He cannot be a Believer, that values every thing above that Chriſt he pretends to believe in; that thinks vain riches, or pleaſure worthy of induſtry, and over-looks the blood and righteouſneſs of Chriſt; I appeal to any, whether ſuch can be accounted Believers. A filthy Swine may as well claim the Title. The *Apoſtle* joins the Swiniſh Belly-Gods and the Covetous Earthworms together, among the profeſſing *Philippians*, as *Enemies to the Croſs of Chriſt*, Phil. 3. 18, 19. Can Enemies to the Croſs of Chriſt be Believers in a crucified Saviour, who is the formal object of Faith? Earth is the furtheſt diſtant from Heaven, and Earthy affections at the greateſt diſtance from Chriſt. *Job* approves the ſincerity of his truſt in God, by not *having confidence in the things of the Earth*, as well as in avoiding the common *Idolatry* of the Age, *Job* 31. 24, 26. All our revolts from God ariſe from two Cauſes, Unbelief of the bleſſings of the Goſpel-Promiſe, and *deceitfulneſs of ſin*, in regard of the goods of this World, *Heb.* 3. 12, 13. * To turn from God infers that there is not a Belief that he is an infinite Good, ſufficient for our Happineſs, and to be valued above all other things; and to turn to the Creature, as if that were the ſource of our bleſſedneſs, implies a deceitfulneſs of ſin in the underſtanding, *i. e.* wrong opinions of God and Chriſt, and the things of this World. He that doth not make God his chiefeſt good, but placeth his confidence in any thing elſe, is an Unbeliever; and he doth not make God his chiefeſt good, that thinks any thing can make him happy without God, or that thinks God alone cannot make him happy without Earth. If Earthly things be preferred before ſupernatural objects, 'tis eaſy to conclude ſuch an one underſtands not the excellency of that which he ſo ſlights. No Man but will judge him ignorant of the virtue, and worth of a Diamond, that believes a braſs Ring to be of greater value, or chuſeth a *Briſtol* Stone before it. 'Tis as impoſſible to believe in Chriſt, and rely upon the World, as to love God and the World in an equal Supremacy; the love of this is inconſiſtent with the love of God, 1 *John* 2. 15. If *Moſes* had preferr'd the pleaſure of the Ægyptian Court and Kingdom, before the reproach of Chriſt, it had been ſufficient evidence of no Faith in the Meſſiah, *Heb.* 11. 24, 26. Well, do we believe that the leaſt Particle of glory is better than the Empire of the whole World, and yet will not deny our ſelves the leaſt pleaſure for Heaven? Do we labour without ceaſing, and with a World of trouble, for a little Worldly pelf? This could not be, if we did believe the excellency of Chriſt, that he came to over-come the World, and hath writ contempt upon it both in his Life and Death.

* *Meſtrezat* in loc.

7. *Diſtruſters of the providence and promiſe of Chriſt, and murmurers at his proceedings.* There is a conſtant murmuring and diſtruſt which ſhows the reign of Unbelief, as a partial murmuring ſhows a relique of it, *Pſal.* 106. 24, 25. *They believed not his Word, but murmured in their Tents:* As if it were more deſirable to be under the *Ægyptian* ſcourge than God's protection in the Wilderneſs. This was partial in *Abraham*, his Faith falter'd in the Courts of *Pharaoh* and *Abimelech*, when he would ſave himſelf by a lye, owning *Sarah* to be his Siſter who was his Wife. But it is from a total Unbelief, when there is a deſpondency without ſeeking to God, when the heart faints, and the hands are not lifted up, when Men can weep and howl under their afflictions, as totally undone, and be ſhut up in a perpetual ſilence towards Heaven like a ſenſleſs ſtake; when they venture upon ſome forbidden path for their remedy, and move Hell rather than Heaven for their relief. This was the poſture of the heart of *Job*'s Wife in that blaſphemous advice to him, *Job* 2. 9. *Curſe God and Die*; or a bloody mockery of him, if the words be tranſlated, as ſome do, * *Bleſs God and die*, you have ſerved God indeed for a fine reward, you had beſt go on bleſſing him ſtill, and meet with death for your pains. But are you ſo brutiſh as not to diſcern God's diſaffection to you, who elſe would never have reduc'd you to thoſe extremities? And by the like temptation *Satan* hoped he ſhould be our Saviour's conqueror, *Mat.* 4. 3, 6. *Command theſe Stones to be made Bread.* The Voice from Heaven which told you, you were the Son of God, was a meer illuſion: Can the Son of God be expos'd to ſuch a condition, as to live in a Deſart without refreſhment for his hunger, and repoſe for his Body? Would a good Father refuſe Bread to his famiſht Child? If you are therefore the Son of God, for whom the Heavens were opened, and upon whom the Holy Ghoſt viſibly deſcended, turn thoſe ſtones into Bread to appeaſe your hunger; thus he tempted him to impatience with his heavenly Father. Promiſes are not believ'd where there are diſputes againſt Providence, and an unwillingneſs to wait upon God for his wiſe conduct of affairs, and ſucceſsful event. Faith crucifies diſcontents, and Unbelief arms them againſt God and others. When the Soul is out-witted by the ſmalleſt croſſes, and queſtions the Providence of God upon every occaſion, as tho' he had left the government of the World to chance and the Power of Men, he hath little evidence to ſhow for his Faith. How can we think Chriſt ſtor'd with a fulneſs to redreſs our neceſſities, if upon every light diſappointment we murmur againſt him, and complain of his want of truth and love? How can any truſt him with their immortal Souls, when they will not truſt him with their periſhing concerns? Can we believe he has ſhed his blood for the expiation of our ſins (the greateſt affair his Divine Perſon could undertake) if we cannot ſubmit to him for our earthly comforts? If we reſign not our ſelves to his Wiſdom for the management of theſe, we ſhall hardly believe his Merit ſufficient for the purchace of other. This being the fruit of too much anxiety, which is but the ſtream of this poyſonous Fountain, evidenceth a Man as little a Believer, as a *Heathen* who knows nothing of the proviſion made by Chriſt. By this Chriſt diſtinguiſheth the *Gentiles* from his Diſciples, *Mat.* 6. 31, 32. *Take no thought, ſaying, What ſhall we eat, and what ſhall we drink, and wherewithal ſhall we be cloathed; for after all thoſe things do the Gentiles ſeek.* If there be then a predominant impatience (which is a fruit of this ſolliciteouſneſs, a quality proper to a *Gentile*) it will render the Profeſſor of no higher elevation in Faith, than the *Pagans* who were darkened in their mind, and in the rubbiſh of carnality. We cannot think him a ſufficient ſecurity for that part of us, which muſt run along with Eternity, when we will not truſt him with the

* *Durant* Tenrat. du Chriſt, p. 213. &c.

the little clay we poſſeſs in the world. Little credit can be given to the promiſes of the Goſpel, where there is a prevailing diffidence of his providential care.

8. *Doubters of the Grace of God in Chriſt.* Not every doubt of ſomething contain'd in the World, before it be clearly known to be in the World; the *Bereans* had then merited a diſpraiſe rather than a commendation. If we do not examine things before we embrace them, we may receive we know not what, and we know not why: Nor are doubts for reſolution and clearing things reveal'd tokens of infidelity. *Mary*'s queſtion upon the Angels Meſſage to her of conceiving *Jeſus*, who ſhould be called the Son of the higheſt, *Luke* 1. 34. *How ſhall this be, ſeeing I know not a Man?* Was not a queſtion of Unbelief, but of a deſire of clearer information in the manner how this ſhould come to paſs: Nor are ſtrong motions of queſtioning the Being of a God, the truth of Redemption, and faithfulneſs and fulneſs of the Promiſe, teſtimonies of infidelity, provided they be abhor'd and repel'd with an holy indignation; Chriſt had then been an Atheiſt himſelf, and a diſtruſter of the Promiſes made by the Father to him, who was as ſtrongly moved to it by *Satan*, as alſo to *fall down and worſhip* that head of Rebellion, as ever any Man was, *Mat.* 4. Nor are thoſe doubts which ariſe at the firſt converſion, and beginnings of Faith, when the ſtate of the Soul is like to that of the twilight, a mixture of light and darkneſs: Nor thoſe which ſometime aſſault ſtrong Believers, as when *Aſaph* doubted whether there were any mercy left in God, when he imagin'd God had barr'd up any motion of his Bowels towards him: This was a ſtart of Paſſion, a pang of Unbelief, not an evil heart of Unbelief, his infirmity, *Pſal.* 77. 10. *This is my infirmity.* A Divine Spark may live in a ſmoke of doubt, before it ſprings into a flame; this is a partial Unbelief, becauſe there is *imperfectio actus.* * But when there is a prevailing doubting of the goodneſs and truth of the Goſpel, which is the property of an abſolute Unbelief; or tho' this be not queſtion'd, yet there is a doubt of the relation and extent of the Promiſe as to our particular, till the Soul cloſeth with the promiſe of God in the Goſpel, 'tis an Unbelief: 'Tis not like *Peter*, who ſtagger'd when he began to ſink, yet caſts a look and ſends forth a cry to Chriſt, acknowledging his ſufficiency, *Mat.* 14. 30. *Lord, ſave me:* But the Soul is like a Ship toſt with the waves of the Sea, without an Anchor, daſhing againſt every Rock and upon every Shelf; it ſtays not on Chriſt in the midſt of thoſe doubtings, but like *Cain* crys out, *My ſin is greater than I can bear*, Gen. 4. 13. This is an utter rejection of the abundance of Grace, and a ſcanty contracting the infiniteneſs of God's mercy and Chriſt's merit, as tho' our iniquity were more efficacious than divine goodneſs. Tho' this is not ſo openly frequent among us, there being more preſumers than deſpairers, yet this is included in a recourſe to any thing but Chriſt; when we are ſenſible of the fiery tempeſt of God's indignation for ſin, as tho' there were not ſhadow and ſhelter enough under the wing of the Lord Jeſus, there is not a belief that he is able and willing to ſave all thoſe that come to him, but jealouſies of God and of the Authority and Divinity of the Scripture entertained and cheriſhed, as when we are jealous of a friend, we ſhall be ſo far from believing him, that we ſhall miſconſtrue the plaineſt and cleareſt delarations he makes: As the *Iſraelites* under the promiſe of Mercy and experience of a deliverance, imagin'd God intended nothing but their deſtruction, that the mercy of *Manna*, *Quails* and *Water* in the Wilderneſs were the preſages of God's anger with them. Such habitual doubts and habitual miſconſtructions are evidences of habitual Unbelief. All unhumbled perſons are not only to doubt, but deſpair of the grace of God, while they remain in that condition, and wallow in the mire of the old *Adam.* God doth not require that we ſhould immediately rely on Chriſt without falling out with ſin, nor can there be a relying act of Faith without a reſigning act; but when a Soul is deeply ſenſible of its undone condition, accounts it ſelf guilty before God, and will not reach out a hand to lay hold upon the promiſe of the Goſpel, nor bring a veſſel to receive its Treaſures; tho' ſuch may be in the way to Faith, yet they are at preſent in a ſtate of Unbelief, confuſion and darkneſs, and at beſt like *Meteors* hanging in the Air, and fix'd no where. They underſtand not the Perfections of God ſhining forth in Chriſt as an object of truſt and confidence. As ſome doubtings are a ſign of little Faith, *Why doubt ye, O ye of little Faith?* So habitual doubtings are a ſign of a want of Faith. When we queſtion the whole tenor of the Goſpel and reaſon againſt the deſign and intention of it, we cannot in that act be accounted Believers.

We might further inſtance

In *Hypocrites*; No Man could be ſo prodigiouſly mad to put on a mask and perſonate the outward garb of a Convert without endeavouring after the inward frame, if he did believe the declarations of the Goſpel in its Commands, Promiſes and Threatnings.

In *Apoſtates*; That begin in the Spirit and end in the fleſh; who have an *Hoſanna* for Chriſt one day, and upon a turn of the wind, *crucifie him* the next; that ſeem to value his blood in their hearts, and ſhortly trample it under their feet; that take their leave of him when the Sun ſhines hot, or the ſtorms blow hard, and prefer ſin before the reproach of Chriſt, imagining that to embark in the ſame bottom with him is to be caſt away for ever. Such a *generation is adulterous*, Mark 8. 38. they abſolutely violate the Covenant, and declare they have no mind to keep it. When our profeſſions riſe and fall according to a worldly intereſt, 'tis a Faith like the motion of a Weather-glaſs. All indeed who have not the operations of Faith, are Unbelievers. Faith is an active thing, and can no more lie idle than fire in an heap of Tow.

The third Enquiry is, *What are the cauſes of unbelief?*

1. *Original Corruption.* * *From the womb we go aſtray from God*, Pſal. 58. 3. Departure from God is rooted in our nature, it grows with us in the Womb, ſprings with us into the World: An evil heart of infidelity is as old as our life. We are as much diſputers againſt the promiſes of God by nature, as we are rebels againſt the Law of God, and have as little reliance upon his Truth, as we have conformity to his Holineſs; as little will to be beholden to his Mercy, as we have to acknowledge his Soveraignty. Our whole Man is enmity to him, and the object of our enmity is not one, but all the perfections of God. The ſtate of our hearts is ſuch by nature, that we are more prone to believe any thing, tho' an irrational and idle Fable, than the truth of God; *Adam* did ſo, and our miſery is that we are his Children, and exceeding like him. He would ſtand by the ſtrength of his own underſtanding, and aim'd at a ſelf-ſufficiency more than life. He might have eaten of the Tree of Life, which, ſay ſome, was a Type of Chriſt, from whom he was to expect his confirmation, and to whom he was wholly to ſubject his underſtanding: It was by Chriſt as his Head, tho' not as the ſeed of the Woman, that *Adam* was to be confirm'd in an innocent ſtate, as well as the Angels are by him confirm'd in a perpetual grace and bleſſedneſs. If it be ſo (which I do not aſſert, tho' it would deſerve conſideration) our Unbelief of Chriſt and the benefits offer'd by him, runs more directly in a blood, and is more rooted in our nature than any other ſin. 'Tis certain, that the firſt ſin was pride, and unbelief of God's threatning. But upon this notion, his ſin was a refuſal of Chriſt as the root of his ſtanding to ſettle himſelf upon his own bottom, and not wait for his ſettlement from the Wiſdom of God, by whom he was created. And,

* *Sedgwick's doubting Believer, changed.*

* *Sedgwick's Shepherd of Iſrael, p. 307. changed.*

as we have declar'd before, the probability of this being the firſt ſin of the Devil, ſo it is not unlikely but that this was the firſt ſin of *Adam*, by the temptation of the Devil, endeavouring to engage Man in his party againſt the Son of God. But that the *tree of life* was a type of Chriſt, the Scripture ſeems to deny, *Gen.* 3. 22. the reaſon rendred of his expulſion from Paradiſe was, leſt he ſhould eat of the Tree of Life. And God would not have hindred him from acts of Faith on the Seed of the Woman, which he had ſo lately promis'd and propos'd to him as an object of Faith.

But howſoever this be, there are two effects of the depravation of nature that are the cauſes of Unbelief.

(1.) *Darkneſs of the underſtanding*, Eph. 4. 18. *whereby it is unable to ſee and judge of the ſpiritual objects preſented to it*, as the Eye poſſeſſed by a beam is to exerciſe a viſive faculty. Though a natural object hath ſuch excellent qualities, that if it be underſtood, it will attract the will and affections to it, and open the arms of the other faculties for the embracing it, yet if the mind be ill-diſpos'd and doth not judge of that object according to its merit, it will refuſe it: As offer a Man Gold and Diamonds, who underſtands not their worth, he will not be allur'd by them: A vitiated mind can as little behold the beauty of ſpiritual things, whereby to embrace them with ſatisfaction. There muſt be a Concurrence of both the plainneſs of the object, and the clearneſs of the mind for uniting them together. Though the Sun ſhines in its glory in the Firmament, yet if the Eye be blind, there is no preception of it, or rejoycing in it. * As the *Apoſtle* ſaith of the *Jews*, *they would not have crucified the Lord of Glory, had they known him*, 1 Cor. 2. 8. So Men would never reject the Goſpel, were they ſenſible of the excellency of it. What hinders them from ſeeing and acknowledging it, but ſin, which hath blinded their minds? As nothing hinders a Man from admiring the brightneſs and luſter of the Sun, but the want of his Eyes. Vain things are the objects the mind made vain by ſin doth only underſtand, and ſuch things it hunts after for ſatisfaction. Since it is alienated from the life of God, it perceives not the light of God. And this natural darkneſs is too thick and powerful for the light or beams of the Goſpel which ſhine into it, without a ſpiritual illumination, and an opening the inward eye by the ſame Almighty Power, which can only reſtore the eye of the Body, when the light of it is wholly extinct, *Joh.* 1. 5. *The light ſhin'd in darkneſs*, i. e. upon the dark minds of Men, *but the darkneſs comprehended it not*. From this darkneſs of mind ſprings that alienation from the life of God, or that life which we ſhould live by the Faith of the Son of God, *Gal.* 2. 20. So that they do not deſire the ſpirit of revelation, which can only open the Eye, renew them in their minds, and make them capable of diſcerning the excellency of ſpiritual objects. When *Adam* was in innocence, he did not judge rightly of what he ought; there was a flaw in his underſtanding, whereby he did diſſent from the truths of God's Command: So the corruption of our nature, is firſt and primarily in our underſtanding, and flows from thence into the lower faculties, as many Diſeaſes do from the Head by Catarrhs into the members of the body.

* *Amyraut* Sermon ſur divers Texts, p. 466.

(2.) *Perverſity of will*; Whereby it withſtands the impreſſions of truth, and beats them back as the hardneſs of a Wall doth the Ball flung againſt it, *and runs as much counter to the will of God's Mercy, whereby he would gratify us, as to the will of his authority, whereby he would have us ſerviceable to him. This is expreſt by the *Apoſtle* in the ſame place, *Eph.* 4. 18. *Through the blindneſs of their hearts*, πώρωσιν. The word tranſlated *blindneſs*, ſignifies properly a *calouſneſs* or *hardneſs*, and it is ſo tranſlated, *Mark* 6. 52. *They conſider'd not the miracle of the Loaves, for their heart was hardned*, and *John* 12. 40. where the *hardneſs of the heart*, which is expreſt by this word, is diſtinguiſht from the blindneſs of their Eyes; there is a calouſneſs and brawnineſs in the heart, whereby it is rendred inſenſible of ſpiritual Myſteries. The Enmity to God is ſeated in the will; 'tis ſeated by the *Apoſtle* in the *mind*, Rom. 8. 7. 'tis indeed radically there as liberty is, but formally in the Will. We cannot be ſaid to be Enemies to any with our underſtanding, but in regard of prejudices, principles, wrong notions, which give birth and breeding to that averſion we have in the will to any thing; and the *Scripture* lays our not coming to Chriſt upon the obſtinacy and inflexibleneſs of our wills altogether; which is evident in that when God hath expreſt himſelf in the moſt indulgent manner, offering thoſe bleſſings which Man in his lapſed condition is in abſolute need of, which his own reaſon in ſome meaſure informs him he wants, and when his own heart tells him in his retirements he can have no true acquieſcence in any thing below; yet there is a backwardneſs to entertain the Goſpel with choice affections, a refuſal of that with contempt which ſhould be entertain'd with Joy; not only an indiſpoſition in the will to receive it, but a contrary diſpoſition and ſtout heartedneſs againſt it, which makes them *far from righteouſneſs*, Iſa. 46. 12. a love of darkneſs, and reſiſtance of light; that tho' the word be in part underſtood, the heart is not preſently converted. The chains of Sin are affected by the Soul, it reſiſts Chriſt when he comes to file them off, loves the bondage of the one better than the ſervice of the other. *'Tis deſperately wicked*, Jer. 17. 9. it hates Chriſt for ſpeaking the truth, for preſſing a return to God; it deſires not the knowledge of God's way, and likes not to retain God in its knowledge. From this depravation of the will, it is, that the Goſpel meets with the greateſt oppoſition, when it firſt ſets footing in a place, or is preſented to a perſon; as there is the greateſt cold in a Morning (ſay ſome) about the time of the riſing Sun, becauſe the vapours exhal'd are reſiſted by the Sun Beams, which being not powerful enough to conquer and diſpel them, do accidently unite and ſtrengthen them. So all the ſin in Man's heart rouſeth, and arms it ſelf againſt that Goſpel which would deſtroy it.

* *Sedgwick*

2. *Inſenſibleneſs of our ſtate is another cauſe of Unbelief.* A congeal'd Soul can no more receive the Goſpel, than frozen Fleſh can take in Salt, whereby it may be preſerv'd. The *Phariſees* would not believe but that they could clearly ſee, though they were abſolutely blind, *John* 9. 40. *Are we blind alſo?*

(1.) *Inſenſibleneſs of our lapſed condition, and the miſeries attending it.* We have a notion of the Fall of Man, the propagation of his corruption to us by Generation; but the notion in our Minds, and a ſutable impreſſion upon our hearts, do not meet together: Our Heads and Hearts are at a greater diſtance, in regard of the influence of the one upon the other in this caſe, than the Heavens from the Earth. If we underſtood the deplorableneſs of it, it were impoſſible but we ſhould ſeek for a remedy; and when we can find no other to ſatisfie our curioſity, we ſhould acquieſce in the way of the Goſpel as the fulleſt, ſafeſt, and moſt gratifying Medicine. The *Phyſician* is not valued, when ſickneſs is not felt; when we underſtand not our ſelves *poor and miſerable, and blind and naked*, 'tis no wonder that we account the Goſpel fooliſh; and no Man can do any other, till he feelingly underſtand what he loſt, and what he contracted by *Adam*. This was the great obſtacle in the *Jews*; they ſo prided themſelves in their noble Extraction from *Abraham*, that they never remembred they were the Off-ſpring of *Adam*, John 8. 33. *We are Abraham's Seed, and were never in bondage to any Man; how ſayeſt thou, ye ſhall be made free?* Do we

ſenſibly

ſenſibly underſtand how much we have incur'd the diſpleaſure of the Lord, defeated the end of our Creation, enſlav'd our ſelves to vile Luſts, ſubjected our ſelves to the Devil, the moſt deſperate Rebel againſt God, and the Incendiary of the World? Are we ſenſible how by *Adam*'s tranſgreſſion of the Precept, we as well as himſelf are expos'd to all the curſes of the Law, become guilty before God, as full of a ſtout enmity againſt that God we have offended, as we are full of a thick ignorance how to work out our reconciliation with him? Are we ſenſible that we lie in our Blood, are eſtrang'd from the life of God, and holineſs of God, poſſeſt by a carnal mind, and a perverſe will, overgrown with poiſonous Weeds in our Nature, and jolly with that ſin which is the cauſe of our miſery? Theſe are the things the *Apoſtle* preacheth, *Rom.* 3. before he inſiſts on the Doctrine of Faith; intimating that the only way to Faith was a due impreſſion of that wretched condition by nature; and the great cauſe of Unbelief is an inſenſibleneſs or inconſideration of it; and Chriſt intimates in that ſweet Exhortation, *Mat.* 11. 28. *Come unto me all you that labour, and are heavy laden*, that Men muſt feel the weight, and load of the Curſes of the Law, before they will have recourſe to the refreſhments of the Goſpel.

(2.) *Inſenſibleneſs of the ſeverity of God's Juſtice.* We fancy a God made up only of Mercy, without reminding our ſelves of his wrath, and think, that becauſe he hath put Bowels into Creatures, he hath nothing but Bowels in himſelf to the worſt of Rebels. Are we ſenſible of the ſteadineſs of his truth to the word of his threatning, the dearneſs of his honour to him, and the dreadfulneſs of his Wrath? Will God make a nullity of his own threatning, bear the affronts of his Creatures, ſuffer the honour of his Law to lie without regard in the duſt, let the Creature triumph in his Rebellion. and add to his former ingratitude new darings of Heaven? How can we forget to mind the puniſhment due to our ſin? How can we think the great God, the pattern of all Excellency in his Creatures, can be guilty of that weakneſs and falſeneſs to his own honour, as to break his word; and that his juſtice ſo heinouſly provok'd, preſently after his goodneſs had put his Creature into a condition of ſerving him, as well as arming againſt him, ſhould tamely put up the injury? Yet this is the true cauſe of Unbelief, we conſider not the power of his Wrath (*Pſal.* 90. 11. *Who knows the Power of his anger?*) believe him not to be a conſuming Fire, and underſtand not the greatneſs of his anger in ſuch a meaſure as it is to be feared.

(3.) *Inſenſibleneſs of our own inſufficiency to free us from this miſerable condition, and the neceſſity of ſome other remedy, than what our own nature, or all other humane aſſiſtances can furniſh us with.* Are we not naturally inſenſible that we have contracted a weakneſs of our ſatisfying one tittle of the Law? That we can increaſe our debts and pay none, under an impoſſibility of remedying our ſelves, or propoſing a remedy to our offended Creator? Alas! We neither feel our wants, nor know how to find ſupplies. We cannot ſatisfy that juſtice we have provok'd, nor content that holineſs we have diſpleaſed. We know not how to reduce our ſelves to that God from whom we have wander'd, nor regain that Heaven we have forfeited. 'Tis as impoſſible for us to find a place of reſt, to which we might invite our Souls to return, as it was for the Dove ſent out of the Ark to find a place where to ſet her foot, while the Waters were upon the Earth. This kind of inconſiderateneſs was the cauſe of the *Jews* Unbelief, they reſted in the ſhell of their Sacrifices, their outward Waſhings, and Purifications, and life-leſs Ceremonies, which had as little ability to bring them to God, as by nature they had a will to come to him, *Joh.* 5. 45. *Moſes in whom you truſt.* They truſted not in the perſon of *Moſes*, but in the Doctrine deliver'd, and Ordinances enjoyn'd by *Moſes*. What ſinful or innocent creature hath ſo much power or favour as to interpoſe for us? Can any Man be able to anſwer the juſt demands of the Law, or ſtop the crys of it by bearing the puniſhment it requires? Can we remove the loads of our guilt, and ſtifle the cries of our innumerable ſins againſt us? If we conſider the nature and circumſtances of ſin, the nature of the Majeſty offended, ſhould we not be ſenſible, that no created ſtrength was able to pay our debts, or bear our puniſhment, and ſecure our ſtanding? But we are inſenſible of this; we naturally think a few outward Devotions, a pack of legal Services, glavering Prayers and heartleſs reformations can make God a compenſation for all the affronts he hath ſuſtain'd from us, retrieve our loſs and uncloud the face of God: And we apprehend not how ſin hath maſter'd our faculties, and rendred them impotent to any perfect obedience, and unable to effect the everlaſting Redemption we abſolutely need.

'Tis this then is another cauſe of Unbelief. We believe not that we ſprang from *Adam*, or elſe we believe not that *Adam* was ſo putrified a root as the Scripture repreſents him to us. And how can the ſecond *Adam* appear beautiful to any who is not ſenſible of the deformity of the firſt, and his own filthineſs by him? Who would look for an Eye-ſalve that believ'd himſelf perfect in the organs of ſight, or ſearch for a treaſure who thinks he hath wealth enough already by him? The want of conviction by the Law, is the cauſe of the want of converſion to the Goſpel. We know not the diſeaſe, and therefore we regard not the remedy. Had we due apprehenſions of this, we ſhould be reſtleſs till we had an account of ſome Salvation from it, to eſcape the wrath of God which is due to ſuch a ſtate. Let each Man of us therefore in our private Retirements, fancy our ſelves in the ſtead of *Adam*, each Woman of us in the ſtate of *Eve*, and conſider what we ſhould have thought after God's conferring a being upon us with ſo much honour, our committing an offence with ſo much hainouſneſs, and the terrors of conſcience, and fears of puniſhment felt in our ſelves: If we had a full ſenſe as they had, of the bleſſedneſs they had loſt, the miſery they had contracted with what affectionate devotion, and greedineſs, ſhould we encloſe in the arms of our Souls the offended Redeemer with all his conditions? As no queſtion they did the promiſe of the redeeming ſeed, which could only pacifie their lately offended Creator, and calm their ſtormy Conſciences.

3. *Pride of corrupted Reaſon.* Hence ariſeth the oppoſition to, and ſlight of the Goſpel in great Wits, and the Princes of the Wiſdom of this World. They cannot believe any thing which hath not ſome affinity with the falſe Principles rooted in their minds, nor with the intereſt of their wills and paſſions. They contemn the Revelations of God, becauſe they are not ſuited to the opinions and notions of decrepit Nature. The diſproportion of the Truths of the Goſpel to the Principles of the receiv'd *Philoſophy*, made the *Greeks* count it *fooliſhneſs*, in regard of the deſign of the Sufferings of Chriſt which had not enter'd into the heads of any of the Maſters of their Sects, 1 *Cor.* 1. 23.

(1.) *This was the cauſe of the Jews oppoſition to Chriſt* As the *Greeks* expected a Doctrine ſavouring of the wiſdom of their *Philoſophy*; ſo the *Jews* expected a *Meſſiah* with a magnificent Retinue, and therefore the preaching of a crucified Chriſt was a ſcandal to them, becauſe of the ignominy of the Croſs, contrary to the reaſon or fancy whereby they conducted themſelves in the expectation of him. And the greateſt Wits among them, the *Phariſees*, daſht upon this Rock, *Joh.* 9. 40. *Are we blinded alſo?* We know the common people are ignorant, but will you charge us with ignorance of the mind and will of God, who are ſo far above their rank? But *v.* 40. Chriſt tells them, be-

cauſe they boaſted of their Wiſdom, *their ſin, i. e.* their Unbelief *remained.* The pride of their knowledge was the mother and nurſe of their incredulity. The opinion of the excellency of the Law given by *Moſes*, above any Revelation whatſoever, fixed them in this ſin. They always fenc'd againſt the edge of *Chriſt* and the *Apoſtles* diſcourſes with their arrogant brags of *Moſes*, Joh. 9. 28. *We are Moſes his Diſciples, we know that God ſpake unto Moſes.* The great Doctors of that Nation deride the Son of God, while the people adore him; [the inſolent Diſciples of *Moſes* condemn him as a Seducer, and a Partner with *Beelzebub*, while the ſimple hearted receive him as the great Prophet and Son of *David*, and ſubmit their reaſons to the declarations of God; the wiſe Men of the *Jews* crucifie him, while the wiſe Men of the *Eaſt*, the Shepherds of *Bethlehem*, with the wiſeſt creatures in Heaven the *Angels* rejoyce and worſhip him. *] Men ſwell'd up with an opinion of their Science, are unfit for Faith. This is one of the ſtrong holds exalting it ſelf againſt the knowledge of God. The babes, and not the wiſe and prudent Men, conceited of their natural wit, have by the grace of God the fulleſt ſtore of the Myſteries of the Goſpel, while he lets others fall by the ſubtleties of a proud knowledge into the ſnares of the Devil. They will not believe, leſt they ſhould incur a cenſure of folly, imprudence and credulity, tho' they have a rational ground of believing.

* *Daillée* vingt Serm. ſur 21. Mat. 8, 9. p. 501.

(2.) *No queſtion but this is a ſecret lett in many among us.* Tho' they cannot in reaſon deny the being of ſuch a perſon as *Jeſus*, cannot but own his Miracles, Life, Death, and the wonders wrought by the *Apoſtles*, becauſe the teſtimonies of them are undeniable: Such as believe not this muſt believe nothing, not that there is ſuch a Country as *Spain*, *Eaſt-Indies*, *America*, which they never ſaw; nor believe that there were ſuch perſons as *Alexander* and *Caſar*, which were Conquerors of Nations, which they have only by report; ſince there are more evidences that there was ſuch a perſon as *Chriſt*, ſuch *Doctrines* taught, ſuch *Miracles* wrought, confeſt by the enemies of the Chriſtian Religion among the *Heathen*, and to this day by the *Jews*. But their reaſons are non-pluſt in the Doctrine, how Chriſt ſhould be the eternal Son of God, of one ſubſtance with the Father, that the Divine and humane Nature ſhould be ſo miraculouſly united without confuſion of properties, how an innocent perſon ſhould die for offenders, that God would not pardon by a free act of Grace without a ſatisfaction, that he ſhould exact it of his Son, and by ſo bitter a death as that of the Croſs. Theſe things have no footing in the common receiv'd Principles of Rationaliſts, and Men are loth to captivate their reaſons to the obedience of Faith.

But how unreaſonable is this pride of Reaſon, upon which the Unbelief of many is founded? Becauſe we can underſtand ſome things, are our reaſons capable of every thing? Are they as infinite and unlimitted in their capacities as God himſelf? Do we not owe that reſpect to our Creator, as to believe he might keep ſome things to be reveal'd at what time he pleaſed, and that the diſcovery of his infinite Wiſdom might exceed our ſcanty comprehenſions? Would not ſuch rational Men skill'd in *Aſtronomy* laugh at thoſe that ſhould meaſure the greatneſs of the Sun and Moon and Stars by their eye? If ſenſe be too weak to comprehend the things that belong to reaſon, may not reaſon be as much too weak to comprehend the things that belong to Revelation? If there be ſome things above our ſenſe, why may there not be as many things or more above our reaſon? A Man's eye cannot behold that which an Eagles can. As reaſon cannot comprehend the unbounded Eſſence of God, no more than a man, if he were near the Sun, could graſp it in his arms; ſo neither can it comprehend all the Revelations of God, no more than a man can encloſe all the beams and emiſſions of the Sun in his eye. The infinite Wiſdom of God being infinitely more above our reaſon than the Sun can be above our ſenſe. We have natural proofs that there is a God; but have we capacities to comprehend the infinite Perfections of his Nature? Can we underſtand the depths of his Wiſdom, the luſtre of his Holineſs, the ſteadineſs of his Truth, his boundleſs Immenſity, and the abyſs of his Counſels? We know he is and hath all this; but we know not how, nor the manner of his acting. So we have rational proof that the Scripture is the Word of God, that the Chriſtian Religion is the Revelation of God; but ſhall we therefore think to ſpan and meaſure all the diſcoveries of God in Chriſt? As the Nature of God cannot, ſo neither can the Actions or Truths of God be graſpt in our reaſon, no more than the Waters of the *Ocean* can be included in a Nutſhel. If Mens reaſon will not own Revelation, till they underſtand the manner of all the truths reveal'd, they muſt be Unbelievers for ever. If they were admitted into Heaven in that ſtate with as great a perfection of reaſon as *Adam* had, they could no more have a full view of thoſe things than the *Angels* have of *God*, who (we know) *cover their faces before him*, Iſa. 6. 2. *His ways are above ours, his thoughts above ours*, and his wiſdom infinitely above our reaſon, *Iſa.* 55. 8, 9. Beſides, the natural light of the underſtanding is impair'd by the fall (not to ſpeak of the loſs of that ſupernatural light Man had) and Men muſt not think to be as apprehenſive, and comprehenſive of the reaſons of things, as if they were in innocence: As if any Man could ſee things as clearly with a beam in his Eye, as he could if he had a clearneſs of ſight and a fullneſs of Spirits. Let us not think we can comprehend the revelations of God, till we can comprehend the nature of Creatures; if Men could fully underſtand the latter, yet thoſe are but natural things, and will not infer that Men can comprehend Heavenly myſteries by Earthly reaſon. Unbelief ſprings not from the incredibleneſs of the object, but the weakneſs of the Eye, and a fooliſh opinion that it is clearer and ſharper than it is. As in the *Text*, the things were true which Chriſt ſpake, concerning the neceſſity of eating his fleſh and drinking his blood, *i. e.* believing in him: But their underſtandings were weak, and could not conceive of them as Chriſt meant them, and were more fond of that they eſteem'd reaſon, than ready to wait ſubmiſſively upon him for further information, tho' they counted him a Prophet ſent from God, by reaſon of his Miracles, which might have over-rul'd their fooliſh imagination of his diſcourſe.

(3.) *This pride of reaſon is manifeſt in humbled perſons at the beginning of a gracious work upon them.* How ordinary is it for them to reaſon themſelves from taking hold of the Promiſe of Life in Chriſt, find out witty inventions againſt the Mercy of God, ſupport their Unbelief with pretences of unworthineſs, wreſt the promiſe to a contrary ſenſe to what God intended it, as *Manoah* argued from the *appearance of God*, that they ſhould die, *Judg.* 13. 22. and indulge any ungrounded imagination againſt the Promiſe of God? A corrupt nature and a weak underſtanding meeting with a Doctrine ſo ſublime, render us liable to miſtake, as the weakneſs of our Eye when the height of an object tranſcends it, is the reaſon of miſconceptions. The tranſcendent excellency of the thing promiſed being in it ſelf ſo glorious, and the Soul finding it ſelf ſo vile, the proffer is as a *Dream* to it, as the greatneſs of the deliverance was to *Sion*, Pſal. 126. 1. When Men are ſoundly convinc'd of the Nature, and evil of Sin, they become vile in their own Eyes, their Sin galls them, the Law terrifies them, the notions of God's Juſtice are awakened in them, and lie cloſe to them; they are ſenſible of the degenerateneſs and Rebellion of their Nature; they think God

God cannot but hate them, and they expect from him only the severity of a Judge; and when Evangelical Mercy is declar'd, it seems incredible to them, because it exceeds their Nature and Dispositions; the greatness of the Mercy proffer'd makes them stagger, they believe not God to be so Merciful, because they cannot be so, (for in all conditions of Men, 'tis natural to limit God according to their own petty dimensions, and not elevate their Thoughts to his, but judge of his Thoughts by theirs) and although his Mercy is above the Mercy of a Creature, we are apt to think his nature as uncapable of a largeness as our own. Since man is become vain in his imaginations, he is apt to measure divine things, according to those principles which are in his own fancy; hence God calls to men to forsake their thoughts, their disparaging conceptions of him, since his *thoughts* were different from theirs, as much as the *Heavens from the Earth*, Isa. 55. 7, 8. He had higher thoughts of good to them, than either they had for themselves, or could think God had for them. Thus the greatness of the provision God promised the *Israelites* in the Wilderness, made *Moses* his Faith dizzy, he could not imagine how God should send food for such a vast number as *six hundred thousand Men*, besides *Women and Children*, for the space of a Month, *Num.* 11. 21, 22. *Shall all the Fish of the Sea be gather'd together to suffice them?* The greatness of the thing dazled his thoughts, which were not proportion'd to the mighty power of God, and measur'd the infinite majesty by a created line. Such humbled persons are like the Disciples, who believ'd not the Resurrection of Christ *for joy when he appear'd* among them, *Luke* 24. 41. there was a twilight of Faith, but obscured by the darkness of reason, the struglings of this obstructed the victorious breaking out of the other. They had known their Master dead, his heart pierced, his body buried, they thought they saw him now present among them, their joy sprang up at the sight, but they could not tell how to believe it was he, against so many natural sentiments which might start up in them. Thus poor Souls scorcht by the apprehensions of the Curse due to their sins, hearing the greatness of mercy, wish it were so great as it is reported, come after upon a nearer approach to the object to hope it is so. But as too great an object dissolves the spirits, the strength of the sence, as the lustre of the Sun dims the eye, the greatness of the sound deafens the ear; so the transcendent excellency of the spiritual object over-powers the understanding. 'Tis this therefore puts God to his Oath, That as he lives he hath no pleasure in the death of the wicked, *Ezek* 33. 11. It was after an *objection* made by them, *v.* 10. that *if their transgressions were upon them*, and they *pine away in them*, how should they then live? 'Tis by an Oath too that he settles our High-Priest, that we might have a strong consolation, which our scanty and suspicious natures, when once awakened, would scarce admit of. All this doth arise from a fondness of our own reason, or rather rooted imaginations exalting themselves against the Wisdom of God, and a natural corruption whereby man is desirous to darken the Glory of God. To produce therefore and excite Faith, to quell and conquer Unbelief, let us look only to the Word, as God sends them to the Word who measur'd the thoughts of God by their own, *Isa.* 55. 11. *So shall my word be that goes forth of my mouth*; consult not flesh and bloud, follow not the *Ignis fatuus* of your own corrupted reason, a thing compacted only of earthly vapours. He that seduced the reason of *Adam* when it was innocent, will much more be able to mislead ours when deprav'd, and fill'd with a thousand *follies*. Let all our why's and wherefore's be subjected to the Word.

4. *A self-fulness and conceit of ability, high opinions of other things, and resting upon them.* This was a bane of the *Jews*; an outward observance, a bodily compliance with the commands of God, they thought enough to bear them out before his exact Tribunal. This was the righteousness of the *Pharisees* which Christ would have *ours exceed*, *Mat.* 5. 20. this was the righteousness the *Jews* pursued, whereby they missed of the other, *Rom.* 9. 31, 32. Their *seeking after righteousness by the works of the Law*, hinder'd their pursuit of it in a way of Faith.

Two things are to be consider'd in this.

[1.] *Relyance upon outward Privileges.* The *Jews* bolster'd up their hopes by their pompous Worship, their Circumcision, the *Law* and Ceremonies prescrib'd immediately by God to *Moses*, privileges granted by God to *no Nation* under Heaven besides, *Psal.* 147. 19, 20. and upon the account of those, never left, till they had brought the *Messiah* to the Cross and Grave; as they had before resisted the Prophets who called them to the observation of the Moral Law above the Ceremonial, and commanded them to offer their hearts more than their Sacrifices to God; they dreamt of a justification by them, and forgot the kernel. There were four Names possessed the minds of the *Jews*: * *People*; they thought God was so bound to the Seed of *Abraham*, and that his Seed was so holy by the holiness of their Ancestors, that it was impossible for God to reject them, and chuse another people. The *Law*; that they thought was so pleasing to God, that whosoever observ'd it, was by that acceptable to God, and righteous before him: hence it is, that they so often boast of, and oppose their Circumcision, and being the Seed of *Abraham* against the Prophets, Christ, and the Apostles. The *Temple*; they imagin'd that God had fixed his perpetual habitation in the material Temple, and was so delighted with the statelineſs, and richness of that edifice, that he could not be perswaded upon any account to desert it, and chuse a place of Worship any where else, *Jer.* 7. 4. *Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these.* They trusted in the Temple as the preservative of the City, and security of the Nation from Judgments, and therefore they constantly cried up the *Temple of the Lord*, against the threatnings by the Prophets; *Land of Canaan*; they imagin'd this Land so delightful to God, that he could not endure to be worshipped in any other Territory, and fansied that God was so tied to that Order of Priesthood among them, that he would never suffer them to err; and therefore boasted that the Law should not perish from the Priest, nor the Word of the Lord from the Prophet. This is the veil which is upon their hearts to this day, and darkens their eyes from beholding the excellency of the Gospel, and the true interpretation of the design and meaning of their Ceremonies: they thought it enough to sacrifice their Oxen, kindle their Incense, observe their Feasts, and hold up their hands to Heaven, though fill'd with blood. Is not man as apt now to pin his hopes upon modes of Worship, the baptismal Laver, lukewarm Devotions, as if those indeed did propitiate God, wipe off their guilt, and secure their souls, thus making those things which are means, to be ends, centers, foundations of Blessedness? Do not the *Papists* at this day depend upon *their Sacrifice of the Mass*, the *Treasures*, *Intercessions*, yea the *Carcases*, *Bones*, *Rags*, of the deceased Saints, *Pilgrimages* to Shrines and Sepulchres; as if those were expiations of Sin, and satisfactions of Justice; the *rod of their strength*; which is an impediment to their setling their faith and confidence only in Christ?

(2) *Upon Moral Vertues.* How many imagine, that because of the good things found in them, God

* Λαὸς, Νόμος, Ναὸς, Τόπος *Illyric.* de velam. Mosis, p. 221, 222.

cannot but receive them, though they ſet not their faces toward, nor fix their eyes on Chriſt? They think they have no need of the benefits of a Redeemer. Who will look after the righteouſneſs of another, when he thinks he hath enough in his own cheſt to carry him out, he hath enough in his own bag to ſupply his wants? Thoſe that think they have no need of Chriſt, will caſt him at their heels. There are *two ſorts*, wherein this natural confidence in a ſelf fitneſs appears. Such who exalt their own righteouſneſs, and think themſelves too good to have any need of Chriſt; and ſuch who after ſome conviction think themſelves not good enough to come to Chriſt; one is ſo proud he will not be beholden to him, becauſe he hath a portion of his own; the other is ſo proud, that he will not be beholden to him, till he can bring ſomething of a valuable conſideration for that he expects to receive from him, ſome box of ointment to pour upon him: both which proceed from a natural ſtout-heartedneſs againſt God. We would be Chriſt's Partners, not his Alms-men, as if we envied him the ſole glory of our Juſtification *Paul* laid the whole weight of his Soul upon the ſlender beam of his own righteouſneſs, while he was a *Jew* in Religion; but when he became a Chriſtian, it was then, *Not I, but the grace of God in me.* His Circumciſion, his being of the ſtock of *Iſrael*, of the Sect of the *Phariſees*, and his righteouſneſs in the Law (all which he terms fleſh) were his *gain* before, but accounted his *loſs* afterwards, *Phil.* 3. 4, 5, 6, 7. And the reaſon of this, is, the ignorance of the perfection of that righteouſneſs which God requires, that his Holineſs cannot endure a ſpot, that thouſands of ſervices and moral excellencies cannot make a recompence for one ſin. They underſtand not the exactneſs of God's Juſtice, the extent of the Law in its Precepts, nor the dreadfulneſs of it in its Curſes; they underſtand not the nature of ſin to be ſo great, as to need an atonement by the bloud of God, or their righteouſneſs to be ſo foul, as to need a covering before the Holineſs of God. If they have not a notorious ſtench in their lives, they regard not the noiſomneſs of the fumes in their hearts. A *truſting* in any fleſhly excellency is a cauſe of departing from God, *Jer.* 17. 5. a robbing God of the credit we ought to give to him. While we would make our own peace, hew a prop out of our own rock, we ſhall never value, or place our truſt in the Redeemer.

5. *Affectation of worldly things.* When *Iſrael* was grown fat and plump, he *lightly eſteem'd*, or diſgrac'd, *the rock of his Salvation*, Deut. 32. 15. יְשׁוּעָתוֹ his rock Jeſus. The Spirit of Truth which engenders Faith in the heart, *the world cannot receive*, John 14. 17. men of worldly principles and worldly affections. The *whole world* followed *Antichriſt*, *Rev.* 13. 3. not only the world in regard of multitude, but in regard of the cauſe, men whoſe hearts were linkt to the world, and thirſted after a worldly grandeur. As the *Devil* is the God of this world, he blinds the eyes of men, that believe not, *leſt the light of the glorious Goſpel of Chriſt ſhould ſhine into them*, 2 Cor. 4. 4. Not underſtanding that natural blindneſs which all men derive from *Adam*, but ſome additional blindneſs contracted by his means, as he was the God of this World; not *Phyſically*, by quenching the light of their minds, but *morally*, by preſenting to them ſome falſe image of the World in its allurements or affrightments, whereby they were hinder'd from acknowledging the truth of the Goſpel, though clear in it ſelf, and reſplendent as the light. He is called the God of this World, not by right of poſſeſſion, but as making uſe of the things of this World to propagate and maintain his Empire in the hearts of men; by thoſe he bemiſts their underſtandings not to know the Redemer.

Two things of the World are the roots of this ſin.

[1.] *The riches of the world, the objects of Covetouſneſs. The Phariſees which were covetous derided him*, after he had preach'd a ſearching Sermon againſt it, *Luke* 16. 14. What made the young man turn his back upon our Saviour, after ſome fair ſhow of a willingneſs to be his Diſciple, but the love of his *poſſeſſions?* Why did the *Gadarens* pray him to depart out of their Coaſts, but that they lov'd better to remain with the Devil, than to live without their Swine? What reſtrain'd the invited Gueſts from accepting the dainties provided for them, but the immoderate affection to the Husbanding a *Farm*, and *proving of Oxen*, Mat. 22. 5. Why did the third ground ſo eaſily part with the word? Becauſe they valued the profits and pleaſures of the World above the happineſs it propos'd. And why did the *Jews* proſecute Chriſt to Death, but becauſe they fear'd the *Romans* ſhould come and take away their Kingdom? And what was the reaſon then, is no leſs a reaſon now; when the heart is ſtuft up with the dregs of Earth, there is no room for the impreſſions of Heaven. Whoever is under the Government of this Luſt, can no more believe, than a man lying under a heap of rubbiſh, or at the bottom of the Sea, can ſee the glory of the Heavens. The intentneſs of the eye upon one object hinders it from the view of another, that may be more excellent. When men hunt after the wealth of this World, they will hardly gaſp for the riches of another. They would make Chriſt a happineſs by the bye when other things fail.

[2.] *The honours of the World, the objects of Ambition.* This was and is ſtill the root of the *Jews* oppoſition to Chriſt. They dreſt up a *Meſſiah* in their fancies, with the accoutrements of a gallant General in the Head of his Troops, by his Conquering Sword to make them Lords of the World, and all other Nations their Slaves; and being full of thoſe vain glorious hopes, upon his coming, they were ſo enrag'd againſt the perſon of Chriſt, becauſe the meanneſs of his appearance did not gratifie their carnal expectations of grandeur. And though he wrought many great Miracles, as teſtimonies of his Commiſſion, whereby their judgments might have been ſway'd to a belief of him, yet he not having that good they conceited, they rejected that good he propos'd. The meanneſs of his perſon was the occaſion of their contempt, he appear'd as a deſpicable ſhrub, *Iſa.* 53. 2. *As a root out of a dry ground*, giving no marks of riſing to a full grown Tree, to ſhadow that Nation from the fury of their Conquerors: *he hath no form nor comelineſs*; there is no comelineſs like that of the *Meſſiah* we expect, nor that ſplendor, wherein he ſeems to be promis'd: there is neither the grandeur of the World in his perſon, nor the eloquence of the World in his Preaching: His Diſcourſe and practice was to caſt contempt, and ſcorn upon it: He allur'd them not with the ſenſual delights of the World. The *corner ſtone* is therefore rejected, becauſe it ſquar'd not with that Fabrick of Worldly greatneſs and wealth they had erected. Had he promis'd them the pleaſures of this life, aſſur'd them they ſhould ſet their feet upon the necks of their Enemies, the whole Nation had liſted themſelves in his Troops. They crackt none of the promiſes to taſte their ſpiritual ſweetneſs; fed only upon the huſk, and never regarded ſin, or any deliverance from it. This takes them down in their Unbelief to this day: their Eyes cannot pierce to the ſpiritual things, veil'd under temporal promiſes; they are ſo fond of the ſhell, that they neglect the Kernel: and though they have ſeen their deſires and hopes fruſtrated beyond the time fixt by any of the Prophets, yet this dazling expectation flatters them out of any thought of a Redeemer, but what is fram'd according to their own model. What was that which made

made the Diſciples Flag in their Faith after the Death of Chriſt? The thoughts that Chriſt was to redeem them, not from the tyrranny of ſin, but the uſurpation of the *Romans.* When they ſaw him dead, their hopes were Crucified and buried with him, *Luke* 24. 21. *we truſted that it had been be that ſhould have redeem'd Iſrael:* Now they had no truſt left. What made ſome of the Rulers (when they could not in their judgments reſiſt the force of his *Miracles*) ſilence their confeſſion of him, but *the loving the praiſe of men more than the praiſe of God?* John 12. 42, 43. and our Saviour tells them, *John* 5. 44. That one paſſionately affected to vain glory doth not only not believe, but *cannot believe*; 'tis not poſſible while he is ſo diſpos'd; that he ſhould pay to Chriſt any thing but a diſdain. Ambition and Faith cannot joyn hands together: for Faith humbles, and Ambition puffs up; Faith glorifies God, and Pride magnifies it ſelf. None that make their reputation their God, can endure any thing which they ſuppoſe will blemiſh it, and expoſe them to the ſcorn of the brave ſpirits of their Age.

We ſee then another cauſe of Unbelief. *Not many wiſe, not many mighty, not many noble,* 1 Cor. 1.26. Not many *wiſe*, becauſe they will not ſubmit their reaſons; not many *mighty*, δυνατοὶ or rich, becauſe they will not be wean'd from their worldlineſs; not many *noble*, becauſe they will not ſacrifice their honour. Pride and covetouſneſs have taken poſſeſſion of the nobleſt parts of them; pride of the underſtanding, and covetouſneſs of the will. If we are byaſs'd by both, or either of thoſe, we are as much deriders of Chriſt in heart, as the *Phariſees* were in their lyes and *geſtures*, *Luke* 16. 14. ἐξεμυκτήριζον· and we can no more believe in him now, if rul'd by thoſe principles, than they did then who beheld the glory of his Miracles; they are both bars againſt any Goſpel faith, howſoever clear the truth ſhines in the midſt of men.

6. *Senſuality and corrupt Habits ſetled in the Soul.* The fleſhly intereſt hath produc'd evil habits, and ſtrengthned them in the Souls of men: they become natural to them, and men are loath to be divorc'd from them. *Men love darkneſs rather than light, becauſe their deeds are evil,* John 3. 19. they are loath to ſee the vileneſs and ugline ſs of their ſins, as ſome are loath to behold the diſfigurement of their faces. Let light, the moſt excellent thing in the world, glare upon one that hath ſore eyes, he will ſhut his eyes againſt it, or turn away from it; though he underſtands the worth of it, yet it is a quality offenſive to him in thoſe circumſtances. As the Goſpel is too clear for a darkned mind, ſo it is too pure for deprav'd affections. As men are wedded to this or that particular vice, they are eſtrang'd from the Doctrine and purity of the Goſpel. Thoſe paſſions are dearer to them than truth and goodneſs, they blear the eyes of their mind that they cannot behold them, weaken the intention of the mind that it cannot purſue the apprehenſion of them, and arm the powers of the ſoul in oppoſition to them. Appetite impoſeth upon the judgment. * As there is a conjunction or oppoſition between men's carnal affections and points to be believ'd, ſo is there an aſſent or diſſent from them. If there be any thing in any part of the Goſpel which they can wreſt to favour their darling luſt, they will receive it with pleaſure, and eſteem it as a ſweet and delightful voice. † But when Chriſt offers to make them happy, only he will take away their vice, this they cannot endure; they will take their leave of Chriſt, and love rather to live without him, than without the *ſwine* which they idolize, *Mat.* 8. 34. They would depend on his Sacrifice, but chear themſelves with their pleaſures; they would be ſaved by his Croſs, but rul'd by their luſts: they would part

* Dr. *Jackſon.*

† *Daille ſur* 3 Jean p. 405.

the Offices of Chriſt which God hath joyn'd together not to be ſeparated for the pleaſure of the rebellious creature: they would lay hold on his Promiſes, but not obſerve his Precepts, and have a Faith of reliance without a Faith of reſignation. To follow the conduct of our affections hinders a conduct by the underſtanding, and conſequently believing, ſince Faith is an intellectual act. The *Harp* and the *Viol* in the Feaſts hinder any regard to the *operations of God's hands*, Iſa. 5. 12. any ſerious reflections on the deſigns of his Providence in the World; much more any ſentiments of Chriſt the ſumm and center of all his Providences. Corrupt affections cloud the underſtanding, as vapours from the Stomach dim the eye. They are like colour'd glaſſes, changing the ſpecies of the object which is ſeen through them: ill judgments of good things are engendred by them, becauſe contrary to thoſe vicious habits which are rooted in them.

7. *The Devil.* As the Devil oppoſes the Kingdom of Chriſt, ſo he oppoſeth that which is the great prop of that Kingdom. As he would make *Chriſt* doubt whether he were the Son of God, ſo he would make us doubt whether he were ſent of God. The Devil's ſin ſeems to be a rejecting of Chriſt as Head, and therefore he endeavours to conform men to his image by Unbelief, as God conforms his own to the image of his Son by faith. and this contempt is ſo properly the Devil's image, that it is ſaid to work more particularly in oppoſition to Chriſt in the firſt times of the Goſpel, *Eph.* 2. 2. *Now works in the children of diſobedience.* Now that a crucified Saviour is preach'd as Head of the World, now that the Spirit works in men to draw the lineaments of a Divine Faith, and reſtore them by it to the happineſs they have loſt. So *Satan* works to hinder Faith, that he might perpetuate men in that ſtate to which he at firſt reduc'd them; for he knows there is no way of recovery but by Faith; there is no way to happineſs but by a perfect obedience commenſurate to every tittle of the Law, or a ſatisfaction for the breach of it; the firſt we cannot perform, becauſe we have offended; the ſecond we cannot do by our ſelves becauſe we are Creatures. God propos'd not the way of working to *Adam* for his repair after his fall, but that of believing in the Seed of the Woman: If the Devil then can keep us from Faith, he keeps us under his own Empire, becauſe there is no other means, but Faith, of ſetling us another head. Beſides, by keeping us from this, he keeps us from paying any obedience to God; without *this grace* we can do nothing but ſin, *Heb.* 11. 6. and with it we may pay him ſome poor kind of obedience in our own perſons, and glorifie him in owning the obedience of another, which he hath expos'd to ſuffering in our ſtead. Faith is all the Weapons a man can have to *reſiſt him*, 1 *Pet.* 5. 9. He therefore will endeavour to hinder us from it, or diſarm us of it. If he cannot prevent it, he lays Siege to batter it; he will ſecond the perverſe reaſonings we make againſt the grace of God, and ſtake down the imagination to him. When we are in the dregs of nature he makes us believe our ſtate is good, when we are looking out of the Pit, and begin to conſider the proffers of Chriſt, and the glory of another World, he ſtirs up an awaken'd Conſcience, preſents God as an Armed Enemy, and caſts veils upon the merciful bowels of God. As he ſow'd jealouſies of God in the heart of *Adam*, and endeavour'd to plant ſuſpicions of God in the heart of our *Saviour*, *Matth.* 4. So he kindles and blows up ill apprehenſions of God in the hearts of men. All have a tendency to nuzzle them in good conceits of themſelves, and either to allure, or bar them from Faith in the Redeemer.

Uſe.

1. *How lamentable is this frequency of Unbelief?* Is it not an aſtoniſhment that the Devil ſhould find ſuch ſtrong inclinations in us to his Kingdom, and our own miſery; and Chriſt ſo little diſpoſitions to his glory, and our own happineſs? that we would rather chuſe to die Slaves in the Chains of the Devil, than to live glorioufly in the Boſom of a Saviour? That the Redeemer ſhould be ſo willing to ſhed his Blood, and men's nature ſo averſe from accepting it, upon conditions as much advantageous for their own happineſs, as the Redeemer's glory? Are not all the good things we enjoy from his mediation? Whatſoever natural light we have in our minds, whatſoever good motions ſtart up in our wills? Is it not a thing to be bewail'd to be ignorant of him who is the Procurer of ſuch benefits? Like the Inhabitants of *Ægypt*, who enjoy the ſtreams of *Nilus*, and the fruitfulneſs of their Land thereby, and know not from what Spring the River doth firſt ariſe. If Faith were a rich Mannor, a wedge of Gold, or a *Babyloniſh* Garment, Exhortations to it would be needleſs, the deſires of men would outſtrip one another in the gain of it. Doth not every thing beſides man obey Chriſt's Voice? Did the Winds, Seas, Diſeaſes hear his Voice, and march or ſtand ſtill, at his pleaſure? And ſhall we only who have reaſon to obey him uſe our reaſons to rebel againſt him; we who are capable of believing in him refuſe a real and practical credit to his word? Is it not ſad that many that profeſs a kindneſs to him ſhould hate him worſe than their ſins, worſe than their ſpiritual Tyrant? Chriſt himſelf wonders, that when he *told them the truth*, they did not believe, *John* 8. 46. when he made not only a ſimple Declaration but demonſtrated it by many Signs, a truth of the greateſt moment which reſpected a bleſſed Eternity? Thus it was when his Divinity ſhining through his miraculous actions might have perſwaded men to receive his Doctrine with veneration; but not only the obſtinate ſort rejected him, but ſome of his followers in the Text; and they are offended at his Diſcourſe, when they ſhould rather have charg'd their own ignorance. His Miracles might well have perſwaded them, there muſt be a Divine meaning in what he propos'd of eating his Fleſh and drinking his Blood, though their underſtandings were at preſent too ſhort to comprehend it. Is the World at a better paſs now? Are the inclinations of men more natural towards Chriſt than in that Age wherein he liv'd? Do they not rather ſeem to vie with Chriſt's voluntarineſs in undertaking redemption by their wilful diſdain of the conditions of it? Why ſhould not that Goſpel which hath been ſucceſsful in many Ages, in ſome of all conditions, be receiv'd in all the terms of it? Why ſhould not his truth move us more, who have been bred and nouriſhed among Chriſtians? Why ſhould they affect us no more than Fables? 'Tis lamentable that Chriſt after ſo many proofs, Miracles, and Grace, cannot be believ'd but by a few; that moſt ſhould proſtitute themſelves to vile temptations, let a Saviour ſtand without, while they are playing the wantons with the royſting Mates in their hearts; as if the mercies he offers were his Crimes, rather than his kindneſſes, and he wronged us by ſhedding his Blood for us.

2. *See the madneſs and folly of men under the Goſpel.* What an indifferency there is in many men whether they ſhould believe or no. What folly would it be for any to be indifferent whether he ſhould accept of life when he might have it upon honourable terms; to be indifferent whether they ſhould be ſav'd or no? Is it not a folly in us, and a high crime againſt God to be ſo hardly brought to honour him in that way wherein he hath honour'd himſelf, and would advantage us? Yet this is the folly of many men, yea of moſt men. Is not that man worſe than brutiſh that believes ſin damnable, and yet is fond of it? that believes God righteous, and yet offends him? that believes God good and yet abuſeth him? that believes Chriſt a Saviour and yet honours him neither in heart nor life? Pretences are vain if practice be not accommodated to them. Such believe none of thoſe things, they believe not God good or righteous, ſin damnable, or Chriſt a neceſſary Saviour; they drive on to Hell, and turn their backs upon the only Redeemer, as if they envied themſelves a happineſs, and Chriſt the honour of their Salvation.

3. *Let us examine our ſelves whether we be true Believers or no. Prove whether you are in the Faith*, 2 Cor. 13. 5. Much Faith is counterfeit; the colour and flame of fire may be ſo repreſented by the art of man, that at a diſtance it may deceive our Eye; but upon an approach to it, and touching of it, we ſhall find nothing of the quality of fire. Faith muſt be examin'd by the effects and fruits; what diſpleaſure with ſin, what affection to Chriſt, what flames in the heart, what regulation of the Life? Let no man take his outward honeſty and morality to be Faith; there may be much of that where there is nothing of this. No reaſon to account all Infidels that have been Rebels to Chriſt, and Fools to themſelves, to be falſe to men. We may well ſuppoſe thoſe in the *Text* to be no debaucht perſons, they had then forſaken Chriſt before, when he diſſected in ſeveral diſcourſes, the groſs Luſts of the World. Many civil perſons may be without a knowledge of the true intent, ends and conditions of the coming of Chriſt; they may own the perſon of Chriſt and oppoſe the ſpirit of Chriſt, as well as the *Jews* own'd the ſhadow of Chriſt, and oppos'd the ſubſtance, acknowledge the Types and refuſed the Antitype. Try your Faith, by your love to Chriſt and his Truth. * 'Tis the common ſentiment of men, that whatſoever thing a man counts his Sovereign good, he doth neceſſarily love, and it is impoſſible he ſhould do otherwiſe. Men differ in their choice, one choſeth Pleaſure, another Honour, another Wealth, ſome an image of moral virtue; but, let it be what it will, the affections follow it. If any man be convinc'd that God is the chiefeſt good, that Chriſt is the only Redeemer, in whoſe Death is our Life, in whoſe Reſurrection is our Juſtification, and that this Redeemer can only bring us to the enjoyment of God our chiefeſt good; then the ſetting our chiefeſt love upon God the Center, upon Chriſt as the means, is unavoidable. If we believe thoſe things really, 'tis as certain that we ſhall love God ſupreamly; and our love to Chriſt as the way would be equal to the deſires of the enjoyment of God as the end. If there were many means to bring us to it, there might be a debate which to pitch upon. But if we believe there is but one, and that Chriſt is this true and living way, that neceſſity which determines our love to the Sovereign good, will carry us to affect and follow and purſue the only means to bring us to the fruition of it. If a man were deſperately ſick, and knew of but one medicine to cure him, and believ'd the cure certain upon the application, the love that he hath to his health would make him affect and value the only means to procure it. Do our hearts come under the influence and authority of the Goſpel, are the counſels of God eſteem'd and treated by us as the greateſt wiſdom, are the conditions of it entertain'd with readineſs, do we rejoyce in the light and flames of it, do we ſtifle thoſe fleſhly ſuggeſtions that would choak the appearance of it in our hearts, or ſtop us from obeying the precepts of it in our lives? Is the perſon, death, reſurrection, yoke of Chriſt

* *Amyraut* Serm. ſur divers Textes, p. 275, 276.

Chriſt *precious* to us? 1 *Pet.* 2. 7. have we the works of Faith as well as the profeſſions of it, would we be obedient to his commands as well as intereſſed in the happineſs of his promiſes? *John* 14 21. he that *hath my Commandments and keeps them, he it is that loves me.* Can we deny our ſelves for him, our right hand or right eye, whatſoever is deareſt to us, offer up the moſt affected corruption we have, to be crucified by the power of his Croſs? Theſe are the operations of Faith. But is it ſo, That we have a confidence in the fleſh, that we are fond of a righteouſneſs of our own, or indulgent to ſome ſecret luſt, and would rather break with Chriſt than break with either, are we unwilling to come up to the terms of Chriſt, we would accept ſome but refuſe others, is there any thing more ſavoury to us than Chriſt, have we higher valuations of the things of the world than of him, are we content he ſhould bear the Divine wrath for us, but we would not imitate his Divine righteouſneſs, or leave ſome endeared luſt for him, would we have his Salvation, but put off the ſervice of him to the dregs of our lives, when we cannot ſerve our ſelves, would we only ſerve our turn of him, but pay no ſervice to him, do we like his Sacrifice and diſlike his ſervice, love the ſweetneſs of his Croſs, but not the weight of his yoke, would we have the benefit of Redemption with the liberty of ſinning, make the Goſpel the ground of our confidence, but not the rule of our walk? While our wills are thus unconquer'd, we are Unbelievers. No man believes, that hath not a bended will to Chriſt, even to his very feet: our neglects of him render us guilty of this ſin, as well as our oppoſitions to him. The gueſts invited to the Feaſt did not abſolutely refuſe to come, but made their excuſes, *Mat.* 22. 5 they *made light of it*, ἀμελήσαντες were careleſs of it. What ſociety hath Faith with prophaneneſs or a reſolution of diſobedience? *What agreement hath Chriſt with Belial?* There are but two Standards to come under, Chriſt's or Satan's; Chriſt is only the publick Head appointed by God. Who do we fight for? He that is not with him is againſt him, he that is not with him by a gracious will, holy deſires, affectionate valuations, holy meditations, reſolutions to cleave to him, is againſt him and no believer in him No man can be in league with Chriſt and the Devil at the ſame time. As Chriſt ſaid to the Jews, *If you were Abraham's Children, you would do the works of Abraham,* John 8. 39. ſo if we are Chriſt's followers, we ſhall do the works of Chriſt, works of obedience to him, and imitation of him.

4. Uſe of Exhortation.

1. *Let us endeavour to be ſtript of our Unbelief.* The leaſt thing we can be obliged unto upon any declaration of God, is the belief of it, an aſſent to the Truth, and conſent to the Goodneſs. The Law of Nature teacheth us, that every Revelation of God is to be believ'd as true, and embrac'd as good. We are as much bound to believe God, becauſe of his Truth, as to love him becauſe of his Goodneſs. What can be more reaſonable than to turn to God, truſt in him, accept of a Righteouſneſs from him, that we may be freed from guilt, and glorifie his Name? The owning the Chriſtian Religion (ſuppoſing there were reaſon to doubt of the Truth of it) and a Faith in Chriſt connot render a Man worſe than he was before. All confeſs the Neceſſity of an Holy Life, the Approbations of it they have in their Conſciences. But what Infidel can ſay his Life is agreeable in every particular to the dictates of his Conſcience, and to the Law of Nature in him? What Infidel can imagine he may appear before God with confidence upon the account of his own Works, who knows he hath not paid a Tribute to him according to his Law, according to his own Sentiments of God? Though he accounts God kind, becauſe he ſees the tokens of his Goodneſs in the World, yet he muſt account him Juſt, who ſometimes ſees the Arrows of his Vengeance darted in the World. If he hopes to be happy by the Mercy of God, is he ever the further from it by believing in Chriſt as the way of communicating that Mercy? The ſatisfaction he thinks to make to God by a Righteouſneſs of his own, his own Conſcience, if he will ſilently hear it, will tell him is not perfect; is he ever the further from Perfection by accepting of the Satisfaction Chriſt offers him in his Word, which hath ſo many marks of a Divine ſtamp upon it, as may eaſily ſtagger him? Is the Righteouſneſs he builds upon impair'd by it, or not rather advanced to higher ſtrains of love to God, deſires to glorifie him, referring all to the Creator, whereby his own Righteouſneſs (tho' not thereby ſatisfactory to God, or to be reſted on, yet) is rendred more agreeable to his own Conſcience, and more contenting to himſelf? Faith in Chriſt impairs nothing that a Mans Conſcience upon juſt ground can call good and comely. But as for thoſe who believe the Doctrine of the Goſpel, there is much more reaſon they ſhould really have that Faith they pretend to. We confeſs God hath appointed no other to be the Redeemer, why ſhould we not believe it with our Hearts and Affections, as well as confeſs it with our Lips? Shall he who, we believe, is advanc'd by the Father above the higheſt Heavens, be ſet loweſt in our Hearts? As there is but one God we muſt own, ſo there is but one Prieſt, one Sacrifice we muſt rely upon, one King whom we muſt obey. Pray therefore againſt your Unbelief. As we need a Chriſt to free us from the Curſe, ſo we need the Spirit to open our Eyes that we may ſee our Miſery, the attainableneſs of Happineſs, and the way to it; and that we may acknowledge all thoſe admirable Qualities and ſuitableneſs in the Son of God to all our Neceſſities. We have as great an impotency to Faith without Grace, as we have an emptineſs of it by Nature; there is ſuch an eſtrangedneſs from God, ſuch an averſion to him, that not a Man in the World would ever turn to God, without an over-powering Grace; no Man is an Unbeliever but becauſe he will be ſo, and every Man is not an Unbeliever becauſe the Grace of God conquers ſome, changeth their Wills, and bends them to Chriſt. Every Mans Heart is by Nature of the ſame Metal and Temper; no Man is more plyant than another, but by the fire of Grace melting him Pray for it, God never denied it to any Wreſtler with him; he knows how to give good things to them that ask him, and are importunate for them. Pray for it as for your daily bread, wait upon the means where Grace pours forth it ſelf. Lye at the foot of the Throne of Grace for this neceſſary Grace, and ſtudy much the guilt of Sin, the deformity of your Souls by it, the extent of the Law, the Juſtice of God, and the Satisfaction of Chriſt in the Goſpel.

2. *Let Believers be aſham'd both of their old Unbelief, and the remainders of it in their Hearts.* Let us reflect upon our ſelves, and remember how Chriſt called us in his Word, and how long it was e're we liſtned to it; how he made ſome Impreſſions on our Hearts, and the next temptation blotted them out; he offer'd his Blood, and we would have our Sins; he promiſed Heaven, if we would believe, and we would have a Hell; with what earneſtneſs did he call, and with what earneſtneſs did we refuſe? How gracious was he in his Invitations, and how perverſe were we in our ſlightings? A great Redeemer ſoliciting, and a vile Wretch would not be intreated! How often have we miſunderſtood his Word, oppos'd his Will, loath'd his Ways, nor would admit of the levelling a Mole-hill Luſt, much leſs a Mountain? Were we not like moſt in the *Eaſtern* parts, that upon the

the appearance of the *Star* at the Birth of Chriſt, did not ſtir to preſent him with their Services? Many might ſee the Star, but only *three Wiſe-men* followed the motions of it. How often hath a Star riſen upon us to conduct us to Chriſt, darting out its motions to invite us to ſeek our Saviour, and we have lain in our old Country, our old Sins, and would neither bring our ſelves, nor ſend our Preſents to Chriſt? And have we been loyal to Chriſt ſince he freed us from the Chains of the Devil, and ſnatcht us from the Lyons Paw? Have we exercis'd that Faith he deſir'd, and paid him that Affection he deſerv'd? Shall not this be matter of ſhame to us? How little Faith is there in the World, and how much Unbelief? How little Faith is there in the Hearts of Believers themſelves, and how much Unbelief? What complaints of this Sin have we often heard of in holy Men, and that even the nearer they came to God!

3. *Watch againſt the ſtirrings and appearances of it.* All Gods Works, from the beginning of the World, have been to draw out our Hope and Truſt in him: He created Man a noble Creature, and made the World for his Service, that he might depend upon the Goodneſs, Wiſdom, and Power of his Creator: He ſuffer'd Man to fall into Miſery, that he might give in Redemption a ſtronger ground of Confidence in him, and Encouragements of recourſe to him. He chaſed Man out of Paradiſe after his Sin, that by experimenting the Miſeries of the World, he might pitch his Faith more upon the promiſed Seed. He deliver'd *Iſrael* from *Ægypt* with a mighty Hand, an Eſſay, and Type of what he would do in the deliverance of their Souls from a ſpiritual Tyranny. At laſt he ſends his Son to die upon the Croſs to ſatisfie for our Sins, that no occaſion might remain to doubt of his Goodneſs. 'Tis a Sin natural to us, therefore ſhould be watch'd againſt. The only People in the World acquainted with the Promiſes of God, and receiving the moſt eminent Deliverances from God, yet how did this Sin creep in upon them againſt all Arguments to the contrary, and poſſeſs their Souls! When they heard of the ſtrength of the *Anakims*, they conſult about returning to *Ægypt*, and would rather ſubmit to the Mercy of a provoked Enemy, than depend upon the Promiſe of a tender and faithful God. They loſe the benefit of the former experience of Gods Kindneſs; they had ſeen the *Ægyptians* ſinking to Death in the Waters, and they think the ſame Power cannot match the *Anakims* upon Land. He had ſpread a Table for them in the Wilderneſs, and they think he cannot as well whet a Sword to defend them againſt their Enemies, as though his Power were ſpent upon the *Ægyptian* Carcaſes. How ſoon doth a ſottiſh fear ſtarve their Faith? The Promiſe of their deliverance from *Ægypt* well perform'd, did not make them expect the donative of the Land of *Canaan* promis'd to them by the ſame word of truth from God, who had as much power to perform the latter, as to accompliſh the former. Watch againſt this Sin therefore; a Sin, as well as an Enemy that is ſlighted, is moſt dangerous, and often victorious. Grow in the Knowledge of God and Chriſt; the more we know him, the more we ſhall truſt him. Our confidence in a Man encreaſeth, as our acquaintance with his Honeſty and Ability advanceth. The grounds of Faith are the Perfections of God, and the Actions and Sufferings of Chriſt; the more ignorant we are of them, the leſs we ſhall confide in him. Check Unbelieving Suggeſtions at the firſt appearance; ſuch Weeds, if ſuffer'd to be ſet, will quickly grow. Oppoſe the Truth of God to the Suggeſtions of *Satan*: *Satan* is a falſe Spirit, but he is not more falſe than God is faithful Take heed of predominant ſuſpicions of Gods Fidelity, and Chriſt's Sufficiency: Conſider which is moſt worthy of Credit, the true God, or a falſe Heart; a God we never found falſe, or a Heart we ſcarce ever found faithful. His Charter of Mercy is of the ſame force as ever; he hath not cancell'd a Bond he ſtands engag'd in. The Goſpel ſhall not be drain'd of its Milk, till God be emptyed of his Fidelity; nor the Promiſes ceaſe to be *Yea and Amen*, till the Seal of the Blood of Chriſt wants an efficacy to confirm them. When you are aſſaulted by Unbelief, you know what Power to addreſs to; that Omnipotent Arm that firſt planted Faith, can only protect it againſt the Powers of Hell that would pull it up by the Roots. *Lord, encreaſe our Faith*, ſhould be as much in our Mouths, as Lord pardon our Sins. Let us grieve for it. Our Saviour griev'd for the incredulity he perceiv'd in the Hearts of the *Jews*, let us grieve for that we find in our ſelves. The mourning under what we feel is a good preſervative againſt any further Encroachments. Let us never lay down our Arms againſt it; As God will not ceaſe till he hath put all the Enemies of Chriſt under his feet; ſo let us not ceaſe till we have put our Unbelief, his greateſt Enemy, under his and our own.

4. *Let thoſe that have Faith, ſtrengthen their Faith the more, by how much the leſs there is in the World.* (*a*) Let us more ſtraightly embrace the Redeemer, renounce all other hopes, either in Heaven or Earth, expect happineſs and comfort from nothing but the ſufferings of the Croſs; advance continually in that Faith whereby we are united to the Saviour of the World; and let Temptations be ſo far from ſnatching it from us, that they may be occaſions of ſtrengthning it in us, as the bluſtering of the Wind makes Men wrap their Garments cloſer about them. The more Chriſt is ſlighted by others, the more let him be prized by us, that we may by adhering to him, endeavour as much as in us lies, to repair the glory he loſes by others rejecting him. Let that blood be the more cheriſhed in our Hearts, when we ſee others more deſperately treading it under their Feet. While we believe he pleads for us in Heaven, let us not ſuffer any thing to plead againſt him in our own Boſoms. *Joſeph of Arimathea own'd Chriſt boldly*, when he was Crucified, who never did, that we read of, own him before, or ever ſpake with him, though he was a Diſciple in ſecret, *Mark* 15 43. This uſe the Diſciples that remain'd with Chriſt made of the Apoſtaſie of thoſe in the *Text*; thoſe that were here offended at his word, did *ver.* 66. *turn their backs upon his Perſon.* Did the other Diſciples ſtagger by the fall of their Neighbours? No, They are knit the faſter to him; *whither ſhall we go? thou only haſt the words of Eternal Life.* And their revolt drew out that glorious Confeſſion from *Peter* in the name of the reſt, *We believe and are ſure, that thou art the Chriſt, the Son of the living God*, John 6. 68, 69. Strengthen it the more by how much Unbelief grows in the World, ſince we are told by our Saviour, that juſt before his appearance, for the recovery of the Church from the hands of Men and Devils, and beſtowing that glory upon it which he hath promiſed, there ſhall *ſcarcely be found Faith upon the Earth*, Luke 18. 8. As at the time of Chriſt's Reſurrection, which was a token of the Reſurrection of the Church, the Diſciples did not believe they ſhould ever ſee his face again. Since therefore Chriſt hath told us how predominant Unbelief ſhould be, let us the more ſtrengthen our Faith. And why ſhould we not do it, as well as the Diſciples did upon this occaſion in the Text? Is it not the ſame Goſpel upon which our faith is founded, on which theirs was? Doth not the Croſs and Reſurrection of Chriſt furniſh us with greater Encouragements than they had at the time of this Profeſſion? Have we not the ſame Jeſus to look to, who is the Author and Finiſher of our Faith as well as of theirs? Why ſhould any of us ſuffer our ſelves to go along with the Corrup-

(*a*) *Amyraut* Serm. ſur divers Texts, p. 456.

Corruption of the Age, inſtead of reſiſting it? Why ſhould we be born down by the Temptations of the World, inſtead of combating with them? Let us be fuller of thoughts of the Croſs of the Redeemer, than of the delights of the World; and the ſtronger our Faith, the ſweeter will be our Comfort in the worſt of times.

A DISCOURSE OF THE End of the Lords Supper.

1 CORINTHIANS XI. 26.

For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come.

THE *Corinthians* were a Church planted by *Paul*, water'd by a long preaching among them: But notwithſtanding all his Pains, he receives News of ſome Corruptions crept in and overſpreading that Church. Some that minded the welfare of the *Corinthian* Church had ſtir'd it up to write to *Paul* for the deciſion of ſeveral caſes, which were controverted among them. In this Chapter the fifth caſe comes to be handled, about the ordering their publick Aſſemblies.

(1.) Concerning the *carriage of Men and Women in the Church.* (2.) The *Celebration of the Lords Supper.* (3.) The *uſe and exerciſe of ſpiritual Gifts*, Chap. 12. In *ver.* 17. the *Apoſtle* makes a tranſition from the *firſt* to the *ſecond*, and taxeth them with their diviſions which were the ground of their other Miſcarriages.

Obſerve. *Diviſions in a Church are uſually attended with ſad Conſequences.* They deſpoil the Church of its Beauty and Ornaments, and many times are an occaſion of ſullying the beauty of Divine Inſtitutions; they here hinder'd a Communion one with another. All Communion is founded upon Union: Diviſions ſhook that, and brought in groſs Miſcarriages about the *Lord's Supper*, a diſorderly meeting, one taking before another, and making the Lords Supper a ſcrambling Feaſt, diſcovering more Paſſion one againſt another, than a mindfulneſs of the Sufferings of Chriſt; and their unworthy receivings provoked God to ſend among them deadly Diſeaſes, *v.* 30. For the Reformation of thoſe abuſes, the *Apoſtle* reduceth them to the conſideration of the *firſt Inſtitution.*

Obſerve. *In all Reformations we are not ſo much to mind what this or that Cuſtom of the Church is, when there is a clear word to walk by.* Chriſt overthrows *Polygamy* by reducing the number of Perſons married to the firſt Inſtitution, *Mat.* 19. 4. 9. God created *Male and Female.* This Miſcarriage was chiefly in their ἀγάπαις, or Banquets which they had before the Supper, which were ſet up in imitation of Chriſt, who kept his laſt Supper with his Diſciples, at the end whereof he inſtituted this Sacrament. Now in the eating of this, the Rich brought their Dainties, and eat to gluttony and exceſs, before the Poor were met together, and left the ſcraps for the meaner ſort, and thereby did *ſhame* them, *ver.* 22. *i. e.* did upbraid them with their Poverty. Whence obſerve,

1. *That Community of Goods, or a voluntary levelling was not a ſtanding Inſtitution in* Paul's *time*; among the *Corinthians* you find it not in uſe, there were Rich, and there were Poor; Diſtinctions among Men, Men were Proprietors of their own Goods.

2. *How ſoon will corruptions creep into the beſt Church?* This mighty corruption, an *Epicurean* carriage, crept into this knowing and well gifted Church betimes; while the great *Apoſtle* was living, who had the conduct of them, and of all the Churches of the *Gentiles.* The Devil will ſow his tares where God ſows his wheat. As he oppos'd Chriſt at the very entrance into his Office to make his Mediation inſignificant, ſo he will endeavour to corrupt a Church at the firſt entrance of the Goſpel, to make it altogether fruitleſs.

3. *Humane Ceremonies are not to be urged, eſpecially when they by abuſe degenerate into Superſtition, Carnality and Prophaneneſs.* The *Apoſtle*, when he explains what he had *received from the Lord*, and deliver'd to the *Corinthians*, makes no mention of a Divine inſtitution of thoſe ἀγάπαι, Love-feaſts, which they uſed in thoſe days in imitation of the Supper, which preceded the firſt inſtitution of this Ordinance. He ſpeaks nothing in the defence of this cuſtom, nor urgeth it upon them, but only preſſeth the inſtitution. Divine inſtitutions, becauſe of God's Sanction, are not to be laid aſide, though abuſes creep in. What is man's muſt be diſcarded, what is God's muſt be preſerved. Tares ought to be ſeparated from the wheat. This humane Ceremony might claim precedency of all others that wanted the ſtamp of Divine Authority, and that by reaſon of its ſeniority, more ancient than all thoſe of a later date in the Church: yet

Slichting. in loc.

yet it being but humane in its original, is laid aſide and not practis'd (that I know of) in any Church in the World. *Paul* proves here the Divine inſtitution, not any ſuperaddition, but the prudence of man.

The *Apoſtle*,

1. *Shows the end of the inſtitution of this Ordinance.* In the repetition of the words of inſtitution, *v.* 23, 24, 25. *This do in remembrance of me.*

2. *He ſhows the duty of Communicants*, in the Text: *Ye ſhew the Lord's death till he come.* This is rendred as a reaſon why Chriſt commanded them to eat and drink in remembrance of him, becauſe in that action he would have them ſhow his death, and celebrate his praiſe for his Sufferings in our ſtead. *Slicht.* in loc.

Ὁσάκις, *As often.*] The Lords Supper ought to be *often* adminiſtred. The frequency is implied, though how often is not declar'd. Chriſt's death is to be every day fixed in our thoughts, and to help our weakneſs there ſhould be a frequent repreſentation of it to our ſenſe, *i. e.* in ſuch a way as Chriſt hath inſtituted, not as man may preſcribe.

Ὑε.] 'Tis the duty of every particular perſon who communicates in this Ordinance to ſhow Chriſt's death.

As often as ye eat this Bread and drink this Cup.] *Eat*, not *ſee*. This Ordinance is not celebrated for the *eye* only, or for the *ear*; there muſt be union, there muſt be communicating.

Bread, Cup.] There is no tranſmutation, no Tranſubſtantiation, *Bread* ſtill, *Cup* ſtill; the ſubject for the adjunct, *Cup* for the *Wine* contain'd in it. 'Tis the ſame Bread and Cup after the Conſecration in regard of their nature, not of their *uſe*, dignity and efficacy. Bread, Cup. The one eaten, the other drunk: both muſt be communicated, Bread and Cup are not to be ſeparated; Chriſtians have a right to both. *Papiſts* have depriv'd the people of the *Cup*, by the juggle of a concomitancy, becauſe by partaking of the Bread, which is the body of Chriſt, they partake of the bloud too which is in it. Chriſt plainly obviates this error at the time of the inſtitution, when he adds in giving the Cup, emphatically, *Mat.* 26. 27. *Drink ye all of it*; and *Mark* 14. 23. expreſly adds, *They all drank of it*: which is in neither place expreſt of the Bread. As if our Saviour, foreſeeing this error introduc'd into the world, as he did, would by a particular note [*All*] leave the Authors of it without excuſe. The moſt lively repreſentation of his death, the comfort and end of it would be loſt, which is ſignified by his bloud.

Καταγγέλλετε, *ſhow.*] Some take it in the *Indicative* Mood, as our Tranſlators, *Ye ſhow*. It notes to us, That by this Ceremony the death of Chriſt is repreſented. Some take it in the *Imperative* Mood, and then the words are to be read thus, *Show you* the death of Chriſt; intimating, That it is an indiſpenſible duty that as often as we eat this Bread and drink of this Cup, we ſhould have our thoughts and hearts full of the ſufferings of Chriſt, Meditations of him, and thankſgivings for him. 'Tis not only a bare Declaration of Chriſt's Death, but of the benefits of it.

Till he come.] 'Tis a perpetual Ordinance in the Church. *Till he come.* Till he ſhow himſelf in his perfect Majeſty, that we may enjoy perfect glory with him. Till he come to Judgment, when he ſhall *come in that manner as he was taken up into Heaven*, Acts 1. 11. When remembrance of his Death ſhall be ſwallow'd up in the Viſion of his perſon, and fruition of the higheſt fruits of his ſufferings, when remembrance ſhall be remov'd by ſence. In the mean time it is a ſtanding Monument and Memorial of the ſufferings of our Saviour.

And by the way, We may *obſerve*, That *the Church ſhall continue to the end of the World*, becauſe theſe myſteries are to be kept up till Chriſt put a Period to this Form of the Creation. And *the Church only is the ſeat and ſubject of theſe inſtitutions*; they were appointed for the *Church*, not for the World, *i. e.* the Unbelieving World.

In the Verſe *Obſerve*,

1. *The Action, Eating, Drinking.*
2. *The Object*, Bread, *this Bread, this Cup.*
3. *The end of the action*, expreſt by a Command, *ſhowing the Lord's Death.*
4. *The frequency of it implied.*
5. *The durableneſs of it, till he come.*

Doctrine.

1. *The Lord's Supper is chiefly inſtituted for the remembring and ſhowing forth the death of Chriſt.*
2. *The Lord's Supper ought frequently to be celebrated.*
3. *The Lord's Supper is a laſting and continuing inſtitution, not to be put down at the pleaſure of any man.*

For the firſt

Doctrine. *The Lord's Supper is chiefly inſtituted for the remembring and ſhowing forth the death of Chriſt.*

'Tis not a *bare Hiſtorical remembrance of the death of Chriſt.* For then,

1. *Every prophane man who aſſents to the Hiſtory of Chriſt's Death, and believes the acting of this Tragedy on the Croſs, and hath a notional belief of the ends of it, might be partaker of this ordinance.* But the *Apoſtle* puts a Bar to that, *ver.* 28. *Let a Man examine himſelf, and ſo let him eat of that Bread: So*, not otherwiſe: there would be no need of ſelf-examination, if it were only an hiſtorical remembrance.

2. *A Man could not then receive more unworthily, or incur a greater damnation in this than in other acts.* But here the *Apoſtle* fixeth a particular guilt of the Body and Blood of Chriſt, when receiv'd unworthily, *ver.* 27. 29.

As Chriſt's Death was not a bare dying, but a Death with high and glorious ends, ſo our remembrance of it is not to be a bare *hiſtorical*, but a *practical* Remembrance, and Declaration. As Chriſt's remembrance of the Promiſes of his Father was not only an aſſent to the truth of them, but a recumbency on him for the performance, ſo our remembrance of the Death of Chriſt ought to be. 'Tis not a ſpeculative remembrance only, as when a man ſees a Picture of a Prince, but ſuch a remembrance as a man hath, when he ſees the Picture of a dear Friend, abſent from him at that time; he remembers not only his perſon, but the mutual love between them, the Actions his Friend hath done for him, which ſtirs up a ſenſe of gratitude at that time. In the handling this Doctrine I ſhall ſhew,

1. *This is the end of the Inſtitution.*
2. *What it is in the Death of Chriſt that is here remembred and ſhown forth.*
3. *How we ſhould ſhow forth this Death.*

1. *The Remembrance and Declaration of the Death of Chriſt is chiefly intended hereby.* The Scripture declares this in the time of inſtitution, the night wherein he was betray'd. The words of inſtitution, *this is my Body which is broken for you*, ver. 24. *This Cup is the new Teſtament in my Bloud which is ſhed for you*, *Luke* 22. 20. * And the Command, *do this in remembrance of me*, evidenceth that all the preceding actions of Breaking, Taking, Eating, are commemorative ſigns of Chriſt, to excite and confirm our Faith in the apprehenſion of him and his merits. * *Illyric.* in 1 Cor. 11. 22.

For

For the Explication conſider,

1. *God was always careful of appointing and preſerving memorials of his favour.* The pot of *Manna*, and *Aaron's budding Rod* were to be preſerv'd in the Ark, as ſtanding Monuments of God's kindneſs. Stones were appointed to be ſet up for a Memorial of the diviſion of the waters of *Jordan*, to give the *Iſraelites* paſſage to the Conqueſt of *Canaan*, *Joſh.* 4. 5. * The Paſſeover was inſtituted as a Memorial of the *Iſraelite's* affliction, and God's gracious protection of them from the Plagues of *Ægypt*, their ſecurity from the deſtroying Angel, who was commiſſion'd to take away the Lives of the *Ægyptians* firſt-born, and indeed of all the wonders perform'd by God in their behalf in that memorable deliverance, as appears by the command for the celebration of it, *Exod.* 13. 8, 9. At *this Paſſeover* 'tis ſuppos'd by ſome, that they *ſang the Song of Moſes*, Exod. 15. for the deliverance at the Red Sea, and after *David's* time the 78. *Pſalm* compos'd by *Aſaph*, treating of the whole deliverance from *Ægypt* and conduct to *Canaan*, and their own unworthy carriage towards God. And is there not much more reaſon for a ſtanding Memorial of that mercy of which all thoſe were but the Types? It hath been the cuſtom of all Nations to have an anniverſary Commemoration of thoſe *Heroes*, who have been the inſtruments of ſome publick happineſs to them, and of all Societies to commemorate their Benefactors. And is there any reaſon to deny that to the great Benefactor of Mankind, the Redeemer of the World, *Emmanuel* God with us? Shall poor temporary deliverances among the Heathen be remembred, (*deliverance of the* Capitol *by Geeſe, as it was among the* Romans) and ſhall not the great work of Redemption, the contrivance of God, the buſineſs of Heaven, the admiration of Angels, the conqueſt of Devils, and the delight of God, have ſpecial commemorations?

* *Kellet's three-fold Supper, p. 136.*

2. *Theſe memorials are neceſſary:*

(1.) *Becauſe of the nature of our Affections, which rather follow the orders of our ſence than the commands of our Souls, and are more excited by ſenſible than inviſible objects.* Therefore the *Jews* had Chriſt in the ſwadling-bands of Types as well as in the womb of a Promiſe, ſomething manifeſted to the eye as well as ſounded in the ear. Moſt things we cannot underſtand but under ſenſible repreſentations; we underſtand not God's power, goodneſs, juſtice, but by the objects we ſee thoſe Attributes converſant about. Hence are thoſe frequent metaphorical reſemblances of ſpiritual things in the Scripture, and our Saviour ſets himſelf forth to us under the notions of *Bread*, *Wine*, Bridegroom. When there is alſo ſuch a diſtance between our heads and our hearts, that we can rowl the moſt ſaving Truths in the one, without tranſmitting any part of them to the other; there is need of ſomething to quicken our affections; ſeaſonable memorials renew ſeaſonable thoughts and affections.

(2.) *In regard of the inconſtancy of our affections.* We admire any thing at the firſt notice and arrival, we adore it at the firſt ſight, which by continuance grows more familiar. What our affections rouſe themſelves up to receive at the firſt approach, they afterwards being glutted with the preſence of, begin to *flag*, like the ſtrings of an Inſtrument that ſound well at the firſt tuning, but quickly ſlack and need a watchful ear and careful hand to wind them up. We want therefore thoſe memorials to keep up our hearts in a warm and glowing temper. In things that concern God's glory and our own ſalvation, we are like Table-Books, quickly worn out, every intruding thought, like a Sponge, daſheth out what was written. When we ſee things acted before our eyes, then we remember what was acted upon the Croſs. When Chriſt was riſen from the Dead, then the Diſciples *remembred the word Chriſt had ſpoken to them*, John 2. 22. We are naturally forgetful, naturally dull, and want actual excitements to awaken our ſleepineſs, and balance our unſtedfaſtneſs.

(3.) *In regard of the natural ingratitude and enmity we have to a Crucified Chriſt, and the weakneſs of Faith.* What the World did, that doth every Man's heart naturally, account the Croſs fooliſhneſs. 'Tis a matter of difficulty, to raſe out our jealouſies of God, and bring God and the heart together. The trembling Believer is apt to look upon God as an Enemy rather than a Father, and thinks Chriſt too glorious to entertain ſuch a wretch. We need thoſe memorials of the bounty of God and kindneſs of a Redeemer to ſtifle our ſuſpicions of him. Who can cheriſh unworthy reflections on God, when he hath repreſented to his Eyes the ſtrokes God inflicted on the Redeemer? Who can reſolve not to love Chriſt, who *ſees him bleeding, breaking, dying for them?* Gal. 3. 1. The *Diſciples* were afraid to *periſh*, *Mat.* 8. 25, 26. when they had Chriſt in the ſame Veſſel with them; they bewray'd a weakneſs of Faith, when they had Chriſt preſent with them, and had frequently beheld his Miracles. How is our Faith weak, when Chriſt is abſent from us? He hath therefore inſtituted a Symbol of his ſpiritual preſence, whereby our minds might exerciſe themſelves as well as the Eyes of Men did behold his Body; That we might urge our hearts to believe his kindneſs, and ſettle it upon our affections, and chide our ſelves for our Unbelief at the ſight of bleeding love.

2. *What it is in the Death of Chriſt that is here ſet forth.*

1. *The painfulneſs of his Death.* 'Tis the Picture of him as he hung upon the Croſs, a Man of ſorrows, broken and bruis'd by his Father in the day of his great wrath and great love, when his Body was torn, his Soul in a dreadful agony, his ſide pierc'd, his Bloud ſhed: the ſubſtance of thoſe, by the breaking the Bread, and pouring out the Wine, are repreſented; the burden of God's wrath lying upon him, and his groanings under it, are here ſhadow'd. A Picture repreſents the lineaments, looks, and ſorrows expreſt in the Face, which help the fancy and guide it in the more lively repreſentations. As the mind of Man can conceive more than the Eye of Man can ſee: So this doth not expreſs the ſorrows, cries, groans, agonies, ſtruglings of Chriſt; but nothing can be more auxiliary to our Souls in the underſtanding, remembring, fancying of it, whereby the affections may be blown up, and impreſſions of a Crucified Chriſt made upon our Souls. Chriſt left behind him no other Picture of himſelf but this. Here a wounded, broken, bleeding Chriſt is preſented. Here we may ſee the ſufferings of his Body, his pains upon the Croſs; and here fancy may work about the unconceivable troubles of his Soul, his heavineſs to Death; how *his Soul was made an offering for ſin*, Iſa. 53. 10. the wrath of God, the Cup of bitterneſs, which if Men or Angels had but taſted, they would have ſtagger'd and fell headlong into Hell. Here fancy may repreſent the piercing his Temples by the Thorns, and the dints made in his Body, which the Pſalmiſt compares to *furrows*, *Pſal.* 129. 3.

This was the intent of

(1.) *The ancient Paſſeover.* The Lamb was to be kill'd, the fleſh *roaſted with fire*, not boil'd, the *Head, Legs, purtenance*, Exod. 12. 6, 7, 8. which was to ſet forth the unexpreſſible ſufferings of Chriſt in every part. *Iſaac* on the Wood, the Sacrifices on the Altar, the Serpent on the Pole, the ſtriking the

Rock, were Types prefiguring this, but differ from this Sacrament: they were to prefigure what was promiſed, this to commemorate what hath been perform'd. They were not properly Memorials of this. They might in ſome ſenſe be Memorials to remember him of the promiſe, but this is a Memorial to mind us of the performance.

(2.) *Of the Elements in this Sacrament.* Bread ſignifies this ſuffering, as paſſing through various kinds of ſufferings, to be made fit for food; reapt when ripe, thraſht when hous'd, ground to powder and bak'd to be made fit for Bread. The actions teſtifie the painfulneſs; Wine as preſs'd, Bread as broken diſcovers a broken Chriſt; Wine pour'd out diſcovers a bleeding Chriſt. The Bread teſtifies the ſufferings of his Body. * The Bloud the Agonies of his Soul, becauſe the Spirits whereby the Soul acts, are in the Bloud.

*Goodwin's Peace-maker, p. 56, 57.

2. *The intention of this Death for us.* 'Tis in this Ordinance repreſented as a Sacrifice death. He is *our Paſſeover ſacrificed for us*, 1 Cor. 5. 7, 8. In his inſtitution it was, *my Body broken for you, my Bloud ſhed for you*, as an expiatory Sacrifice for the ſatisfaction of Juſtice, appeaſing of wrath, and thereupon the remiſſion of ſin, and collation of everlaſting righteouſneſs. On the Croſs it was given for us. In the Sacrament it is given to us, to mind us what he did for us. 'Tis to ſhow forth not only his Death, but the intention of his Death for us, not for himſelf or any ſin of his own, for he was *harmleſs, undefiled*, Heb. 7. 26. and a *Lamb without ſpot*, 1 Pet. 1. 19. There was no more need of his dying for himſelf, than there is a neceſſity of our being glorious to make God happy. His ſole intention was to be an Offering to God for the removal of our guilt, the anſwering the charge of the Law, the ſilencing the terrors of Juſtice, which we were obnoxious to, had not Chriſt interpos'd himſelf as a Sacrifice for us, that both Juſtice and Mercy might be our friends.

3. *The ſufficiency of this Death for us.* It would never elſe be remembred. We remember no more than what was done, we remember a whole Chriſt broken. God by Covenant with Chriſt could challenge no more, and Juſtice after the ſtriking of that match, could demand no more. Chriſt paid all that he had to pay, his whole Body was broken, his whole Soul bruiſed, his Bloud ſhed, he gave up all the Treaſures he had: and this is repreſented in the Supper. The Cup Chriſt drank was full, and by his Death he brought a greater glory to God than ever he had before. Whence ariſeth a redundancy of merit, an overflowing merit for ten thouſand worlds, were they in being and in a ſinful ſtate.

4. *The acceptableneſs of this Death to God.* All that Chriſt did, he did by order as his Father commanded him. Had not his Death been acceptable to his Father, he would not have order'd us to remember it. The great actions God hath done for his people, and by which he hath got moſt glory, and which have been moſt delightful to him, he would have commemorated; the Paſſeover once a year; but this, as being the memorial of a thing more pleaſing to him, often. It was *a Sacrifice to God for a ſweet ſmelling ſavour*, Eph. 5. 2. He would have it remembred in Heaven in the perſon of Chriſt, and remembred on Earth in the Symbols of his own appointment. His Reſurrection God would have remembred by the change of the Sabbath, but his Death by a new and peculiar inſtitution. Spices ſmell ſweeteſt when pounded: His Death is the greateſt pleaſure to God; he would have Heaven and Earth fill'd with the ſavour of it. The Reſurrection of Chriſt was conſequent upon his Death, but the foundation of our acceptation was laid in the Croſs. In the Supper we remember this Death to plead the acceptableneſs of it to God.

5. *The preſent efficacy of this Death.* 'Tis now of efficacy, and will be to the ſecond coming of Chriſt. Why elſe ſhould it be remembred? To what purpoſe ſhould we comemorate it, if it did not retain an everlaſting efficacy? if his Bloud, like Wine, had loſt its ſpirits, and his Body, like Bread, were putrified and conſumed ſince the departure of Chriſt out of the world? * Some affirm, that the Bloud of Chriſt which was ſhed, was not drank up by the ground, or dried up by the Sun, or ſteam'd into vapors, but was gathered up again by the Power of God, and put into his veins. *His Body ſaw no corruption*, Act. 2. 31. Therefore no part of his Body, not his Bloud which was Sacred, the Bloud of God, therefore not to be loſt. As the Soul and Body of Chriſt, though ſeparated, were united ſtill to the perſon of the Son of God, his Body being the Body of the Son of God, his Soul being the Soul of the Son of God; ſo alſo his Bloud, though ſeparated from the Body when ſhed, and had not its natural motion to perform its natural end for the ſupply of the Body, as the Soul of Chriſt did not perform its natural end for the informing of the Body when ſeparated from it; yet not a drop of his Bloud was divided from his perſon. But howſoever this be, not a drop of that Bloud is loſt as to the virtue and efficacy of it; and therefore when either pardon of ſin is Seal'd, or purifying grace conferr'd in this Ordinance, 'tis not by the ſole remembrance of his Death, but by the power of it efficaciouſly operating for and in the Soul. Therefore this Bloud is oppos'd to *corruptible* things, 1 *Pet.* 1. 18. intimating that the Bloud of Chriſt, in regard of its power and efficacy, doth not corrupt As the Sun ſheds his light every day about the World, yet remains a freſh Spring of new light in the Air every Morning; ſo this Bloud ſhed upon the Croſs, loſeth not its virtue, but is an operative, as if we had ſtood under the Croſs, and had it dropping upon our Souls at the inſtant of his Sufferings. He did once *offer himſelf a propitiation for Sin*, but he remains a propitiation for ever: the Sacrifice was but *once* perform'd, *Heb.* 9. 28. and 10. 14. that ſhows the reality of it; but it is often commemorated, to ſhow the perpetual virtue of it. This efficacy is therefore ſhown forth in this Ordinance.

* Dr Jackſon.

3. *How we ſhould ſhew forth and remember this Death.*

1. *Reverentially.*

(1.) *With a reverence of the Holineſs of God.* God's hatred of ſin is as high as his love to Chriſt, he hates ſin as much as he loves his Son. He would never elſe have dealt ſo hardly with his Son for ſin, whom he loved ſo dearly. He lamented over the loſs of *Jeruſalem*, *Jer.* 12 7, 8, 9. But to manifeſt his deteſtation of ſin, he ſpared not his Son, had no relentings when he ſuffer'd for us.

(2.) *With a reverence of the Juſtice of God.* It was more that the Son of God ſhould thus pour out his Soul, than if the whole World had been hurl'd into Hell. God ſtruck him till Juſtice had a full revenge, and ſtruck him with that wrath, which would have tumbled us into unquenchable flames. Not the Pleas of an infinite Mercy, a Mercy God delights in, could ſtop the Pleas of an inexorable Juſtice. What earthly Father but would count the ſufferings of his Son, as the rending of his own bowels, a deſtroying a model of himſelf? But to ſee an infinite gracious God rending the Soul of a beloved Son, letting his Enemies looſe againſt him, ſtanding by without any manifeſt relentings, and adding to that torture his own frowns, even that God who cannot ſee his people afflicted without

out yearning bowels and a troubled heart, yet to ſeem unconcern'd at the death of his only Son; can we remember this without reverential adorations of the dreadful Juſtice of God?

2. *Holily.* We muſt undertake ſuch religious ſervices with ſuitable diſpoſitions of heart. Let none with irreverent hands touch thoſe *tremenda myſteria*, which may make the hearts of ſinners be broken with terror.

(1.) *With mourning hearts for ſin.* A broken Chriſt muſt not be remembred without a broken heart; a bleeding Chriſt and a hardned ſpirit, a ſighing Chriſt and a ſenſleſs heart are unſuitable. Our Paſſeover muſt be eaten with bitter herbs, with ſorrow for paſt tranſgreſſions; we ſhould endeavour to be as much affected, as if we had heard every piercing groan in the Garden, and numbered every drop of that bloudy ſweat which trickled down upon him, and been preſent when the Soldiers did ſo cruelly handle him and pierce him. The ſprings of our ſorrow ſhould be open'd and guſh out; for it was our ſin he bore, and our debt he paid. The fixing our thoughts intently on the Death of Chriſt, would melt the ice in our ſouls. We ſhould look upon him, till our hearts be ſet *a mourning, as for a firſt-born*, Zach. 12. 10.

(2.) *With deep conſiderations of the curſed nature and demerit of ſin.* It muſt needs be bitter, killing, condemning, curſed ſin which brought Chriſt to ſuch a bitter Death. What a dreadful breach hath it made between God and us, that nothing but the Bloud of God can cement and ſoulder? How are we able to anſwer for one ſin, when Chriſt endured ſo much for the expiation of the leaſt, as well as the greateſt? For death was due to the leaſt; had our ſins had leſs guilt, yet ſince the leaſt had been an offence againſt an infinite God, Chriſt could not have had a leſs ſuffering than eſſentially infinite to make an atonement for it. How can we poor potſherds ſtand under the ſtroak of an Almighty arm, when the humane Nature of Chriſt, though united to the Deity, furniſht with an eternal Spirit, attended with a gracious aſſiſtance, and aſſurance of a glorious ſucceſs, ſtartled at it, and hung down his Head? Our iniquities *met upon him*, Iſa. 53. 6. like a mighty torrent that bears down all before it, and who but infiniteneſs could have ſtood againſt ſuch a force? See how ſin preſſed him down, who *upheld the whole fabrick of the Creation by the word of his power*, Heb. 1. 3. and could without any pains have bore the weight of millions of worlds. Had not ſin deſerv'd ſo great a puniſhment, Chriſt ſhould not have ſuffer'd it; a God of infinite compaſſion (and were there *magis* and *minus* in that which is infinite, more ſtirred up towards Chriſt than towards all Creatures) would not have laid ſo great a load of ſufferings upon him, had not ſin deſerv'd it.

(3.) *With ſtrong reſolutions againſt ſin.* 'Tis a ſad thing to be *Chriſtians* at a Supper, *Heathens* in our Shops, and *Devils* in our Cloſets. To come with a heart reſolv'd to go on in impenitency, is to be worſe than *Judas*, who was ſtruck with remorſe at the beginning of Chriſt's Sufferings, when he ſaw him condemn'd. Shall he have relentings for his treachery, when he ſaw him ready to ſuffer, and we cheriſh intentions to ſin at the repreſentations of his Sufferings already fully executed? We ſhould then be not the receivers, but the murderers of Chriſt, tread him under foot, and make the Table of the Lord a Shambles, and bring the guilt of that Bloud upon our Heads, which if ſprinkled upon our Conſciences, would purifie them from the guilt of all other ſins. The *Jews* took the Paſſeover ſtanding, to ſhow their intentions to leave *Ægypt*: ſo muſt we reſolve to leave all correſpondence with thoſe enemies which have murder'd the Redeemer. The Paſſeover muſt be eaten with unleavened Bread, no leaven of ſin muſt be mixed with our ſervices, no *leaven* of hypocriſie with our lives, 1 *Cor.* 5. 7, 8. We muſt eat his fleſh and drink his Bloud, that we may live to the praiſe of his Grace; ſhow it forth in the Supper, that we may ſhow it forth in our lives. The thoughts of Chriſt's Death ſhould be an Antidote againſt the poyſon of ſin.

3. *Believingly.* We ſhould in this act look upon it by Faith, as the meritorious cauſe of our good. If we cannot believe when we ſee the price laid down for us and the ranſom paid, when ſhall we believe?

(1.) *We ſhould profeſs our adherence to him.* The ſhowing forth his death, is ſolemnly to cleave to him alone for the pardon of our ſins, the juſtification of our perſons, and ſanctification of our natures. There was to be in the Paſſeover a ſolemn publiſhing the nature of that deliverance, the great kindneſs of God in it, and the ends for which he deliver'd them. The *Iſraelites* that deſcended from *Jacob* were *partakers of the Altar*, by eating of the Sacrifice, 1 *Cor.* 10. 18. *i. e.* they profeſt themſelves to be of the *Jewiſh* Religion and Worſhip by eating with them. As they that eat of things ſacrificed to Idols in the Idol's Temple, did by that action profeſs themſelves the Worſhippers of that Idol, and had fellowſhip with Devils in it.

(2.) *Look up to Chriſt in his Death as a Conqueror.* It is the *Lord's Death*, he was a Lord in his Death, he was a King upon the Croſs as well as a Prieſt, as he is a Prieſt in Heaven as well as a King. He hath both his Prieſtly garment and Royal Crown. The Croſs was his victorious Chariot as well as the inſtrument of his Execution. He then nail'd our ſins to the Croſs, he then triumpht over the *powers of darkneſs*, Sin, Satan and Hell, *Col.* 2. 14, 15. He was a Conqueror in his Death, ſpoiling the Devil of his prey, and ſnatching the Captives out of his hands. His Death was his Victory, his Aſcenſion his Triumph. Regard it, ſhow it forth, not ſimply as a Death, but a Conquering Death.

(3.) *Plead this Death with God.* This is *believingly* to ſhow it forth. This Ordinance upon the Earth is a Counterpart of what Chriſt is now pleading and urging to his Father. Our pleas on Earth ſhould keep Company with Chriſt's pleas in Heaven. 'Tis the beſt argument to prevail with God, who though he may deny our Prayers, will not deny his Son's Bloud. 'Tis the beſt argument to quicken our Prayers. Preſent God with his Covenant Seal'd, God will not deny his own Hand and Seal. Preſent him with this performance of Chriſt's Prieſtly Office, which is the only Office he hath confirm'd by *an Oath*, *Pſal.* 110. 5. He is a holy God, and will not deny his own Oath Plead this Death, for ſuch pleas honour his Wiſdom, glorifie his Love, own his Truth; plead it, and all God's Attributes will plead it with you. God himſelf will joyn iſſue with you; for God's Attributes are the ſame with himſelf. This time is the fitteſt time to prevail with God; when is a Child moſt prevalent in his interceſſion, but when he is moſt exact in his *Obedience?* This was the higheſt teſtimony of Chriſt's *Obedience*, *Phil.* 2. 8. and engageth God as a Father to ſhow the choiceſt tokens of his love. As Chriſt was moſt obedient when he ſuffer'd it, we are moſt obedient when we believe it, approve it, and plead it. When Chriſt died, he depoſited all his Merits in the hands of his Father; go therefore to God for the Legacies Chriſt left at his Death.

(4.) *Plead this Death againſt Sin and Satan.* Show it againſt every charge. We are like to meet with many

many rubs, ſharp and weighty accuſations, too true for us to repel without the vigorous force of this Death. Whatſoever accuſation *Satan* can preſent againſt you, is anſwer'd here. Have we ſinn'd? Chriſt hath ſuffer'd for ſin: have we ſinn'd many ſins? Chriſt hath ſhed much bloud, not only a drop. Have we ſinn'd great ſins? the Death of Chriſt for ſin was the Death of the Son of God. Can the ſins of men be ſtronger to condemn, than the Bloud of God is to ſave? We have deſerv'd Hell, but Chriſt hath ſuffer'd it; the wrath of God, which is the Spirit and Quinteſſence of Hell, lighted upon him. Chriſt's Death will anſwer all the ſubtle charges of the Devil, appeaſe the terrors of a raging Conſcience, ſilence the Curſes of the Law, and quench the flames of Hell.

4. *Humbly.*

(1.) *Conſider in this repreſentation what we ſhould have ſuffer'd.* Thoſe ſtrokes laid upon Chriſt were due to us, on us ſhould thoſe viols of wrath have been pour'd; we ſhould have been the mark of all the arrows of God's vengeance: The *Tragedy* acted on Chriſt ſhould have been acted on us. Had that Juſtice which was due to us, ſeiz'd us, we ſhould have been held Priſoners for ever; what power could have reſcued us from Almightineſs? Thoſe terrors were marching againſt us, Chriſt then chang'd ſtates with us, took our ſins to anſwer for them, and gave us his Righteouſneſs to meet the Juſtice of God withal; he ſuffer'd the pains of Hell, the wrath of God, and purchas'd Heaven for us, which he might have kept without emptying himſelf, and ſent us down to Hell. The ſufferings were endur'd by him, but the right to them was ours; it was *for our Tranſgreſſions he was wounded, for our iniquities he was bruiſed, for our peace that he was chaſtiſed,* Iſa. 53. 5.

(2.) *Conſider the deplorable miſery wherein we were.* How deeply were we ſunk into the mire, that nothing could pluck us out but the Son of God? How ſtrongly was the ſtain of ſin impreſs'd in our ſouls, that nothing could waſh it off but the Bloud of God? How enthral'd to the Devil, that nothing could give us liberty but the Death of Chriſt? How obnoxious to the wrath of God, that not the intreaties of Chriſt, but the voice of his Bloud only could procure our Redemption from the anger of that God, who had infinite compaſſions, as well as infinite Juſtice?

5. *Thankfully.* Such mercies as the death of Chriſt, require high and raiſed thankſgivings. 'Tis the greateſt diſingenuity not to pay thankfulneſs for a free mercy; *The Supper is a feaſt upon a Sacrifice*; as Feaſts followed the *Jewiſh* Sacrifices. Chriſt was offer'd to God as a Sacrifice, and return'd to us as a Banquet. He was ground by the wrath of God to be bread fit for us to feed on.

(1.) *Bleſſing God for his love in offering up his Son to Death.* In this Death God ſet open the floud-gates of Mercy, and ſhowr'd down the choiceſt bleſſings on the heads of Believers. What is creating to redeeming love? In Creation God gave us a Being, in Redemption he gives us his Son, not only to live with us, but die for us, and afterwards to live for ever for our happineſs.

(2.) *Bleſſing Chriſt for his love in dying.* Had not he drunk this bitter Cup, we had not taſted a drop of mercy: we had never triumpht, if Chriſt had not died. What thankfulneſs is due to him, becauſe he died for us? How much greater thankfulneſs is due, ſince he bare our ſins, which is more than death? Who can expreſs that dreadful conflict, when he did ſweat clots of Bloud? He bare the torments of Hell *in pondere*, if not in *ſpecie*; the *tantundem*, if not the *idem*. The remembrance of it being commanded by him, witneſſeth the ſolemn pleaſure he took in ſuffering Death for us; unwelcome and forc'd things would not be delightfully remembred by him, or order'd to be remembred by us as a mark of favour.

(3.) *The coſtlineſs of this Redemption by the Death of Chriſt ſhould excite us to ſhow it forth with thankfulneſs.* Our Redemption this way coſt God more than thouſands of millions of Worlds would have coſt him. There was no need of ſhedding any Bloud to make them; but the beſt that ever was or can be, was ſhed to reſtore us: a word would create them, Bloud muſt redeem us. It hath coſt God more than all the Angels in Heaven ever coſt him: and ſhould it not be remembred with thankfulneſs?

(4.) *The gain we have by it ſhould excite us to it.* Death was bitter to him, but comfortable to us. His puniſhment was our diſcharge; and he died for us, that we might live with him. What gain we have by his Reſurrection and Aſcenſion, is originally from his Death: 'tis *by the Bloud of the Lamb* that the Devil is *overcome*, Rev. 12. 11. By his Bloud are the Promiſes ſeal'd, by his Bloud all the treaſures of Grace, Mercy, Peace, Happineſs, Riches of Glory are gather'd together for us.

Uſe.

1. If the Supper be a ſhowing the Death of Chriſt, *'tis then no Sacrifice*, but the commemoration of a Sacrifice. Sacrifices imply ſome kind of expiation and atonement; this is a natural notion. The *Heathens* thought by them to appeaſe the anger of their Gods. But the Supper is not intended as an expiation of ſin, or a ſatisfaction to God, but a repreſenting that oblation which Chriſt made of himſelf by Death which was propitiatory, and therefore is rather a Feaſt upon a Sacrifice, than a Sacrifice. In a Sacrifice ſomething is offer'd to *God*, in a Sacrament ſomething is exhibited to *us*.

2. *How ſhould the Death of Chriſt run much in our thoughts, and our affections be rais'd!* Such affections we ſhould endeavour to have, as we believe thoſe good Diſciples that ſtood by him, and ſaw him hanging and bleeding on the Croſs, had; and our affections ſhould be of another nature; for it is a *queſtion*, whether they underſtood the ends of his Death, becauſe none of them expected his Reſurrection. If we can ſee Chriſt pierc'd and not mourn, we may well queſtion whether we have a *ſpirit of grace in us*, for ſuch a frame is a proper fruit of this ſpirit, *Zach.* 12. 10. We ſhould travel to the Mount of *Olives*, where Chriſt pray'd and wept; enter into the Garden, the place of his agony. See how humbly he went bearing the Croſs, take notice of the pains he endur'd, the mocks and ſcoffs flung at him, conceive, if we can, the dolorous cries of Chriſt, when he had loſt the ſence and ſweetneſs of his Father's love; and from thence let our affections get warmth. How ſhould we ſet Chriſt before our Eyes, and have the freſheſt remembrance of his dying love!

Doct. 2. *THE Lord's Supper is to be frequently celebrated and participated of. As often,* Implying, it ought *often* to be done.

For Explication.

1. *How often is not determin'd.* There is no fixt time for the adminiſtration of this preſcribed by any Precept, no day commanded for it, but the celebration of it on the *Lord's Day* was the Primitive practice. No day fitter in regard of its ſeparation to God, in regard of publick meeting, in regard of remembrance, both of the Death of Chriſt and his Reſurrection, the Battle and the Victory, his Death

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in the Supper, his Resurrection in the Day. Nor how often on that Day, is it determin'd by any Precept, whether Weekly or Monthly. The performance is commanded by Christ, *Do this in remembrance of me*, is urg'd by the *Apostle* in this *Chapter*; but *how often* is not prescrib'd. God was more punctual in the *Jewish* Sacraments, *Circumcision* was fixed the *eighth* day. The *Passeover* annually in *March*.

2. *Nor can there be a constant time fixt for every particular person.* Because there are varieties in the cases of good men, who may by some emergency find themselves hinder'd one time, and not another. Sometimes men's various callings administer to one, more distractions than the calling of another, that they cannot rightly dispose themselves, nor spend so much time as is necessary to a due preparation; and there is more fruit by one Sacrament, when Men come with a suitable frame, than by an hundred slightly approached to. Though the Passeover was annually fixed, and under a severe penalty to be celebrated; yet there was a dispensation allowed to those that were under ceremonial uncleanness, or engag'd in business *on a Journey*, *Numb.* 9. 13. but those were diversions brought upon them by the providence of God, not contriv'd by themselves, which rendred them excusable. If any Man had left his Journey to that time, which he might have perform'd at another, and had delay'd it on purpose that he might avoid the attendance on that Ordinance, I question whether he had been within the compass of God's Indulgence: yet in those cases, though they were dispens'd with at the first Celebration of it on the fourteenth day of the first Month, they were order'd to keep it the *fourteenth day of the next Month*, and not to stay till the next annual revolution, *Numb.* 9. 10, 11. Yet we find the Passeover omitted, all the time they were in the Wilderness, as well as Circumcision, and some observe that there was but one Passeover kept all the time of *Joshua*. And so great were the corruptions in the *Jewish* Church, that when *Josiah* came to the Crown in the *Eighth Year* of his Age, and began in the Eighth Year of his Reign to *set his heart towards God*, 2 Chron. 34. 3. yet it was ten years before he could prepare them to keep the Passeover, which was kept in the *Eighteenth Year* of his Reign, 2 *Chron.* 35. 19. It was commendable in him to restore it, sinful in the people to neglect it, since it was setled by a plain and standing command.

3. *It was anciently often participated of.* * Some think every day from that of *Act.* 2. 46. *They continued daily with one accord in the Temple, and breaking Bread from House to House*, in Analogy to the daily Sacrifice in the Temple. Others understand it of their frugal and charitable entertainments of one another. That it was every *Lord's day*, is out of question by the ancient Writings declaring the custom of the Church. And *Act.* 2. 42. the *breaking Bread*, which is understood by most of the Sacramental Bread, is joyn'd with Doctrine. They would lay in a *viaticum* and provision in those hard and stormy times, when they expected to be snatcht away by the fury of Persecutors before the next day of publick meeting. And this was their custom to joyn this to other acts of Worship on the *Lord's day*, Act. 20. 7. *And upon the first day of the week, when the Disciples came together to break Bread.* And this was afterwards kept up in the Church in the time of *Justin Martyr*, and by some in the time of *Austin* long after the other; which practice perhaps was grounded on *Ezek.* 43. 27. *And it shall be upon the eighth day, and so forward, the Priest shall make your burnt-offerings upon the Altar, and your peace-offerings, and I will accept you, saith the Lord*; a Prophecy of Gospel-times, and the cessation of the Ceremonial Law of daily Sacrifices; by Burnt-offerings being meant the *Lords Supper*, the remembrance of the great Burnt-offering whereby our peace was made; and by Peace-offering, Prayer, and Thanksgiving, which are called *Sacrifices* in Scripture, *Heb.* 13. 15. and on the Lord's day, being the *Eighth* day following upon the seventh, the *Jewish* Sabbath. 'Tis likely 'tis not absolutely necessary that it should be administred every Lord's day, when the Word is preach'd; the Passeover, the Jewish Sacrament, was but annual, though *Moses*, the Law of *Moses*, was read every *Sabbath* in the Synagogue. The Celebration came to be more seldom, because the frequency of it begat a coldness in the affections of the people, and the commonness occasioned too much contempt of it. The esteem and reverence of this Ordinance was dasht upon this Rock. The duty is extraordinary. They are *tremenda mysteria*; great preparations are necessary to great duties; affections must be much exercis'd, which are wound up to a higher pitch by the novelty and rarity, and flag by the commonness of an excellent thing. The commonness of Fasts in our days, and even at this time, hath driven true humiliation almost out of doors.

(4.) *Yet to be frequent in it is agreeable to the nature of the Ordinance, and necessary for the wants of a Christian.* By too much fasting we often lose our stomachs. The Passeover indeed was annual, God fixed it to that time; but they had their daily Sacrifices in the Temple, which were Types of Christ, and remembrancers to them of what was in time to be exhibited. We have none but this setled by Christ as an Ordinance of commemoration of what hath been exhibited; therefore we ought not for the time to conform our selves only to an annual custom. 'Tis not to be neglected out of a wilful contempt, or a pretence of humility. Disobedience is not a part of humility, but the fruit of Pride against God: and though a sense of unworthiness may be so great, as to hinder a free and chearful approach, and deter for a time, yet there ought to be endeavours to get rid of those clouds. We must not rest in lazy and idle complaints. This is no true sense of our own unworthiness, which hinders us from a necessary duty.

Frequent it should be. The too much deferring doth more hurt than the frequent communicating. The oftner we carefully and believingly communicate, the more disposed we shall be for it. * Abstinence from it can never be good, but *ex accidenti*, either for defect of a due dispositedness, or to excite a greater reverence; but to communicate believingly is good *per se*, in it self. Now that which is good *in it self*, is to be prefer'd before that which is good *accidentally*. If we abstain from it for reverence, we may the rather come for reverence; for if it be worthily receiv'd, it encreaseth our reverence of God, and affection to him. That is the best reverence of God, which owns his Authority.

It ought not to be neglected upon these *Reasons*.

1. *Because of the Author.* 'Tis a Feast of God's providing, to which he invites us: to neglect it is a contempt of God's rich provision and gracious condescensions. The great God appointed not any trifling Ordinance, his Wisdom appoints none but what his Power can make worthy instruments, his Goodness will appoint none but what his love will make highly beneficial; the contempt of it is a slighting both of his Wisdom and Grace. 'Tis a command immediately from Christ, and therefore the command of God, who hath approv'd of him and every thing he did, and set his Seal to this Commandment of our Saviour's and all the rest. Had it not

been

* Mr. *Joseph Mede.*

* *Suarez*, Vol. 15. Disp. 69. §. 4 p. 889.

been agreeable to his Father's will, he had not been advanc'd to his Royal dignity to ſit upon his Throne. 'Tis Chriſt's command, whom we are bound to obey by virtue of our Allegiance to him, by virtue of the Salvation we hope for by him, by virtue of the affectionate obligations we have receiv'd from him. 'Tis his command whom we muſt own as our Lord, if we expect him as our Saviour, *Luke* 22. 19. *This do in remembrance of me.* It is not left at liberty, do if you will, but *this do.* He is our Lord and he is our Saviour: Not only our Saviour, but our dying Saviour. If his Death be to be valued as the ground of our happineſs, his Legacies are to be eſteem'd as a part of our privilege. He that was going to lay down his life for us, would not appoint what was unneceſſary for our preſent ſtate. Yea were it of no uſe to us, 'tis enough that it hath his Sanction, whoſe ſole Authority deſerves to be remembred by us. It was the breaking a poſitive command in the eating the forbidden Fruit, loſt *Adam* Paradiſe. If God pitcheth upon any means, though never ſo weak in themſelves, they ſhall be effectual, and means ſeeming more powerful in themſelves, ſhall effect nothing. If the blaſt of *rams horns* be ordain'd for the *overthrow of the walls of Jericho*, Joſh. 6. 5. they ſhall do that which he hath appointed. If they be thought contemptible after God's order, all the battering Engines in the World ſhall prove ineffectual to gain the Victory. If *Jordan* be appointed for the healing *Naaman's* leproſie, 2 *Kings* 5. 10. the waters of *Abanah* and *Pharphar*, Rivers of *Damaſcus*, ſhall never be medicinal. When God appointed lamps for the defeat of the *Midianites*, *Judg.* 7. 20. had *Gideon* ſlighted them as too weak, and aſſaulted them with his numerous Hoſt, he had receiv'd a rout inſtead of a victory. When God orders any inſtrument of conveyance, all other means will be ſucceſsleſs, and not only ſo, but God will be offended, becauſe his inſtitution is contemn'd; and what can then reaſonably be expected from a ſlighted God?

2. *The time when Chriſt inſtituted it, ſhows it not worthy of our neglect.* It was a little before his Death, 1 *Cor.* 11. 23. *The ſame night in which he was betrayed, he took Bread.* Good men (much leſs would a good and bountiful Saviour) do not uſe to employ themſelves in trivial concerns, when they are near expiring. That which was inſtituted, when wrath began viſibly to march againſt him, *Judas* upon the point of betraying him, and is to continue till his ſecond coming, is not without a deſirable fruit. Had it been a needleſs Ceremony, he would not have breath'd out a word for its inſtitution; had it been an inſtitution of a light concern, ſome other time would have been choſen by him for the ſettlement of it. We may gather the neceſſity, as well as the value of it, from the time of its inſtitution, which ſhows that there is ſomething worthy in it of our eſteem, and undeſerving our neglect. The laſt words, actions, legacies of dying friends are never thought matters wholly to be neglected. *Joſeph's* Brethren queſtion'd not their Pardon from *Joſeph* for the injury they had done him, when they uſed ſo powerful an Argument as the command of their dying Father, *Gen.* 50. 16, 17. *Thy Father did command before he died.* And ſhall we undervalue, by a wilful neglect, the commands of a dying Saviour, ſetled by him juſt before he went to remove the wrath of God from us upon himſelf?

3. *The ends of it declare the unworthineſs of neglecting it.*

(1.) *The remembrance of Chriſt.* This was the *end* and *twice* repeated, 1 *Cor.* 11. 24, 25. In the giving the *Bread*, ver. 24. In the *Cup*, ver. 25. We are naturally unmindful of God, ungrateful to Chriſt, we need ſomething to renew our remembrance of him. He hath left us this dark glaſs, wherein we may ſee his face till he return with a full glory; and is it an affection to him, never to look upon his picture, the Medal of himſelf, wherein he hath engraven the tracks of his dying love, all that he did, all that he purchas'd, all his fulneſs, all his treaſures, wherein we may behold him as a *Redeemer*, pouring out his Bloud for us, as a *Sanctifier* pouring his Bloud into us, as a *Benefactor* opening his enriching treaſures to us, as a *Supplier* providing for all our wants? How can we ſay we love him, if we do not mind him? What value have we for him, if he be not in our thoughts? Well, but we may remember Chriſt otherways without this Ceremony. We may, but do we? Do you frequently ponder upon him? Are your thoughts of him edg'd with choice and raviſhing affections to him? Doth not the body of Death hinder you from thinking of the Lord of Life? But ſuppoſe you are not one minute forgetful of his love, doth it conſiſt with your profeſt affection to him, to chuſe your own ways of remembring him, and neglect his? Suppoſe we had a Friend who had redeem'd us from the Gallies, reſtor'd us from ſervitude, redeem'd our lives, inſtated us in a large inheritance, and was to take a long Journey, promiſing to return again, leaving with us his Picture, which he would have us look upon at ſome ſpecial Seaſons, and expreſs in that method a particular mindfulneſs of him. Though we could not without an inexcuſable ingratitude forget him, had we not that Picture, yet it were but an unworthy return to deny the obſervance of ſo ſmall an order to a Friend to whom we owe our ſelves. This is all the Picture Chriſt hath left of himſelf, he never appointed any Images or Crucifixes, never imprinted the Features of his Face upon *Veronica's* Napkin. Is it not ingratitude to neglect the remembrance of him in his own method, when he might have put hard conditions upon us; and when it is not a meer ſight of him, but a ſpiritual Feaſt with him; wherein we may ſuck his very Bloud into the Veins of our Souls, as well as the Wine into thoſe of our Bodies? The primitive Chriſtians uſed Commemorations of the Martyrs whoſe Bloud they counted the Seed of the Church; and ſhall the ſtated commemorations of that Bloud be neglected, which is the foundation, the price, and the purifying Fountain of the Church?

(2.) *'Tis a Seal of the Covenant.* * This is the common nature of a Sacrament, to be *a Seal of the Righteouſneſs* or juſtification with God *by Faith* in Chriſt, *Rom.* 4. 11. As a Seal affixed to a writing, conveys to a man the Lands and Goods named in the Writing. 'Tis not only a Sign which repreſents, but a Seal, which confirms the benefit; not a bare Picture, but a Seal whereby Pardon and the whole deſign of Salvation is paſſed over to us, *Luke* 22. 20. *This Cup is the new Teſtament in my Bloud which is ſhed for you.* 'Tis a confirmation of the rich Charter of God. There is a conveyance, *Take Eat, Take Drink, Take* Chriſt with all his Treaſures, with all his Graces. This is a pledge of the Promiſe, a pawn given you for the glory to be beſtowed upon you. He Seals it to the Eye by the Elements, and to a beliving heart by the Spirit. It Seals not the truth of the Death of Chriſt, or the truth of your Faith. It ſuppoſeth Faith in the Communicant, and ſuppoſeth the Death of Chriſt in the Inſtitution; but it Seals the right of Faith and the intereſt of Faith. 'Tis a Seal of the righteouſneſs of Faith, of the intereſt of Faith in that righteouſneſs it lays hold on; as the Seal of a Deed Seals the right and intereſt of the perſon in that Land convey'd to him by the Deed. What there is in Chriſt, is Seal'd to us in the Sacrament for our Comfort; the Privileges he hath purchas'd, and the Graces he is endow'd with; and

* *Vines* on the Lord's Supper, p. 324.

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when you have this Seal, you have arguments for Prayer, and Power to enforce them; Lord, here is thy Bow in the Cloud, a ſign that thou wilt not drown the World; here is thy Seal in the Sacrament, a ſign that thou wilt not charge my ſin upon me, which hath been charg'd upon my Saviour. It was told me, that it was a Body broken for me, Bloud ſhed for me; I have taken it upon this account, I have taken this Seal, I have Covenanted to obey thee, I am willing and deſirous, and I will be induſtrious to do it; be a God keeping Covenant with me and truth for ever. The honour of God lies at pawn in his Seal, whereby ſtrong conſolation cannot be denied to thoſe that lay hold upon Chriſt in it. As the Paſſeover was a pledge as well as a memorial, a pledge of a ſpiritual as well as memorial of a temporal deliverance; ſo is the Supper a pledge of what is to come, as well as a memorial of what is paſt; a pledge of all the fruits of the Death of Chriſt yet behind. Should this then that is ſo deſirable and confirming a Seal, be neglected, which we may believingly plead as God's act and deed, when it is not a bare ſtamp of a Seal which ſignifies nothing, but the image upon the Seal, a Seal to a Deed which gives the aſſurance of the advantages in the Deed, and an intereſt in the contents of the Deed, and what is convey'd by it.

(3.) *'Tis a renewing our Covenant with him.* 'Tis a Federal Rite, wherein God exhibits on his part Chriſt and his benefits to us, and we profeſs our ſubjection and obedience to him, laying more ſolemn Vows upon our ſelves. Whence they were called Sacraments, the word ſignifying a Military Oath, whereby Soldiers oblige themſelves to be true to their General and the Cauſe they fought for. And *Pliny* ſaith, he learned it of ſome Chriſtians, that at their meeting they did *Sacramento ſe obſtringere, ne furta, ne latrocinia, ne adulteria committerent*, &c. Covenants are always mutual, ſomething to be done by us as well as for us. God Seals the benefits of the Covenant on his part, and we Seal to the duties of the Covenant on ours. It ſtrengthens us in the aſſurance of the benefits promiſed, and engageth us to a performance of the duties required. The exhibiting the ſigns is the Seal on God's part, our receiving the ſigns is the Seal on our part. By taking them we acknowledge that we ſtand to the Conditions, and reſtipulate with God again that we will be his, and upon this ſtriking hands with God, we claim a right and lay hold upon his Seals, and plead them. You avouch *God to be your God*, Deut. 26. 16, 17, 18. obliging your ſelves to a greater diſtance from ſin, and deteſtation of it, divorce from it, to a more quickned obedience, vigorous faith, holy life, and exacter ſervice, fetching ſtrength from the Death of Chriſt in the Supper to this end. Is not this deſirable, to be in Covenant with God, to have God in Covenant with us, to have it more aſſured on both parts, which is the felicity and ſecurity of a creature?

Plin. lib. 10. epiſt. 97.

(4.) *'Tis a Communion with God.* As the *partaking of things ſacrificed to Idols* was *a fellowſhip with Devils*, 1 Cor. 10. 20. ſo the partaking of that which was ſacrificed to God, is a fellowſhip with God. There is in this action more Communion with God (though not the ſole act of Communion, as ſome ſay) than in any other religious act. Prayer is an act of Homage, Praiſe an act of Gratitude, We have not ſo near a Communion with a perſon, either by petitioning for ſomething we want, or returning him thanks for a favour received, as we have by ſitting with him at his Table, partaking of the ſame Bread and the ſame Cup. In all Nations the neareſt fellowſhip conſiſts in acts of this nature. The eating of the Supper, as the eating of Sacrifices, is a Federal Rite between God and the Believer, ſignifying that there is a Covenant of friendſhip between him and them. 'Tis the Lord's Table, and what feaſted and cheriſhed the heart of God in Heaven, *viz.* the Body and Bloud of Chriſt, God gives us to feaſt our Souls on Earth; ſo that we do in a manner eat and drink with him in this Love-banquet. Take, Eat, manifeſts a Communion, Chriſt is really preſented to us, and Faith really takes him, cloſeth with him, lodgeth him in the Soul, makes him an in-dweller, and the Soul hath a ſpiritual Communion with him in his life and death, as if he did really eat his Fleſh and drink his Bloud preſented to us in the Elements. Eating ſignifies taking in Chriſt as our own, his Righteouſneſs, and whatſoever is his in Communion with him. Is this a privilege to be neglected? to ſit at God's Table, partake of his dainties, that which he doth moſt highly value, and deſerves the value of the creature infinitely above the ſitting at the Table of the greateſt Monarch on Earth; that which was the ſweet ſavour to God upon the Croſs, is offered to us as a Feaſt upon the Table, and we eat that Body and drink that Bloud which aton'd God, and thereby have a Communion with him in his pleaſure and delight.

4. *The benefits of this Ordinance require frequency.* As every thing hath its uſe in Creation, ſo likewiſe in Redemption; God made nothing in vain in the one, and appoints nothing in vain in the other.

Theſe benefits are many.

(1.) *Weakening of Sin.* Not phyſically, but morally. The lively repreſentation and conſideration of the Death of Chriſt with all its circumſtances, is a ſtrong incentive and aſſiſtant to the mortifying Sin in us, and there is no branch of the body of Death, but ſome conſideration or other fetch'd from the Death of Chriſt, hath a virtue to deſtroy. How can any be Proud, when he ſees Chriſt lay down his Life in the form of a mean Man? How can he be covetous, when he ſees Chriſt turning his back upon the profits of the World? Chriſt upon the Croſs view'd by a ſparkling eye of Faith, would work the ſame effect in our Souls, which the looking upon the Serpent in the Wilderneſs, wrought in the *Iſraelites* poyſon'd bodies, expelling the venom from the vitals and out-works of the members, and abating the fury of a corrupt Paroxyſm. † Now as feather'd Arrows will fly further and pierce deeper, than when they are carried by their own weight only; ſo ſuch conſiderations, when helpt by ſenſible repreſentations, do more excite the faculty to a vigorous operation by a more ſenſible affecting the mind. The Word declares the evil of ſin, and the Sacrament ſhows it in the perſon of our Saviour, ſin is known by the Word to be deadly, and it is ſeen to be ſo in the Supper. Then is the Soul moſt affected againſt ſin, when God's indignation againſt it is manifeſted, when it beholds Chriſt made a Curſe, and bearing all that the Law denounceth againſt Sin, and ſees the deſert of ſin and the terrows of wrath. Never doth ſin look ſo ghaſtly, and repentance ſo ſorrowfully, as when Chriſt and the Soul meet together in this Ordinance. The *looking* upon Chriſt opens the ſpring of *ſorrow*, *Zach.* 12. 10. In this we take a crucified Chriſt, that we may have crucified ſins. The very approach to this Ordinance kindles reſolutions againſt corruption, and ſmothers the flames of ſin in the Soul. Who that underſtands the nature of ſin, and the evil conſequents of it, would be without ſuch a benefit? Are there no invading temptations to be routed, no indwelling ſin to be expelled, no diſtractions to be ſetled, is there not ſtill a root of bitterneſs always ſprouting, an inward ſerpent always brooding, an *Egyptian* furnace in our hearts ſending out its ſparks? Muſt not the root

† *Amyrald Theſ. Salmur.*

root be more wither'd, the Poiſon caſt out, the indwelling ſin tam'd, the furnace quencht? Do we not then need all the aſſiſtances to Faith in the mortifying death of Chriſt? As Chriſt upon the Croſs expiated ſin, ſo Chriſt in the Supper mortifies ſin by his Spirit, and purgeth thoſe Iniquities which are as a veil between the Face of God, and the Joy of our Souls. Faith acts more lively againſt its Enemy, when it conſiders that the blood was ſhed for the Soul, as to juſtifie, ſo to ſanctifie. As there muſt be a removal of thoſe Humors which lurk in the Body, whereby the vital Principle is ſtifled, and growth rebated; ſo there muſt be a removal of thoſe ſpiritual Diſeaſes which hinder the raiſing our Heads higher towards Heaven.

(2.) *Nouriſhment of the Soul.* In regard of the inſenſible decay of the Spirits of the Body, there is need of a continual ſupply to recruit them, and keep them up in their due vigour; our Souls ſtand in no leſs need of being ſuccour'd by a feaſt of fat things full of Marrow. The Fleſh hath its Proviſions, and Grace muſt have hers. In the nouriſhment of the Body, the Meat by the vital heat in the Stomach, is turn'd into the ſubſtance of the Body; ſo by a believing participation of Chriſt in the Sacrament, we are turn'd into the Image of Chriſt, and nouriſhed up by it to Eternal Life. *His Fleſh is Meat indeed, and his Blood is Drink indeed*, John 6. 55. he is given to us as Nouriſhment, *Take, Eat, This is my Body*, as Nouriſhment to be incorporated with us, the Bread is the ſign of his Body, and his Body is the Bread of the Soul; the Element conveys vigour to the Body, and the thing ſignified ſtrength to the Soul, and recruits it with new Spirits. What Bread and Wine do phyſically convey to the Body, which is Strength, Comfort, Nouriſhment, that doth the Body and Blood of Chriſt by Faith convey to the Soul, quickning, comforting, ſtrengthening, cheriſhing Grace. As the new Creature is brought into being only by the power of Chriſt, ſo it is maintain'd by the Blood of Chriſt only, and Chriſt hath provided this to be both our Meat and our Medicine, our Food and our Antidote, to revive our Souls, and cure and prevent our Diſeaſes, to repair the decays, which the remainders of ſin and evil humours cauſe in our Souls. 'Tis not a naked remembrance; that would be in breaking the Bread, and pouring out the Wine, by which actions are ſignified the Death of Chriſt; but nutrition is intended, therefore the Bread is eaten, the Wine drunk; our Bodies need daily bread, the maintaining the Life cannot conſiſt with a total abſtinence from Food. Who but a Mad-man would be ſo cruel to himſelf as to deny his faint body its ordinary relief, and its ſtated Meals? Are any of our Souls ſo fat and flouriſhing as to need no more ſpiritual Food? Are we grown up to the degree and ſtate of Angels, who never eat nor drink? If we would not contemn the food of our Bodies, which common Providence prepares for us, have we any more reaſon to contemn the food of our Souls, which rich Grace provides for us? As we cannot expect healthful nouriſhment from Corn, but as dreſt according to various Methods; ſo we cannot expect nouriſhment from Chriſt but in the way of his own appointments.

3. *Increaſe and Exerciſe of Grace.* Chriſt is the Store-houſe and Fountain of all the Treaſures of Life and Peace, but his Ordinances are the Chanel. Though Chriſt hath Treaſures to enrich us, yet he will chuſe the way of conveyance himſelf. By virtue of that Principle whereby Bodies live, they grow up to that ſtature which is convenient for them; and their growth is promoted by thoſe means which maintain Life in them. 'Tis eaten, it is drunk to promote our growth as well as maintain our Lives. Grace is increas'd by Chriſt, he is the *Finiſher* as well as the *Author*, Heb. 12. 2. and therefore the encreaſer of it, laying by degrees one ſtone upon another, till he compleats it by the top ſtone; dreſſing the Plant to a greater flouriſhing. This Ordinance therefore is of frequent uſe for the building up and bringing forth more lively and juicy Fruits. The Elements Bread and Wine, are not only nouriſhing but ſtrengthening, and ſo is the thing ſignified by them. Some ſpeak of a Garden of *Balſom* Trees in *Ægypt*, which bring forth no Fruits unleſs they be watered with a Neighbouring Fountain, wherein the Bleſſed Virgin was reported often to have waſht our Saviour. 'Tis true of Grace, the Balſom-Tree in the Soul, which will not thrive unleſs water'd by the Bloud of Chriſt. Faith is encreas'd hereby: as the oftner the word is heard, ſo the oftner Sacraments are uſed, the more doth Faith thrive. The ſame arguments which firſt perſwaded us to aſſent to the truth of a thing, the more they are impreſt upon us, the more ſenſible they are made to us, the more they do continue and encreaſe that perſwaſion; and according to the thriving of Faith is the vigour of all other Graces. Where ſhould we find this vigour for our Graces, but in the Body and Bloud of him who is the Fountain of all Grace to us? This was inſtituted indeed while our Saviour was mortal, but it conveys a ſpiritual immortality to our Souls, becauſe it receives its ſtrength and efficacy from his Reſurrection. 'Tis here the ſmoking Flax may ariſe into a Flame, and the bruiſed Reed find its ſupport and repair; and the ſpirit may be renewed even in the infirmities of the fleſh. If we come with weak grace and ſtrong breathings, we may return with ſtrong grace and full ſatisfaction. Do not little ſparks need frequent and gentle blaſts to blow them up? Proficiency is our duty, we muſt preſs forward towards the mark, we muſt run our race, 'tis our duty then to take our *viaticum*, or proviſion to enable us thereto. Why do we come to the word, but to have grace either wrought or encreas'd? Why ſhould any Believer then neglect the other means of God's appointment? Sacraments are the Marts wherein we Trade for an encreaſe of our ſtock, as well as the word. Since therefore we are ſubject to decays, and liable to changes and wants in our ſpiritual condition, we ſtand in need of a rooting and eſtabliſhing Ordinance. If we would maintain the Fire, it muſt not be by removing the Fuel. If our Stomachs be loſt, 'tis a ſign our growth is ſtopt: Is our Faith ſo ſtrong that it needs no further confirmation? Our grace mounted to that height, that it needs no further ſteps? Our deſires ſo ſharp, as that they cannot receive any keener edge? 'Tis an Ordinance wherein grace is much exercis'd, and more unitedly about its object Chriſt, and were there no other advantage than this, to have an opportunity to ſtrike up all our graces together, our claſping Faith, and our melting Repentance, our flaming love, and our nimble deſires; it were enough to make the Ordinance it ſelf deſirable to a Chriſtian, ſince there is an unſpeakable comfort in the very ſound of him. But ſo excellent an Ordinance cannot be without a more excellent benefit.

(4.) *Senſe and aſſurance of love often comes in by it.* Wine is comforting. In no Ordinance is Chriſt ſo particularly applied, *Take, Eat, this is my Body.* It concerns Chriſt to make them welcome to his Table, that come with hearts thirſting for him: Chriſt was known by the *breaking of Bread*, when the Diſciples knew him not before in his *opening the Scripture*, Luke 24. 30, 31. Gladneſs attended the *keeping of the Paſſeover*, 2 Chron. 30. 21, 26. Great joy then in *Jeruſalem*, not in the neglect of it. The primitive Chriſtians continued in their *gladneſs of heart by breaking Bread from Houſe to Houſe*, Acts 2. 46. Much more ſurely by breaking Bread with Chriſt in the

the Supper. 'Tis the moſt probable time of the Spirits performing the great office, which is to bring things to remembrance, when we are engag'd in an Ordinance whoſe chief deſign is to bring Chriſt in his expiatory Death to remembrance; when the office of the Spirit and the end of the Inſtitution meet together, 'tis the moſt likely time for the Spirit to exerciſe his office and joyn in with the end of the Sacrament, to ſhow the high and heavenly things of our Saviour. There is a ſweetneſs in a promiſe, but more in a promiſe drawn into covenant with all its ratifications. God's Seal, as well as his Oath, is for confirmation; his Word is ſufficient; but leſt that ſhould be ſtagger'd at, he hath added his Oath: If that ſhould leave any doubts, he hath fixed his Seal, all which are the high way to a comfortable aſſurance. The ſin within us and the Devil without us, are always raiſing vapors, which gather into clouds, filling us with doubts, and hindering the ſenſe of God's comfortable face, ſtaggering our hopes, and making us queſtion that love which is grounded upon ſo many promiſes. God hath in this given us a pledge of his love and a ground of aſſurance, when we have Chriſt printed clearer in his ſufferings and his love, viſibly repreſented as made a Curſe in our ſtead, a Sacrifice bearing our ſins in his Body, and expiating them by his Bloud, and this Chriſt taken into our Souls, and pleaded to God as our ſecurity. Thus hath Chriſt given his Body for us, and left his Body with us as a pawn, a pledge for all we want, for all the good we can hope for. Senſe of his love muſt be great, when the Soul conſiders that his Bloud ſatisfied God, and may well ſatisfie it. When we eat and drink believingly, our Souls delight themſelves in fatneſs. And as the heart of God was ſatisfied with him upon the Croſs, ſo the heart of a Chriſtian is often repleniſht by him at a Sacrament. What the Goſpel preſents in words, the Sacrament doth in ſigns; what the Word preſents to the ear, the *Supper* doth to the eye, to the taſte, that we may have comfort come in at all our ſenſes. How often have drooping ſpirits met with comfort in the very action? And met with hidden *Manna* in Sacramental Bread, like a glorious Chriſt in a humane Body, and have had a full ſenſe of a Saviour's love accompanying the viſible repreſentation of it? How often have his people heard him in it ſpeak *Peace, Peace*, ſpeak peace to them, and breath peace in them, and kiſs them with the kiſſes of his mouth? How often have their Conſciences been pacified, and their creeping joy found an elevation? There have been mutual glances, Chriſt hath ſtruck a beam upon the Soul, imprinted a clearer ſtamp of love, and the Soul hath claſpt its arms about a Saviour. And is ſuch an Ordinance fit to be neglected?

(5.) *Union with Chriſt is promoted.* As the Bread and Wine, being turn'd into our nature, become one with us; ſo the Body and Bloud of Chriſt being by Faith turn'd into our ſubſtance, make us one with Chriſt. As the Bread and Wine are phyſically united to us, ſo we are ſpiritually united to Chriſt, Chriſt incorporating himſelf with us in a Sacrament. He was our ſurety upon the Croſs, he is our Advocate in Heaven, and incorporated with us in the Supper, in a ſpiritual, not a tranſubſtantiate manner, *I in them*, John 17. 23, 26. Can we too often claſp about him? Can the union be too often renewed, and become too cloſe and ſtrait?

Uſe.

1. *How much is the neglect, if not contempt, of this inſtitution to be bewail'd?* How ſad a thing is it, that many for many years have turn'd their backs upon breaſts full of Milk? How hath it been regarded, as if it were an abrogated Law, a Seal out of date, torn off from the Covenant, as though the inſtitutions of Chriſt were miſerable Comforters, and it were a deſpicable privilege to receive entertainment at God's Table?

(1.) *It concerns ſuch to enquire, whether the reaſons of their neglect be valid againſt a poſitive Command.* Since it is a Command, *Do this*; Not only to remember Chriſt, but to remember Chriſt in this method, *Do this in remembrance of me*: It is worthy their conſideration, whether the ground of their neglect be ſuch as will bear a Divine ſcrutiny, and ſuſtain the force of God's Inquiſition. They muſt be evaſions paſt underſtanding, that can hold water againſt a Divine Order: Though it may not always be frequented, yet it is not always to be omitted. No excuſe was valid againſt the *Paſſeover*, but *uncleanneſs* or *a journey*, and that not for an annual but a Months omiſſion, *Numb.* 9. 13. But what light excuſes have we to keep us off from a Feaſt with God for many Years, which we would not admit of to hinder us from a Feaſt with Man?

(2.) *Was it appointed to be neglected?* Did Chriſt take ſuch care to inſtitute it, and we take care to avoid it? Did he give ſuch a poſitive order for no other end but that we ſhould never regard it? Can we ſay we value his word, when we ſlight his Seal? Is your Faith ſo ſtrong in his word, that it needs no ſtrength from the Seal? Was not the Faith of the Apoſtles as ſtrong at that time of inſtitution as any Man's, or at leaſt in ſome few days after? Yet it was not left *ad libitum*, you *may* do this, but *do it*. Chriſt is a better Judge of the weakneſs of our hearts, our proneneſs to forgetfulneſs, the difficulty to preſerve Faith as well as obtain it. And he inſtituted it, as an act of kindneſs, as well as Authority, that it might be obſerv'd, not neglected by us. Were there no end of it, but only an act of his will, acceptance is a civility we owe our Saviour. If he had ſaid, I pray you do this, could you have refus'd it to him, that died for you? Could you refuſe it to him that endur'd the wrath of God for you? What had become of you if he had not died; all the Angels could not have remov'd that load of wrath that lay upon you. If it be a Command to do it, to neglect it is a ſin; for what is ſin but a breach of God's Command. 'Tis a direct Command, not drawn by conſequence, as plain a Command as any in the Decalogue, *Do it in remembrance of me*, not, may do it, do it if you will, or, do it when you will.

(3.) *How can ſuch free themſelves from unworthy reflections upon Chriſt?* It is either an act of wiſdom or folly in him; If of wiſdom, why are we ſo fooliſh as not to obſerve it? If of folly, why do we at all believe in him, whom we count a fooliſh Saviour? It was either an act of love in him or diſdain; If of love, why are we ſo ungrateful as not to regard it? If of diſdain, why ſhould we depend upon a perſon, whom we virtually charge with leaving a mocking Ordinance to us juſt before his going out of the World? We muſt either quite diſcard our Faith, or diſcard our neglect. There is no doubt but it was both an act of Wiſdom and love in Chriſt; the Wiſdom that conducted the courſe of his Life, was not abſent from him when he was ſo near his Death, nor had his love which animated him to Death the next day, forſaken him the night before; had he left his love, he might have prevented his Death. To neglect it then is to vilifie Chriſt's Inſtitution, to diſparge his skill and care of his Church, as though there were no need of any repreſentations of him, or as if ſomething might have been order'd better; 'Tis to charge Chriſt with a trifling Inſtitution, 'tis to charge him with the greateſt folly, that when he was to encounter with wrath and Death, he could not find ſomething elſe to

buſie himſelf about; that he could not pitch upon a better thing to recommend to you, as a token of his care, and a ſupport for your Souls; If he will thus undertake to preſcribe Chriſt what he ſhould do; This is to be not his Servants to be guided by him, but his Lords to rule him and give him his inſtructions, as though he were our, not his Father's Ambaſſador. How can we hope for the benefits he hath purchas'd, while we caſt ſuch reflections upon him, as if he were buſie about juſt nothing?

(4.) *Is it neglected becauſe the Elements are ſo mean, and the thing ſo eaſie in it ſelf?* Had any *Iſraelite* neglected to turn his eye upon the brazen Serpent, the poyſon in his Bloud had digg'd his grave. What might they not have objected againſt it? What good can a *look upon a Brazen Figure* do my Wounds? I want a plaiſter for my ſore more than a caſt of my eye. Braſs will naturally inflame my diſtemper, not aſſwage it. Can the picture of a Serpent cure the biting of a real one, and at ſuch a diſtance? This and more might have been objected againſt that, than againſt this; but ſuch *Logick* would have deſtroyed the Diſpute: Or it is eaſie, and therefore fit to be neglected? It was our Saviour's mercy to make it ſo eaſie, who might have impos'd harder conditions on us; and ſhall we ſlight his tenderneſs, who was loth to burden us, and careful to relieve us? What would have been ſaid, had it been as painful as the circumciſing the fleſh, or as diſtaſtful as the bitter Herbs of the Paſſeover? 'Tis true, it is common Bread, it is common Wine in it ſelf, but it is Conſecrated Bread and Conſecrated Wine in its uſe: It hath the ſtamp of Chriſt upon it; as the Wax taken out of the Shop hath the Seal of the Conveyer, which the Purchaſer would not part with for all the Wax left behind in the hands of the Seller.

(5.) *Or do we think Chriſt is come again, that we neglect it?* The Command was dated from the night before his Death, and is to be in force till he return again. Was it his Reſurrection that is meant by his coming? Would Chriſt at ſuch a time appoint an Ordinance, that was to laſt but three days, and never like to be put in practice after his inſtitution? Or was it till he came in Spirit? He was come in Spirit at *Pentecoſt*, before the *Apoſtle* in the Text urged the inſtitution; therefore *come again* cannot be meant of that. The Ordinance then had ceaſed before *Paul* writ to the *Corinthians*, and he would never have reſtor'd an abrogated Inſtitution, who was ſo vehement an oppoſer of an abrogated Ceremonial Law. Or till he come in Spirit into the Soul? Was Chriſt in Spirit in none of the *Corinthians*, who were a Church of great graces and great gifts, as well as great corruptions? *Paul* rectifies their corrupt mixtures, but exempts not any from a due obſervance.

(6.) *Why doth any one neglecter of it who hath Faith, obſerve any other command or inſtitution?* Thoſe that make not Conſcience of all known duties, make Conſcience of none. He that offends in one point, breaks the whole Law; he that contemns one point of the Goſpel, violates the Authority of the whole. I do not ſee how any part of the Chriſtian Religion would be dear to any, who have ſo ſlight a regard to that which may claim an equality with any Ordinance, and a precedency in our eſteem in ſome reſpects, in regard of the poſitive command of our Saviour, the time when he appointed it, and the length of its duration, *Till I come.* I doubt the Apoſtaſies of many, and the unfruitfulneſs in the lives of Profeſſors, may be charged upon either the neglect of this, or an unworthy carriage in it. He hath little deſire to gain Chriſt, or preſerve Chriſt, that will have him his own way, and not in Chriſt's way. What we deſire, we ſhould take a courſe to enjoy in the method of that perſon who only can fulfil our deſires.

(7.) *Or is it unfitneſs that is the cauſe of the neglect?* Hath any Man heard of repentance, and faith, and holineſs, and yet hath nothing of them? What a miſerable caſe is this! If you are not fit for this Ordinance, you are not fit for Heaven. What will you do when you come to die? He that is not fit for the Supper, is not fit for Heaven, for the Marriage-day of the Lamb. Is not the unfitneſs from ſloth, lazineſs. and unwillingneſs to take pains with the heart? If any Man can ſay he hath uſed all his induſtry by Prayer and Repentance to fit himſelf for Heaven and for the Ordinance, and done what he can, God requires no more than Men are able to do. If unfitneſs to come be dangerous, is not a total omiſſion as dangerous? Will you plead your unfitneſs to God at the laſt day, as an excuſe for diſobedience? What an excuſe will this be, Lord, I would have been often at the Supper; but I was *unfit*, I gave way to a conſtant courſe of temptation, I never had an eagerneſs of deſire for it, I was torn with various diſtractions, I let ſin reign in me, the care of a Farm or a Trade diverted my thoughts from it? What ſelf-condemning excuſes are thoſe? You know how firm they were to ſtave off the anger of the King from thoſe that made them in the Goſpel to excuſe their *not coming to his wedding*, Mat. 22. Or is it a perfect fitneſs that is not to be found within the circumference of the earth? You will make God a hard Maſter under the Goſpel, to receive none but thoſe that have a perfect fitneſs for him. If any would be perfectly fit, the courſe is not to reject the means for it: Diſeaſes can never be cur'd with a ſlighting, but by uſing the remedy.

(8.) *Conſider what you loſe, and what danger you incur.* Whatſoever benefits are ſtor'd up in a Sacrament we loſe by neglects; whatſoever Obedience is in obſerving it, we loſe the reward of; we loſe the fruit of his love in it, and we deny the obligation of his Authority, and the honour of Obedience to it. God will not calmly and coldly ſuffer neglects. To detract from any Ordinance of Chriſt, is in part to diminiſh the Scripture, to deny part of his Will and Teſtament. Why was the neglect of the *Jewiſh* Sacraments ſo ſeverely puniſhed, that the perſons were cut off, not by a civil puniſhment, but by the hand of God, as the *Jews* interpret it? Is not the Grace offended in ours as good as was in theirs? Ours may claim the precedency of them in benefits, and therefore ſhould in eſtimation. 'Tis much, that when Chriſt hath graciouſly condeſcended to us, we ſhould not thankfully aſcend to our own privilege. Well then. Why ſhall not the unconceivable love of a Saviour move you to the Obedience of a Command ſo eaſie, ſo beneficial, ſo alluring? You are bound to profeſs Chriſt, to remember him in your lives, who remembred you at his Death. Do you think your ſelves his Members within the great Charter of Salvation which he hath purchas'd and Seal'd? How can any be Members of his Corporation, and diſobey his Orders? Are you not enter'd by Baptiſm, have you not vow'd and promis'd your Allegiance, and is the neglect of a known and poſitive Command the way to perform it? Conſider it is a Law made by the Purchaſer of our Salvation.

2. *Uſe. Is of Exhortation to obſerve it and that frequently.* Though a dying Saviour is remember'd, yet a living Saviour is ſought for in it; and ſhall not we be as ready to ſeek a living Chriſt in the Sacrament, as the Women were to ſeek a dead Chriſt in the *Sepulchre?* Mat. 28. 1. The neglect of it doth ſpeak ſome light thoughts of it. Is it becauſe of the meanneſs of the Elements? we may as well deſpiſe a great Redeemer, becauſe clothed with the infirmities

infirmities of a mortal Body, as deſpiſe the ſpiritual repreſentations of him, becauſe clothed with the meanneſs of Earthly Elements. God doth always delight to convey great things through mean *mediums*. *Gideon* ſhall rout a *Midianitiſh* Army with Potſheards, with Earthern Pitchers; and the Jaw-Bone of an Aſs ſhall be more ſucceſsful in the hand of *Sampſon*, than a maſſy Sword in the hand of *Goliah*. By the weakneſs of the Croſs God redeems the World; by the fooliſhneſs of Preaching he converts a World, and conveys through Earthen Veſſels a treaſure wherewith to enrich his people, and a ſtrength that makes confuſion in the Kingdom of darkneſs; and by theſe Elements, mean in appearance, he doth nouriſh the Believer, ſtill making thoſe Ordinances the Pipes of his inviſible Grace. Or is it for want of a diſpoſition? If there be no Faith at all, the cauſe is ſad; if there be no fitneſs for Heaven, there is no preſent fitneſs to converſe with Chriſt in his Supper. Or is it but a weak Faith? The more need then of a ſtrengthening Ordinance. Would we have a more elevated frame of heart? The way to aſcend to the top of a Pinacle is not to run from the ſteps which lead to it. Who is ſufficient for theſe things? But the more ſpiritually ſenſible we are of our own inſufficiency, the more confidence we may have in the ſufficiency of a Saviour; the more ſenſible we are of our Diſeaſe, the more confident of the skill and affection of our *Phyciſian*, and the more we ſhould apply our ſelves to his preſcriptions.

Let us conſider ſome *queſtions*.

(1.) *Will any Believer be guilty of diſobedience to the Author of his Faith? Do this*, is a Word of Command, *Luke* 22. 19. Not left *ad libitum*, 'tis not you may if you will as was ſaid before; but *do it* in remembrance of me. Do it if you will remember me, I will account you no rememberers of me, unleſs you do it. The Command was given to the *Apoſtles* but to deliver it to the Church, 1 *Cor.* 11. 23. *For I have receiv'd of the Lord that which alſo I have deliver'd unto you.* We muſt obey the Command given to the *Apoſtles*, ſo far as they are practicable by us, as well as think to ſhare in the comforts of the Prayer Chriſt put up for us and his *Apoſtles*, *John* 17. 20. The influence of what was ſpoken in their preſence extended to all Believers, and the obſervance of what was inſtituted in their preſence is to be regarded by all Believers. God would not only have the *Iſraelites* cleanſe themſelves, but be Circumcis'd and eat the *Paſſeover*, when they were upon the Borders of *Canaan*, before he would bleſs them with the Victory, *Joſh.* 5. 2, 10. God would have them renew Covenant with him in the way of his own appointments, before they ſhould have poſſeſſion of *Canaan*. Suppoſe there were no benefit to be expected, though every inſtitution of Chriſt is a mark of his love as well as a fruit of his Authority, yet doth not the greatneſs of Chriſt's love deſerve our tenderneſs of his Authority in his Commands? If they had nothing of privilege but all of duty, love to Chriſt would make us often remember him, and Obedience would make our love chuſe the way of his own ordering, and not ways at our own pleaſure. *Deus voluit*, is a ſufficient motive, and we cannot free our ſelves from the cenſure of Diſobedience, if we obſerve not his Commands in the ſame manner that he enjoins them, in their circumſtances as well as their ſubſtance.

(2.) *Is Chriſt ſo mean a Friend as not to be remembred?* The memory of a good Friend ſhould be very precious: Is there any Friend we have in the World can outſtrip him in affection, and deſerve a greater ſhare in our firſt-born thoughts? What was ever more advantageous to us than the Death of Chriſt, by whom we have our life? than the Agonies of Chriſt, to which we owe our freedom from the wrath to come? Do we not remember our own benefit in remembring our gracious Benefactor, who bore our ſorrows, that we might enter into his Joy; groan'd under the Curſes due to us, that we might triumph in his Father's Love, and in his own Glory; who emptied himſelf to fill us, and receiv'd the wrathful ſtroakes to free us; who took our ſins upon himſelf and caſt upon us the robe of his righteouſneſs, bore the load of our tranſgreſſions to enrich us with the treaſures of his merits, endur'd our Death to procure our Life, and hung upon our Croſs to advance us to ſit upon his Throne. Is it not a great unkindneſs to be unwilling frequently to remember ſo cordial and choice a Friend? Beſides, Is it not fit to remember him frequently, who remembers Believers perpetually? He regarded them in his laſt Prayer, he remembers ſuch in Heaven to plead for them, he remembers them under their beſpotting corruptions; ſhall not Believers remember him, who hath laid in his Bloud a perfect foundation for their perfect holineſs, and taken poſſeſſion of an Heavenly Glory for their perfect Happineſs? He remembers them that were Enemies, and have too much enmity ſtill; and ſhall not they remember him who is a clear and perfect Friend? He bears *their names upon his breaſt*, as *Aaron* did the *ten tribes on the Ephod*, Exod 28. 12. and remembers even thoſe who have Crucified him; and ſhall not they remember Chriſt who were never wronged by him? Should we not rejoyce to ſee the Rainbow in the Clouds, which is a ſign of God's ſecuring Covenant againſt a deſtroying Deluge? And ſhall we neglect the ſigns of God's ſecuring Covenant againſt an over-flowing wrath?

(3.) *Why ſhould we not often be in thoſe ways where we may meet with our beſt Friend?* Certainly he is as graciouſly preſent in this as in any other Ordinance. He is *preſent* with us in *obſerving every thing which he hath commanded*, Matth. 28. 20. and ſhall this be without a more ſpecial preſence, when it was inſtituted for a more ſpecial remembrance of him? He is preſent *ſymbolically*, as a Man by his Picture; he is preſent *ſpiritually*, the Soul ſees him by Faith, as *Abraham* ſaw his day at a diſtance, and that with Joy; he is preſent by his efficacy, as the Sun is preſent in the Earth, though many hundred Miles diſtant in its Body. *This is my Body. This is my Bloud*; as ſure as this is Bread and this is Wine, ſo ſurely by Faith are you partakers of my Body and Bloud in this Ordinance. Can this be ſaid of any other Ordinance? Where is Chriſt ſo particularly preſent, ſo cloſely applied as in this?

(4.) *Have you no Grace that need ſtrengthening?* Have we not need of all the means to ſtrengthen that Faith, which we ſhall have all the need of in the hour of Death to keep our Souls from fainting under the ſtroke? Is it not a deſirable thing to have the benefits of Chriſt often applied to us, and our Faith confirm'd? Is all our leanneſs remov'd, that we need no more marrow and fatneſs? Are we ſo provided for Heaven, that we need no more *viaticum* in our Journey thither? Who would come but ſeldom to his ſtated Meals? He that would faſt one day would ſcarce faſt two but by force. We are yet in a Journey, and we need ſtrength to go forward. We are beſet with Diſeaſes, and we need Medicines to cure us. We are often faint, and we need Cordials to revive us. Are our Souls ſo fully eſtabliſhed, our affections ſo ready at our call, as not to need ſenſible objects ſometimes to raiſe them? A vigorous fancy helpt by the ſight of a picture mounts to a greater activity, ſo doth a ſpiritual Faith. Can you then too often embrace the Croſs, drink down the Bloud of Chriſt, and put your hands into his Wounds? Is your Faith ſo hearty, that it needs no Cordials; your love ſo hot, that it needs no breath for an

higher flame; your hopes ſo certain, that they do not ſometimes reel; and your obedience ſo quick, that it needs no ſpur; and your ſtanding ſo ſecure, that it needs no further ſettlement? 'Tis certain, that as if we would have Faith we muſt attend upon converting Ordinances; ſo if we would have ſtrength of Faith, we muſt frequent ſtrengthning inſtitutions. How would this Sun ſhining upon our Souls in his own Orb, enrich us with his heat and light, ſuffer nothing to ſtand before it, and put out all thoſe leſſer fires, thoſe fooliſh deſires which aſpire to other things, and weaken the Soul? After the *Iſraelites* were circumciſed, and had eaten the Paſſeover, then did Chriſt, as Captain of the Lord's hoſt, appear to *Joſhua* to encourage his heart, and ſtrengthen his hands againſt thoſe enemies in *Canaan*, by which our ſpiritual enemies are repreſented, *Joſh.* 5. 7, 10, 14. 'Tis by a frequent exerciſe of Faith, according to the methods of Chriſt, that Believers would be as *Lions* (as *Chryſoſtom* ſaith) breathing fire terrible to the Devils themſelves. Have you not found your own experience, or at leaſt the experiences of others bear witneſs to this? How often hath the empty Soul been fill'd, the palſie hand cur'd, the thirſty heart ſatisfied, the feeble knees ſtrengthened, a creeping love chang'd its pace, and a cloudy Soul been brightned? The more believing at a Sacrament, the more vigorous is the Faith afterwards. As in eating corporal food, by the aſſimilation of meat to our ſubſtance by the Chymiſtry of Nature, and converting it into Bloud and ſpirits, the Body is ſtrengthened; ſo by the feeding upon Chriſt by Faith, the Soul is ſtrengthened, and Chriſt becomes more and more myſtically incorporate in the Believer, *Chriſt in them the hope of glory.* John 17. 23. *I in them, and thou in me.*

(5.) *Why will any true Believer gratifie Satan?* The motions to hinder thoſe that are gracious, muſt either be from God, or Satan: From God they cannot be, who is no enemy to the Ordinance he hath appointed for them. It cannot be thought that God ſhould decry his own inſtitution, or call back his own invitation, or diſcourage a Believer from the remembrance of his Son in that Ordinance, which hath been enjoyn'd for that end. The Spirit in his motions acts according to the Word, not contrary to it. They muſt then be from the Devil, who is an enemy not to be liſtned to. He endeavours to hinder the Believer from the moſt ſpiritual duties, whereby he may gain the greateſt profit. He kindles our corruptions, ſhoots in his Temptations, fills us with ſcruples, exhorts us to omit, defer, any thing to ſtave us off from that which is the ſtrengthening of our Souls, and a weakening of his Kingdom. Swallow not therefore this poyſon, ſpit it out, leſt you pleaſe the Devil, and diſpleaſe the Redeemer. How will the Devil triumph, if he can keep you in a conſtant omiſſion of a known duty? If the frequent attendance be a means to ſtrengthen Grace, the neglects are a means to weaken, and the Devil rejoyces in the decays of grace, next to preventing any grace at all. He feeds himſelf with hopes, that at laſt he may make ſuch utterly inſenſible.

6. *Why ſhould any Believer deny to pay Chriſt the debt of thankfulneſs for his great love, in that way which he hath appointed?* 'Tis a thankſgiving, a thankful remembrance, therefore anciently called the *Euchariſt.* 'Tis appointed as a Feaſt to rejoyce before God for the benefits we profeſs to enjoy by the Death of Chriſt: As the eating of the Sacrifice offer'd to an Idol, was a profeſſion, that all that they had, came from the kindneſs and powerful influence of that Idol. Shall not our Souls be filled with *Hoſanna's* for the greateſt mercy that can be beſtow'd upon us, *viz.* a redemption from guilt, Death, Hell, and the wrath of God? Shall we refuſe a thankful acceptance of that honour to ſit at his Table, and to ſup with our Prince? Would not that perſon be accounted ungrateful, that ſhould delight in the picking of ſtraws, when his King calls him to his preſence?

To Conclude. Let the benefits of this Ordinance perſwade every Believer to a frequency in it. They muſt needs be great and deſirable upon a worthy and believing partaking, becauſe the ſin and danger are dreadful in an unworthy approach. If indeed we have no enemies to conquer, no weakneſs to ſtrengthen, no ſin to trouble us, no temptations to ſurround us, no damps to ſmother our aſſurance, no ebbs in our graces, no totterings in our Faith, no coolings in our Love, no emptineſs to be fill'd, no doubts to be reſolv'd. If we are in Heaven, and are as Angels in aſſumed bodies, then we are lifted above the end and intendment of it; but this is no Man's caſe in the World. 'Tis a command; to neglect it, therefore is to deſpiſe his Authority; 'tis for our good, to neglect it therefore is to contemn his mercy; his inſtitutions are attended with promiſes, to neglect them is to deny his Truth.

WE have handled *two Doctrines* from the words: There is one more yet behind concerning the *Duration* of this Ordinance from the laſt clauſe, *You ſhew the Lord's Death till he come.*

There is eſpecially a *twofold* coming of Chriſt mentioned in Scripture.

1. *His coming in the Fleſh.* 2. *His coming to Judgment.* Both mentioned *Heb.* 9. 28. *Chriſt was once offered to bear the ſins of many, and he ſhall appear the ſecond time without ſin unto Salvation.* The one was to bear our ſins, the other to glorifie our Souls; the one to expiate our guilt, the other to preſent us to God without any filth, the one to begin Salvation, the other to perfect it; the one to ſeal the promiſes, the other to perform them; the one to put an end to the remembrance of ſin by ſubſtituting himſelf as a Sacrifice in the room of the legal ones, whereby there was a remembrance of ſin every year; the other to put an end to the fruit of ſin, afflictions and ſufferings of his people.

'Tis not his coming *in the Spirit*, which is here meant. This had not conſiſted with the intereſt of Chriſt, the wiſdom of Chriſt, or the end of the Sacrament.

1. *Not with the intereſt of Chriſt.* Chriſt came in Spirit after his Aſcenſion at the time of the liberal effuſion of the Holy Ghoſt upon the *Apoſtles*, *Acts* 2. which was his coming to them, as he had promiſed *John* 14. 18. *I will not leave you comfortleſs, I will come unto you.* Would he ſo ſolemnly aſſemble the *Apoſtles* at ſuch a time, when that wrath which he ſaw marching out againſt him, called for the employment of all his thoughts, and his greateſt care in the management of that work? When it was come to that iſſue, would he neglect his preſent intereſt and buſineſs to ſettle an Ordinance ſo ſhortliv'd as the ſpace of fifty days, when moſt of that time he intended to comfort them by his perſonal preſence after his Reſurrection? It had not conſiſted with his intereſt at that time to employ himſelf about that which ſhould ſo ſuddenly expire.

2. *Nor with the wiſdom of Chriſt.* To inſtitute that ſo ſolemnly for his remembrance, that ſhould be of ſo little uſe. It was to remember him in his abſence all the time he ſhould be in his Father's Kingdom: a greater abſence than that of twelve days muſt be meant; for he was abſent from them only during the time of his lying in the Grave, and the time between his Aſcenſion and the deſcent of the Spirit,

rit, if by coming here be meant his coming in the effuſion of the Spirit, *Acts* 1. 3. *He was ſeen of them forty days, ſpeaking of the things pertaining to the Kingdom of God.* ('Tis likely he was with one or other of them every day in that ſpace.) Which it is probable were not to be put in execution till the coming of the Spirit, which they were to wait for at *Jeruſalem*, which was to endue them with power from on high, *Luke* 24. 49. *Acts* 1. 8. And though after the deſcent of the Spirit, they *continued in breaking of Bread*, yet not before, but only *in Prayer and Supplication* (Acts 1. 14.) for the power of the Holy Ghoſt, which was to commiſſion them. And would Chriſt take ſuch care to ſuch a Church before the Fall of the *Jewiſh* Church, and enable his *Apoſtles* by his Spirit in ſo miraculous a manner, to ſettle his commands among thoſe that ſhould believe in him, and this which is one of the greateſt and moſt in favour to the Church, ſo lately inſtituted, and for the commemoration of the fundamental benefit, to expire juſt after the promulgation of it? That did not ceaſe at the coming of Chriſt in the Spirit, which we have no evidence that it was put in practice from the time of the firſt inſtitution till the coming of the Spirit. Did it conſiſt with the wiſdom of our Lord to give a command which was never to be practis'd?

3. *Nor with the end of the Supper.* It was to be done *in remembrance*. How could they in ſo ſhort a time forget him, in whoſe hands and ſides they had ſeen the marks of the Nails and Spear? How could they forget him whoſe Death they had ſeen, and whom they had enjoy'd again, by a miraculous Reſurrection? Beſides, the ſpirit was come, and ſo this Ordinance ceas'd before *Paul* writ to the *Corinthians*, and he who had been ſo vehement an oppoſer of an abrogated Ceremonial Law, would never have reſtor'd an abrogated inſtitution.

Nor is this coming again to be underſtood of the *Spirit's coming* to a particular perſon. Then

(1.) *As ſoon as ever Men come to be fit for this Ordinance, they muſt wave it.* If the coming of Chriſt here ſpoken of, be his coming in ſpirit to a Soul; as ſoon as ever he is come in ſpirit, they ought not to obſerve it, becauſe they would break the Command which is limited to ſuch a time, the time of his coming. The ſpirit comes in the work of Regeneration, in the work of Faith; to what purpoſe did Chriſt inſtitute this, if the only Subjects capable of it were *ipſo facto* depriv'd of it, when they were firſt in a capacity for it? None receives good from this Ordinance, but thoſe that have Faith. Indeed Men in a croud may preſs upon Chriſt, and touch him; yet only that perſon that touches his Garments, and takes the Elements by Faith, receives virtue from him. What a madneſs is it to feed a dead Man; and if he ſhould be reſtor'd to life, to deprive him of the means and nouriſhment to preſerve that life?

(2.) *It would then be inſtituted only for the refuſe of the World.* For ſuch as had no mind to remember him, nor could remember him with any affection to him, or comfort to themſelves, ſince they were alienated from him by their Unbelief. We cannot ſuppoſe that Chriſt that night wherein he was betray'd, ſhould take care only of his Enemies. He pray'd for his Diſciples, not for the World, he gives the Supper to them, and in them as the foundation of the Church, to all that were to believe in him, not to the World. 'Tis therefore the *ſecond coming of Chriſt to Judgment*, that is here meant; when he comes in perfect Majeſty to beſtow a perfect Glory. When he ſhall come *in that manner as he was taken up into Heaven*, Acts 1. 11. When the remembrance of his Death ſhall be ſwallow'd up in the Viſion of his perſon, and fruition of the ripe and compleat fruit of his Sufferings. In the mean time it is a ſtanding memorial of the ſufferings of our Saviour.

The Doctrine then is.

Doct. *The Lord's Supper is a laſting and continuing inſtitution, not to be put down at the pleaſure of any Men.* It will not be repeal'd till Chriſt come. *Another Goſpel* is not to be expected, *Galat.* 1. 6, 7, *&c.* and therefore while the Goſpel endures, the Appendixes, *the inſtitutions* annext to it will endure. The times of the Goſpel are called often in Scripture the *laſt days*, no other diſpenſation is to ſuperſede it, and the Ordinances in it are immovable things, not to be ſhaken till Chriſt comes. He is not yet come, the inſtitutions therefore he tranſmitted to us by the *Apoſtles*, are ſtill of uſe. Nothing can put a period to them, but the coming of Chriſt, which no Man can ſay is yet accompliſht. The Ordinances of Chriſt are like the Pillar of Fire, and the Cloud which guided the *Iſraelites* in their Journey through the Wilderneſs, and did not withdraw from them, till they enter'd into *Canaan*. When the Church ſhall be perfected, when Chriſt ſhall appear to put the Crown upon the Head of the glorified Church, and bring it into the promis'd Inheritance, the Clouds of Ordinances will vaniſh, there will be no more need of them, the ends of them will be compleated; there will be no weak Grace to need ſtrengthening, nor any indwelling ſin to need mortification. In the *reformation* of the Church, propheſied of in *Revel.* 21. 3. *The Tabernacle of God is with Men, and he will dwell with them.* The Ordinances are not to be aboliſht; while God hath a Tabernacle among Men, he will have a Worſhip, an inſtituted Worſhip to help us in our natural Worſhip. (The tie of homage the Creature owes to God, cannot be unlooſed;) If a Worſhip, then ſome modes and rites of Worſhip. The *Tabernacle* was the place of Worſhip; this cannot be meant of a ſtate of glory in Heaven, becauſe, *v.* 1. 'tis a *new Jeruſalem which comes down from Heaven*, a ſtate diſtinguiſht from the ſtate of Glory in Heaven. In the time of the *Reformation* of the Church, which is there promiſed, *the Lamb* is ſaid to be the light of the Church, *Rev.* 21. 23. *The Lamb is the Light thereof.* Chriſt is always call'd a Lamb in alluſion to the Paſchal Lamb, and in that title his Death, as a Sacrifice, is always included If the Lamb, as a dying Sacrifice, be the light of the City in that glorious ſtate which the Church doth expect in a full and thorow Reformation, the Memorials of him as *a Lamb*, and ſo the Memorials of his Death, will be preſerved till Earth give place to Heaven. And whereas it is ſaid *v.* 22. *There ſhall be no Temple, i. e.* no humane and legal Ceremonies, but pure Ordinances. And *the City had no need of the Sun and of the Moon to ſhine into it.* * Men ſhall not ſerve God according to the Equinoxes, and the courſe of the Moon, as the *Jews* had their *Paſſeover* about the Vernal *Equinox* in *March*, and the obſervation of the *New Moons*, to ſhow to them the times of Worſhip. There ſhall be no earthly conſtitutions, inventions of Man, any thing that ſmells of the legal Ceremonies; but God ſhall be glorious in his own inſtitutions, and the Lamb ſhall be the λύχνος, the candle of it; the ſimple inſtitutions of Chriſt ſhall be the light of the Church; all thoſe Ordinances, which ſignifie to us the love of the Lamb, the Death of the Lamb, the benefits by that Death, ſhall be kept up in purity and vigour. In the reformation of the Church, the Ordinances ſhall no more ceaſe than they did in the *ſecond Temple*, which was a reformed Church after their Captivity in *Babylon*; and ſo reform'd, that they never ran again to Idolatry. But the Ordinances of God continued in the Temple till the coming of the *Meſſiah* to Tabernacle among Men; ſo in the reformation from the Idola-

* Grot. in loc.

Idolatries and Corruptions of *Antichriſt*, which will be as it were the erection of a ſecond Temple, the Ordinances ſhall continue till the coming of Chriſt to Judgment. Chriſt intimates the continuation of this Ordinance in the Church till the conſummation of all things, and the inveſting his People with the glory he had promiſed them, in his words after the inſtitution of it, *Mat.* 26. 29. *I will not drink henceforth of this fruit of the Vine, till I drink it new with you in my Fathers Kingdom*; which he ſpeaks to ſhow the nearneſs of his death, and to comfort them under the apprehenſions of it, aſſuring them they ſhould be with him in his Fathers Kingdom, partakers of his Glory. It alſo implies, that no other Inſtitution was to intervene between that time, and their being with him in his Fathers Kingdom. The Communication of himſelf ſhould then be in a new manner. But till that time they muſt not expect any converſe with him, but in thoſe ways he had ſetled. The nearer Chriſts coming is, the more will his Ordinances be in practice. When the *Iſraelites* were upon entring into *Canaan*, Circumciſion and the Paſſover were celebrated, which had been omitted all the time of their Wilderneſs-condition.

1. *All the Ordinances of Chriſt are to continue in his Church, then certainly this.* The Inſtitutions of Chriſt in the Goſpel are ſaid to be immoveable, ſuch as cannot be ſhaken, *Heb.* 12. 26, 27. *He hath promiſed, ſaying, Yet once more I ſhake not the Earth only, but the Heavens. And this word, yet once more, ſignifies the removing of things that are ſhaken as of things that are made, that thoſe things which cannot be ſhaken, may remain. Yet once more*, Hag. 2. 6. For it is taken out of that place, the *Apoſtle* following the *Septuagint* Tranſlation. *Once more* ſuppoſeth, that the time being paſt, there ſhould be no more change of Laws in the Church. The old Inſtitutions under the Law are called τὰ σαλευόμενα, things that are ſhaken, or fluctuating, uncertain. The Evangelical Inſtitutions are oppoſed to thoſe, as things that cannot be ſhaken, τὰ μὴ σαλευόμενα. *Once more*, clearly intimates, that the Ordinances introduced by the *Meſſiah*, ſhould be unalterable, as long as the Scene of the World, Heaven and Earth, endures. He would change but one time, not many; the new Laws of the Goſpel will not be chang'd by Gods Authority, but be left in the ſame ſtate wherein they were eſtabliſhed by the *Meſſiah*, and not be ſubject to change, as the legal Adminiſtration was. The order appointed by *Moſes*, was to be ſhaken, and give place to a better Adminiſtration; but the order ſetled by the Son of God, is to ſtand as firm as a Mountain of Braſs, as the Foundations of the Earth, or the Arch of Heaven. If not ſhaken by God, no reaſon they ſhould be ſhaken by Man. *The Faith* is ſaid to be *once delivered to the Saints*, Jude 3. Once, *i. e.* Unalterably the Doctrine of Faith is deliver'd. As God is ſaid *Once* to *ſwear by his Holineſs*, Pſal 89. 36. Once for all, never to be alter'd. The Doctrine of Faith and Inſtitutions of the Goſpel, are Monuments of Gods Grace, not to be demoliſh'd or defac'd, till God puts a *Period* to the World, and wraps up the Perſons of all his Elect in the boſom of Chriſt. 'Tis his injunction to his *Apoſtles*, when he commiſſioned them, to teach Men to obſerve all things that he had commanded them; and he promiſeth his Preſence with them in ſo doing to the end of the World, *Mat.* 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you, and lo I am with you always even unto the end of the World.* The things Chriſt hath commanded are then to be obſerv'd till the end of the World; for he promiſeth his Preſence with them to the end of the World in the teaching of thoſe things. The things therefore that Chriſt hath commanded, muſt be taughr. If they be not, no Men can have any comfortable hopes of the Preſence of Chriſt with them. If Chriſt will have a Miniſtry to the end of the World, he will have a Church to the end of the World. If a Church, which is the Seat of Ordinances, then Ordinances to the end of the World. If Miniſters, who are the *Stewards of the Myſteries of God*, then Myſteries there are to be diſpenſed to the end of the World. *Obſerve* the *univerſality of the ſubject* twice repeated, *All things and whatſoever I have commanded you.* Every thing that Chriſt hath commanded muſt be taught; every thing therefore that Chriſt hath commanded muſt endure. Obſerve alſo that the *extent of the duration* is repeated twice too, *Always, even to the end of the World*; it includes alſo the extent of the duration of the things commanded, becauſe his Preſence is promiſed to them in the teaching of whatſoever he commanded. The Ordinances therefore of Chriſt are to be perpetually obſerv'd: And they are thoſe Evangelical Diſpenſations which are here commanded to be taught and obſerved, becauſe they are thoſe which Chriſt, as Mediator, hath appointed; *which I have commanded*; I that have power given me in Heaven and Earth; for that is the ground of this command, *Mat.* 28. 18. *All power is given unto me in Heaven and in Earth, go ye therefore and teach all Nations.* And leſt any ſhould take upon them to determine the time of their continuance, becauſe the firſt word *always*, is πάσας τὰς ἡμέρας He explains what he meant by it, and adds, *Even to the end of the World.* So that it is not meant to the end of the *Jewiſh* State, but the end of the frame of Heaven and Earth. The Preſence of Chriſt in the way of his Ordinances is here promiſed; Chriſt will be preſent with them after the end of the World, but in another manner of preſence than now; a ſpecial preſence here in the weakneſs of Ordinances, a glorious preſence hereafter in the fulneſs of Viſion. *Obſerve alſo*, If Miniſters cannot promiſe themſelves the preſence of Chriſt, but in teaching all things whatſoever Chriſt hath commanded, other men cannot promiſe themſelves the preſence of Chriſt with them, but in obſerving all things whatſoever Chriſt hath commanded; and this Inſtitution is one of thoſe *all things.* And ſince the *Apoſtles* did not live to the end of the World, this promiſe looks further than the perſons of the *Apoſtles*; it looks to the Church which they ſhould ſettle in ſuch order as he had appointed, founded upon ſuch Doctrine, and obſerving ſuch Inſtitutions, according to his command; he would be with that Church that ſhould obſerve their Doctrine, and preſerve it ſucceſſively to the end of the World. As in his Prayer, *John* 17. 20. he did not only pray for the *Apoſtles* then with him, ſo he doth not promiſe this only to the *Apoſtles* then with him, but to the Church. All the Inſtitutions ſetled in the *Jewiſh* Church are often ſaid to be Ordinances *for ever*, *i. e.* during that Diſpenſation, till God ſhould give them their Paſs-port and ſend them away. But the Goſpel-ordinances are to be in force till the concluſion of all things in the World.

2. *Sacraments were thought by God needful for men in all their ſeveral ſtates in the World.* Sacraments were judged neceſſary by God in innocent Nature. The Tree of Life had a ſacramental ſignification of life upon *Adam*'s Obedience. Much more in lapſed nature have we need of thoſe ſenſible things for the ſupport of our Faith in the Promiſes of God. After the Fall there were various Inſtitutions brought in by degrees. *Adam*, and *Abel*, and *Noah*, had their Sacrifices as ſignificant of the *Meſſiah* promiſed to them, and expected by them. *Abraham* had an addition of Circumciſion. The Paſſover and other Rights were added under *Moſes.* The *Meſſiah* takes away them and introduceth others, which are to continue, ſince they are the *laſt Days* wherein God hath ſpoken to us *by his Son*, Heb. 1. 1. and are not to be thruſt out by any

any other Diſpenſation. Not but theſe *Sacraments* under the Goſpel are changeable in their own Nature, if it ſeem agreeable to the good pleaſure of God. * For there is a difference between natural Laws and poſitive Laws; natural Laws do not proceed meerly from the Will of the Law-giver, poſitive do. Thoſe things which are evil in their own nature, are not evil becauſe they are prohibited by the Will of God, but becauſe they are contrary to a rational Creature as rational; ſo that God cannot diſpence with them, for then he would diſpenſe with evil as evil, and ſo would deny his own Righteouſneſs, if he ſhould allow that which is unjuſt in its own nature. But for poſitive Laws which are not innate in Nature, or Grace, but proceed from the Will and Authority of God ſolely, they may be chang'd by the will of the Law-giver; ſo the Ceremonial Law was chang'd, becauſe it was neither good nor evil in it ſelf, but had its Authority ſolely from the Will of God. But the Moral Law cannot be chang'd, becauſe the Duties it enjoins, are naturally good in themſelves; and the things it prohibits, are evil in themſelves; and this God cannot diſpenſe with; for then he ſhould call good evil, and evil good. But God hath declared he will never change theſe. The end of all Ordinances was to bring the Worſhippers to real Holineſs, which is the perfection of the Soul; in Innocency, to preſerve men in it; in lapſed Nature, to diſcover the neceſſity of it, and the way to it; and therefore they muſt be obſerv'd under every Diſpenſation for that end for which they were inſtituted. Now if theſe Rudiments proportion'd to the *Jewiſh* Infancy were not to be violated by them under the ſevere penalty of the Souls being cut off from among the People (which the *Jews* underſtand of a cutting off by the hand of God) ſure the more noble Inſtitutions of the Goſpel ſettled by the Redeemer, being clearer Repreſentations of the love he hath ſhown to us, and the benefits we may expect from him, ſtand more ſtable, and are big with greater Motives to perſwade men to the uſe of them, than thoſe under the Law; which were grievous in regard of their multitude and chargeableneſs, and obſcure in regard of the diſtance of the thing ſignified by them. They may ſeem to have had more reaſon to deſpiſe the Inſtitutions in thoſe ſeveral Ages, than we to ſlight the Evangelical Ordinances, ſince they are dignified by the more excellent Diſpenſation they are annext unto. And God always had ſome Conduit-pipes through which to pour out the bleſſings of his Grace upon the Souls of his Creatures.

* *Rivet* in Geneſ. Exercit. 13. p. 54.

3. *All Laws once ſetled are of force till they be repeal'd by that Authority which did enact them.* Chriſt as Lord of the Church hath power to appoint Inſtitutions, and none but he hath power to remove them, and even he hath not power to remove them by any act but by that of his coming. Chriſt hath ſetled this till he comes, ſince his word is paſt, nothing but his coming can repeal it. His Command is therefore in force, and ought to be obſerved, and it is in force till he comes, ſo that if an Angel from Heaven ſhould bring us word of a repeal, we ought not to believe him, becauſe Chriſt is not come, to which *Period* of time it is to endure. Had it not been a high preſumption for any to aboliſh the Ceremonial Law among the *Jews*, *till the promiſed ſeed was come*, which was the *Period* of its duration? *Galat.* 3. 19. And is it not as high a preſumption to look upon Goſpel Inſtitutions as null, before the time appointed for the coming of Chriſt to put an end to this Scene of things, be fulfilled? But doth not every man who looks upon this, or any other Ordinance, as out of date, aſſume the power of abrogating, as much as in him lies, the Laws of Chriſt? 'Tis the Obedience we owe our Lord, not to entrench upon his Prerogative in the abrogation of his Laws, any more than to uſurp the Authority of enacting any. 'Tis enough it is his Law, and while it is ſo, we ought to obſerve it, till he gives us a diſmiſs by giving that a repeal. All Ordinances have their Sanction and Eſtabliſhment from Chriſts Authority. The firſt Patriarchs, *Adam* and *Noah*, liv'd without Circumciſion, *Abraham* without the Law of *Moſes*. But had God Commanded the one to be Circumciſed, as he Commanded *Abraham* and his Poſterity, and enjoin'd the other to obſerve the legal Inſtitutions, was his Authority to be ſlighted? Had they not been as much bound to uſe them as the *Iſraelites* were? God never gave power to any man to change his Ordinances, or to diſpenſe with them. The Paſſeover continued, till God ſuperſeded it by another Inſtitution. Circumciſion, till God chang'd it into a more eaſie. The Supper on Earth muſt hold by Chriſts Authority, till it be chang'd into the Marriage Supper of the Lamb, and never-fading delights in Heaven. It muſt hold till Earth be left for Heaven, Elements for ſubſtance and the perſon they repreſent. Who can upon a better account challenge an exemption from the obſervance of poſitive Inſtitutions than our Saviour, who had no need of them? Yet how obſervant was he of them, becauſe they were eſtabliſhed by divine Authority: So that he calls his ſubmitting to be baptiz'd of *John* a *fulfilling* of *Righteouſneſs*, *Mat.* 3. 15. If therefore we do acknowledge that Chriſt is come, and that he will come again, and believingly look for this coming of Chriſt, we ought to acknowledge it by ſuch Teſtimonies as he hath appointed.

4. *The Covenant is perpetual, and therefore the Seals are perpetual.* * The Covenant indeed God made with *Abraham* and the *Iſraelites*, was the ſame Covenant, and perpetual in regard of the ſubſtance of it; for God promiſ'd to be their God, and that they ſhould be his People, and to give them Eternal Life, whereof *Canaan* was a Type. But becauſe the Mediator, in whom this Covenant had its confirmation, was not yet exhibited, therefore it was not perpetual in regard of the Acceſſories and thoſe Inſtitutions which were appointed for the confirmation of their Faith in it; as the Prieſthood, Sacrifices and Sacraments, which could not remain, but muſt be aboliſht at the coming of the Mediator, the Band of the Covenant. The Rites belonging to that were but *ſhadows of things to come*; and when Chriſt whom they ſhadow'd came, the ſhadows muſt neceſſarily paſs away, and ſome others be inſtituted in the room of them. When the *Aaronical* Prieſt-hood fell, their Sacraments fell with it, and the Prieſt-hood being chang'd the Law is chang'd alſo. But Chriſt being a *Prieſt for ever after the order of Melchizedeck, hath an unchangeable Prieſthood*, Heb. 7. 24. And therefore the Seal and Laws belonging to that Prieſthood are unchangeable, and will continue to the end of the World. In the Supper God doth witneſs, that he doth give us the Fleſh of Chriſt, and Blood of Chriſt, and unite us to him, and incorporate us with him: And on our parts, by the receiving them, we witneſs our embracing Gods Favour, and return to him, and Faith in him, and Obedience to his Law. Since there is no more exhibition of him to be expected in order to Eternal Life, but God hath ſum'd up all his Will in Chriſt, ſetled him an Everlaſting Prieſt, theſe Seals will endure as long as there is any exerciſe of that Office of Prieſt, which will be till his ſecond coming; wherein all his Elect ſhall be perfected, and no more need of Sacrifice or Interceſſion. If it were a Type of ſomething to come, when the ſubſtance is come the ſhadow ſhould be done away: But it is a memorial of what is paſt, and no other Adminiſtration is to ſucceed in the room of Chriſt, and therefore it is to be continued till his coming, and reſigning all to his Father.

* *Zanch.* in Hoſ. 2. 9. p. 44, 45, 46.

5. *The*

5. *The ſtate wherein we are, requires the continuance of it, and of other Ordinances.*

1. *In regard of our conſtant decays.* Our Bodies would moulder to duſt, were they not daily nouriſhed; and is there not as much need of nouriſhment for our Souls? Our Souls need ſuch Inſtitutions, as well as our Bodies need food. A man may expect as well to grow without Food, or that his Vine ſhould bring forth Fruit without Sun, and Rain, and dreſſing, as that while he is in the World, he ſhould thrive in Grace, that doth not take in the fructifying ſhowers of Chriſt. Our ſin is ſtrugling, and needs ſomething to conquer it; our Faith is ſtaggering, and needs ſomething to confirm it; the ſin that clogs us muſt be remov'd; the Grace that burns dim muſt be brightned. We need pardon, here we may behold it ſeal'd; we need ſtraiter Union to Chriſt, here it is promoted. The Conjunction between Chriſt and a believing Soul, is as cloſe as between us and the Bread we eat, the Wine we drink. There is need while we are in the Wilderneſs of this World, to be fed with Manna; when *Canaan* is poſſeſt, this will ceaſe. We have a Journey to go, a battle to fight Is it not neceſſary we ſhould, with *Jonathan*, take ſome Honey by the way to recruit our Spirits? God always convey'd his Grace by ſome pipes, and theſe he hath appointed in the times of the Goſpel.

(2.) *In reſpect of our weakneſs.* Some intercourſe there muſt be between God and us, if we be happy. Immediately we cannot have it; ſuch Communications are reſerved for Heaven; theſe are ſhadows fitted to the weakneſſes and dimneſs of our Senſe. We could not look ſteadily upon Chriſts glorified body; but we may behold him in a Sacrament as in a Glaſs without twinkling. The *object* is not primarily and immediately preſented to our Eye; but by the mediation of a glaſs we have ſome broken beams, ſome glances of his Preſence. And in thoſe ſhadows we may ſee Chriſt crucified before our Eyes, embrace him in our Arms, and carry him in our Hearts. Our ſtate muſt be chang'd from Earth to Heaven, before Sacraments can well be aboliſht. If the Sacraments be neceſſary as Seals to confirm the truth of the Covenant to us, as pledges of Chriſt's Love and his conducting Preſence, and as Inſtruments to convey Strength, Vigour, and all the Bleſſings of the Covenant to the Heart; they are therefore needful till the doubting and ſtaggerings of the Soul ſhall be remov'd by full Viſion, and till we are got to the top of the Mount of Bleſſing.

Uſe. 1. *Chriſt will always have a Church in the World.* A Church is the Seat of Ordinances. Privileges conferr'd by Charter ſuppoſe a Corporation. If Chriſt hath left a ſtanding Legacy, there ſhall be ſome Perſons in the World to whom it ſhall be paid. 'Tis his Royal Prerogative to appoint them. He will not be a Titular King without a Kingdom, without Subjects, Chriſt will maintain his Intereſt. And ſince he hath eſtabliſht his Ordinances till he come, he will have a Generation to ſerve him in the Obſervance of them till he come. The Church and Ordinances cannot conſtantly be ſeparated, though for a time they may; as the *Iſraelites* had not Circumciſion in the Wilderneſs, and the Paſſeover alſo was omitted, but renewed by them before their entrance into *Canaan*, yet it will not follow from hence, that Ordinances muſt always continue with us. They may be taken from a particular Church, though not from the Catholick Church. God may have a Church in the World, when he hath it not in this or that particular Nation. Our Day may be turn'd into a black Night. Our *Manna* may not always fall. God ſometimes takes away his Ordinances from a People to pull down the Houſe, and *pluck a People up by the roots*, 2 *Chron.* 7. 20. Sometimes he takes away his Influences from them. *Urim* and *Thummim* may continue, but he will not anſwer *Saul* by them; the Houſe may ſtand, but darkneſs may fill it when the Glory of God departs; though there be a Temple and Sacrifices, yet but the huſks of Ordinances only.

2. *'Tis in no mans power to add to or detract from Chriſts Inſtitutions.* Not a pin in the Temple he will have alter'd, till he gives order. God is a jealous God, and careful of his Soveraignty. 'Tis not for any inferiour Perſon to alter the ſtamp and impreſſion the Prince commands. None can coin Ordinances but Chriſt, and till he call them in, they ought to be current among us.

3. *See Chriſts Love and Bounty.* Chriſt would not leave his People without a durable Legacy. As Chriſt prayed for all that were to believe, ſo he provides for them. The *Apoſtles* were not only to have the benefit, but all. He ſpreads a ſtanding Table for his People before he enters into his purchaſed Glory, provides to feed them till he comes to take them home to himſelf. He intruſted it not to others, leaves it not to the *Apoſtles* to appoint what they pleaſed; but writes the Bill of Fare himſelf, and directs what diſhes we were to feed on till his return.

4. *This Ordinance muſt not be contemned.* The Paſſeover was to be obſerved, much more the Supper ſetled by Chriſt. 'Tis to continue till his ſecond coming. Is Chriſt yet come? Doth not the Creation yet groan under Vanity, doth not the Heaven and the Earth look with their old aſpect? Have they yet put on new Apparel? Doth not the Sun run its ancient courſe? Are there yet the neareſt ſigns of his ſecond coming? Then no ſigns of the ceſſation of his Inſtitutions. All Commands muſt be kept *till the appearing of Jeſus Chriſt.* 1 Tim. 6. 14. Certainly then this that is ſo nobly circumſtantiated. Let not any man think himſelf above it upon a conceit of a greater meaſure of the Spirit. 'Tis an impiety to pretend the Spirit of Chriſt can overthrow the Inſtitutions of Chriſt, which are to have the ſame duration in the World with the influence of the Spirit; to pretend that Spirit, whoſe office it is to bring the things of Chriſt to remembrance, to overthrow a grand memorial of him, contrary to the deſign of his Miſſion; this is to ſet Chriſt and his Spirit at variance. To *deſpiſe Propheſyings is to quench the Spirit*, 1 Theſ. 5. 19, 20. Will not the deſpiſing a great Ordinance of Chriſt, be attended with the ſame dreadful effect? * The Spirit doth not do all things in us without means, but directs us how to uſe the means, as he did *Solomon* to build the Houſe. He that contemns it, after ſo poſitive a Command of remembring him this way till he comes, regards little Chriſts Authority, and preſumes himſelf wiſer than Chriſt; as if he could have given him directions how to have ſetled his Church in a better Method. Is it not a great Ingratitude to God, to deſpiſe what he commands as a Privilege? Were not the *Apoſtles* men of an extraordinary meaſure of the Spirit, becauſe of their extraordinary Employments? And did they not exerciſe themſelves in the Inſtitutions of Chriſt? How have many proceeded from the ſlighting of Chriſts Inſtitutions, to the denying the Authority of his word; a ſlighting Chriſt himſelf Crucified at *Jeruſalem*, to ſet up an imaginary Chriſt within them?

* *Holinſworth of the Spirit*, p. 42.

5. *'Tis a ſtanding Ordinance till he come, no longer.* The happineſs of Believers is great in attendance on the Inſtitutions of Chriſt, but greater afterwards. 'Tis then, there will be a full ſight of that which is now in dark reſemblances. 'Tis then, Believers ſhall ſee the original Copy of this Picture. 'Tis but till he come, he will not always have his People ſubject to Ordinances, or ſhow himſelf in a Glaſs, but face to face. Then muſt this deputed light give place to a greater; then muſt theſe ſhadows fly away when the Sun appears. 'Tis a privilege to ſit with him at his Table here, but a greater to drink of the Fruit of the Vine, new with him in the Kingdom of his Father.

A DIS-

A DISCOURSE OF THE Subjects of the Lords Supper.

1 CORINTHIANS XI. 28, 29.

But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. For he that eats and drinks unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lords Body.

HAving diſcourſed of *v.* 26. I now proceed to thoſe which I have read. The ſubſtance of *v.* 27. will come in in handling *v.* 29. where the *Apoſtle* mentions the *greatneſs of the puniſhment* of unworthy receiving: As *v.* 26, 27. he had ſpoken of the *greatneſs of the ſin.* Something we inſiſted on the laſt day in the diſcovery of the ſinfulneſs of Unbelief, and more will upon the ſame ſubject be coincident with what might be ſpoken in this caſe. The *Apoſtle* here exhorts the *Corinthians* to a worthy participation of that great Ordinance of the *Lords Supper*; and (1.) lays down the *rule of ſelf-examination* before their approach, that they might not contract ſo great a guilt as that of the Body and Blood of Chriſt. But if he would not be guilty of the Body and Blood of Chriſt, *let him examine himſelf.* (2.) *The manner of participation: So let him eat, and ſo let him drink.* (3.) He backs and *enforceth it with a reaſon: For he that eats and drinks unworthily, eats and drinks his own damnation.* A great danger is incurr'd by the neglect of this manner of proceeding.

* *Eſtius.* *Let a man,* ἄνθρωπος ἑαυτόν.] An * *Hebraiſm* for every man. The *Apoſtle* ſpeaks it, ſaith *Grotius*, in regard of the diſorders which were in the *Corinthian* Church in matter of Diſcipline. Do not believe, becauſe no cenſures are paſt upon you, and the foundations of Government are razed up in your Church, that therefore you ſhall eſcape puniſhment for the contempt of thoſe Myſteries. No, God requires a worthy receiving, and will puniſh an unworthy one. So that it is an univerſal duty upon every Chriſtian that deſires to approach the *Lords Table*, to ſet upon a ſerious examination of his Heart and Life, which the excellency of the Myſtery in its own nature requires; an excellent Ordinance requires a peculiar preparation. Every man, not every man in the World, but every man in the Church; not every *Heathen*, but every man that pretends a right to the Supper.

Examine himſelf, δοκιμαζέτω.] Some underſtand the word of an *artificial* examination. As Goldſmiths try Metals by the Touchſtone, to diſcern between what is true Gold and Silver, and what is counterfeit. But it is rather to be underſtood of a *judicial* tryal, a tryal of matter of Fact, a tryal of State, a tryal of Graces.

1. *A tryal of Grace*, whether it be inherent or no. 'Tis a *ſhowing the Death of Chriſt*, there muſt be therefore a ſearch, whether thoſe Graces which ſuit the death of Chriſt, and anſwer to the ends of it, be in the ſubject, as *Repentance*, *Faith*, *Love* to God and to our Neighbour; whether there be, not a Legal, but Evangelical worthineſs and a ſuitableneſs between the Maſter of the Feaſt and the Gueſt; whether the Heart and Life agree with the Precepts of Chriſt; what ſtamp of the Spirit upon the Soul and Converſation.

2. *A tryal of the ſtate, wherein thoſe Graces are.* Since the Supper is not worthily receiv'd, but by an exerciſe of *Repentance*, *Faith*, and *Love*; 'tis neceſſary to inquire into the ſtate of thoſe Graces, and their vigour or languor in the Soul, that they may be excited to manifeſt themſelves in a ſuitable carriage to the Maſter of the Feaſt, and the grandeur of the Ordinance we are to attend upon.

By this are excluded from this Ordinance.

1. *All perſons uncapable of performing this antecedent Duty.* Either in regard of *natural inability*; As Children, Infants, who though anciently in the times of *Auſtin*, were admitted to this Ordinance, yet againſt the *rule of the Apoſtle*; becauſe by reaſon of the imperfection of their Age, they were not capable of performing this neceſſary duty which was to precede. As Children are not the ſubjects recipient of the Supper, becauſe they are not riſen to a ſuitable degree of Underſtanding; ſo neither are mad Men, becauſe they have loſt that Underſtanding they had, and the great Myſteries of Religion muſt not be expos'd to contempt. And in regard of a *negligent inability*, as ignorant Perſons, who neglect the means of knowledge, or improve them not to furniſh themſelves with a ſufficient ſtock of knowledge to this end; ſo a Man grown in age may be a Child in Underſtanding, and upon the ſame account is as uncapable as a Child of this Ordinance; Men therefore are unfit to come without a diſtinct knowledge of the Doctrine of the Goſpel.

2. *All perſons who cannot find upon examination any thing of a Divine ſtamp upon them in the loweſt degree.*

Such are all unrenewed men, who have not one bruiſe in their Souls, nor one breath of ſmoak and gracious deſire towards Chriſt in their Hearts. And conſequently all ſcandalous perſons in life, who are as uncapable by their ſpiritual madneſs and contracted vicious habits, as men that are mad naturally by a diſtemper of their brain. This tryal is for the finding fit qualifications for this Ordinance, τι δοκιμον, *ſomething ſound* and worthy, which ſuch perſons cannot upon examination find.

This command of ſelf-examination evidenceth to us,

1. *That a Chriſtian may come to the knowledge of his ſtate in Grace*: Otherwiſe it would be wholly fruitleſs to examine our ſelves. If we may know by the want of ſaving conditions, that we are in a ſtate of Nature; we may know by the preſence of them, that we are in a ſtate of Grace.

2. *No neceſſity of auricular Confeſſion*; To tell all the ſecrets of the life to a Prieſt.

So let a man eat of this Bread, and drink of this Cup.] *So*, not otherwiſe, 'tis a hedge planted againſt every intruſion, *So*, not without examination, and a fitneſs upon it. 'Tis not an Ordinance appointed for every man. There is a manifeſt diſtinction between perſons capable of the *Word*, and capable of the *Supper*. *Preaching* is to be to *every creature*, every rational creature, *Mark* 16. 15, 16. Unbelievers are capable of the Word, *Believers* only of the Supper. The one is to bring men into the family, the other to nouriſh them after their entrance. If any man find himſelf in a ſtate of death, let him repent, believe, reſolve a new and ſerious life, and ſo let him come, not elſe; for without thoſe he can receive no fruit of ſpiritual Grace in this Ordinance.

* *Daillé* Melange des Sermons, Sermon 28. p. 287.

So let him eat, ſo let him drink.] * The *Apoſtle* here obviates an error crept into the *Romiſh Church*, the taking away the Cup, a cuſtom unknown in the pureſt and primitive times of Chriſtianity. Let him eat and *drink*, ſaith the *Apoſtle*; Let him eat, but *not drink*, ſaith the Church of *Rome*. How ſoundly doth the *Romiſh* Church accord with the Primitive Church! *Drink ye all of this*, ſaith Chriſt, *Mat.* 26. 27. Let the People not touch the Cup, ſaith *Rome*. How valid with them is the Authority of that Chriſt they profeſs to be the Son of God, and the ſupreme Head of the Church! The *Apoſtle*, ſaith *Eſtius*, commands that none ſhould partake without Examination; but doth not command that every one ſhould drink. I *anſwer*, either it is a Command, or a Permiſſion. It ſeems to be a Command. As the *Apoſtle* commands the ſelf-tryal, ſo he commands the end of that tryal, which is drinking the Cup as well as eating the Bread. If he commands the tryal, he commands much more the *participation*, becauſe in enjoining the *means*, he enjoins the *end*. We are bound to the uſe of means only in order to the end of thoſe means. If the *Apoſtle* commands the eating the Bread, he commands alſo the partaking of the Cup. The word *ſo*, *&c.* being Grammatically to be applyed to both. It would be ridiculous to think that the *Apoſtles* Language was in this ſtrain. *Let a man examine himſelf*, and if he finds himſelf *fit* for this Myſtery, let him chuſe whether he will either eat or drink. He may do one or both if he will, or he may let it alone if he will. Who would dare to put ſuch a ſenſe upon the *Apoſtles* words? If *let* be a word of Command in the former Sentence, 'tis no leſs in the latter. If therefore he commands Examination as a means, he commands Communion as the end; and Communion much more, ſince the end is nobler than the means, and the means deſirable for the ſake of the end. But if it be a permiſſion of the *Apoſtle* (for that it muſt be at leaſt in the judgment of any man.) That every one finding himſelf fit upon a tryal, may drink of the Cup as well as eat of the Bread; what power on Earth ſhould deny that, which the inſpir'd *Apoſtle*, and great Doctor of the *Gentiles* permits? What *Pope* or Councils have Authority to deprive any Chriſtian of that, which the Founder of the *Gentile* Church hath upon Record allow'd unto them? What reaſon can be alledg'd that it is not as proper for the Church now, as it was for the Church of the *Corinthians*? It was of uſe many *Centuries* after the *Apoſtles* times, and is practiſed in all Churches but that of *Rome*, wherein the denial of the Cup was introduc'd about two hundred ſixty odd years ago. What a bleſſing do we enjoy, to be freed from the *Antichriſtian* Yoke, and enjoy thoſe privileges, which the wickedneſs of men would deprive us of!

Bread and Cup.] The Doctrine of Tranſubſtantiation was not then known in the Church. * The *Apoſtle* calls it Bread and Cup *three ſeveral times*, *v.* 26. 27, 28. Our Reaſon, our Sence, our Sight, our Taſt informs us it is Bread and Wine. The *Papiſts* tell us againſt Reaſon and Senſe, that it is not Bread, though it have the colour and taſt of Bread, but it is really the Fleſh and Blood of Chriſt; 'tis chang'd and tranſmuted into his Body and Blood. 'Tis indeed a ſign of the Body of Chriſt, and a memorial of his broken Crucified Body, and of his Blood ſhed. The Water in Baptiſm repreſents the blood of Chriſt for the waſhing the Soul, as the Wine doth his blood for the nouriſhment and comforting the Soul; can any man ſay againſt his ſenſe, that it is not truly Water? The Church is called *the body of Chriſt*, Eph. 1 22, 23. But have not thoſe Men and Women that make up the Church, diſtinct perſons from the perſon of Chriſt, diſtinct ſubſtances from the body of Chriſt? Are they upon their Union to Chriſt as his Members chang'd into the nature of Chriſt, and corporeally his Members, as his Hands, and Feet, and Fingers were his upon the Earth, and are his now in Heaven? Why ſhould the *Apoſtle* call it ſo often Bread, if it were not Bread, if the nature and ſubſtance of it were chang'd into another ſubſtance? The Scripture gives both the names of *Bread* and *Wine*, and the *Body* and *Blood* of Chriſt to the Elements; they cannot be both properly; it cannot be Bread properly, and the Body of Chriſt properly; one therefore muſt be *figuratively* underſtood. Our ſenſe tells us, and the *Apoſtle* informs us, that it is Bread, therefore it is call'd the Body of Chriſt by a *Figure*, ſince it hath nothing of the qualities of the fleſh but the eſſential qualities of Bread. Beſides, had it been properly the Body of Chriſt, the *Apoſtle* had diſcours'd far below his intention, which was to correct the irreverence of the *Corinthians* in this Ordinance, and to recommend to them the ſober and venerable uſe of it. He had neglected the main argument to enforce his main deſign, had it been properly the Body of Chriſt, which would have made their irreverence more unreaſonable, and of the higheſt guilt imaginable. He had been imprudent to have neglected acquainting them, that this was the ſubſtance of the Body of Chriſt, his very Fleſh and Blood, and had been unfaithful in his Truſt, and ſilent in the moſt conſiderable Argument. This had been more for his preſent purpoſe; but there is not a ſyllable of any ſuch thing. * The *Apoſtle* might have argued in a higher manner from that, to convince them of the ſinfulneſs of unworthy receiving; but he makes a manifeſt diſtinction between the Bread and the Cup, and between the Body and Blood of Chriſt. He that *eats this Bread, and drinks this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.* The Bread and Wine may be receiv'd unworthily; but the Body and Blood of Chriſt cannot be received unworthily: That implies a contradiction. For Chriſt aſſures us, that every one *that eats his Fleſh, and drinks his Blood, hath Eternal Life*, John 6. 54.

* *Daillé* Melange des Sermons, Sermon 28. p. 283, &c.

* *Slighting* in 1 Cor. 11. 27.

* The

* *Daillé* Melange des Sermons Sermon 28. p. 297.

* The *Papists* say, That because he that receives unworthily, is guilty of the Body and Blood of Christ, therefore the Body and Blood of Christ is really in the Sacrament. *Saul*'s persecuting the Disciples of Christ, was in the account of Christ, a *persecuting of himself*, Acts 9. 4. Was the Body of Christ, glorified in Heaven, really present in the bodies of his Disciples persecuted by *Saul*? And when the *Apostle* speaks, *Heb* 10. 29. *of treading under foot the Son of God*, who is so foolish as to imagine, that the Son of God was really in his person and body under the feet of those *Apostates*, as the body of an enemy they had thrown down, might be under their feet? The Bread is called the Body of Christ *representatively* and *sacramentally*. And it is an ingenious *observation* of a Learned Man*, That the word, *This is my body*, refers to the Supper in distinction from the *Passeover*, which Christ put an honourable end unto, *Mat.* 26. 26. *As they were eating*, (*i. e.* As they were eating the Paschal Lamb) *Jesus took bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take eat, This is my body.* The *Paschal Lamb* was Christs body in a figure, *Exod.* 12. 46. speaking of the Paschal Lamb, *Neither shall you break a bone thereof*, which is applied to Christ, who had not a bone of his body broken upon the Cross, which *John* takes notice of as a *fulfilling of the Scripture*, John 19. 36. *These things were done, that the Scripture should be fulfilled, A bone of him shall not be broken*; which can refer to no other but the command about the Paschal Lamb in that place of *Exodus*. To this it is that the word τοῦτο doth refer in the speech of our Saviour, *This* is my body. The Passeover had been a Sacramental Type of the body of Christ to the *Jews*. He was the Lamb of God, and he is our *Passeover sacrificed for us*. But now Christ takes bread, and tells them, This is my body under the Gospel. The Paschal Lamb shall no more be a representation of my body, as it hath been hitherto; but, *This* shall be the sign of it. The bread upon this account is no more really the Body of Christ, than the Paschal Lamb was the body of Christ for so many Ages, wherein it had represented it, which none of the *Romanists* will acknowledge to be transubstantiated into the body of Christ. They differ'd not in their representation, but only in the circumstance of time; one representing Christ to be slain, the other representing him crucified and slain already.

* *Light-foot*'s Gleanings out of Exod. Sect. 18.

In *v.* 29. the *Apostle* describes the *punishment*, as he had *v.* 27. described the *sin*. *For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lords body.*

He that eats and drinks unworthily] (1.) *In an unworthy state.* (2.) *In an unworthy frame*, not actually discerning the Lords body.

Eateth and drinketh damnation to himself.] Κρῖμα signifies sometimes *judgment*, *Gal.* 5. 10. 1 *Pet.* 4. 17. Unworthy receiving is such an act as deserves damnation, and if not repented of, will bring damnation. The state may be changed, and so damnation avoided; but Believers themselves, for their unworthy frames, shall not avoid the stroke of God, which the *next verse* manifests, *v.* 30. *For this cause many are weak and sickly among you, and many sleep.*

Not discerning the Lords body.] Not discerning the end, subject, and mystery of this Sacrament; putting no difference between that and common bread. * There is putting a difference between things, in regard of Opinion and Judgment. As God is said to put no difference between the *Jews* and *Gentiles*, in regard of purification by Faith, *Acts* 15. 9. *And put no difference between us and them, purifying their Hearts by Faith.* So men put no difference between the body of Christ, and the body of a meer man, between Bread as representing the body of Christ, and Bread the ordinary staff of Life; when they make no solemner preparation for it, than they do for an ordinary repast. When a man doth not regard the Person and Merit of Christ according to the true value of him, and comes to the Lords Table as to common bread; * and considers not to what end the Elements are destined, nor the greatness and glory of that body which they represent, he violates in those Signs the honour due to the Majesty of Christ. If a man did rightly understand the dignity of the body of Christ, and how much it suffer'd for our sins, and that we should dye to sin, he would certainly prepare himself by a strict survey of his own heart, that he might not come unworthily to so great a Mystery.

* *Daillé* Melange des Sermons, Sermon 28.

* *Amyraut* in loc.

In the Verses we see,

1. *The antecedent Duty, Examination.*
2. *The subsequent Duty, Participation.*
1. The *antecedent Duty* which is laid down,
   1. In *the extent of the Subject, A man, i. e.* every man.
   2. *The nature of the Duty, Examine.*
   3. *The Object of it, Himself.*
   4. *The Necessity of it, So let him come*, not else.
2. *The subsequent Duty* described in its two parts.
   1. *Eating the Bread.*
   2. *Drinking the Cup.*

The *Enforcement* to this Duty, *v.* 29.

1. *The danger of unworthiness*, Eats and drinks damnation.
2. *The nature of unworthiness*, Not discerning the Lords body.

3. To which we may add, *The sinfulness of unworthiness*, v. 27. *He that eats and drinks unworthily, is guilty of the body and blood of the Lord.* To which the Particle *But*, *v.* 28. refers, as the means to avoid that sinfulness, *But let a man examine himself.*

Doctrine,

1. *All men outwardly professing Christianity, are not in a capacity to come to the great Ordinance of the Supper.* The *Apostle* writes not to the *Heathen*, but the *Christian Corinthians.*

2. *'Tis every mans duty solemnly to examine himself about his Interest in Christ, and his right to this Ordinance, before he come.*

3. *Without due examination, and by unworthy receiving, a man commits a great sin, and incurs a great danger.*

For the first. *All men outwardly professing Christianity, are not in a capacity to come to the great Ordinance of the Supper.* If all men were capable, pre-examination were not then necessary. But because this duty is enjoyn'd as a precedent, therefore those that cannot examine themselves, and those that find no good issue of that examination, ought not to come; for the word *So* excludes all such. Christ preached to a multitude, he excluded none from hearing, no not the worst of the *Pharisees*. But this Ordinance he administred in a select company; he preached openly, he celebrated this privately in an upper room; whence the custom of celebrating in the Chancel or upper part of the Church, not in the body of it, took its rise. The word is more extensive, this more contracted. There were multitudes in the *Jewish* Church own'd him as the *Messiah*; but not all were admitted by him at this his first Institution, but the *Apostles*, and perhaps some few other Disciples. For though he be said to *sit down with the twelve*, Mat. 26. 20. yet *v.* 26. he is said to *give it his Disciples*. If there were only *Apostles* there, it signifies that he gave it to them, not as *Apostles*, but as Disciples, to show thereby, that all those that give up themselves sincerely to his Instruction, are capable of this Ordinance in all Ages of the Church; and that it is not common to all that only make a meer profession of him. Anciently the *Catechumens* or persons entring their Names to Christ to be instructed, stood a long time upon their probati-

probation before they were admitted into the more secret Mysteries of the Christian Religion, whether with good reason, I will not here determine; Superstition lies principally in excess.

In prosecution of this *Doctrine*, we shall lay down some *Propositions*.

1. *Only regenerate men are fit to come to the Lords Supper* No man in a natural state but must needs eat and drink unworthily, for he retains his Enmity and hostile Disposition against God and Christ. Sanctified persons only are the proper Guests; this was prefigur'd by the Ceremony of *washing the Disciples feet*, which Christ used before the *Supper*, John 13. 8. 10. Without Sanctification we have no part in Christ, and therefore no right to his Supper. An unregenerate man cannot perform the duties necessary, drag out his sins, arraign them before God, mourn for his abominations with a hearty contrition. By examination in the *Text* we must not understand a bare Examination, but that which ought to be the consequent upon it, a judging our selves, and performing those acts consonant to the state we judge our selves in. For so the *Apostle* means, as appears by *v.* 31. following the *Text*. *For if we would judge our selves, we should not be judged.* To what purpose is this commanded Examination necessary, but for any man to see whether he hath those Dispositions which are essential requisites to this Ordinance? **The Children of Habajah, the Children of Coz, and of Barzillai*, were not to eat of the most holy things, because they were not in the Register of the Genealogies, *Ezra* 2. 61, 62, 63. If our Names be not written in Heaven, and are not to be found in the Genealogies of the new Born, we are not fit to eat of this Holy Feast. Those that were *uncircumciz'd in heart* as well as *in flesh, were not to enter into Gods Sanctuary*, Ezek. 44. 9. Though an unrenewed man may be a great *Moralist*, and his moral virtues may look like some pieces of a Wedding Garment; yet they are not the Wedding Garment, till they be wrought into a right fashion by Faith. 'Tis a Feast, and therefore only for Gods Friends. 'Tis bread belonging to Children; unrenewed men are not yet in a state of Sonship. *Circumcision was to precede the Passeover*, Exod. 12. 44. *Baptism to precede the Supper*. But that is but a Symbol of an inward Grace, without which no right to participation. The *Israelites* were *baptized in the read Sea*, before they fed on spiritual *Manna*, 1 Cor. 10. 2,3.

**Bolton* of the Sacrament, p. 87, 88.

(1) *Faith is a necessary qualification, but unrenewed men have not Faith.* Take, Eat, implies something spiritually to be done. There must be the hand of Faith to receive and apply Christ, the mouth of Faith to take in Christ; natural men want both a spiritual hand, and a spiritual mouth. An Unbeliever receives the Elements, not the Life and Spirit of a Sacrament. Faith is as much a condition requisite to a spiritual partaking of the Sacrament, as to Everlasting Salvation: No Salvation without believing, no taste of Christ without believing. Without Faith a man receives no more the Body of Christ, than a Chicken that should come into a room after, and pick up some fallen Crumbs of bread from the ground, receives the body of Christ. The main qualification, which makes Sacramental Bread spiritual Food, is wanting. We can no more turn the Bread and Wine into the Body and Blood of Christ without Faith, than a *Chymist* can transmute one Metal into another without the Operation of Fire. Christ *dwells in the heart by Faith only*, Eph. 3. 17. The Paschal Lamb was not to be eaten till the *posts of the house were sprinkled with the blood of it*, Exod. 12. 7. The Soul must be sprinkled with the blood of Christ by Faith, before it is fit to partake of this Ordinance. As God doth not promise Salvation absolutely to man, but upon condition of Faith, so the Sacrament doth not Seal absolutely remission of sins to man, but upon the condition of believing. If there be no sealing therefore of the counterpart to God by performing the condition upon which God doth found his Grants, there is no right to the Seal. The promise is made to the penitent and believing Sinner. What interest can he think to have in the Seal, who hath not yet embrac'd the Promise? It Seals in particular to a person what the word proposeth in general upon such a condition. Pardon of sin is seal'd to Faith; there must be a performance of the condition on our part, before there can be any ratification by the seal to us. God seals no more than he promises, nor in any other manner than as he promises. He promises only to Faith, and therefore only seals to Faith. Covenant-Graces therefore must be possest and acted, before Covenant blessings can be ratified to us. As in Covenants between man and man, the Seal annext to the writing seals no more than what is contain'd in the writing, and upon the acceptance and performance of such conditions, which are mention'd in the Deed. Where there is not therefore an acceptance and performance of the Conditions between the Parties, the Seal is no more than a blank as to any real advantage. The Sacrament is a Seal *in actu primo*, in its own nature, but not *in actu secundo* to a wicked man, a faithless impenitent man hath not the beneficial fruit of it: It doth seal an Unbeliever his damnation; for *he that believes not, shall be damned*, is part of the Gospel, as well as *he that believes shall be saved*, Mark 16. 16. The question is not, whether the condition of Faith may not be infused at the time of partaking by the extraordinary Grace of God. The Supper seems not to be a renewing, converting Ordinance. That there must be Faith, if there be any true fruit of it, is out of question, and that no unrenewed man hath, nor can have any hopes, he should be there inspired with so noble and necessary a Grace; and therefore in that state he is not a capable subject of this Ordinance. For such therefore to approach the Lords Table, is a mocking of God, to come to God to seal the remission of sin, when they have no mind to come up to the conditions wherewith that pardon is proposed; as it is for a man to come to a Prince for pardon, who hath not yet laid down his Arms against him. God in his Seal testifies his approbation of the promises upon the conditions expreſt; man in receiving testifies his approbation of the condition: he that hath no principle of approbation in him, mocks God in his approach. Faith is a necessary moral qualification to the receiving of the Sacrament.

(2.) *An unrenewed man is not in Covenant, and therefore no capable Subject.* This follows upon the former: If he hath not faith the condition of the covenant, he is not in covenant with God; and what right hath such an one to the Seals? All men by nature are strangers to the covenant of promise, *Aliens from the commonwealth of Israel*, Eph. 2. 12. What have they to do with the privilege of the free Denizons of *Israel*? They that are not included in the Deed, have nothing to do with the Seals of the Conveyance; 'tis but fruitless Wax to them, not a confirming Seal. The Covenant runs thus, *My beloved is mine, and I am his*, *Cant.* 2. 16. 'tis mutual between the parties; by covenanting with God we become the Lord's, *Ezek.* 16. 8. *I entred into Covenant with thee, saith the Lord, and thou becamest mine.* There is an appropriation of Christ to us, and a consecration of our selves to Christ. What hath he to do with the Ordinance, that wants the essentials of the Covenant, who hath no valuation of Christ, no breathings after him, nor makes any dedication of himself to Christ? Those that never gave up themselves to God, receive no Seal, but meer Bread, meer Wine: Unregenerate men are under a covenant of Works; the covenant of Works was made with the whole nature of man in *Adam*, the *curse* of the covenant seized upon all, *Gal.* 3. 10. the duties of that

that Covenant are incumbent upon them who are under the curſe of it; the violation of that covenant freed not man from his obligation to duty, though it brought upon him a new obligation to puniſhment. 'Tis a privilege only of Believers to be freed from the covenant of Works: For they are *not under the Law, but under Grace*, Rom. 6. 14 And *there is no condemnation* only *to them that are in Chriſt*, Rom. 8. 1. But where men do not believe, God deals with them upon the terms of the firſt covenant; he expects a full Righteouſneſs from them in their own Perſons, as being without Chriſt, and having not accepted of his blood upon his own terms, to take away the guilt of their ſins. 'Tis true, unregenerate men are under the offers of the covenant of Grace, but not within actual acceptation of the covenant of Grace. They enjoy ſome benefits of the covenant made with Chriſt; for they enjoy their Lives, have worldly Comforts, the fruits of Gods patience, all which are upon the account of the Mediator; and they have been entred in by Baptiſm; yet ſince they practically diſown the terms of that covenant, they put themſelves back under a covenant of Works, to ſtand upon their own bottom; and therefore refuſing a conſent to that covenant, the benefits of the covenant belong not to them. For if a Seal (as ſome affirm) be of the ſame nature with an Oath, whereby God confirms his promiſe; yet it is ſo only to the Heirs of promiſe, not to thoſe that are rejecters of the covenant and promiſe.

(3.) *This Sacrament is a Sacrament of nouriſhment. Unrenewed men therefore are not fit for it.* They are *dead*, *Eph.* 2. 1. and what hath a dead man to do with a feaſt? Men muſt be alive before they be nouriſhed. 'Tis *Eat*, *Drink*. The principal intent is not to eat corporeally, but ſpiritually; words not to be ſpoken to a dead man. Meat and Drink may be put into a dead mans mouth, but he can ſwallow down neither one nor another in a vital way, nor concoct either of them. He that wants the life of Grace, can make no uſe of the nouriſhment of Grace; ſo that the Sacrament is at beſt but a vain thing to ſuch. But beſides, the very end of the Sacrament is perverted, when the richeſt viands are taken by a man ſpiritually dead; as the end of Bread which is to nouriſh the Body, is perverted, and the Creature abus'd by being us'd contrary to the end of it, when it is put into the mouth of a dead man to whom it can be no advantage. The Body of Chriſt conveys ſtrength and growth to his own Members only, to living Members not to dead; dead branches receive no ſap from the Vine.

(4.) *This Sacrament is an Ordinance of inward Communion with Chriſt.* But unrenewed men can have no inward Communion with him. They cannot have that joy which ought to be in a converſe with Chriſt; becauſe they cannot taſte any of thoſe ſpiritual Dainties which are in this Feaſt. They may eat the Sacramental Bread; but regenerate men only have a new reliſh, ſpiritually to taſte the Body and Blood of Chriſt; they only reliſh the milk of the word, and the ſweetneſs of a Sacrament. What Communion can *Belial* have with Chriſt, or Darkneſs with Light? Chriſt will have no converſe with his Enemies, till they are prepared for his Reception by the ſtamp of his Spirit. Chriſt muſt be let into the Heart before he ſups with it, *Revel.* 3. 20. *If any man open the door, I will come in to him, and ſup with him.* The door muſt be opened by Converſion, before Chriſt will feaſt with the Soul in a ſpiritual Communion. Thoſe that are not graciouſly fit for a ſpiritual Communion with him in Heaven, are not fit for a ſpiritual Communion with him in the Earth; *unleſs we be born again, we cannot enter into the Kingdom of God*, John 3. 5. and therefore have no right to thoſe privileges which are the foretaſts of Glory. Boſom-Communion belongs only to boſom Friends; others are but intruders, and will receive no countenance from Chriſt.

(5.) *This Ordinance is to be received by true Chriſtians only.* But renewed men only are ſuch. Chriſtianity is an inward powerful Work, not a Paint, an Image. The *form* of Godlineſs doth not conſtitute a man a Chriſtian, but the *power* of it, 2 *Tim.* 3. 5. All natural men are *without God in the World*, they are ἄθεοι, *Eph.* 2. 12. Atheiſts, and may as well be call'd ἄχριστοι, not Chriſtians, being *without Chriſt*. There is not only requir'd an aſſent of the Underſtanding to make a man a Chriſtian *in foro Dei*, but a conſent of the Will; there muſt be the accepting as well as the aſſenting part. 'Tis not a bare knowledge, or the profeſſion of Religion, demonſtrates a man a regenerate man, either in the preſence of God, or to himſelf, though to others in the judgment of Charity it doth. 'Tis a Work of the Will that is requir'd; he is no Chriſtian who barely knows Chriſt to be King, Prieſt and Prophet, and cordially accepts him in none of thoſe Offices. Now this Ordinance being the proper badge and privilege of Chriſtians, none ought to partake of it but Chriſtians. Theſe Evidences belong to the proper Tenant, not to the Counterfeit; to thoſe that are his real Friends, not to his Lip Friends, and Heart Enemies. Freemen only have a right to the Privileges of the City, and true Chriſtians to the Privileges of the Church.

Obj. But it may be ſaid, *by this, none but thoſe that have aſſurance of their being in a ſtate of Grace, ought to come to this Inſtitution*; and certainly, there is many a true Chriſtian wants this comfort; and the Supper is a privilege due to Grace, not to aſſurance, to Chriſtians as Chriſtians, not to Chriſtians as comfortable Chriſtians.

Anſ. *I anſwer, Caution is to be us'd in this*, leſt ſome doubting Chriſtian ſhould be left in a maze. Many humble Souls are moſt backward, the preſumptuous ſpur on apace; the baſer Metals are moſt volatile.

[1.] *Penitent Perſons mourning for ſin, though wanting aſſurance, are regenerate, and have a right.* Contrite hearts are the moſt acceptable Sacrifices to God, next to the bruiſed Body of our Saviour, *Pſal.* 51. 17. Thoſe that have *bruiſed* hearts, and cannot call to mind their former ſins, but the pulſe of their indignation beats quick againſt them; to ſuch Chriſt appears firſt; he ſhow'd himſelf to *Mary Magdalen* before he appeared to any of the *Apoſtles*, after his Reſurrection, yea before he appear'd to his own Mother, *Mark* 16. 9. and poſſibly ſome of her former ſorrow began to ſpring afreſh, and her *Speech* ſeems to diſcover ſome ſorrow and aſtoniſhment in her, and a great affection to Chriſt, *John* 20. 11, 13, 15. Such bleeding contrite Souls doth Chriſt love, and ſuch as he loves ſhall be as *John* lying in his boſom, and leaning upon him at a Sacrament. Where there is a true repentance, a deteſtation of all ſin, a reſolution to avoid ſin for the future, and a lying at the feet of Chriſt, there is true Grace, though it may not be always viſible to the Soul. Theſe are the four Herbs we are to eat the Paſſeover withal.

(2.) *Regenerate Perſons cannot always ſay poſitively that they have Grace, yet find ſo much ground, as that they cannot abſolutely deny it, unleſs in ſome ſharp fit of deſertion.* It is not eaſily diſcern'd ſometimes, becauſe of the weakneſs of it. Faith, like a grain of muſtard-ſeed, may lye ſometimes in a heap of rubbiſh; clouds of ſin, withdrawinns of the Spirit, and injudiciouſneſs of conſcience may obſcure the work upon the heart at ſome ſeaſons, yet a ſtrong will and an earneſt breathing to pleaſe Chriſt, whiſpers ſomething in the Soul to cheriſh it. A ſtrong and prevailing will is the proper evidence of Converſion, and in Scripture it is expreſt by will, *Revel.* 22. 17. *Let him that is a thirſt come, and he that will, let him come.* The acts of the Will, and the thirſt of the Soul are eaſily diſcernable, enough to keep the Heart from a denial

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of the work of Grace, though not enough to clear it up againſt all oppoſitions. The work of Grace may be clouded, the Sun doth not always ſend forth its beams. The thorn in *Paul*'s fleſh ſeems to be a preſent cloud upon his ſpirit, hindring him from a ſight of his own evidences, ſince it is put in oppoſition to the Revelations he had in his Rapture *into the third Heavens*, 2 Cor. 12. *Mary* knew her own affection to Chriſt, and her ſorrow for her ſin, and could not deny thoſe affections ſo palpable in her ſelf, and viſible to others; but had not aſſurance of her ſtate, till Chriſt ſpake that comfortable word to her, *Luke* 7. 38. 48. *Thy ſins are forgiven thee.* Every man that is regenerate, may be able upon a peruſal of his own heart to ſay, I am ſincere in this or that, my ends are right, and the bent of my heart ſtands towards God. In Grace there is ſome light diſcovering of it, though not perfectly, yet ſo as the Soul can ſay, I am no Hypocrite.

[3.] *A perfect aſſurance is not required.* 'Tis ſaid, *Let a man examine himſelf*, as to the frame and temper of his heart, not let him be aſſured of his being in Chriſt and of an happy ſtate; but let him take a ſurvey of his heart, and ſee that his frames are ſuitable, and ſo let him come. The *Supper* ſuppoſeth men not to have a full aſſurance, 'tis a *Seal*, and Seals are for confirmation, where there may be matter of doubt. 'Tis a queſtion, whether a perfect aſſurance be in the world. As Grace is not perfect, but hath its ebbs and flouds, ſo hath aſſurance. As Faith is mixt with Unbelief, ſo is aſſurance with doubtings. As the Soul ſaith, *Lord, I believe, help my Unbelief*; ſo it hath often ſaid, Lord, I hope, help my doubts. The Needle ſtands right to the North Pole, but not without its tremblings. In the greateſt doubtings, we ſhould have recourſe to thoſe ſparklings and ſpritely leaps of our Souls, when we found the firſt touches upon our hearts, and ſtay our ſelves upon thoſe preſents we had in the day of our Eſpouſals.

2. *Ignorant perſons are not in a capacity for the Supper.* The ſubjects capable of it are men and women profeſſing Chriſtianity, and underſtanding the grounds of that which they profeſs. Light in the mind, and the true knowledge of God, was part of the Image of God, and our original Righteouſneſs in the Creation; as well as rectitude in the Will, and the right ſtanding of it *towards God*, Col. 3. 10. Ignorance being a privation of that ornament of the Soul, a fruit of our Apoſtaſie, the root of all our diſhonouring of God, cannot render us fit Gueſts for his Table, or procure a welcome from him. *Blind offerings* can be no more acceptable to God under the Goſpel, than they were under the Law. He is *a great King*, Mal. 1. 14. Thoſe that approach to him are bound to know what belongs to the honour of his Name.

By this ignorance we are not to underſtand,

(1.) *An ignorance of the abſtruſe Controverſies in Religion*: Which are often too knotty for the ſharpeſt and moſt induſtrious underſtanding to unlooſe. A man may be unable to underſtand thorny and intricate Diſputes, yet with a ſanctified knowledge of the Fundamentals of Religion, be in a nearer capacity for the benefits of this Ordinance, than thoſe that by their ſubtile wits can divide a hair.

(2.) *Nor a ſcholaſtical knowledge of fundamentals*, ſo as to be able to give an exact definition of thoſe things which are neceſſary to be known. 'Tis ſufficient if he knows them as a Chriſtian, though not as a Scholar. A Houſe may be ſtrong, and keep out Wind and Weather for the ſecurity of the Inhabitant, though it be not ſo neatly built and skilfully garniſht. A man may know the fundamental Articles, yet not know all the conſequences rationally deducible from thoſe Articles.

(3.) *Nor a perfect knowledge of all the ends of the Death and Reſurrection of Chriſt.* To know that Chriſt dyed, what he was, and for what he dyed is neceſſary, but a perfect knowledge none have. As Graces have their ſpots, ſo our Knowledge hath its mixtures of darkneſs. The wiſdom which the wiſe Angels are daily learning, cannot be graſpt by the largeſt and moſt elevated underſtanding upon the Earth. The *Diſciples* in the time of Chriſts being in the fleſh, had but *little knowledge of his Death and Reſurrection*, Luke 9. 44, 45. John 20. 9. *Peter* underſtood him to be *the Son of God*, but was ignorant of God's deſign to redeem the World by *his Blood*, Mat. 16. 16, 22, 23. They afterwards knew ſomething of it, and had an habit and diſpoſition to believe whatſoever Chriſt ſhould reveal to them. Yet that knowledge which was ſufficient for the *Apoſtles*, till a fuller manifeſtation by the Spirit, is no plea for our ignorance in the ſame thing, ſince the pouring forth of the Spirit, the taking off *Moſes* his Veil, and penning the truths of the Goſpel with a Sun beam. A little knowledge at the time of Chriſts being in the World, and in ſeveral Ages of the World, where the means have been leſs, would be more acceptable than a greater knowledge now diſproportion'd to the means of knowing.

(4.) *There muſt be an underſtanding and believing in ſome meaſure the fundamentals of Religion.* We muſt have ſome underſtanding of the nature and attributes of God, eſpecially thoſe that are more bright in the ſufferings of Chriſt, and they are to be particularly reſpected in all our acts of Worſhip. As the holineſs and juſtice of God, the power and faithfulneſs of God, the omniſcience and omnipreſence of God, the ſoveraignty and goodneſs of God. We muſt know the fall of *Adam*, the fruits of it upon his Poſterity, the exactneſs and ſpirituality of the Law; there can be no motion to God without a ſence of our Miſery. We muſt know Chriſt in his nature, God-man; in his deſign, Redemption; in his commiſſion, *ſent*; in the manner of effecting it, by the ſhedding his Blood, Reſurrection from the Dead; the manner of applying it, by his Interceſſion in Heaven, and his Spirit on Earth, in his Offices, as King, Prieſt, and Prophet; the efficacy, value, and merit of his Sufferings, the purifying vertue of his Blood, the neceſſity of Salvation by him, that there is no juſtification but by his Righteouſneſs; no ſanctification but by his Spirit, and that one is as neceſſary as the other, the one for our acceptance with God, the other for our communion with God; the neceſſity and nature of Faith for the Enjoyments of the benefits purchaſed. There muſt be ſome knowledge in all thoſe things, elſe we know not to whom, or how, or for what to apply our ſelves in this great Myſtery of Chriſtianity, which exhibits and repreſents to us on Gods part, the whole ſcheme of Redemption, and requires on our parts, the exerciſe of Faith about its proper and particular Object. There muſt be ſome knowledge of thoſe things; the quantity cannot be determined, the quality is, that it be a ſenſible knowledge; not ſuch a knowledge as a *Parrot* hath, that may be taught to rehearſe the *Creed*, without reaſon or ſenſe to underſtand or believe a word he ſpeaks. A modeſt and a ſenſible ignorance, provided it be not total, is more tolerable than a pufft and inſenſible knowledge.

[5.] *A knowledge of the nature and ends of the Ordinance.* The *Lords Body* cannot otherwiſe *be diſcern'd*, v. 29. The Myſteries of the Ordinance would be as *Arabick* Letters to him that underſtands not the meaning of them. The Maſter of the Family was to teach the uſe and ends of the Paſſeover to the receiver, and all that were preſent were to underſtand the ground of the firſt Inſtitution, and the nature of the Ordinance. The Supper being a contract between God and Man, a Man muſt underſtand the nature and terms of that Covenant, and

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also the nature and end of the Seal; he cannot else be a worthy Contractor with God. The body of the Lord cannot be discern'd without an understanding of the nature of the Ordinance, and the nature of the Ordinance cannot be understood without a knowledge of those Principles of Religion, upon which it is built.

Ignorant Persons are not fit to come.

(1.) *They are uncapable of performing the Duties requisite.* The *antecedent* duty of self-examination enjoin'd by the *Apostle* as essentially necessary, *So let him eat*, not otherwise. Those therefore that are unskilful in this work, by reason of their ignorance of the universal depravation of Nature, the obnoxiousness of all men to the Curse of the Law, and the impossibility of avoiding the terrors of it without an interest in that Mediator, in and by the way of his own appointment are uncapable of performing this duty, and so unfit subjects for this Ordinance. They cannot repent, for they have no spiritual eye to discover their own filthiness. The *Prodigal never came to himself*, till his understanding was enlightned, *Luke* 15. 17. By the same ground that Infants and Children are excluded (who were anciently admitted to this Ordinance) because of their defect of reason, not being able to perform this duty, ignorant persons are to be excluded; in them there is a natural, in ignorant persons a moral inability, and under means of Grace a sinful indisposition. There is as much reason for Children in Age to partake of this Ordinance, as for Children in Understanding. Both have a want of knowledge in those things which are of a concern to a right participation of this Ordinance. Nor can they perform the *concomitant* duties. Those who understand not the nature and ends of the death of Christ, cannot commemorate it in a right manner. All our service of God ought to be a reasonable service; not only as having the highest reason for a motive to urge it, but in regard of the *modus*, the manner of doing it. It must be done with an exercise of reason. We must serve God as Christians; but in our service we must not put off the nature of man: The right manner of partaking of this Supper consists in repentance for sin, and faith in Christ; what repentance can there be for sin, when the evil of sin and the deplorable consequents of it are not known? What faith can there be in one ignorant of the cause and ends of the death of Christ? They cannot come with desires suitable, that know nothing of their own wants. They who know not themselves empty, cannot desire spiritual fulness; who know not themselves sick, cannot desire spiritual Cordials; who know not themselves under the Curse of the Law, cannot desire a satisfying Christ; they have no sense of that for which his body was bruised, wounded, and crucified. Nor can they perform the *subsequent* duties, which are a walking in holiness; there is no foundation in blindness for any regular walk.

Ignorantia non est consensus.

(2.) *All ignorant persons are Unbelievers.* None formerly entred into Covenant by a solemn profession, but those that had knowledge, *Nehem.* 10. 28, 29. *Every one having knowledge and having understanding, entred into an Oath to walk in Gods law.* How can any believe the glorious things of the Gospel, which they know not, nor desire to know, but stop their Ears, blind their Eyes like Bats and Owls, love the darkness of the night better than a clear Sun-shiny day? If we know not the firmness of the ground, we will never set our foot upon it. A man in ignorance is in the *chains of darkness*; *darkness* and the *power* of the *Devil* are the same thing, *Acts* 26. 18. He that hath ignorance in his Head and Heart, is alienated from God. An alienation from God is a friendship with the Devil. Is it fit for the voluntary Captives of Christs greatest Enemy to come ratling with their chains of darkness, and under the conduct and power of the Devil, to a Feast appointed for the friends of God?

(3.) *Such know not how to value this Ordinance aright.* 'Tis not fit a Jewel should be bestow'd on him who understands not the value of it and would part with it for a song to the next Cheat he meets. An ignorant person would part with any spiritual excellency upon the next temptation of the Devil. As want of strength makes the body, so want of knowledge makes the minds of Children capable of being moulded into any form. An Eye unpurg'd from the films upon it, can never discover the beauties of Divine Mysteries, or entertain them with any spiritual delight. He that understands not his original corruption, knows not how to prize a Medicine. You may sooner make one born blind admire the Sun, which he never saw, than make a blind Soul have an estimation of Christ, to whom he hath a natural Enmity.

(4.) *Ignorant persons are always under the command of some secret lust.* Ignorance it self is a great sin; the not knowing what we may easily know, since it is reveal'd, is so far from excusing, that it rather aggravates. Because it is not a defect in the faculty it self, (as in the case of mad men;) but a defect in the improvement of the faculty, and such a defect as is voluntary, which man hath a power to remove. It stifles the notion of God, rather than is dispell'd by it, *John* 1. 5. *The darkness comprehendeth it not, i e.* the light. Besides the evil of its own nature, 'tis the ground of all wickedness. If they are only *filled with goodness*, that are fill'd with knowledge, *Rom.* 15. 14. they must be fill'd with evil that are fill'd with ignorance. Where the mind is dark, the motion must needs be irregular. The ignorance contracted by the fall hath been the root of all the corrupt inclinations and miscarriages in *Adam's* Posterity. Ignorance first brought lust into fashion, and keeps up the Mode, 1 *Pet.* 1. 14. *Not fashioning your selves according to your former lusts in your ignorance.* A fashion, course, and form of sin renders men unfit Guests for the Lord's Table.

And this leads to the Third Proposition.

3, Proposition. *Men guilty of a course of sin, though secret and unknown to others, are unfit for this Ordinance.* This injunction, *Let a man examine himself, and so let him come*, bars out such. By *Examination* is not to be meant a bare act of Examination, but that which ought to be consequent upon it. Not, let a man examine himself, and in whatsoever posture he finds his Soul, let him come; no, Let him examine himself to find out the nest of Vipers in his Soul which hiss against Christ, and cast them out. Let him perform the acts consonant to that state, wherein upon inquiry he finds himself. What man would be so wretched, as to make this conclusion, I am a swine, a beast, I live in such and such sins unrepented of, yet I have performed my duty, I have examined my self, which is all the *Apostle* requires of me, and I rest in this act, nothing more is enjoin'd me? Is there no end of this act? All things are commanded, not for themselves, but for some end. The *Apostle* enjoins it, not to make the Sacrament a licence for sin, or to encourage the wearing of Christs Livery to keep mens lusts warm. Every secret gross sinner stands anathematized both by Law and Gospel; the Law curseth him because of his sin, and the Gospel condemns him because of his unbelief. What excludes a man from admission, when it is known to others, excommunicates him in his own Conscience, when it is only known to himself. All things in the Ordinance bespeak purity; the place was fitted for the first Institution, the Soul must be fitted for the participation; the place was trim'd for Christs entertainment, the heart must be trim'd

for

for his Reception. The grave of Chriſt was free from Corruption, no putrified Body was ever lodg'd there, the Soul muſt be free from any affection to filth. Though Chriſt had not a hole where to lay his head, he will not have a Sty or a Swine-trough wherein to lay his Body. His Humanity is advanc'd above the higheſt Heavens, and the ſigns of it are not to be receiv'd by an earthly and polluted Soul. Such ought not to approach, though they ſeem to have a Repentance, till it appears that their Repentance is ſerious and thorow. * Thoſe that have been ſtain'd with ſome ſecret groſs Crime, ought not to approach upon a ſudden and late begun Contrition. To mourn one day, and come to this Ordinance the next, argues but little care to diſpoſe themſelves for ſo great an Inſtitution. A Soul glutted with ſin, though beginning to vomit it up, cannot ſo ſuddenly gain a ſpiritual taſte for the body of Chriſt. How many have had ſudden qualms, and diſcharg'd themſelves of ſome ſins, the better to ſwallow more? Imaginations of Repentance are not always Realities. He that offends another, and ſaith he is ſorry for it, and a ſhort time after offends again, affords no reaſon to believe that he is a penitent in earneſt.

* *Cajetan. Sum. p. 59.*

Queſt. *What ſins debar a man from this Ordinance?*

(1.) *Not ſuch which are Infirmities incident to humane Nature.* Every ſin doth not impede the Operation of Faith about the proper object. Every breach of the Command is not a hinderance. Sins of daily Infirmities are breaches of the Command, otherwiſe they are not ſins. There is no perfection of Virtue, while remiſſion of ſins is to be daily petition'd for; the ſtate of Perfection is reſerv'd for a ſtate of Glory. There is a *blackneſs* mixed with the Churches *comelineſs*, Cant. 1. 5. a blackneſs of ſin as well as of affliction. The Wheat ceaſeth not to be Wheat, though Tares are mixed with it. In the beſt Mines there are Earth and Droſs as well as Gold; precious Stones have their flaws, which cannot be remov'd without the deſtruction of the ſubſtance, nor Infirmities aboliſht without the deſtruction of the body. The *Diſciples* were not without Corruptions at the Inſtitution; *Ambition* bubbled up in them, *Luke* 22. 24. and fear quickly made them forſake their Maſter; but they were not naturalized or rooted in this evil, neither did the Devil enter into them as he did into *Judas*. As the Father of Mercies doth not diſcovenant us for every Infirmity, ſo neither ſhould we exclude our ſelves from partaking of the Seal, 1 *John* 2. 1. *If any man ſin, we have an Advocate with the Father.* The Office of Advocacy erected in Heaven, ſuppoſeth ſin after regeneration, and during our continuance in the World. But there is a great difference between the indwelling of ſin, and the rule of ſin; to ſin is to decline from that rectitude in an act which the agent ought to obſerve; in this reſpect we ſin according to the tenor of the Law in every thing we do, though not according to the tenor of the Goſpel.

(2.) *But a courſe in wilful and frequent breaches of a known command debars a man.* That which is againſt the principal intent of the command, and the main office it requires of us. Such as omiſſions of known Duties. When Family-duties are omitted, and the Houſe, which ſhould be as a little Church, is rather a Synagogue of Satan; when there is a total or frequent omiſſion of ſecret Prayer, which diſowns that worſhip of God, which is due to him by the light of nature, and is the note of a wicked man, (*Will he always call upon God?* Job 27. 10.) Thoſe that forget Chriſt all the Week, are not likely to be devout in the remembrance of him upon a Sabbath. And ſuch ſins of commiſſion, as are enumerated, 1 *Cor.* 6. 9, 10. (*Fornicators, Adulterers, Effeminate, Thieves, Covetous, Drunkards, Revilers, Extortioners*) are a bar, if not repented of, 2 *Cor.* 12. 21. The Heart, that is an Habitation of any of thoſe kinds of Devils, is not a Member of Chriſt, and can bring nothing but a Myſtery of Iniquity to fit it to partake of the Myſteries of Chriſt. This is a blaſpheming Chriſt in the Heart, while he is received with the Hands, like the reviling Thief that hung beſide him on the Croſs, not like a loving or a beloved Diſciple, that looks upon him by Faith while he is bleeding to Death: Theſe have no right, till their guilt be unbound by Repentance and Faith.

Such ought not to meddle with this Ordinance.

[1.] *Moral uncleanneſs is a greater bar than ceremonial.* If a man were defiled with a *dead carcaſs*, he was to forbear eating the Paſſeover, *Numb.* 9. 6. If any man unclean by the touch of a dead Body, came into the Tabernacle, he defil'd it, and was threatned with *a cutting off* from Iſrael, *Numb.* 19. 13. How much more ought they to abſtain from the Table of the Lord, that are not only defiled, but dead, who bear a dead putrified Soul in a living Body? 1 *Tim.* 5. 6. *She that lives in pleaſure, is dead while ſhe lives.* If ceremonial uncleanneſs, without any mixture of a moral, were hateful to God, much more hateful to him is moral uncleanneſs. The Worſhip of God is more precious, than to be ſacrilegiouſly invaded by impenitent ſinners; every *work of the hands*, and that which is offer'd is unclean, as well as when offer'd by one that had touch'd the dead, *Hag.* 2. 13, 14. *Lepers* who had a natural Diſeaſe, were not to come into the Congregation, that they might *not defile the place* wherein the Lord dwelt, *Levit.* 13. 46. *Numb.* 5. 2. much leſs ought they to approach to this Ordinance, where the Lord is ſolemnly preſent as maſter of the Feaſt, who have running ſores, and ſtink above ground in the Noſtrils of God. If for thoſe outward uncleanneſſes men were to abſtain from thoſe Inſtitutions, which the *Apoſtle* calls *worldly Rudiments*, and *carnal Ordinances*, they are too foul Gueſts for ſo rich a Feaſt, who can bring nothing elſe but the loathſome exhalations of Hell to ſpiritual Ordinances. The livery of the Devil becomes not the Table of the Lord.

[2.] *All the right which they may claim by Baptiſm, is forfeited* in foro Dei. 'Tis a Repentance, Profeſſion of Faith, Reſolution to walk accordingly, and the anſwer of a good Conſcience towards God, which are the foundations of any mans right to the Supper; but ſecret Impieties are a diſowning Repentance, violating good Reſolutions, denying the Faith which hath been before profeſſed; where the terms of the Covenant are not obſerved, there is a forfeiture of any right to the Benefits and Seals of it. All Rebellion is of right followed with an attainder and deprivation of Birth-right; a continual breach of Covenant by commiſſion of known ſin, attaints the Soul in the Court of Heaven, and the Charter is not to be enjoyed but by the Parties that fulfill the conditions requir'd; he that *hates Inſtruction*, hath no part in the Covenant, *Pſal.* 50. 16, 17. What claim can he be ſuppoſed to have, that declares to God by his practice, that he will not be rul'd by his Law, or own him as his chiefeſt good? A Rebel ſeparated from Chriſt in Affection and Will, hath nothing to do with an Ordinance of Peace. He that takes no care of the Honour of God, who created him, nor of his own Soul, which is to run parallel with the endleſs line of Eternity, is a much worſe Infidel, than he that *neglects Proviſion for his own Family*; yet of ſuch an one, the *Apoſtle* pronounceth, that he hath *deny'd the Faith*, 1 *Tim.* 5. 8. Dogs they are in the account of God, more deſervedly than the believing *Canaanite* was in the account of Chriſt: And wicked men are called ſo in Scripture, *Revel.* 22. 5. 2 *Pet.* 2. 22. What right have *Doggs* to the Childrens bread, to the Legacy of choiceſt Love? Can ſuch be ſuppoſed to be included in his Will? If they have any right, 'tis to the Table

Table of Devils, not to that of the Lord: And it may well be wondred, how any men can come ſecurely to a Communion with Chriſt, who bring ſuch evil diſpoſitions and full blown Sins unrepented of, which they know will for ever deprive them of any Communion with God in Heaven, unleſs they think that great Sins ſhould merit glory.

(3.) *Such cannot in that ſtate perform the duties requiſite in this Ordinance.* Faith is a neceſſary qualification; but a denial of ſubjection to Chriſt, is an evidence of a groſs infidelity. Practices are the cleareſt indexes of Faith or Unbelief, evil works deny God in his Promiſes and Precepts. If any Man tells you he believes that to be fire which is before him, and that it will burn, and yet wilfully runs into it; you muſt either conclude, he hath no aſſent to what he doth affirm, or elſe that he is mad and hath a mind to deſtroy himſelf. And thoſe that believe neither the promiſe nor command of the Word, will not be induc'd to believe it becauſe of the Seal, when they give no credit to the writing. Repentance is neceſſary to this Ordinance; but this and a courſe of Sin are utterly inconſiſtent; *Repentance is a breaking off iniquity by Righteouſneſs*, Dan. 4. 27. and a ſecret Sinner breaketh off Righteouſneſs by iniquity. An unwearied practice manifeſts a fixt reſolution; but Repentance is a change of the purpoſe of the heart, not to commit the ſame iniquity again, nor any other, *Job* 34. 32. *If I have done iniquity, I will do no more.* A purpoſe of Sin cannot conſiſt with Repentance; nor is a flaſhy purpoſe of repenting, a true remorſe. A Bird may ſoar high towards Heaven, and preſently deſcend as low as Earth; as *Saul* reſolved not to perſecute *David*, but was quickly bent upon his old game. He cannot have a ſenſe of Sin, which is a neceſſary qualification to a worthy receiving: He underſtands not, believes not the vaſt breach Sin hath made between God and the World, who every day is reſolv'd to make it wider. He is not in the leaſt truly affected with the greatneſs of that God againſt whom he Sins, with the kindneſs of that Chriſt whom he freſhly murders, the curſe of the Law which he hath incurr'd, nor the wrath of God which he hath provok'd. Where any one Sin is lov'd, that Soul hath not a ſence of the juſtice of God againſt it, or the unexpreſſible ſufferings of Chriſt for it; and can ſuch a Man have a fundamental right, who hath not a grain of the fundamental graces, or celebrate in a right manner the memorial of Chriſt, who walks every day as if the Devil were his Redeemer?

[4.] *Such contemptuouſly undervalue the Blood of Chriſt*, and therefore are unfit for this Heavenly Ordinance. 'Tis no better than a mocking of God, to come to his Table with a profeſt enmity in the Heart againſt him; a *Judas's hail Maſter*, while he is playing the Traytor; the Soldiers *hail King of the Jews* to Chriſt, while they deſign to Crucifie him: This is to be his executioner, not his Gueſt; to hold in the heart any one Sin, which is the enemy of Chriſt, while we partake of the Supper, is no other than to deſign the murder of him: As he that invites a Prince to his Houſe, wherein he lodges a deſperate Enemy to the Prince he invites, may well be ſuppoſed to have a deſign againſt his life. We may as well profeſs our love openly to the Nails that pierced him, and the Spear that ran into his Side, and adore them in our thoughts for ſuch an action, as bring a love and zeal for thoſe Sins which were more bitter to him, than the nails in his hands, or the reproaches of the rabble. A remorſeleſsneſs in Sin is a killing the Son of God afreſh. What is it to be guilty of the Bloud of a Man, ſuch a Man's Bloud as *Job* would not ſet with the Dogs of his Flock, or the Bloud of a *Lazarus*, who would be happier by a mortal ſtroke, than a painful and beggarly life! What is it then to have the guilt of the Bloud of the glorified Son of God, the Bloud of him that came to be our Saviour; and thereby to do more than approve of the curſed action of the *Jews!* Is it not as great an affront, as if one fallen into a Jakes, ſhould in that filthy condition intrude himſelf into a Prince's Company, ſit down at his Table, and dip his bemir'd hands in the ſame diſh? He that knows himſelf to be a ſecret enemy to God, undervalues Chriſt by an approach to this Ordinance; as if the Body and Bloud of the Redeemer were food fit for a Viper, or a Swine good enough to wear his Badge. Such is every Man that hath a rooted affection to any one Sin under a profeſſion of Chriſt. He puts a diſgrace upon him, while he prefers his Sin before him.

[5.] *Such cannot receive any good from this Ornance.* He can deſign no good to himſelf with a reſolution to continue in his Sin: what can his end be, but to ſee Chriſt bowing under Sin, that himſelf may live more contentedly in it? To attend upon any means of Grace, that Sin may abound, and be more at eaſe, is equivalent to continuance in Sin, that grace may abound, which the *Apoſtle* mentions with *God forbid*, Rom. 6. 1, 2. Whoſoever lies impenitent in any groſs Sin, is Dead, and can receive no more nouriſhment from any ſpiritual Ordinance, than a Dead Man can by meat put into his Mouth. * His ſin petitions againſt him, as *Eſther* againſt *Haman* at the Banquet of Wine, and his Death, as his Sin, is more increaſed. He makes his Sin more bulky by the addition of that of unworthy receiving, and haſtens his Death by a freſh provocation. 'Tis as impoſſible ſuch a Man can obtain any beneficial end of the inſtitution, as it was for a *Jew* to be purified, who held in his hand an unclean thing which defiled him, while he dipt himſelf in the purifying water; and he gets juſt as much good by the Supper, as *Judas* by the *Sop*, a part of the Paſchal Sacrament, *John* 13. 17. to have not only one Devil enter into him, but ſeven more, and return more Proud, Covetous, Unclean, Unbelieving, Impenitent than before, with his Sins more ſtrengthened, as a Believers graces are, and more contented to lie in the mire, and increaſe Sins to lay upon the Croſs of Chriſt. *Judas* did no more than this; I ſuppoſe he came only with a reſolution to maintain that peculiar beloved Sin of his, his Covetouſneſs, not dreaming of the conſequent of it, the Death of his Maſter, nor with any intent to procure it: for he was ſorry when he heard Chriſt was condemn'd; and therefore in all likelihood aim'd not at the loſs of his Maſter's life, but the filling his own purſe; yet the Devil took poſſeſſion of him. A reſolution to continue in any Sin after the fit of Devotion is over, ſettles *Satan's* Throne faſter in the heart. A wicked Man's Sacrifice is always an *abomination* to the Lord, much more when it is offer'd with a *wicked mind*, Prov. 21. 27. And what more wicked mind can there be than to reſolve to preſerve the Enemy of a bleeding Chriſt ſound, while he is exhibited as broken and Bleeding for it?

* *Trap on* Cant. 7. 7.

[6.] *Such as lie in the mire of any ſecret Sin, are not fit for this Ordinance, becauſe 'tis not a converting Ordinance, neither in the intention of God,*

nor the Ordination of Chriſt in the firſt Inſtitution. None but viſible Profeſſors were counted capable of it in the Primitive times; they firſt continued in the *Apoſtles Doctrine*, and then in *breaking Bread*, Acts 2. 42.

I will grant firſt,

(1.) *That it may be the inſtrument of a ſecond or partial converſion.* There is a *converſion* from a *natural ſtate* to a ſtate of Grace, which is the renewing of the mind; this is ordinarily wrought by the word, as the cord whereby God draws Men: And a *gradual converſion after ſome fall*, as *Peter* was converted by a *look of Chriſt*, Luke 22. 32. *when thou art converted.* This latter may be cauſed by this Ordinance, and that Grace which hath been ſuppreſt by ſin, receive the vertue of a Reſurrection by the Sacrament. The repreſentation of a broken Chriſt, reminds a Man of his Sin committed againſt ſo dear and loving a Saviour. The remembrance of Chriſt in that Ordinance, being the great wheel to ſet all the other wheels in motion, cauſes an actual converſion, by exciting the Grace which was habitually there before: and this may be called a converſion, as converſion is an exerting thoſe principles of Grace infus'd by the Spirit, and habitually reſident in the Heart, though under ſome languor by the prevalency of ſome Sin.

(2.) *I do not queſtion God's Abſolute power.* Not what God may do, but what he hath revealed to be his ordinary inſtrument, whereby he will work this or that effect. Who can limit the Holy One of *Iſrael?* His ways are unſearchable, and his paths paſt finding out: He hath an Almighty Power to create millions of Worlds; it doth not follow therefore that he will do it. God by his abſolute Power may infuſe the firſt Grace into the Heart at this Ordinance; but God hath not diſcover'd any ſuch intention, or declar'd in his word, or in the nature of the inſtitution, that this is the end of it.

This is *Suarez* his Opinion.

3. *I do not deny but that it is poſſible, that a Man that hath ſome diſpoſitions, and previous preparations to Grace, may have the firſt renewing Grace beſtowed upon him at the Supper.* For an unregenerate Man may by a ſerious precedent examination rake into his own Heart and Life, ſearch into his ſtate how matters ſtand between God and his own Soul, whereupon follow ſome convictions, contrition, and diſaffection to his darling luſt, and ſome reſolutions againſt it; and God may come in with converting Grace at the Sacrament, and make an utter divorce between the Soul and the Sin, and the new name may be given together with the Manna, and Grace infus'd at that inſtant. Where there are ſuch diſpoſitions to the receiving a new form, why may it not be introduc'd at that time as well as another? Yet if any ſuch effect be, I ſhould rather aſcribe it to the word attending the ſigns, than to the ſigns themſelves, or the act of receiving; the beginning of Grace, being the proper end of the word, and not of the Supper.

(4.) *I will not deny but that 'tis poſſible, that a Man ſeeing the paſſion of Chriſt repreſented in the Supper, may have ſuch an impreſſion made upon his heart, and his affections united to Chriſt.* The exhortations may be inſtrumental to the converting a ſpectator of the action, and a hearer of the word. The ſight of miracles hath been inſtrumental to the converſion of ſome (though I do not remember any particular inſtance of any Man's converſion by the ſight of a miracle, without the word preached before, and then miracles added for confirmation of the word) the ſight of things makes a deep impreſſion upon us. The whole creation is a Book of God's Printing, and preſents us with inſtructions worthy our notice, and generative of reflections in us. God doth teach by the eye as well as by the ear, and Sacraments are called *verbum viſibile.* This may be; but there is no example of any ſuch converſion in Scripture; nor doth the end, manner, and nature of the inſtitution, credit the Opinion of its being a converting Ordinance; nor hath Chriſt diſcovered his will that it ſhould be ſo. If any man hath been converted by it, I ſhould rather attribute that effect to the word, the proper inſtrument of it: We ſay, *ſol & homo generant hominem*, yet we do not call the Sun, but the Man the Father of the Child. Suppoſe a Man had been converted by the Supper by the good pleaſure of God, muſt Men unfit for it, plead a right to it? Becauſe one walking in the way hath found a treaſure, muſt every one expect the like hap by walking in the ſame path? I have heard of ſome, and knew one, who dated his firſt ſpiritual awakening from a dream; but would not he dream, that ſhould look upon that as an inſtitution of God to that purpoſe? Becauſe one hath been cured of an Ague by running into water as cold as ice, muſt therefore all under the ſame diſtemper follow the ſame courſe, where they may as well expect their Death as their Cure? No Man can reaſonably expect his converſion by coming in ſuch a poſture, whereby contracting more than an ordinary guilt of the Body and Bloud of Chriſt, he incurs a greater Damnation.

But 'tis not likely to be a *converting Ordinance.*

(1.) *If Baptiſm be not a converting Ordinance, much leſs is this of the Supper.* That ſuppoſeth Faith in the adult perſon, and the profeſſion of Faith in the parent for the Child. The *Jews* did not admit a Proſelyte to Circumciſion before he was inſtructed in the Law, then upon his own profeſſion he was admitted to the Seal, and his Children upon the profeſſion of the parent; and the *Apoſtle* admitted no adult perſons to Baptiſm, but upon their profeſſion of Chriſtianity. Circumciſion was a Seal of the righteouſneſs of Faith, *Rom.* 4. 11. It was a *Seal of the righteouſneſs of Faith which he had, being yet uncircumciſed.* The Circumciſion at the firſt inſtitution ſuppoſed Faith in the party. Baptiſm hath the ſame relation much more the Supper: a Seal ſuppoſeth ſomething to be ſeal'd. If it be appointed for ratifying the Covenant and promiſes of it to the receiving Soul, it ſuppoſeth that condition in the Receiver, which the Covenant requires, otherwiſe it ſeals nothing. Anciently they did admit the baptized perſon immediately to the Supper, though they kept them long in inſtruction before they adminiſtred the former.

(2.) *This Sacrament is appointed for nouriſhment, and that ſuppoſeth Life.* * A Sacrament doth not ſuppoſe the effect which it was inſtituted to produce; but this Sacrament ſuppoſeth grace in a Participant. And indeed Bread and Wine are not order'd to enliven a Dead Man, but to nouriſh and maintain life in a Living Man. The bellows kindle not the wood, but ſuppoſe fire kindled before. This Sacrament is inſtituted as a part of refreſhment, with meat and drink. And though Chriſt, who is exhibited in this Sacrament, can raiſe a Dead Man, yet he is offer'd in this Ordinance for producing ſuch effects which are agreeable to the nature of it. He is offer'd as ſpiritual food, and ſpiritual food ſuppoſeth a new birth.

* *Suarez* ſomewhat enlarged.

(3.) *Pre-*

(3.) *Pre-examination implies it to be no converting Ordinance.* If it were ſo, what need this bar, *So let him* come, and not otherwiſe? What need ſuch a ſtrict examination, whether they did repent, or whether they were regenerate? He muſt examine himſelf, whether he be a ſincere Profeſſor of Chriſtianity, whether he have true repentance and faith, whether Chriſt be in him. That which is pre-requir'd to the Lord's Supper, it was not properly inſtituted to effect.

(4.) *The nature of Excommunication ſpeaks as much.* Had it been a converting Ordinance, ſhould not the inceſtuous perſon rather have been kept in the *Corinthian* Church for his amendment and reformation, than thrown out? 1 *Cor* 5. 13. *Put away from among you*, &c. It being intended as a medicine to reduce him to repentance and humiliation, did not deprive him of that which was the chief remedy to bring him to Repentance. Though it be a cutting off from Communion with the Church and Church-privileges, yet not from hearing the Word, which is not properly a Church-privilege, but the privilege of all where the Goſpel comes. An excommunicate perſon is to be held in the ſame rank *as a Heathen* or *Publican*, Matt. 18. 17. Who would deny *Turks* and *Pagans* acceſs to hearing the Word, if they would come? or not rather invite them to it, and gladly receive them? Converting Ordinances may be diſpenſed to known impenitent ſinners. Chriſt Preached the Word to the *Phariſees*, his ſtout-hearted enemies, who he knew conſpired againſt his life. But he inſtituted and adminiſtred the Supper only among his Diſciples.

(5.) *The Word was appointed to work Faith.* Rom. 10. 17. *Faith comes by hearing.* But where is it ſaid, Faith comes by receiving the Sacrament? There is plain proof for the one, none for the other. *Paul* was ſent by *preaching to open Men's eyes*, Acts 26. 18. We find many converted by the Word, none by the Sacraments; the *Jailor* by the Word, *Lydia* by the Word, the *Eunuch* by the Word, *three thouſand* by the Word. Faith is neceſſary to a right hearing the Word, not abſolutely; for men hear, that they may believe; but the Word doth not profit us, unleſs mixed with Faith, *i. e.* unleſs that which they hear, be believed and aſſented to by them. If either this or Baptiſm had been converting Ordinances, *Paul's* Commiſſion would have run that way; but he was ſent, *not to Baptize, but to Preach the Goſpel.*

Since then 'tis no converting Ordinance, thoſe that are unconverted, who never yet repented of, and forſook their ſecret ſins, are not fit Gueſts for Chriſt.

But ſome will conclude the approach of ſecret ſinners, from *Judas* his partaking of this Ordinance; but that is a queſtion. Some think *Judas* did receive, others conclude he did not, and that he went out before the Supper: *Zanchy* thinks it thwarts the ſtory of Saint *John's* Goſpel: *Beza* gathers that he was not there from *John* 13. 30. *He then having received the ſop, went immediately out*, εὐθέως ἐξῆλθεν, which was at the end of the ſecond Supper, after which Chriſt inſtituted the ſacred Supper. The ſop was properly a part of the rite belonging to the Paſchal Lamb, dipt in the ſauce of bitter herbs, which the maſter of the Family reacht to every Gueſt, *Exod.* 12. But the Sacramental Bread was broken, not dipt in any liquor. *Gomarus* * hath this argument, Chriſt (*Luke* 22. 19, 20) tells them, *his Body was given for them, and his Bloud ſhed for them*, without making any exception of *Judas*, which it is likely he would, if he had been preſent, as he did in his Prayer afterwards, *John* 17. *Judas* had no intereſt in the Body and Bloud of Chriſt, for remiſſion of ſin; his ſins could not be remitted, neither could he have any profit by the Body and Bloud of Chriſt; for Chriſt calls him, *John* 17. 12. *the ſon of perdition, that the Scripture might be fulfilled.* And conſider, *Judas* was in Hell before Chriſt ſuffered Death, for he hang'd himſelf as ſoon as ever he heard Chriſt was Condemn'd; and Chriſt's Bloud could not be ſhed for him any more than for any other in Hell. 'Tis not likely that Chriſt, who never admitted *Judas* to the choiceſt familiarities, ſhould admit him to this ſtanding token of his love: When he whipt Buyers and Sellers out of the Temple, he would ſcarce ſuffer a Devil to be partaker of his Body and Blood. If he would not pray for *Judas*, it is not likely he would give the ſymbols of his Body and Bloud to *Judas*. As to that, *Luke* 22. 21. *The hand of him that betrays me, is with me on the Table*, being put after the relation of the Supper, it is no argument for *Judas* his receiving it. For the *Evangeliſts* do not obſerve always in their relations the order of things as they were done. *Mark* (*Mark* 14. 23, 24.) relates the paſſage of the Supper, as if the words of inſtitution were delivered after they had drunk the Wine, and eat the Bread without knowing to what end, and the inſtitution had been after their participation of it. According to the other *Evangeliſts*, this ſpeech concerning *Judas* was before the inſtitution, *Mat.* 26, 21, &c. *Mark* 14. 19, &c. But ſuppoſe *Judas* did partake of the Supper, what encouragement is it to a ſecret ſinner at any time to venture upon it, when he may fear *Judas* his reward, and a greater power of the Devil and his Luſts over him?

Uſe. *Let us look well to our ſelves.* Privileges muſt not be reſted in ſecurely, without inſpection into our ſelves, and examination of our ways; we may be odious in God's eye, though fair in Men's. The profeſſion of Faith may be without the Grace of Faith; there may be knowledge without an internal and ſecret practice; much light in rotten wood; there may be a counterfeit integrity, a moral integrity without an Evangelical; a Repentance to be repented of, and a Faith not ſincere. Some ſhall come at the laſt Day and tell Chriſt, they have eat and drank in his preſence, eaten his Body, and drank his Bloud in the Sacrament, and be anſwered with a dreadful *I know not whence you are*, Luke 13. 26, 27. God will ſhut Heaven's Gates againſt many, whom the Gates of the viſible Church cannot be lock'd againſt. Something elſe is required to give a title in the judgment of God, than what gives a title in the judgment of Man. *Ananias* and *Sapphira* we may rank among the firſt of ſeeming Converts, but made the examples of God's judgment for their ſin.

Doct. 2. 'TIS *every Man's duty ſolemnly and ſeriouſly to examine himſelf about his intereſt in Chriſt, his habitual grace, his actual right and fitneſs for the Lord's Supper before his approach to it.* 'Tis not the firſt time of our partaking, but every time, *ſo let him come: Now*, the *ſecond* and *third* time as well as before; great preparations are neceſſary for great duties: The particle *ſo*, bars Men from coming without this previous work. Let him come in ſuch a manner; if he neglects this *ſelf-examination*, let him not venture upon this great myſtery. Thus *Pſalm* 26. 6. *I will waſh my hands*

* Vol. 1. p. 471.

hands in innocency, ſo will I compaſs thy Altar, O Lord, alluding to the ancient cuſtom of teſtifying the purity of their Souls, by the cleanſing their hand, or to the waſhings uſed before Sacrifices: Or if we take *Ambroſe* his gloſs, I will with a purity of heart embrace the *Meſſiah*, ſignified both by the Altar and Sacrifice; *So* will I compaſs thy Altar; without ſuch an inward Purification, I dare not preſume upon an approach unto it. There ought to be an inſpection into our ſelves, that there may be nothing diſagreeable to the Maſter of the Feaſt, or unworthy of his Honour. If a care of our Garb and Carriage be neceſſary in our approach to the Table of an Earthly Prince; much more when we come to the Table of the Lord, where the mighty Sovereign of Heaven invites us to feed upon thoſe dainties, which are the delight of his heart, and the nouriſhment of our Souls, the Joy of Heaven, and ought to be the pleaſure of the Earth. Chriſt prepar'd himſelf for his ſufferings, he examin'd his own ſtrength before he engag'd, had the aſſurances, ſecurity and accepting teſtimony of his Father before he enter'd upon them, ſo that he had nothing to do but to ſuffer, when he came to it; and we ſhould have nothing to do but to feaſt with God, when we approach to him to commemorate thoſe ſufferings. *Adam's* Body was prepar'd by God before the inbreathing of a living Soul, and our Souls muſt be prepar'd before the entrance of a quickning Saviour. If we take *Phyſick*, we prepare our Bodies, that the Medicine may have the freer and ſurer Operation: when we ſit down at our ordinary Meals, we would have prepared Stomachs. Shall we prepare Veſſels for our own ſervice, and bring unprepared Hearts to the Table of the Lord? Would not we have meat but in a clean Diſh; and ſhall we lay the eternal Food, the Fleſh and Bloud of Chriſt in miry Souls? Every Ordinance hath a preparative, Meditation is to uſher in Prayer, Prayer is to ſanctifie the word, the word and Prayer to ſanctifie other Ordinances. This inſtitution hath Examination for its Harbinger to prepare the way of its acceſs to us, and our acceſs to it.

1. *This Self-examination or preparation is neceſſary.* God requir'd it in all duties. Purification went before Sacrificing. The preparation and examination of themſelves as to Ceremonial uncleanneſs, was ſtrict before the Paſſeover, which was inferiour to this Ordinance, as the legal ſtate was to the Evangelical. The mercy to be now remembred is greater; the duties of preparation and Devotion ought not to be leſs. The Death of Chriſt was then repreſented to be ſuffer'd in time 'tis now repreſented both as ſuffer'd and accepted. The clog of legal adminiſtrations is knockt off by the Goſpel, but the holineſs, which is both the beauty of the Soul, and an Ornament of Divine Inſtitutions. The meaneſt Veſſel belonging to the Sanctuary, the *Shovels, Baſons, Fleſh-hooks*, and *Fire-pans*, were not to be uſed without preparation of an *holy Oyl*, Exod. 40. 9, 10, 11. Much more ought we to be ſanctified for the participation of the Symbols of that Body, which was Crucified for us on Earth, and glorified for us in Heaven. The circumſtances at the inſtitution require it; the room wherein it was inſtituted, was *prepar'd*, Mark 14. 15. Chriſt *waſhed his Diſciples Feet* before the Inſtitution, *Joh* 13. 5. We muſt imitate him, and waſh our Soul's before the participation. The Spirits ſanctification gives a right to the benefits purchas'd by the Bloud of Chriſt. The heart which is a Veſſel to receive the Body of Chriſt, ought to be prepar'd, as well as the room wherein he firſt appointed and Celebrated the ſymbols of it, or the Grave wherein his Body was to be a while enſhrin'd. His Body in the Sacrament muſt be wrapt in a clean Soul, as well as his Body by *Joſeph* in clean Linen. Our Saviour enter'd not upon his Offices without preparation by *Prayer* and *Faſting*, *Mat.* 4. 12. *Mat.* 26. 36. to ſet us a pattern of the like practice before any great undertaking. If Men were to ſanctifie themſelves before they came to the Sacrifice, 1 *Sam.* 16. 5. *Sanctifie your ſelves, and come with me to the Sacrifice*, and eat of the part appointed for the Feaſt: There is as much reaſon for preparation for the commemoration of the greateſt Sacrafice that ever was, the ſubſtance of all thoſe that were offer'd before it. This cannot be without a previous examination of the quality and meaſures of the habitual Grace in us, and what filth remains to be purged out.

(1.) *'Tis neceſſary to clear up a right.* There is an outward acceptation of Chriſt and his Laws, without a true and inward change of heart. All the *Corinthians* were called Saints by the *Apoſtle*, 1 Cor. 1. 2. *called to be Saints*; Saints by an outward calling, not all ſo by an inward regeneration. There are *blazing Comets* which may appear bigger and greater than a fixed Star. A gilded Metal and true Gold are outwardly like one another, yet differ in their ſpecies. There is a *Sanctification* which is common to *Apoſtates* from the Faith, *Heb.* 10. 29. The Scripture mentions *a dead Faith*, James 2. 26. which is no more a faith than a carcaſs is a Man. There is *a repentance unto life*, Acts 11. 18 which ſuppoſeth a dead Repentance, like the humiliation of *Ahab*, dropping tears without a mollifying of his natural hardneſs, or *Judas* his ſorrow raiſed by the fire of his Conſcience, not by the look of his Maſter. There is a *lively hope*, 1 Pet. 1. 3. which ſuppoſeth a dumpiſh and heavy-headed hope. There are *lively ſtones*, 1 Pet. 3. 5. which implies that there are ſome unhewn and rough ſtones, not fitted and prepared for the Temple. There is a Repentance towards God, and a ſorrow which works Death, differenced not in their outward acts, their ſhape and reſemblance being alike, but in their inward aims. The building upon the rock and the ſandy foundation, might be of the ſame outward beauty, form, height: the foundations were different; the one firm, the other fading. *Satan's* Children may appear Angels of light, as well as their Father. There is a Faith common with Devils; there is a Faith proper to Chriſtians, *ſolis & ſemper*, always in the habit though not always in the act.

(3.) *'Tis neceſſary for the exciting of Grace.* That the Soul may be excited before. That there may not be an ebb in our affections, when there is a floud of our Saviour's Bloud. That our Stomachs may not fail us in the preſence of a full Banquet. That we may not have little thoughts in the preſence of great and adorable objects. The Paſchal Lamb was not to be eaten boyl'd, but *roaſted*, *Exod.* 12. 8, 9. The Jews ſay, they were not to baſte it with water, but with Wine or Oyl, both inflaming: To ſhow indeed the mighty Agonies and ſcorching ſufferings of Chriſt. Perhaps alſo to mind us of the warm and glowing frame our hearts were to be in at the eating of our Paſſeover Sacrificed for us, that we may have fervent affections without any chilneſs to damp our heat. To think or ſpeak of the work of Redemption without a ſuitable Devotion, is unworthy of any that bears a Chriſtian Badge; much more to have ſlight and creeping affections, when the great Myſteries of it, with all the parts are preſented before our eyes. An actual exerciſe of Grace is neceſſary to the

the concocting of this ſpiritual food, as an actual excitation by Nature of that Vitriol humor, or natural heat, or whatſoever other cauſe of concoction it is, for the preparing our bodily food to be nouriſhing to the members. To give meat to one in a ſwoon is all one as to put meat into the mouth of a Dead Man; the vitals in one are extinct, in the other oppreſt and languiſhing, and unable to perform their office. This excitation and exerciſe cannot conveniently be without an antecedent preparation and examination In the caſe of the body it is the work of Nature, in the caſe of the Soul it is the act of the mind and will quickned by Grace. The excitation of Grace in the Soul is not as natural as that of the concoctive faculty in the body, which is done without any act of our mind, as our breathing is. This will revive graces, which ſeem to lie buried under aſhes, into a flame, and rouze up holy Principles that lay dormant in a bed of lazineſs.

(3.) *'Tis neceſſary to prevent Sin.* The *Apoſtle's* direction to them to examine themſelves, implies the want of it to be the cauſe of thoſe miſcarriages among them, which he taxeth in the preceding verſes. After he had ſhown them the danger, *v.* 27. the guilt of the Body and Bloud of Chriſt, he adds, *But let a Man examine himſelf.* To prevent the ſin of unworthy Receiving, and the danger accruing, Let a Man examine himſelf. As if he ſhould have ſaid, Had this duty been practiſed, Chriſt would have had more Gueſts and fewer Executioners of him at his Table. If this were always practiſed, none would dare (as too many in the world do) to approach the Lord's Table only with a deſign to wipe off their old ſcores; and, upon a preſumption, that their Conſciences are clear'd of their former debts, begin the ſame ſins afreſh with more eaſe. As thoſe in the * *Poet*, who beſprinkled themſelves with the water Sacred to *Mercury*, and begg'd of him, that they might more ſecurely cheat and cozen hereafter. This is to offer a Sacrifice *with a wicked mind*, Prov. 21. 27. To bring Devils to God's Table to grow up into a Legion afterwards. To make buds of ſin to be full blown, which a ſerious and careful examination would prevent. Melting affections and an hungry ſenſe are the fruits of this work, and Antidotes againſt encroaching temptations.

* *Ovid Faſt.* lib. 5.

2. *As 'tis neceſſary, ſo 'tis univerſal. Let a Man examine himſelf*] not ſome Men, but every Man. The moſt ſubſtantial Chriſtian, as well as the weakeſt, or one that lies drown'd ſtill in the deluge of the Fall All the *Corinthians* were not ſpots in the Feaſt, certainly ſome were free from the common taint. If there be a *Judas* in Chriſt's Family, the reſt of the *Apoſtles* were holy; there is alſo an *Elijah*, and ſeven thouſand more that have not bow'd their knees to *Baal* in the time of *Iſrael's* Apoſtaſie. Yet the *Apoſtle* excludes none from this duty. *Let a Man examine himſelf*, i. e. every Man. Gracious Men are beſt fitted for this work of Self-Examination. They ſhould not only conſider whether they have the habits of Grace, but whether the prints of the Spirit be as plain as when they were firſt ſtampt; whether their Grace be in ſuch a plight and poſture fit to meet the Lord Jeſus in his great inſtitution. A Nobleman when he comes to his Prince's Table, doth not only reflect upon his Quality, Kindred, and Relation, but whether he hath a garb ſuitable to the preſence of his Sovereign. A Believer in habit may want the act of Faith, and partaking of the Supper in ſuch a poſture, receive a frown inſtead of a ſmile, and bear away a mark of Chriſt's Anger inſtead of a badge of his favour. Some of the good *Corinthians*, becauſe of their careleſsneſs in this, fell under God's ſtroke, had weakneſſes and ſickneſſes ſent among them, and ſome ſeiz'd upon by Death, which is called a chaſtiſement, a temporal judgment, diſtinct from the condemnation of the carnal world, *v.* 30. 32. *For this cauſe many are weak and ſickly among you, and many ſleep. When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World.* God intending by this means to reduce them to their duty, and a reverence conformable to his inſtitution. He chaſtiſed them with the goodneſs of a Father, that he might not condemn them with the rigours of a Judge. *Uzziah* a good King, as well as *Uzzah* a good Man, may be too bold with holy things, and may ſuffer a temporal puniſhment while freed from an eternal Judgment. Every Man is his own Governor, and ought to ride circuit in his Soul to make inquiſition, and ſet up a Tribunal in his own boſom, and cite himſelf before it. We muſt not only examine, whether we have a Wedding-garment, but alſo whether it be well kept and bruſht; whether no moths be got into it, no new ſpots daſht upon it. A rich Robe may be ſo ſometimes beſmear'd and daub'd with mire, that none of the Gold-lace upon it may be viſible, till cleanſed. Graces are to be purified as well as ſins purg'd out; Grace, as well as Metal, for want of rubbing and exerciſe, will gather ruſt. The act of Grace is as neceſſary to a partaking the fruit of this Ordinance, as the habit of Grace is to a right to Glory. There being therefore to be a ſpecial exerciſe of Faith, Repentance, Affection to Chriſt, theſe Graces are to be awakened and quickened by a ſelf-reflection. But of this I have ſpoke before.

I ſhall only mention *two* things.

1. *Let a Man examine himſelf, as to his ſentiments concerning the nature of the inſtitution.* The *Apoſtle* intimates it in the motive he urgeth to preſs this Examination, *v.* 29. *For he that eats and drinks unworthily, eats and drinks judgment to himſelf, not diſcerning the Lord's Body.* Where he chargeth the not diſcerning the Lord's Body, upon the neglect of this. We muſt conſider what an holy and glorious uſe thoſe Elements are deſtin'd to, and the glorious Body of our Lord, which they repreſent, that we may not violate in the Signs the honour due to His Majeſty. * To diſcern the Lord's Body, is to conſider it as the Body of the Son of God, of God bleſſed for ever, the Sovereign Lord of the whole World, the Body of the Lamb who takes away the Sins of the World, a Miracle of goodneſs, the Pavillion of the Sun of Righteouſneſs, the pledge of Believers entring into Heaven, a Body purer than the Heavens in Holineſs, and higher than the Heavens in Glory. Conſider the deſign of this Body: It was to be a Sacrifice for the World, an Expiation of Sin, the Ligature of the Church to God. It hath been loaded with our Crimes, and born the puniſhment of our Sins upon the Croſs. It hath undergone the chaſtiſement of our peace. It hath been the purchaſe of our peace, the price of our liberty, the cauſe of our life. It bow'd down upon the Croſs to purchaſe our happineſs, and mounted up to Heaven to enſure it to us, and poſſeſs it for us. The Death of this Body was of univerſal influence to expiate our Sins, the Reſurrection of this Body was for the juſtification of our perſons. It ſunk into the Grave loaden with our guilt, it roſe out of the Grave, and aſcended to Heaven to be inveſted with an unconceivable immortality for our conſolation. Angels cannot behold it without admiring our happineſs, God cannot behold it without wiping out the ſins of a Believer, upon the account of the ſufferings it underwent;

Amyraut Paraphr. * *Daillé* Melange des Sermons, Serm. 28. p. 300, 301, 302. ſomewhat changed, but imitated.

went; he cannot caſt his eye upon it, without remembring what, and for what it ſuffered. 'Tis this Body Crucified, but now glorified; this Chriſt dying, but now living for ever, which the Elements repreſent to us, and that as a Sacrifice, not as ſuffering an ordinary Death. We muſt therefore diſcern the gift God preſents us with, as greater than if he gave us the whole World, ſince the Creator, who infinitely ſurpaſſeth the Creature, gives us his Son, and himſelf in his Son. How can we have full and clear ſentiments of this, without rouzing up our minds, fixing our conſiderations upon it, and reflecting upon our ſelves, whether we underſtand the nature of thoſe Myſteries, the deſign of the Death of his Body, and the glorious end of its Reſurrection: We cannot without it have a Faith, Love, and Devotion anſwerable to the greatneſs of the things, which our Saviour hath done and ſuffer'd in this Body for us.

2. *Let a Man examine himſelf what ſoyl he hath contracted ſince the laſt time he was with God*; whether the intereſt of God hath prevail'd in our hearts above the intereſt of the Fleſh; or whether ſome ſecret Luſt hath not ſpread its wing, and increas'd its Empire, which may have ſtrength to way-lay the benefits we expect, and be as a wall of ſeparation, between the ſupplies of God and the wants of our hearts. We muſt enquire what violations there have been of the Covenant we made before, and bewail them: He is not fit to renew a Covenant with God, who is careleſs of the former breaches of it. Duſt will be contracted in a Houſe, if it be not daily ſwept: Our Houſes are ſwept and cleanſed more ſolemnly before the coming of invited Gueſts. Do we invite Chriſt into our Souls, and ſhall we not examine every corner, and ſearch out the dirt and cobwebs which may be offenſive to him? The Spirit of Chriſt is a Dove, and Doves love clean places. The *Jews* before the Paſſeover ſearcht every hole and chink with a candle for any Leaven that might lie hid, and threw it away as a thing to be abominated. Have we not much more reaſon to inquire what old Leaven hath ſwell'd up our Souls, find it out, and manifeſt our hatred of it? Whether we have not ſtor'd up ſome new Nails, new Spears, new Gall which may afflict our Saviour, and be as bitter to him as the Crucifixion: whether any thing hath crept in to impair our affections to God? The nature of the Ordinance requires this inquiſition. Filth is not fit for a Feaſt: We look what dirt there is upon our Hands, before we take what is neceſſary for our ordinary repaſt. A *Belial* in the Heart, and *Chriſt* at a Banquet have no alliance. A careleſsneſs whether we are defiled or no, is inconſiſtent with this Feaſt; and if any traſh be got into our Stomachs, it may hinder our ſpiritual appetite, and a hearty feeding upon Chriſt. Let that be the matter then of a good Man's inquiry, whether he hath kept to God as his Sovereign, to Chriſt as his Saviour, and to the Holy Ghoſt as his Comforter: Whether grace hath attained more ſtrength, and Sin more weakneſs; whether the Soul be more ſtraightly or looſely within the bond of the Covenant. And indeed true grace is like the Angel of God's preſence, which conducted the *Iſraelites* to *Canaan*; it will not countenance any intruding Luſt, or pardon any iniquity, though it will beg God's Pardon for it. Theſe two inquiries are neceſſary to every Man that hath habitual grace and fitneſs for this Ordinance.

But,

3. *We ſhould enquire whether we have habitual Grace or no*: Whether there be thoſe uniting glewing Graces *, *Faith* and *Love*. He that comes to the Supper without Faith, ſaith good Mr. *Tindall*, is like a Man that thinks to quench his thirſt by ſucking the Ale-Bowl; 'tis but a piece of Bread we receive without Faith; the Symbol of the Body of Chriſt, without the Soul and Spirit of Chriſt; and ſo we have no more advantage by the Ordinance, than the *Jews* which Crucified Chriſt would have had, if they had eaten of his Fleſh, and drunk of the Blood, which then iſſued from his Body; or than the Beaſts had, which drank of the *Rock* (which typified Chriſt) as well as the Congregation, *Numb.* 20. 11. 1 *Cor.* 10. 4. which had no more benefit by it, than if they had drunk of any ordinary Water. There muſt be an inward grace as well as an outward Ordinance, to have a ſpiritual benefit. *Plagues* come *out of the Temple*, Revel. 15. 7. great Judgments from Ordinances careleſly and ſinfully uſed. The word is the ſavour of Death unto ſome, as well as the ſavour of Life to others. Habitual Grace there muſt be; a perfection of grace is not required; if ſo, then none but the innocent Angels, and glorified Saints were fit Gueſts. The perfecteſt Soul indeed is not too good a Veſſel to receive the Lord of Life; but God requires only of us a diſpoſition of Heart, ſutable to the deſign of the Ordinance, a deep ſenſe of our miſery, a lively ſorrow for our Crimes, a hearty embracing his Son, a ſtrong reſolution to be at enmity with ſin, and at peace with God: It muſt be a diligent trial, as we would try Merals by the Fire; we may eaſily be deceiv'd, and think that to be the *Echo* of the Spirit, which is but the hiſſing of the † Serpent, and the whiſpers of Satan.

The great grace which we ſhould ſearch for, is *Faith*.

We ſhall lay down ſome ſigns of it,

1. *Negatively.*
2. *Poſitively.*

1. *Negatively.*

[1.] *Faith is not a general acceptation of Chriſt or profeſſion of him.* Many Men's Faith is built only upon humane tradition, education, or the Laws of a Nation. Men's living in a Chriſtian Commonwealth, and owning the Chriſtian Religion upon a ſecular account, is no evidence of Faith, becauſe what is entertained upon the ſcore of intereſt, will upon the change of intereſt, be as ſoon caſhier'd as it was embrac'd. The ten Tribes in *Solomon*'s time profeſt the legal and Temple-worſhip; but after *Jeroboam* had ſet up the Calves at *Dan* and *Bethel*, they were as ſuperſtitious in the obſerving of them, which is evident by the complaints of the Prophets, eſpecially of *Hoſea* throughout his whole Prophecy. They were not forc'd to it ſo much by *Jeroboam*, as willingly revolted from God, *Hoſ.* 5. 11. *They willingly walked after the commandment*, i. e. after the Commandment to worſhip the Calves *So eaſily are the vulgar induc'd to ſtep into the Religion of Authority, and make any thing a God that their Rulers would have ſo, though it be a Calf.* Faith is an act of the freeſt choice, not a diſpoſition which is deriv'd by inheritance and ſucceſſion, from generation to generation, as it is with People who will be of the ſame ways of their Fathers; but it is a free election of Chriſt upon a ſight of his Excellency.

[2] *Nor is it a dogmatical Faith, whereby we believe the truth of the Scriptures, and the Divine Authority of them.* Indeed there muſt be a knowledge of Chriſt, what he hath done, and what he hath ſuffered, elſe there is no taking of him as God preſents him. True Faith is never without this knowledge, though this knowledge and aſſent ſeems to be

* As D. *Preſton* calls them.

† *Culverwell.*

be often without true Faith. There may be a Faith to believe that Chriſt is the Son of God, without a Faith to embrace him; there may be an Oyntment pour'd upon the Head, which doth not as *Aaron's*, run down to the skirts of the Garment, to the Heart and Affections. Many may aſſent to the truth of a propoſition, that Chriſt is excellent and lovely, who never bring their will to conſent to eſpouſe him; and by a bare knowledge, there is not an union to Chriſt, any more than by a ſight and knowledge of a Star there is an union with that Star. Some Scriptures ſeem to place *Faith* in aſſent in the judgment of ſome, 1 *John* 4. 2. *Every ſpirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God*, 1 Cor. 12. 3. *No Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* The *Apoſtle John* in that, gives only the note of a true teacher as to matter of Doctrine, *viz.* if he aſſerts that Chriſt is come in the Fleſh, is the true *Meſſiah*, the Son of God, and Righteous. And the other place ſpeaks of the gifts of the Spirit, not of the inward Grace; the aſſenting to Chriſt that he is Lord, is a gift of the Spirit by a common illumination. And indeed in that age, an aſſent to a new, vilified and perſecuted Doctrine, was a greater teſtimony of Faith, than the higheſt external profeſſions can be in the age wherein we live. An aſſent is the firſt ſtep; but if it be not an approving, efficacious aſſent that overpowers the will, 'tis no more than a condemn'd Devil may have; *Putting on Chriſt*, Rom. 13. 14. *Leaning upon God*, Iſa. 50. 10. Believing in Chriſt implies more than a naked aſſent, which is expreſt well enough by a believing God or believing Chriſt.

[3.] *Nor is it a temporary joy in the Doctrine of the Goſpel, that is true Faith.* This is higher than the former: The other being a Glow-worm light in the underſtanding, and this a flaſhy heat in the affections, and a joy in the matter reveal'd, *Mat.* 13. 20. The ſeed that was receiv'd into ſtony places, was *received with joy*. Which may be occaſion'd by the novelty of a thing, the ſuitableneſs of it to ſome intereſt or carnal affection upon ſome preſent neceſſity. Such have often been ſeen to revolt again. 'Tis as a Man's taking a Servant whom he puts off again: Or as the ſending for a *Phyſician* in a preſent fit, and rejoycing at his coming, and putting him off, after ſome eaſe, when the Diſtemper is removed.

[4.] *Nor is it a preſumptuous perſwaſion of a ſecure and happy ſtate.* Many Men's Faith is a meer preſumption. They take it for granted, that they have Faith, feed themſelves with an empty conceit, without making an exact ſcrutiny, and bringing it to the Touch-ſtone of the Word, to try whether it be Faith of the right kind. If Faith were a perſwaſion of a Man's Salvation, then all that have not this perſwaſion are not Believers, and then many a gracious Pilgrim in this world, who hath lived many years without it, or with a few glimmerings of hope, would be excluded from that rank wherein he ſtands in the account of God. If it were only a perſwaſion, none of the *Children of the Kingdom* (as Chriſt calls them, *Mat.* 8. 12. thoſe that live within the Pale of the Church) can be caſt into utter darkneſs. For the command of believing would be no more than a commanding a Man to be perſwaded that his ſins are pardon'd, which would be the eaſieſt thing in the world to a carnal heart. And God would command an untruth contrary to his word, if he commanded us to believe that our Sins are pardon'd before we have thoſe qualifications, which are by the word requiſite to the paſſing a pardon to us. Faith is not an aſſurance, much leſs a common perſwaſion. Faith is our Victory, aſſurance the Triumph; Faith is an act of the whole Soul, aſſurance of the mind only: Faith conſiſts in a direct act, aſſurance in a reflex act. Faith is not a proud perſwaſion; for then one in Arms againſt his Creator might be ſav'd in that ſtate with his preſumptuous confidence, as well as that Soul that lies claſping the promiſes, and embracing the precepts.

But,

(2.) *Poſitively true Faith* may be evidenc'd,

[1.] *In regard of the Object.*

(1.) *'Tis a taking Chriſt.* The act of Faith on Chriſt is as a Marriage act. Marriage is an act between perſon and perſon, *My beloved is mine, and I am his*, Cant. 1. 16. The union between the Soul and Chriſt is a ſpiritual union of perſons, as in Marriage, to which it is compar'd, *Hoſ.* 3. 3. The benefits by Chriſt are conſequent upon it, as the Eſtate follows Marriage. The perſon of Chriſt is the object of Faith, the promiſe is the encouragement to Faith.

(2.) *Taking Chriſt as Chriſt*; as appointed and Anointed by God. As *coming out from God*, John 16. 27. *Ye believe that I came out from God.* Faith ſtands by the Croſs of Chriſt, beholds him bruiſed by the Father for ſin, and ventures upon Chriſt, becauſe the Father hath ſet him out as a Propitiation. If Chriſt be made Sin for us, we muſt receive Chriſt as one that takes our Sins upon him from the date of the Covenant between God and him concerning Redemption: As the Saints of old looked upon him as taking Sin upon him, and then ſlain, which was ſet forth in their Sacrifices, laying their Sins upon the head of the Beaſt before it was ſlain, and in the *Scape-Goat*, whereon their tranſgreſſions *were put, before he was ſent into the wilderneſs*, Levit. 16. 21. This is one of the principal things Faith doth eye; for what warrant, what comfort, what encouragement to accept of Chriſt, were it not for this, that the offended God hath appointed him the Redeemer, and his Death the way of reſtauration?

(3.) *Taking Chriſt intirely, and that upon his own terms.* To cleave to the Croſs and bear his Yoke, as *a Prince* and as *a Saviour*, taking him as God hath *exalted him*, Acts 5. 31. Where Chriſt ſaves as a *Prieſt*, he rules as a *Lord*, and directs as a *Prophet*. We are expos'd to wrath by the guilt of Sin; Chriſt is a Prieſt to expiate it: we are captives to the power of Sin; Chriſt is a King to ſubdue it: we are ignorant both of our miſery and remedy; Chriſt is a Prophet to diſpel the foggs of our ignorance. If we will be under the power of Sin, we muſt be under the guilt of Sin; if we will keep our Sins, Chriſt will keep his Blood, and be no Saviour to them, that will be ſervants to their Luſts. In the work of Faith, the Soul feels the guilt of Sin to burthen it, and accepts Chriſt to ſatisfie for it. It ſees the filth of Sin that grieves it, and accepts Chriſt to purge it. It is ſenſible of Armies of Sin which over-run it, and freſh recruits from indwelling corruption, and accepts Chriſt to conquer them; and ſuch a Faith gives Glory to God; for by receiving Chriſt to ſatisfie for the guilt, it owns the Juſtice of God which hath been provok'd; by complying with the directions of Chriſt for walking in the ways of God, it honours the holineſs of God, which it had before vilified; by bringing all the corruptions to be ſubdu'd by the Royal Authority of Chriſt, it acknowledges the Power and Sovereignty of God, againſt which it had before rebelled. It accepts Chriſt upon his own terms.

(1.) *To ſerve him.* Faith eyes Chriſt as dying, and eyes the end of Chriſt's dying. What was

Chriſt's

Chriſt's end in dying, muſt be our end in receiving him. The great end was to *redeem a people to himſelf*, i. e. to his ſervice, a *people zealous of good works*, Tit. 2. 14. not only to do good works, but perform them with a zeal for the Redeemer. Faith hath always a holy ingenuity. To pay a ſervice to him that hath paid the ranſom, and lay out its ſtrength for him, from whom it hath received the mercy; to own no other Lord but him, from whom it hath received the Soul, the Life, and all that it hath and hopes for. Faith takes Chriſt for a Lord, not to change him or barter him away for any other maſter, to perform the duties requir'd, as well as to enjoy the dignities offer'd.

(2.) *To be ſaved by him.* Many Men would take Chriſt as a Saviour, but not upon his own terms, they would joyn ſomething elſe with him, they would have Chriſt and Salvation, but in their own way, that ſome glory may be aſcrib'd to their endeavours, to the works of the Law done by them: But Faith is a willingneſs to be ſaved in Chriſt's way, merely by his Grace. Faith is the band of Marriage on our parts, Marriage is but to one; ſince nothing is ſo excellent as Chriſt, he will have no Rival. The bed of Chriſt muſt be kept undefiled. True Faith which works by love, is ſo ingenuous, that it will never rob Chriſt of the honour he paid ſo dear for, and thereby own him but as an half and imperfect Saviour. It will not ſtand before God by any other claim than that of Chriſt.

(4.) *Taking Chriſt's Righteouſneſs is the formal act of it.* Faith puts a value upon the Righteouſneſs of Chriſt, and after a deep ſenſe of Sin, ſings in a triumphant manner, *Iſa.* 45. 24. *In the Lord have I Righteouſneſs and ſtrength.* This Righteouſneſs is entertain'd by true Faith, becauſe by it, the God whom the Soul intirely loves, is exalted in all his Attributes; ſaving Faith *works by love to God*, Gal. 5. 6. and therefore as it is deeply ſenſible of Sin, becauſe it offends God; ſo it chearfully accepts the Righteouſneſs of Chriſt, becauſe it is acceptable and delightful to God. Love to God bubbles up in every act of Faith: for ſince Faith brings us to God, it brings us to affect that God; and it is as impoſſible Faith can act without Love, as that a Man can work without hands. The *Apoſtle*, *Phil* 3. 9. deſires to be *found* in that *Righteouſneſs*, *which is through the Faith of Chriſt*, *the Righteouſneſs which is of God by Faith*, values the Righteouſneſs of Chriſt, becauſe it was the Righteouſneſs of God by Faith; ſo that this Righteouſneſs of Chriſt, is entertain'd by a true Believer, becauſe it is a Righteouſneſs which doth infinitely pleaſe God. As in the pleadings of this Righteouſneſs for it ſelf, it uſeth the pleaſure of God as an argument, ſo in the acceptance of it, it eyes it as a motive. And were there any thing in the World, that a believing Soul could think it ſhould Honour God more, or pleaſe God better in, than in relying on Chriſt, it would do that. All true Grace levels the intentions to the glory and delight of God.

(2.) Conſider it *in regard of the adjuncts of it.*

(1.) *'Tis a mourning and penitent Faith.* The ſtrongeſt faith is ſo. The ſtronger the Faith, the deeper the ſenſe of Sin. *Paul* cries ſorrowfully out, *Who ſhall deliver me from the Body of this Death?* after he had cloſed with Chriſt by faith. 'Tis the work of faith to keep alive upon the heart the ſence of the guilt, filth, and evil of Sin, to make the Soul have vile thoughts of it ſelf, and high thoughts of its Deliverer. When the Law of faith is in the heart, the heart of ſtone is turned into a heart of fleſh, and the Lion-like diſpoſition becomes Lamb-like, and as a child before God. The horror of Conſcience is remov'd by the Sun-ſhine of faith; but the ſence of the guilt and filth of Sin is increaſed by the light of it *Abraham* had the ſtrongeſt faith and the deepeſt humility. How ſelf-abaſingly doth he plead with God for *Sodom's* ſafety, and receive the promiſe from God with his mouth in the duſt, *Gen.* 17. 3. *And Abraham fell on his Face, and God talked with him.* And is it not impoſſible for any believing Soul to reflect upon the Agonies, Wounds, and dying groans of Chriſt, and his own vileneſs and Sin for which Chriſt did undergo them, and not be filled with a godly ſorrow and ſelf-abhorrency? A proud faith is as great a contradiction as an humble Devil.

(2.) *'Tis joined with a high eſteem and valuation of Chriſt.* The Soul preſers him in the mind and judgment above any thing that can pretend a claim to its affection: it ſets ſuch a rate upon him, that all the Treaſures of Heaven and Earth cannot work it out of that eſteem, 1 *Pet.* 2. 7. *To you which believe, he is precious.* But how precious, the Tongue of an Apoſtle, or not of an Angel, can expreſs. So precious he is, that the promiſes of Angels, the threatnings of Devils, the allurements of the World, the pleaſures of Sin, yea, and the hopes of enjoying ten thouſand Worlds, ſhall never perſwade him to part with Chriſt. Alas! there is no loſs dejects him ſo much as his abſence, no purchaſe delights him ſo much as his preſence. The weakeſt faith can appeal to Chriſt, *Lord, thou knoweſt that I love thee*, would love thee, grieve that I can love thee no more. Faith and Love are the two uniting graces, and therefore cannot be ſeparated. To an Unbeliever he is without beauty and comelineſs, nothing deſirable in him; to others he is a Pearl of great price, the Head of the corner. Faith only ſees the worth of Chriſt. 'Tis joyn'd alſo with high admirations of God for Chriſt, aſtoniſhments at the riches of grace, and treaſures of love. It works by love; it makes uſe of this affection to carry out all its ſervices to God with thankfulneſs. The love of God is as a Law within the heart of Faith, which makes it return to God as well as receive from him; and it can receive nothing without glorifying the Donor.

(3.) *'Tis accompanied with holineſs*; 'tis therefore call'd a *holy* Faith, *Jude* 20. It muſt have holineſs as a concomitant, though not holineſs as an ingredient in the juſtifying act. Faith engrafts the Soul into Chriſt, the root of holineſs, and it draws from him ſap for holineſs. Our implanting into Chriſt, is rather to make us fruitful, than to make us joyful. Actions follow life, and actions of the ſame kind with that life which the creature hath; as *vegetative* life produceth vegetative actions, *ſenſitive* life ſenſitive actions, a *rational* life rational actions; ſo a ſpiritual believing life, ſpiritual and believing actions. Faith is not a name, a picture, but a real Principle: 'Tis a working grace, and therefore obedience is called *the obedience of Faith*, Heb. 11. 8. Faith doth not only change a Man's ſtate, but alters his nature; hence we are ſaid to be *purified* by Faith, *Acts* 26. 18. As it goes forth to Chriſt, it is juſtifying; as it bathes it ſelf in the Bloud of Chriſt, 'tis ſanctifying. Education may waſh the feet, but Faith only waſheth the heart. As we were in *Adam*, members of that corrupt Root, we do partake of his guilt and of his filth. Being united to Chriſt, the *ſecond Adam*, we partake of his Righteouſneſs and his fulneſs. 'Tis a counterfeit Faith which pretends to partake of the Righteouſneſs of Chriſt without a communication of the fulneſs of his Grace. True Faith imploys the power of Chriſt in the ſubduing of Sin. 'Tis a fruit of the Spirit, and the Spirit doth not produce

duce one fruit without the reſt. 'Tis the root grace, the root is dead if it have no branches, no fruit. Faith is ſeated in the heart, and ſpreads it ſelf to the whole Man and all the actions, as Lines from the Center. It begins in the underſtanding, but hath its perfection in the will, deſcends to the affections; ſends, like the Soul, its influences out through the whole Man. Though it be weak, it will have its motion. If it cannot go to Heaven, it will cry to Heaven. The remark Chriſt makes of *Paul*, an Infant-believer, is, *Behold he prays*, Acts 9. 11. As if he did not pray before in the time of his infidelity. His Prayer now was of another colour and temper from his ſelf-righteous, formal, cold Praying before.

(4) *'Tis attended with growth.* 'Tis ſtill climbing, and cannot get high enough till it end in viſion. True Faith is always joyn'd with Prayer againſt Unbelief. It encreaſeth in its acts, and in the frequency and vigour of them. It firſt ſucks the breaſt, and afterwards can chew the Manna; 'tis looking much and often upon Chriſt. 'Tis at firſt accompanied with tremblings; *it may be God may hear me and ſupply me*; afterwards it comes more boldly, and loves to look Chriſt in the face. *And there is a growth in all graces proportionable; for where there is life, all the members grow, the head doth not grow in knowledge, and the heart decay in love.

* Dr. Reynolds.

[3.] *Conſider it in the manner how 'tis wrought.* The word works Faith and preſerves Faith, and Faith improves the word. 'Tis not a gourd which grows up in a night, there is much tugging to perſwade the Soul to venture upon Chriſt. Great power would not create a World in a moment, but took time; great power doth not produce Faith in an inſtant; there are preparations and conflicts before the hand of Faith lays hold on a Saviour: And it may be ſaid, as *Iſaac* to his Son, *If this be Veniſon, how cameſt thou by it ſo quickly?* If this be Faith, how cameſt thou by it ſo ſuddainly, without much travel and labour? The Word is the Seed, the Spirit the Sun that quickens it. By the Word the Spirit diſcovers the vileneſs of a Man's nature, the ſinfulneſs of Sin, the fulneſs of Chriſt, and the freeneſs of his Righteouſneſs. By the Word, the Spirit opens our Eyes to ſee our nakedneſs and miſery; the Word proclaims the articles of peace, ſilenceth our reaſonings, anſwers our objections, ſtops the mouth of a cavelling ſinner, juſtifies the terms upon which Chriſt doth offer himſelf. 'Tis not a birth of Nature, but by the operation of the Holy Spirit. That Spirit that conceived Chriſt in the Womb of the Virgin, doth produce Faith in the Womb of the Soul; ſo that Faith and Chriſt are produc'd by the ſame Spirit, by the ſame Power, by the Spirit that conceived him, by the Power that raiſed him from the Dead.

As there is a neceſſity of Faith in the *habit*, ſo there is a neceſſity of the *acting* of Faith in this Ordinance. God will have our recovery in a way contrary to that of our fault; the fall was by believing the Devil rather than God; and God will have our recovery by believing God rather than the Devil. By the Ordination of God, there is as great a neceſſity of Faith to partake of Chriſt at a Sacrament, as there is of Chriſt to make a Sacrament beneficial to us.

(1.) *Faith is of abſolute neceſſity to regeneration, and only regenerate ones have a right to this Ordinance.* Faith is a radical vital Grace; as Bloud in the veins is to the Body, ſo is Faith to the Soul. No regeneration without the Spirit, and Faith is the firſt Grace the Spirit infuſeth; no regeneration without the Bloud of Chriſt, and Faith is the hyſſop which ſprinkles that Bloud upon our Souls. Faith engrafts us into Chriſt, whereas before we grew upon a dead ſtock; 'tis from Chriſt, who is life, that Life is deriv'd to us, and that by Faith, *Gal.* 2. 20. *I live by the faith of the Son of God.* We have no right to the Ordinance till we have Faith; this only makes us members of God's Family. Till we are his Children, we have nothing to do with his Table; they are as Carcaſſes that want Faith, and what ſhould carcaſſes do with meat.

(2.) *In all worſhip, Faith is to be acted, much more in this.* As in worldly actions we ſtir up the faculties of our Souls, and the members of our Bodies; ſo in acts of worſhip we muſt ſtir up the graces of the Spirit. Faith muſt mix it ſelf with every duty; *whatſoever is not of Faith, is Sin*, Rom. 14. 23. It comes from corrupt nature, or refin'd nature, not from renewed and changed nature; ſo inſtead of a welcome, we can expect to be entertain'd only with cloudy looks. To come to this Ordinance without Faith, is to draw water without a bucket, to work without tools, and to go to market without Money. There is need of *Faith to give us admiſſion* into God's preſence, *Heb.* 10. 22. There is need of Faith to give us acceptance.

(3.) *Faith is the condition of the Covenant of Grace, the ſeal on our part, as the Sacrament is on God's part.* No other grace hath God culi'd out to make the condition of the new Covenant, and indeed no other Grace hath ſuch a congruity and ſuitableneſs to that end, as this. When two parties are fallen out, there can be no firm peace without mutual conſent. God gives his conſent by offering his Son, and Sacraments as a Seal; we give our conſent by Faith only, whereby we own, approve of, and lay hold on the mercy ſet before us. There is no benefit by any thing in the world, but by accepting and receiving. The Altar is a Sanctuary, but Men muſt lay hold on the horns of it. There are Cities of Refuge for ſome ſort of Malefactors, but they muſt run to them. God ſets forth Chriſt as a Propitiation, as a Treaſure of Mercy; there can then be no renewing the Covenant, unleſs as God on the one hand reacheth out his mercy, ſo we on the other hand put forth our hearts to receive it.

(4.) *Chriſt in this Ordinance is repreſented as the object of Faith.* The Serpent, as lifted up, was the object of the *Iſraelites* ſight, and upon that they were to expect healing from it; ſo Chriſt as dying is the primary and immediate object of Faith: And being here repreſented as dying, 'tis not a naked repreſentation, but that we may exerciſe Faith upon him under that notion. 'Tis not Chriſt as glorious, but as crucified, is the object of Faith; for as glorious, he is rather the object of love: but the *formalis ratio* of Juſtification is Chriſt, as taking upon him the form of a ſervant, and becoming obedient to Death upon the Croſs. In this Sacrament Chriſt is repreſented as offering himſelf to God, and God offering that Chriſt to us, Chriſt's payment in performing the righteouſneſs whereby we are juſtified, and God's accepting and imputing it to us. Chriſt's dying was intended by God as the object of Faith, when he *ſet him out upon the Croſs*, Rom. 3. 25. And now he ſets him out in the Sacrament, there is the ſame reaſon for Faith: and he is here repreſented more familiar to our Faith than the Perſon of the Father, than the Perſon of the Son of God in Heaven, that we may have more diſtinct thoughts and apprehenſions of him in all the buſineſs he did tranſact between the Father and us, which are the fuel to our Faith. As he was ſet out in Sacrifices

under the Old Teſtament, that thoſe that then lived, might exerciſe their Faith in the promiſed *Meſſiah*; ſo in the Sacraments of the New Teſtament, that we may exerciſe our Faith in the exhibited Meſſiah.

The *ſecond Grace* to examine our ſelves about, and to exerciſe at this Ordinance, is *ſorrow for Sin.*

This is neceſſary to the *Supper.* The way to an heavenly repaſt, as well as the way to heavenly manſions, is through the valley of *Baca.*

(1.) *'Tis neceſſary to that which is required to the Supper.* 'Tis neceſſary to every duty, all approaches to God without it are but impudent ruſhings into his preſence; Repentance is *Sanguis Animæ*, the Bloud of the Soul. As no Sacrifice was pleaſing under the Law without Bloud, ſo no ſervice under the Goſpel is pleaſing without this. Nay, it is the Soul of all the reſt; hence a broken heart is ſaid to be above all Sacrifices, *Pſal.* 51. 16, 17. *Thou deſireſt not Sacrifice, elſe would I give it, thou delighteſt not in Burnt-offering. The Sacrifices of God are a broken Spirit.* God had appointed no Sacrifice for preſumptuous Sins, but brokenneſs and contrition was of force. We perform duties moſt lively, when a ſence of Sin is kept alive upon our hearts. The viler thoughts we have of our ſelves, the higher thoughts we have of God. There is nothing ſo much honours God in duties as an humble addreſs. But in this it is very neceſſary, that we may with a broken frame ſuit God's apprehenſions of Sin in the puniſhment of his Son, and Chriſt's apprehenſions of it, when he breathed out his dying groans. To be hard and inſenſible then, is a ſad ſign of a diſtemper'd heart. The Bloud of our Souls ought in a way of gratitude to be beſtow'd upon him, who hath beſtow'd upon us the Bloud of his Body. As *Mary* waſhed the Feet of Chriſt, as a preparation to his Death, we ought to do the like in a preparation to the ſhowing forth his Death.

[1.] *'Tis neceſſary to that ſtate and frame of heart, which every perſon ought to be in.* Faith indeed is the Condition of the new Covenant; but Repentance is a neceſſary ingredient; faith and brokenneſs joyn hands together in their beings and exerciſes. The matter of the new Creation is a heart of fleſh, which cannot be without a tenderneſs in the concerns of God's honour. The new Nature cannot be without new affection, and a change of Old Sympathies into new Antipathies. An inſenſible Soul hath no ſpiritual life, a living member will feel pain. 'Tis neceſſary to ſtrong breathings after God; the humbleſt Souls have the quickeſt flights Heaven-ward. The *Fowls* were created at firſt *out of the water*, Gen. 1. 20. ſo are our winged deſires from a floud of holy ſorrow.

[2.] *'Tis neceſſary to the ends of this Ordinance.*

(1.) *Exerciſe and increaſe of Grace.* One end is to break the Soul and the Sin, and therefore there ſhould be a preparation by Repentance for ſuch an end. If the Soul be well heated before, a look of a dying Chriſt in the Supper will melt it, and ſet the metal a running. There is in this Ordinance the Love and Juſtice of God repreſented, folded in one anothers arms; the ſtrength of them ſingle will do much, much more united. If we have not then a diſpoſition to melt, we ſhall be more hardned, as things are by the Sun, that have no inclination in their nature to be ſoftned. The end of this Ordinance is to wound and ſlay Sin by the power of Chriſt's Death; and Sin mourn'd for, lies more naked to the ſtroke, than when it is folded and ſhelter'd in our affections. We come to have clearer and deeper impreſſions from God; and ſoftned wax receives clearer and deeper ſtamps than that which is hard. Every grace receives a freſh verdure by a ſtream of Repentance; the fruitfulleſt Meadows have conſtant ſtreams running through them. God's end is to repreſent to us the bitterneſs of Sin, as well as his love in Chriſt, and indeed without a ſence of the former we cannot have a right eſtimate of the latter. What God aim'd at in the Death of Chriſt, he aim'd at in the repreſentation of it to us; and a part of our worthy receiving conſiſts in our having ſuitable affections to Chriſt; and we cannot be affected with his ſufferings, unleſs we underſtand the gall and wormwood in iniquity. The bitterneſs of Sin makes us taſte the ſweetneſs of pardon; mercy would be too cheap, if given to an impenitent Soul. While the taſte of Sin, the Onions of *Egypt*, is in the heart, it will not reliſh the cluſters of *Canaan.* We ſhould have a ſuitableneſs to our Maſter. Chriſt is here repreſented as *a Man of ſorrows*, as one that with prayers, tears, and ſtrong cries obtain'd an anſwer, and with Bloud obtain'd Redemption; 'tis not fit we ſhould be ſtrangers to our Maſter's temper and diſpoſition, and hug the Spear in our Souls that pierced his heart.

(2.) *Comfort is another end*, and Communications of the love of God. And this is not to be had without Repentance. The dejected humble *Publican* meets with God ſooner in the Temple, than the flouriſhing *Phariſee* that ruſh'd in. The Sun refreſheth the Earth when it is ſoftned by Rain, but otherwiſe doth parch and ſcorch it. God will not ſmile upon perſons hugging their Sins at a Sacrament. The Wine of conſolation is reſerv'd by God for drooping ſpirits. *Job* muſt *abhor himſelf in duſt and aſhes* before God will receive him, *Job* 42. 6. Though he is as willing as able to *revive the ſpirit*, yet not till it be *humble*, *Iſa.* 57. 15, 17. The fatted Calf is not ſlain, nor to be eaten, till the Prodigal be penitent. The loweſt apprehenſions of a Man's ſelf are accompanied with the higheſt Revelations: *Moſes* and *Paul* were humble; the one a mourner for his own and the Sins of the people, the other a great ſelf-accuſer and both had the higheſt communications. If we would have a plaiſter, there muſt be a cutting off the dead fleſh. *Mary* was bath'd in tears, when ſhe heard that comfortable voice, *Thy Sins be forgiven thee*, Luke 7. 48. Dark colours are the beſt ground for gilding. If we therefore have a ſlight humiliation, only a little pang of ſorrow, we may meet with a wound inſtead of a plaiſter, and inſtead of Balm be put upon a Rack. We muſt cry *Peccavi*, before God will return an *Euge.* The Soul that is moſt humble, hath the firſt ſight of God at the Supper. It will make us prize comfort. That Soul that thinks it ſelf a Dog, will be ſure to value a crumb. Repentance makes us have low thoughts of our ſelves and our own deſerts, and high admirations of Chriſt. When ſuch an one meets with ſpiritual comforts at a Supper, what wondring will there be? That I that did not deſerve a ſmile, ſhould have an embrace; I that did not deſerve a drop, ſhould loſe my ſelf in an Ocean! Oh that I that deſerv'd to be damn'd with a witneſs, ſhould meet with a Seal of his love; that for the flames of Hell, he ſhould give me the cluſters of Heaven! A deep ſence of Sin is the moſt powerful *Rhetorick* to prevail with God. He would deny *Abraham* nothing, when he prefaced his interceſſion for *Sodom* with, *I am duſt and aſhes*, Gen. 18. 27. The comforts of Chriſt's Bloud are not dropt into, nor can they enter into a heart that cannot weep and bleed for Sin.

Since

Since *Repentance is neceſſary*, let us examine our ſelves what of this Grace there is in us

(1.) *What is the ſpring of our ſorrow?* Whether it be ingenuous, from a ſence of what we have received from God, as well as what we have deſerved at his hands. Whether it is a ſcorcht ſorrow from a ſence of the fire of Juſtice, or a melting ſorrow from the kindly heat of mercy. The Father's kind reception, made his Prodigal Son's icy heart thaw the faſter; *I have ſinned againſt Heaven, and before thee*, Luke 15. 18. The Prodigal is the emblem of the *Gentiles*, and their call to God and repentance towards him, which muſt be, becauſe they have diſpleaſed him. Without a true ſpring, our cries and groans are of as little value, as the howling of wild Beaſts in a toil. 'Tis then right, when it hath ſuch a temper as the Prodigal, I have offended a kind and loving Father, waſted his Goods, reſiſted his Spirit, liſted my ſelf in the ſervice of the Devil; this Father I have contemn'd, a bountiful hand I have kickt at, a Heaven beſpangled with Stars of mercy I have turn'd my back upon. We may weep at the ſtory of Chriſt's paſſion, when we are not really affected with our Sin, the cauſe of his ſufferings, and the diſpleaſure of God. Our ſorrow is right, when it is not merely for Sin, as it is contrary to our happineſs, but as contrary to God's holineſs. This is a conformity to Chriſt, who mourned for the Sins of Men, as well as ſuffered for them, and mourned for them, not becauſe he ſuffered for them, but becauſe God was injur'd by them. There was not a grain of malice and ingratitude in Sin but he underſtood, he had alſo a clear conception of the holineſs of that God, who was offended and injur'd by Sin, and from thoſe two parts of knowledge, joyned with an ardent love to his Father, and charity to Man, he could not but have the moſt enlarged ſorrow for Sin, and the higheſt deteſtation of it, both as it diſpleaſed God, and as it ruined the Creature.

(2.) *What is the ſubject of the ſorrow?* Is it the Sin of nature? do we judge that the greateſt Sin, and not regard it, as the common People do the Stars, imagining them no bigger than a Candle, when they are of a vaſt bigneſs? To bewail outward Sins, and not that of our nature, is to have a *Philoſophical* frame of Spirit, not that of a *Chriſtian*. Doth the Body of Death draw from us the loudeſt groans? Do we lay the ax to the root of Sin, or are we mightily buſied in lopping off the branches, without a regard of the root? Are inward and ſpiritual Sins the ſubject of our grief? Can we mourn as deeply for thoſe Sins, that none but God and our own Conſciences know, as for thoſe which are viſible to the eye of Man? Doth our hardneſs of heart, formality, remainders of hypocriſie and Unbelief moſt afflict us? Is our grief for all Sins, and eſpecially for that which hath been the maſter Sin? Do we oppoſe that which we have the greateſt temptations to, as *David* had to the killing of *Saul*, which would have helpt him to a Crown, which therefore he calls *his Iniquity*, Pſal. 18. 23, 24.

* *Muſc.* * Would we have the greateſt *Dalilah* no more ſpared, than the ſmalleſt brat of *Babylon*? And is the enmity ſo great, that we would deſtroy the power and ſtrength of Sin, which lies in that maſter Iniquity? Do we ſtop our ears againſt the ſtrongeſt pleas it makes for it ſelf, and wiſh as much its Death, as we do our lives? This is a teſtimony of repentance. Do we *hate every Sin* becauſe it is a falſeneſs to God? *Pſal.* 119. 104.

(3.) *What are the adjuncts of the grief?* Is it in ſome meaſure proportionable to our Sin, proportionable not to the Law, but to the Goſpel? The firſt cannot be attained by us, becauſe the injury done to God is infinite. What we cannot attain in the act, we ſhould endeavour to attain in affection; where the Sin is great, great muſt be the ſorrow. *1 Sam.* 7. 6. *They drew water, and pour'd it out before the Lord*, which ſome underſtand of the tears of the People. To drink in Sin like water, and only to drop grief, will not agree. Is our ſorrow permanent? Is it a true grief, or only a pang? Like heat drops, or a rouling Cloud, that goes away and never returns again? Is our Sin like *David's, ever before us*? Pſal. 51. 3. Have not many, a ſlight kind of ſorrow, ſprung up only by the ſerioufneſs and ſolemnity of the Ordinance; a ſeeming falling out with Sin, but a quick reconciliation, and receiving it into a ſtronger favour than before? Tranſitory affections are too frequent; we find the *Iſraelites* in the Temple weeping and lamenting, faſting and praying becauſe of their Idolatries and falſe dealings with God, and ſhortly after returning to the commiſſion of the Idolatry they had bewailed. True Repentance is always accompanied with a deteſtation and *a revenge*, 2 Cor. 7. 11. which is indignation, as a furnace heated *ſeven times* hotter, not a faint and a dying kind of anger. Is the league between Sin and the Soul broken? As God ſeals in this Supper a Covenant of Grace, we ſhould be prepar'd to ſeal a counterpart of duty. As God is ready to ſeal a Pardon, not to remember our Sins to condemn us; we ſhould be ready to ſign a Bill of divorce to Sin, not to remember Sin to commit it.

3. *Love to God is another Grace we are to examine our ſelves about.*

There is a neceſſity of this.

(1.) *Spiritual affections to God are required in all duties, much more in this.* The higheſt repreſentation of a loving Saviour ſuffering, ought to have a ſutable return of affection. Duties are regarded, not by the multitude (for Hypocrites may be much in doing) but by the affection; ſincere perſons are only much in loving. All that God requires of us, is ſumm'd up into this Grace, *Love*, Deut. 10. 12. *What doth the Lord thy God require of thee, but to love him and ſerve him?* Men may delight to pray from a natural eloquence, which is (if I may uſe the expreſſion) but as the trimming of a mangy ſacrifice; and delight to hear with ſuch a kind of affection as they would a lovely ſong; but every duty ought to be kindled and enflamed by the fire of love to God; and a mite of ſervice with this, is better than a talent without it. This expels wearineſs in our duties, and makes God's injunctions our *Songs*, Pſal. 119. 54.

(2.) *The object propoſed in this Ordinance, requires the ſtrongeſt actings of affection.*

[1.] *Chriſt is here repreſented as the cauſe of our happineſs, in the foundation of the benefits we enjoy*, viz. *his Humiliation, Death and Paſſion.* Here is Chriſt undertaking our Salvation upon the hardeſt terms, here are the Arms of the Son of God open upon the Croſs, the ſpear reaching his heart, with his affections ſtreaming out to us in Bloud, when we were his Enemies, and had not a grain of affection to him; and is it not fit we ſhould be prepar'd to cry out with holy raviſhments of affection, *worthy is the Lamb that was ſlain, to receive Honour and Glory?* This affection muſt needs be due to him, who revers'd the ſentence of our Condemnation, made our Peace and bore our Curſe, had his Hands nail'd, his Head prick'd, his Side pierc'd, his Heart griev'd, that by thoſe marks we might be induc'd to love him. Who can challenge our affections, if he cannot, who undertook our recovery, when there was but a ſtep between us and Eternal Death?

and how can we act ſuch an affection, if we be not poſſeſſed with it?

[2.] *Chriſt as appropriated to us in a way of union, is here ſet forth.* Union to him, Communion with him, both depend upon love in each party. What can expreſs a nearer Union of Chriſt to the Soul, than to feed upon him, eat his Fleſh, and drink his Bloud. Thus to have him incorporated with us. This is as the breaking of a Ring, the renewing of a contract between Chriſt and our Souls, a prologue to the great ſolemnization of the nuptials to all Eternity. Hence the entertainment Chriſt makes his People, is ſet out under the notion of *a Wedding Supper*, Mat. 22. 3. And being thus *joyned unto Chriſt, we are one Body, yea, one Spirit with him*, 1 Cor. 6. 17. Now as there can be no myſtical Union with Chriſt without Faith, ſo there can be no moral Union with him without love. With what violence can we run to him, how can we be * *glewed* to him without this affection? As Chriſt in this Ordinance makes over himſelf to the Believer to be his in love, ſo the Believer muſt make over himſelf to Chriſt, to be his in all ſervice, affection, and obedience.

* κολλώμενον.

[3.] *The excellency of God's love in Chriſt is here repreſented.* Here is God bringing his Son from Heaven to Earth, from the Earth to the Croſs, from the Croſs to the Grave, making his wrath find a paſſage to Chriſt's Heart inſtead of *ours*, pouring out his Bloud to keep us from bleeding, and liſtning to the pleas of this Bloud in Heaven, to anſwer the pleas of Sin againſt us; this being the higheſt elevation of the love of God, was intended to draw out our love to him. Love therefore muſt be anſwer'd with love, not with enmity or a cold affection, we elſe run counter to the deſign of God.

[4] *All the Promiſes are ſhown to us in it ſeal'd.* All the promiſes of God bound up in the Covenant of Grace, are here confirmed and ratified. And is not this a time for the love of the Soul to work?

(3.) *The Graces to be exerciſed in this Ordinance depend much upon Love.* Love is the ſpring of the Soul which moves every Grace, and therefore it is called the *fulfilling of the Law*. Faith hath no operation but *by love*, *Galat.* 5. 6. Faith and love are united as well as uniting graces, faith is the hand, but love is as the ſpirits which move it. And as faith and love in the habit, ſo in the operations they are inſeparable; we muſt cleave to Chriſt, and be cemented to him by faith, but love muſt ſtrengthen the hand; the more we love, the faſter we hold. Faith is not ſincere, but when it teſtifies it ſelf by the operations of love. True Repentance flows from love. *Mary*'s tears were moſt free, when her love was moſt hot. The more inflam'd our love to God is, the ſtronger will be our hatred of Sin, as that which is contrary to him; the ſweeter the remembrance of Chriſt is to our affections, the more bitter is the remembrance of any offence againſt him; and indeed without it, we may ſee the print of the Nails, and put our fingers into his Wounds without any remorſe. Delight in Chriſt cannot be without it. Chriſt cannot be much in our thoughts, till he comes to lie neareſt our hearts, and will never be our delight, till he be our beloved. We cannot have high and raiſed thoughts of him, which are neceſſary for a transformation into his glory, without this: ſtrange imaginations will intrude themſelves and be welcome gueſts, unleſs this Grace ſtand at the door to thruſt them away. We cannot burn in our converſes with God, unleſs this Grace ſet us on fire: nor can we have any Heavenlineſs in this Duty; for it is by this affection that we have our Converſation in Heaven in any ſervice. Nor can we have a ſtrong appetite to Chriſt in a Sacrament without it; the ſtronger the apprehenſion of and affection to any good, the more importunate will be our longings for it, and the quicker our motions to it, and the leſs can the Soul brook any diſtance between that good and it ſelf.

(4.) *The nature of the Ordinance requires it.* 'Tis an Heavenly Banquet and requires an Heavenly frame. As love is the greateſt grace in Heaven, ſo it ought to be highly operative here. It preſents us with God's love to us, and therefore calls for a ſuitable return from us. The *Heathens* obſerv'd a ſuitableneſs in their Sacrifices to the Idols they worſhipped. They would not offer a ſlow-pac'd Creature to the Sun, but an Horſe, becauſe of the quick motion of that Creature. God here wills the greateſt good to us, and ſhall not we will the greateſt good to God? An enlarged God ſhould make an enlarged heart. Nothing is more becoming, than that love ſhould be recompenſed with love *.

* *Nihil decentius quam ut amor amore compenſetur.*

(5.) *No benefit can be by a Sacrament without this Grace.* Communion with God is entail'd upon it, *John* 14. 21, 23. *He that loves me, ſhall be beloved of my Father, and I will love him and manifeſt my ſelf to him.* Not that our love precedes the love of God in the firſt efflux of it, but the degrees and acts of our love, kindled at firſt by the love of God, are rewarded with greater declarations of his love. Where love is acted to God, there both the Father and Son will combine together for ſuch a Soul's ſatisfaction, they will come and dwell there by the Spirit in a more cloſe, familiar, and ſtrict Communion and more certain poſſeſſion. Where there are the actings of love, though there ſhould be no ſence of any new income, this grace would bring a ſatisfaction in the very exerciſe.

Now for the trial of this Love.

[1.] *Let us not judge our ſelves by a general love.* As there is a general love of God to Man, a general love of Chriſt to Mankind in dying and giving a conditional grant of Salvation upon Faith and Repentance, and a particular love to the Soul of a Believer; ſo likewiſe in Man there is a general aſſent, and a particular ſerious aſſent to the Truth of God; and accordingly a general love upon the apprehenſions of what Chriſt hath done in general. There is a common love to God, which may be ſo called, becauſe the benefits enjoy'd by Men are own'd as coming from that Fountain; a love, ariſing from the apprehenſions which Men commonly have of the goodneſs of God in himſelf; and a common love wrought in them to God, as to other things that are good. Again, Men may have a falſe faith, and a falſe apprehenſion of pardon of Sin, when indeed no ſuch pardon is granted to them; ſo they may have proportionably, a falſe love upon ſuch an ungrounded Belief.

[2.] *Nor let us judge our ſelves to be lovers of God, becauſe of our Education.* Many have no higher reaſon of their love to Chriſt, but becauſe their Foreſathers profeſt him, and ſo upon the ſame ſcore that any *Heathen* lov'd his *Idol*, an *Egyptian* his *Apis* and Onions, or a *Turk* his *Mahomet*, or a *Papiſt* his *Images*, do many titular Chriſtians love Chriſt. As among the *Papiſts* many cleave to the Popiſh Principles, becauſe their Fathers did ſo; ſo among us, many have no other reaſon of their adhering to the Chriſtian Profeſſion, and ſeeming affection to Chriſt, but the Tradition handed to them by their Parents.

[3.] *Nor let us judge our ſelves by any paſſionate fits of Love, which may ſometimes ſtir in our Souls.* There is a love in the ſenſitive part, which is the paſſion

paſſion of love, a love rather ſtumbled on than judicially taken up; and thoſe violent kinds of affections, whether of love, joy or ſorrow, are not long-liv'd. But there is a love in the will, which is a rational love, which conſiſts in a conſenting to and chuſing of Chriſt, and is always accompanied with a true Faith.

But let us examine,

(1.) *The motives and Object of our affection.* Do we love God for himſelf, or for his benefits? To love Chriſt for the Loaves, is common to the Multitude. To love God for his outward mercies, is a natural love: to love him for himſelf, is a gracious love. To love him for his benefits, is rather to love our ſelves, and love our own ends, than to love God. When the inducements to it are humane, and not divine, 'tis a humane, and not a divine love. Many love Chriſt's Dowry, but not his Beauty, his Merit, but not his Perſon; as in Marriages, many love the Portion without affecting the Perſon. True love is between Perſon and Perſon, not between Perſon and Eſtate; that is a true moral love, the other is a true *Phyſical* love, but is defective in the due grounds and ends of it. Not but there is and may be a love of what God hath and Promiſes, and the benefits he confers; this is a love of the reward. But when we love God merely for this; 'tis then *amor mercenarius*: when we love God for himſelf, and the reward in order to him, 'tis a genuine love, it reſpects other things for God, and God for himſelf. True love is grounded upon a ſight of God, a ſerious and deep conſideration of him, comparing him with other things, viewing thoſe unmeaſurable Excellencies which are in him, upon which the Soul doth judiciouſly conclude, That there is infinitely more ſweetneſs and amiableneſs in God and Chriſt, than in all the pleaſures and profits of this World. Thus the Spouſe compares *her beloved with other beloveds*, Cant. 5. 9, 10. She conſiders what the World affords, and wherewith it allures, and after a diligent inquiſition, the object of her love is Chriſt's Perſon, the motive of her love is Chriſt's Excellency; and ſuch a love will embrace a Crucified as well as a glorified Chriſt; a Condemn'd, as well as an adored Chriſt. Where God is lov'd for himſelf, every thing of God is highly valued, his word, his ways, his Ordinances. Chriſt in his whole latitude is beloved, in all his Offices. In his Death as a Sacrifice, in his Life as a Pattern; the power of his Death, as well as the propitiation by it.

(2.) *What is the nature of our love?*

[1.] *In regard of the prevalency of it.* Do we love Chriſt ſolely, ſupremely; doth this affection ſwallow up all other affections; as *Moſes* his Rod turn'd into a Serpent, did the Rods of the *Ægyptian* Magicians? Doth it like the Sun, obſcure the light of the leſſer Stars? As God is the chief good in himſelf, he muſt be ſo in our eſteem. A true conjugal affection to Chriſt excludes all other things from an equal intereſt in it; an equal affection to Chriſt and the World are as inconſiſtent, and prodigious as two Suns in the World. The *Heathens* knew the neceſſity of a prevailing love to their Idols, to be at an expence for them. If the *Iſraelites* begin to be fond, though of a Calf, they will deprive themſelves of their Jewels to ſerve it. This prevalent love of Chriſt is ſo neceſſary an ingredient, that it was the main Leſſon he preſt upon his Diſciples, *Mat.* 16. 24. *Luke* 14. 26. *Self muſt be denied*, If we follow Chriſt; all Relations muſt be hated in compariſon of Chriſt, if we be Chriſt's Diſciples. The Soul of a Man is too narrow, and limited to be intenſly affected with, and ſtrongly to purſue at one and the ſame time two different objects. The heart muſt be a Throne reſerv'd for Chriſt, where other things muſt ſit at his feet. For as Chriſt gives himſelf wholly to the Soul, the Soul muſt beſtow it ſelf wholly on Chriſt; And as *Luther*, *Mallem ruere cum Chriſto, quàm regnare cum Cæſare*, I would rather periſh with the intereſt of Chriſt, than reign in grandeur with *Cæſar*. A Hypocrite wills Chriſt in ſubordination to inferiour goods. A ſincere Votary to Chriſt wills inferiour goods in ſubordination to Chriſt. Do we thus love Chriſt in that which croſſeth moſt the carnal inclinations and intereſt of corrupt nature?

[2.] *In regard of the reſtleſsneſs of it.* Can nothing but Chriſt and the enjoyment of him content us? Are there inquiries after him, induſtrious purſuits, unutterable groans, that nothing can ſatisfie us, no not all the World without him? Are we importunate, that he may be as a ſeal in our hearts, as well as we as a ſeal in his heart; That there may be clearer engravings, ſtronger impreſſions? A true Lover rejoyceth that he hath any love to give to God, and grieves that he hath no more to beſtow. His life is bound up in Chriſt, as *Jacob*'s was in *Benjamin*. An hundred Worlds cannot content him without his Beloved. He is upon his watch and guard againſt all Temptations, which may diſturb his affection or enjoyment, and accounts the miſſing of Chriſt worſe than Hell it ſelf; all other things will be abhorr'd, and accounted as *loſs and dung*, Phil. 3. 8.

[3.] *What are the effects and concomitants of our love?* Are we careful to pleaſe him, though with our own ſhame? Chriſt's love made him take the form of a ſervant to pleaſure Man; the Souls love will make it take up the meaneſt ſhape to pleaſe the Redeemer. Chriſt cared not how much he was emptied, ſo he might diſcover his love; the Soul cares not how much it is humbled, ſo it may teſtifie its affection. 'Tis like the ſtring of an Inſtrument ſtrain'd to the ſame height with another, which will move when the other is toucht. A true affectionate Soul will be conform'd to Chriſt in its motions, *Galat.* 1. 10. *If I yet pleaſed Men, I ſhould not be the Servant of Chriſt.* In the ſtate of unregeneracy he pleaſed Men, but now as a Servant he would pleaſe Chriſt his Maſter. Are we in our bent and reſolution careful to pleaſe God, without regard to the oppoſitions of the World? As the Sun holds on its race, though the Clouds gather to hinder the ſhining of it. Are we deſirous of his glory, as well as our own happineſs? Would we rather loſe what we deſire, than defraud God of his right? Our own happineſs is but a created good, and therefore ought not to be lov'd for it ſelf. Nor muſt we prefer the gift before the glory of the giver; the glory of God is incomparably more amiable than our own happineſs can be. If a Man doth all for his own happineſs more than for God's glory, 'tis certain he loves that more than God; and if he ſerves God only for happineſs, he ſells his ſervice to God, and he ſerves himſelf not God, for he intends only to advantage himſelf, not to glorifie God. It was plain, that *Dalilah* lov'd not *Sampſon*, when all her projects were to enrich her ſelf, and gratifie the *Philiſtins* in betraying him; ſo if our projects be to ſatisfie our ſelves, we are not lovers of God. Are the duties he enjoins, delightful to us? Do the Commands which were before burdenſome, ceaſe to be *grievous* to us? 1 *John* 5. 3. Are our duties not ſo much preſt by natural Conſcience, as ſweetned by love? Do we eſteem lightly of every ſervice we do? True love never thinks it can do enough. Are we tender of his honour? Do we account the Enemies of God our *Enemies*, *Pſal.* 119. 21, 22. The *Philiſtins* loved their *Dagon*, when

when they would not tread upon the *threſhold* where he had receiv'd a diſgrace, 1 *Sam.* 5. 4, 5. How is it as to conſtancy? True love will not be quencht by the Waters of afflictions, *Cant.* 8. 7. *Many waters cannot quench love, neither can the flouds drown it*; 'Tis a fire that triumphs over the waters of the ſharpeſt diſpenſations. When ſtorms hang over the head, there is no Repentance that ever his love was beſtowed upon Chriſt. In this there is a ſuitableneſs between Chriſt's affection and the Soul, in regard of the conſtancy of it. The Creatures love hath its ebbs and flouds. 'Tis ſometimes circumvented by temptation in regard of the acts and exerciſe, though not of the habit which recovers it ſelf. As Chriſt's love hath intermiſſions in regard of the diſcoveries of it, though not in the reſpect of the reality and truth of it; both are conſtant.

4. Another grace to be examin'd, is *love of God's people*. This is the badge of a Diſciple, *John* 13. 34, 35. *A new Commandment I give unto you, that you love one another as I have loved you.* This is the Livery whereby Men are known to belong to Chriſt, as a Prince's Servant is known by the badge he bears. 'Tis not, as *Eraſmus* notes, if you uſe this or that Ceremony, have this or that habit; if you uſe the ſame meat, have the ſame title, but if you have the ſame affection. This Chriſt left as his laſt Will and Teſtament, as that which lay moſt peculiarly upon his heart to be obſerv'd by them. * When *Moſes* was to leave the conduct of the People, he gives them a Commandment not to depart from the Law of God. When *John* the *Baptiſt* quitted his Function, he recommended to his Diſciples the diſpoſing themſelves by the Baptiſm of Repentance, to receive the *Meſſiah*; and by the obſerving this and their Faſts, they were marked by it to be *John*'s Diſciples. The Commandment Chriſt gives them a little before his departure, is, *to love one another*, as the ſpecial Character whereby they ſhould be known to be his Diſciples. Hence it is called *his* Commandment as peculiarly his, as the Commandment to believe; for they are both joyn'd together, 1 *John* 3. 23. *And this is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another as he gave us Commandment.* As that which he took a ſpecial delight in. As if thoſe two, Faith and Love, made up the Body of the Chriſtian Religion. In regard of this Commandment the *Apoſtle* tells the *Theſſalonians*, 1 *Theſſ.* 4. 9. that they were *taught of God*; and this Chriſt preſſeth again and again; for he repeats it often in that laſt Sermon of his, which he would not have preſt ſo much when he had ſo many things to deliver, if it were not neceſſary. He calls it *a new Commandment*, not only in regard of the renewal of it; it having been as it were out of date, and wholly loſt among the *Jewiſh* Factions; not only becauſe it is more commanded in the Goſpel, as Sacrifices were under the Law more preſt than this; but in regard of the pattern: Before it was, *Love thy Neighbour as thy ſelf*, but they had no ſuch glorious exemplar, before the love of Chriſt came to be unfolded to the World. Now it is, *Love one another, as I have loved you.* So powerful a motive was never affix'd to the Moral Law, which commanded love; former Ages never had ſo fair and ſo full a Copy for it as this. And ſo punctual were the ancient Chriſtians in this, that *Tertullian* ſaith, it was the amazement of the *Heathens* to ſee them *Animo animas miſceri*, their Souls and minds united and mingled with each other; and indeed the more Believers love God, the more they will love one another. As lines, the nearer they are to the Center, the nearer they are to one another.

* *Amyraut* in loc.

(1.) *This is neceſſary in all duties.* Would we pray? our Hands muſt be *lifted up without wrath and doubting*, 1 Tim. 2. 8. Would we hear the word? if we are *ſwift to hear*, we muſt be *ſlow to wrath*, James 1. 19. Would we offer a Sacrifice at the Altar? we muſt *firſt be reconciled to our Brother*, Mat. 5. 25. Fire from Heaven will not elſe kindle the Sacrifice One of the leading Sins to be purg'd out of the Church of *Corinth*, in order to a due preparation to this Ordinance, was *malice*, 1 *Cor.* 5. 8.

(2.) *But more neceſſary in this Ordinance.*

[1.] *It repreſents the union of Believers together.* The Bread being made up of ſeveral grains compacted together, 1 *Cor.* 10. 16. *For we being many are one Bread and one Body.* * As the Bread is a mark and means of the Communion we have with Chriſt, and as we declare by the participation of the external ſigns, that we have a Communion with the Lord; Do we not alſo make by the ſame means a ſolemn proteſtation that we are of the ſame Faith, the ſame Religion, with thoſe that partake of thoſe Symbols? And ſince it is the ſame Bread which repreſents one Jeſus, it alſo aſſociates us into one Body. This Bread is appointed to be a band to tie us to Chriſt, and to tie us in affections to one another. This Ordinance was inſtituted to ſolder Believers together. They have the ſame nouriſhment, and therefore ſhould have the ſame affection. *Eodem ſanguine glutinati*, knit together with the ſame Bloud, as *Auſtin* ſaith of himſelf and his Friend. The Death of Chriſt is here repreſented, which is an engagement to this affection. In this his Death is ſhown, which did meritoriouſly purchaſe this unity; in this we partake of Chriſt, in whom all Believers are made one, ingrafted in the ſame ſtock. It was the end of Chriſt's Death to reduce all to a harmony, to ſtill the war, not only in the members againſt the mind, but in his people one againſt another. Since we are to remember the Death of Chriſt, we are to remember his will and pleaſure at his Death; when we remember our Friends, we would at leaſt remember their dying charge. *John* 15. 17. Doth not Chriſt preſs this in his farewel diſcourſe, *Theſe things I command you, that you love one another*, when he was making his Will to Man, and his Will to God? This was part of that Will he was to ſeal with his Bloud. As Chriſt upon the Croſs was the higheſt eruption of love, ſo this Sacrament is the ſetting forth the higheſt pattern of it.

* *Amyraut* in loc.

[2.] *No benefit of the Ordinance without this Grace.* We have no Communion with Chriſt without keeping this Commandment, 1 *John* 3. 23, 24. *This is his Commandment, that you love one another*, and *he that keeps his Commandment dwells in him, and he in him.* Paſſion is like a leaven that corrupts this Ordinance to the Soul; as anger hinders the concoction of bodily food in the ſtomach. When *Jeruſalem* is a quiet habitation, the Tabernacle ſhall not be taken down, and God will be a place of *broad Rivers and ſtreams to it*, Iſai. 33. 20. The greateſt gift next to that of Chriſt, was that of the Spirit, which deſcended when the Diſciples were ὁμυθυμαδὸν *of one mind*, Acts 2. 1. This being the deſign of the Goſpel to knit Men's hearts together in peace and love, thoſe that have not this love, are not caſt into a Goſpel mould, and therefore not fit to receive advantage by a choice Evangelical Inſtitution.

Let us examine our ſelves as to this Grace.

And that we may not miſtake; Every difference in judgment is not a ſign of the want of this grace. *Paul* differ'd from *Peter* in Opinion about the *Jewiſh* Ceremonies, without any breach of love, *Gal.* 2. 11.

Paul

Paul and *Barnabas* jarr'd ſo as to part aſunder; yet neither of them can be ſuppoſed to be void of this, which their Maſter had ſo particularly *enjoin'd them*, Acts 15. 37, 38, 39. It cannot be expected but differences in judgment will be among the moſt ſerious Chriſtians, while the blindneſs of their minds is but imperfectly cur'd. The ſtrings of an inſtrument are not all of one ſize, nor have the ſame ſound, yet agree in a Harmony; there may be an Harmony in affections, though there may be a difference in Opinions.

But this love is true.

(1.) *When 'tis founded upon the grace of a perſon.* That which is moſt lovely in Chriſt's eye, ſhould be ſo in ours; the grace and holineſs of a perſon is reſpected by Chriſt, not his outward ſtate and condition. 'Tis a loving *in the truth*, and *for the truths ſake*, 2 John 5. 1, 2. A love of a Diſciple *in the name of a Diſciple*, Mat. 10. 42. As there is a common affection to God in Men, becauſe of his benefit, ſo there may be alſo ſome common affection in an unregenerate Man to godlineſs, which may be the fruit of education, or an enlightned Conſcience, in ſome meaſure convinc'd that holineſs is good. Holineſs and grace are ſo beautiful, that the wickedeſt Man would have the appearance of it, and would be eſteem'd good. But it muſt be a choice and prevailing affection, out of love to Chriſt, whoſe Image he bears, flowing from a love to God, a ſpirit of regeneration, from the ſeed of the Goſpel rooted in the Soul (*Gal.* 5. 22. *The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs,*) and is therefore ſet upon the meaneſt Chriſtian; as the meaneſt Box which hath a Jewel in it, will be eſteemed for the Jewels ſake by thoſe that underſtand it. The *Corinthians* were defective in this love, in deſpiſing the poor in their Love-feaſts, a miſcarriage the *Apoſtle* blames them for in this, 1 *Cor.* 11. 22.

(2) *It muſt be a fervent love. With a pure heart fervently*, 1 Pet. 1. 22. not in appearance and faintly. The word the *Apoſtle* uſeth, *Rom.* 12. 10. which is tranſlated, *be kindly affectionated to one another*, φιλόστοργοι, ſignifies a vehement affection For as God loves nothing more in this World than his own Image: ſo thoſe that have the Divine Nature drawn in them, are in this part like him; for God never draws any Image unlike himſelf.

(3.) *A love manifeſted moſt in their Perſecutions.* To be aſhamed of Believers in their ſufferings, is in Chriſt's interpretation, to be aſhamed of Chriſt himſelf. At the laſt Day, the trial of Men is by *their acts towards God's people in time of their Perſecutions*, Mat. 25. 41, 42, 43, *&c.* As if the neglect of that which he calls his Commandment, were the great Sin to be anſwer'd for then. It is not, whether we viſited them, when in their Houſes, in State and Triumph; or fed them when they had wherewith to do in themſelves: but when in a ſtate of want. If a Man loves the graces of a Believer, he will love him in ſuffering; for though ſuffering alters his outward condition, it alters not his inward relation or gracious diſpoſition. Chriſt upon the Croſs was as dear to *John* his beloved Diſciple, who would not leave him then, as when the people would have made him King.

5. Another *Grace* to be examined and acted, is *Deſire*, a *holy Appetite*. The *Iſraelites* were to eat the Paſſeover in haſte, not *lento corde & ore languido* †, but with a greedineſs of mind.

† *Gaudentius.*

(1.) *This is neceſſary in all Duties.* In hearing the Word the *deſire* muſt be as inſatiable as the *infant's* cry *for Milk*, 1 Pet. 2. 2. Not the outward breaſt, but the nouriſhing Milk convey'd by it, ſatisfies the Infant. In prayer there muſt be unutterable groans, ſtrong ſallies and flights of the Soul with a holy *impetus*, Pſal. 63. 8. *My Soul follows hard after thee.* It would have an infinite enlagement of heart to God, ſuitable to God's infinite fulneſs. This deſire is expreſt by hunger and thirſt. No deſire ſo clamorous, as that of a new-born infant for Milk, or of an hungry Man for meat, who will eat his own Fleſh, or offer violence to himſelf, rather than want nouriſhment. But this ſhould not be ſo ſtrong as our deſires for Chriſt.

(2.) But *in this Ordinary more neceſſary.*

[1.] *'Tis a Feaſt, and appetite is proper to that.* Were it but a crumb, yet deſire were fit, as long as it is from Heaven. If there be life, there will be a nutritive appetite, and deſire of thoſe things which are ſuitable nouriſhment; now what but Chriſt can be ſuitable nouriſhment to the new Nature wherein this appetite is ſeated? To come without an appetite upon Chriſt's ſolemn invitation, is a wrong to the Maſter of the Feaſt, and the cheer he hath provided; 'tis a ſhame to come to ſuch a Feaſt, and leave our ſtomachs at home. 'Tis not a fulneſs Chriſt expects we ſhould bring to him, but an emptineſs with an earneſt deſire, *Revel.* 22. 17. *Let him that is a thirſt come*; 'tis an heavenly Feaſt, there muſt be a ſuitable appetite. Evangelical food requires Evangelical hunger; marrow and fatneſs ſhould whet our ſtomach.

[2.] *The greater the longings, the greater the ſatisfaction.* In great deſires the Soul is ſaid to *pant* as an *Hart*, and in ſpeedy mercies Chriſt is ſaid to *run* as a *Roe*. When deſire opens the heart wideſt, then God opens the hand largeſt to fill it, *Pſal.* 81. 10. *Open thy Mouth wide, and I will fill it. Mary* comes to the Sepulchre before the other Diſciples, and when ſhe miſſeth her Lord, is more reſtleſs, *John* 20. 11. ſhe ſtays, and weeps, and looks into the Sepulchre again, when the other Diſciples were more remiſs and went away, and miſſed of the ſight of Chriſt, which *Mary* was bleſſed with. The wider the heart, the more triumphantly doth the King of Glory enter. We have according to our deſires, as *Joaſh* according to his *ſtrokes*, 2 *Kings* 13. 18, 19. had he ſtruck *ſix times*, he had utterly deſtroyed his Enemies; whereas ſtriking but *thrice*, he had but a treble Victory. He that is ſo tender of a bruiſed reed, that he will not break it, or a ſmoaking flax, that he will not quench it, will not let an hungry Soul go empty away. God ſcarce gives mercies in a ſanctified way, but where there hath been a reſtleſs importunity before. Benefits would not be priz'd without this, *Prov.* 27. 7. *The full Soul loaths the Honey-comb.* The chapt and parcht earth ſucks in the Rain after a great drought.

[3.] *This is the nobleſt affection we can beſtow upon God.* God being infinite, ſhould be loved, not with a finite, but infinite affection. But nothing but deſire can ſtretch it ſelf to a kind of infinity, and therefore is moſt fit to be exerted in this heavenly and eminent Ordinance.

Let us examine our deſires,

(1.) *Whether they be vehement.* An infinite Being ſhould not be faintly and coldly deſir'd. There ought to be a *holy diſtraction* in the Soul*: As ſcorcht bowels are full of pain till they get ſatisfaction. There is no queſtion but an imperfect velleity, a languiſhing and feeble deſire may be in unregenerate Men; they may have more or leſs ſome apprehenſions of the good which ſtir up proportionable deſires; but the longings of a gracious Soul are ſtrong, ſpiritual, and produce mighty inward operations. As there is all ſweetneſs in Chriſt, ſo there ſhould be all vehemency in the acts of the Soul

* Θεία μανία, as *Baſil* calls it.

Soul to him. Is our desire limited to God alone? Do we apprehend him and pant after him as the greatest good, and Christ as the choicest and only Saviour? Is it so earnest, that if all afflictions were remov'd from us, all outward mercies bestow'd upon us, this should not satisfie, but Christ alone and the light of his countenance? This holy longing can no more be stopt by any creature, than the Sun can be barr'd by clouds from running its race. The whole world is but as the drop of a bucket after all the water is poured out. Would a small drop quench the thirst of parched bowels? No more can all the World answer the desire of a gracious Soul, any more than a drop can cool the tongue of a damned creature.

2. *Whether they are constant.* Doth the fire in the Temple never go out? Do setled apprehensions of Christ keep our hearts alive in their motions, or are they only like the fits of a Fever, or flashes of Lightning which quickly vanish? Are they as Pilgrims lodging only for a Night, and in the Morning leave no footsteps of themselves, no signs that ever they were there? Or are they kept up in some life and vigour upon the heart? In an equal heat it cannot be expected in this life; but when they flag are they quickly reviv'd? Oh let us seek God with our whole heart and with our whole Soul.

A DISCOURSE OF THE Unworthy Receiving OF THE LORD'S SUPPER.

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1 CORINTHIANS XI. 27, 29.

Whosoever shall eat this Bread, and drink this Cup of the Lord Unworthily, shall be guilty of the Body and Bloud of the Lord. For he that eats and drinks Unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

AFter the *Apostle* had laid down the Platform of the Institution, he makes his inferences suted to the case and miscarriage of the *Corinthians*. Since this Ordinance was appointed by Christ as a memorial of him, and in the celebration of it, *we show the Lord's Death*; an unbecoming frame and carriage in so great a mystery, is a reflection upon the Authority of it, contrary to the ends of it, and a contracting the guilt of the Body and Bloud of Christ.

* *Musculus.* * As if he should have said, while you *Corinthians* come together in a rude manner to this Ordinance, as if it were a common and prophane feast, the abuse and contempt redounds upon the Body and Blood of Christ represented by those elements. *Calvin* thinks the *Apostle* makes a digression from the particular *Corinthian* case to an universal one, not only comprehending under unworthy receiving the abuses crept into that Church, but all other miscarriages which might in the future rise up in that or any other Church whatsoever; and indeed 'tis a general case to be consider'd in our days, since the particular case of the *Corinthians* hath not its parallel.

He considers,

I. *The Sin*, 1. *In its nature. Eating and drinking unworthily.*

2. *In its aggravation. A guilt of the Body and Bloud of Christ.*

II. *The danger*, v. 29. *Eating and drinking Damnation to himself.*

III. *The cause of all. Not discerning the Lord's Body.*

Whosoever eats and drinks unworthily.] * Whosoever approacheth without a consideration of the dignity of that which is represented by those Elements, and the ends of their appointment, regarding it as a common thing of no great value, and brings not those dispositions of Faith and Repentance, doth not reflect upon the Elements themselves,

* *Amyraut Daillé* in loc.

ſelves, but vilifies that which they repreſent; and offends not ſo much againſt the exterior ſigns, as violates the reverence due to the Body and blood of Chriſt; and is ſo far from gathering the bleſſed fruit of this Ordinance, that he returns with the mark of the Murderer of Chriſt upon him; for he contemns the Condition of the Covenant, and conſequently the Bloud of the Covenant. The Argument whereby he urgeth it is, the relation it hath to Chriſt. 'Tis *the Bread and Cup of the Lord.* Though it be Bread and Wine, yet it is a ſacred thing: 'Tis the Bread and Wine of *the Lord*, inſtituted by him for his Glory and our ſalvation. He doth not ſay, Whoſoever eats the Body of the Lord, or drinks the Bloud of the Lord unworthily, but *This Bread, this Cup*: The *Apoſtle* was not ſo witleſs, as to have term'd them Bread and Cup, had the Doctrine of Tranſubſtantiation been known in his days. His Argument had run ſtronger. 'Tis but Bread and Wine in appearance, 'tis changed into the real Body and Bloud of Chriſt; and therefore your unworthy carriage is immediately and not relatively a violation of his perſon. * But the *Apoſtle* acknowledgeth it to be Bread and Wine; but to diſtinguiſh it from Bread of an ordinary uſe, calls it, The Bread of the Lord.

* *Muſculus.*

Unworthily.] A worthy carriage reſpects either *perſons* or *things*; Perſons, when our demeanour is ſutable to the dignity of the perſon we converſe with; or Things, when we manage a buſineſs we undertake with a *decorum* and becomingneſs, according to the nature of it; as we ſay a man did this or that very handſomly. He that doth not obſerve a *decorum* and decency in a converſe with a perſon or management of a buſineſs, doth it unworthily, awkardly, ruſtically or ſlovenly. So the word *worthy* is uſed, *Luke* 3. 8. *Bring forth fruits worthy of repentance, i. e.* ſutable to the repentance you profeſs. And *Epheſ.* 4. 1. *Walk worthy of the vocation wherewith you are called, i. e.* Let your converſation anſwer your calling, and be ſutable to the dignity of it. 'Tis not any precedent act meritorious of the vocation, but a worthy carriage after it ſutable to the dignity of the calling. The *Apoſtle* doth not ſay, Whatſoever unworthy perſon eats and drinks of this Cup, *&c.* for then he had excluded every man, himſelf too. For who is worthy enough for theſe things? as the *Apoſtle* ſpeaks in another Caſe. *Who is ſufficient for theſe things?* The *Apoſtle* requires not here a meritorioufneſs. *Merit* belongs to Chriſt dying, *worthineſs* to the Believer receiving. He ſpeaks not of the worthineſs of the perſon, but a worthineſs of the action. A man may want a worthineſs of perſon to be employed in a Prince's ſervice, yet not want a worthineſs of Parts which fit him being engaged in it, to manage his employ for his own and his Prince's honour. * Or if a poor man be called to a Prince's Table, he is becauſe of his poverty and diſtance unworthy to ſit with him; yet being invited, he may come: but if he behaves himſelf uncivilly and indecently, he makes himſelf guilty of a contempt of the Royal Majeſty, in whoſe preſence he is. *Unworthily* here notes, the *want of an Evangelical frame* and diſpoſition of heart.

* *Muſculus.*

Guilty of the body and blood of the Lord.] He offers wrong to Chriſt. The *Jews* were guilty of his blood, when they crucified him; *Apoſtates* are guilty of his blood, when they *deny him*, *Heb.* 10. 29. An unworthy Receiver doth ſuch an injury to Chriſt, that God will account him in the Rank of the *Jews* that crucified him, and charge him with no leſs a crime than the guilt of the bloud of his Son.

Rom. 5. 16. κρίμα εἰς κατάκριμα. judgment unto condemnation.

He eats and drinks damnation.] Κρίμα *Judgment*, which differs from κατάκριμα. He eats judgment or puniſhment, which is *double*, either *eternal* or *temporary*. Final Unbelievers eat it to their eternal condemnation; thoſe that have Faith, and are negligent in due preparations, eat it to their temporary correction. 'Tis the *effect* for the *cauſe*. An Unbeliever doth not properly eat his condemnation; for condemnation is not naturally or Sacramentally in the Bread and Wine; but he eats that which will be the *cauſe of his condemnation* *, becauſe not conſidering the glorious uſe theſe Elements are deſtin'd to, he doth not conſider how great and glorious a thing the Body of the Lord is, which they repreſent, and ſo violates, in thoſe Signs, the honour due to his Majeſty: Not but that this is of it ſelf, and in regard of the Inſtitution, wholeſome and quickning; but by the evil diſpoſition of the Receiver, and the abuſe of the Ordinance, that which was ordain'd to Life brings Death: as the foulneſs of the Stomach makes wholeſome food turn to Venom in the Body. Therefore the *Apoſtle* adds, *He eats damnation to himſelf.* There is no ſuch thing in the Inſtitution. The fault is wholly in himſelf not in the Ordinance. He abuſeth that which would be uſeful to him, if he brought worthy diſpoſitions with him. As our firſt Parents eat their death in eating the forbidden fruit, when the fruit it ſelf was not of a venomous nature; but by tranſgreſſing the Command of God, they rendred themſelves obnoxious to the death God had threatned. So we ſay of a man, that he hath ſwallow'd his death, when he hath eaten ſomething which makes way for the entrance of death; not only when it is poyſonous in its own nature, but when it is unſutable to the temper and ſtate of the Patient. So he that eats unworthily, makes himſelf obnoxious to the judgment of God, either to be tormented by his Scorpions hereafter, or awakened by his Scourges here.

* *Amyraut, Daille, Muſculus,*

Not diſcerning the Lords body.] Διακρίνων. *To diſcern a thing or a perſon is to ſeparate it from other things or perſons*, and give it its due rank and order; which is either, (1.) *In effect*, when a man is endowed with qualities which elevate him above others. As the *Apoſtle* ſaith, *God makes us to differ* *, 1 *Cor.* 4. 7. *i. e.* he puts a difference between us and others, giving us Graces more advantageous than unto them. (2.) *In opinion and eſteem*, when we value one thing more than another; ſo *Acts* 15. 9. *God* is ſaid to *put no difference between* the *Jews* and *Gentiles*, οὐδὲν διέκρινε, *i. e.* he hath treated them indifferently. So not to diſcern the Lord's Body, is not to eſteem and honour it as he ought, not to give it its due rank; to entertain it, not as a ſingular and Divine, but a common and ordinary thing. When men diſeſteem Chriſt, they count his bloud as common bloud, *Heb.* 10. 29. What is there tranſlated *unholy*, is in the Greek κοινὸν; So after the *Apoſtle* had diſcours'd of the two Elements, as repreſenting the two Parts of the Sacrifice offered upon the Croſs, his Body broken, his blood poured out, for a propitiation for ſin, not to diſcern it, is to have no higher opinion of the body of the Son of God, the wonder of God's Wiſdom and Goodneſs, than of a common thing, and a matter of no value.

* *Daillé* Melange des Sermons.

* Τίς γάρ σε διακρίνει;

Or not diſcerning the Lord's Body, is, when our ſenſe ſticks upon the outward Elements, and our ſpirits riſe not up to view the merits and propitiation of Chriſt through the Veil of the Bread and Wine; As if the Elements were the things only we were to feaſt upon. 'Tis a ſpiritual Feaſt, and therefore we diſcern not the Lord's Body, when we have not ſpiritual Meditations of the dignity of Chriſt, the atonement he made, God's Wiſdom, Juſtice and Mercy in the deſign of his death. As Chriſt doth not put us off with empty ſigns, ſo he would not have us reſt upon empty ſigns, but acknowledge his Body and Blood repreſented in them for thoſe ends for which the one was broken, and the other ſhed. The *Papiſts*, to prop up their Doctrine of Tranſubſtantiation, draw an Argument for it from this place: The Body of Chriſt is in the Sacrament in its proper ſubſtance, otherwiſe a man could not be guilty of

* *Eſtius in loc.*

* *Daille* Melange des Sermons.

his Body and Bloud. * For no man could juſtly be condemned for not diſcerning the Lord's Body from other Meat, if that which he receives, were not truly the Body of the Lord but another meat; and the unworthy receiving of the naked Sign cannot make a man guilty of the Body and Bloud of the Lord.* But this is no Argument: Chriſt is wrong'd in that which hath a relation to him, as well as immediately in his own perſon. The rejecting the *Apoſtles*, the Meſſengers of Chriſt, is a rejecting Chriſt who ſent them, *Luke* 10. 16. *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth* the Commands of God delivered by man, *deſpiſeth not man, but God*, 1 *Theſſ* 4. 8. Was our Saviour therefore ſubſtantially preſent in the perſons of the *Apoſtles*? Were they not ſeparated from his Body, when he ſent them to other Parts, and gave them this as an encouragement? How could he be with them, and abſent from them in his Body? When he chargeth *Saul* with perſecuting *him*, becauſe he *breathed out ſlaughter againſt his Diſciples*, Acts 9. 4. was the Body of Chriſt therefore ſubſtantially in his Diſciples? He that hath received the knowledge of the truth, and apoſtatizeth from it, *treads under foot the Son of God*. Is the perſon of Chriſt under the feet of theſe Contemners! To tumble a Kings Robe in the dirt, to counterfeit his Seal, tread upon his Crown, daub his Picture, break down his Arms in deſpite, offer violence to his Embaſſador, is reckon'd as a violation of the Perſon and Authority of a Prince; yet neither the perſon nor nature of the Prince is really preſent in any of thoſe things. They are indeed the marks of his dignity; and he that violates wilfully any of them, is ſuppoſed to be willing to do as much againſt the perſon of the Prince, if it were in his power, as againſt any thing which bears his Character. The ſubſtance of the Body and Blood of Chriſt, is not in the Bread and Wine of the Sacrament; his exalted Body is no more to be broken and ſlic'd in pieces; nor doth it conſiſt with his ſtate of glory, to have his ſubſtantial Body ſhrouded under ſuch mean elements: But the Bread and Wine are memorials and pledges of his Body and Blood, inſtituted by him as Signs to ſignifie him; therefore he that receives them without a due reſpect to Chriſt, and handles them unworthily, deſpiſing thoſe things which are ſignified by them, is a contemner of the Son of God, ſince he hath no value for that which is a mark of his Authority and his Love.

Doct. *Unworthy receivers of the Supper contract great guilt, and incur great danger.*

In the handling which Doctrine I ſhall ſhow,

I. *What unworthy receiving is.*

II. *The ſinfulneſs of it.*

III. *The danger of it.*

IV. *The Uſe.*

I. *What unworthy receiving is.*

1. Something *negatively.*

(1.) *Unworthy receiving is not proper only to a man in a natural ſtate.* The *Apoſtle* chargeth here unworthy receiving, not only upon the profeſſing, but the regenerate *Corinthians*, upon ſuch as fell under the chaſtning hand of God for this cauſe, that they *might not be condemn'd with the World* to an eternal puniſhment, 1 *Cor.* 11. 32. He ſent temporal puniſhments upon them, that they might not undergo an eternal damnation; they were redeem'd from eternal puniſhment, renew'd in their Souls, yet ſome of them were guilty of unworthy receiving The *Apoſtle* alſo puts the unworthineſs upon the want of a ſelf-examination, which a good man may by ſome ſupineneſs and negligence be deficient in, and as the *ſleepy* Church, *Cant.* 5. 2. may contract ſome ruſt in his graces, yea, and fall into ſome bemiring Sin, as a neat man may into a dirty puddle, rendering himſelf at preſent unfit for the entertainment of, and converſe with ſome worthy friend. Sins of a higher magnitude, which a good man may fall into, make him at the preſent unfit for Heaven, and therefore for an Heavenly Ordinance. *David* was no worthy attender upon the inſtitutions of God while he lay in his impenitency, till his tears had waſht away his iniquity. Nor was *Peter* reſtor'd to the ſweetneſs of converſe with his maſter, till he had wept bitterly; while a great ſin remains unpurged, or the Soul through negligence untrimmed, 'tis no fit Gueſt for God.

(2.) *Unworthy receiving is not to be meaſur'd by our ſenſible joy or comfort after receiving.* Two Men that have perfect health, have not equal ſtomachs, nor equal appetites, and conſequently not the ſame joy in their meals, yet both in health. We ſhould more conſider how Graces are acted, than how comforts are diſpenſed; the former is our duty, and neceſſary to a right participation; the latter is an act of Gods Soveraignty, and not our duty. Gods diſpenſations are not equal to all; ſome have only taſts, others full draughts; ſome may have more joy than ſtrength, others more ſtrength than joy. *Mary* had a ſtrength of *love to Chriſt*, before ſhe had a joy of a pardon from him, *Luke* 7.47. *Paul*'s Grace was not weaker *fourteen* years after his rapture, though we read not of a ſecond diſcovery of the third Heaven to him. God was moſt pleaſed with our Saviour upon the Croſs, acting his Faith in, and love and obedience to God, when he denied him ſenſible comforts from Heaven, and was bruiſing his Soul for ſin. The life and exerciſe of Grace is the root of joy, though the fruit it ſelf be not always viſible; we may ſeem to have a rebuke from God, when we are in the ſtrongeſt exerciſe of Grace. The Woman of *Canaan* had no ſenſe of Chriſt's kindneſs, while ſhe was acting a Faith ſtronger than others, who had met with ſwifter rewards. *Jacob* had the honour to be term'd a *Prince prevailing with God*, in that wreſtling, wherein he received ſuch a touch from God, as made him *halt* all his life after, *Gen.* 32. 25, 28. If our Souls can aſcend like *Manoah*'s Angel in the ſmoke of thankſgiving and elevations of ſpirit, and be melted and ſoftned by a flame of love, there is a worthy receiving, though there be not a ſenſible comfort.

But, 2. *Poſitively*, that is an *unworthy* receiving.

(1.) *When evil diſpoſitions and beloved ſins are not laid aſide and forſaken.* As there muſt be Faith reſpecting the Chriſtian Doctrine, ſo there muſt be Repentance reſpecting the Converſation. He eats unworthily that hath different ends from what Chriſt had in the inſtitution, and wants the qualifications which Chriſt requires, who hath neither faith, nor repentance, no ſenſe of ſin, nor love to Chriſt to hold up to God. Common infirmities render us not unworthy, but voluntary defilements. Neither the poverty, blindneſs, or halting of one or other of thoſe *invited*, *Luke* 14.21. *Mat.* 22. 10. was charg'd upon them, but only the filthy rags that one of them came in; ſuch ſordidneſs as he might have mended, not the lameneſs which he could not cure. Common infirmities are inſeparable in this life; but the great breaches and violations of the Covenant are to be diſcharg'd. Every ſin doth make ſome ſeparation between God and us, (as the ſmalleſt body hath its ſhadow) but they are the darling ſins that are a thick cloud between him and us. Thoſe then are unqueſtionably unworthy receivers, that approach with a love to their luſts; as *Judas*, who came with his covetous diſpoſition and treacherous purpoſes. Such as lay aſide their ſins at preſent in the act but not in the habit and affection; that ſhake hands with them for a time, to fondle them afterwards.

(2.) *When though beloved ſins are diſcarded, yet there is not a due preparation ſuitable to the quality of the inſtitution.* The *Apoſtle* implies it in the precept he enjoyns, immediately after the declaration of the ſin,

v. 28.

v. 28. *Let a man examine himſelf.* He that doth not trim up the Graces he hath, that doth not ſearch them out, and marſhal them in order to entertain the Maſter of the Feaſt, as well as he who wants thoſe qualifications neceſſary. An actual, as well as an habitual Sanctification was requir'd of *Jeſſe*'s Sons before the Sacrifice, 1 *Sam.* 16. 5. *Sanctifie your ſelves, and come with me to the Sacrifice.* Chriſt did *ſanctifie* himſelf before he made himſelf a Sacrifice, *John* 17. 19. ſo ſhould we before we commemorate it. If the Lamps be not trim'd, they will burn but dimly. If that he counts the Wedding Garment be not bruſht, it will be a ſlighting the Lord not to appear in our beſt Garb. The *Corinthians* were chaſtiſed, not for want of Grace in Habit, but for want of Grace in Act. 'Tis a diſreſpect to Chriſt not to put on a Wedding-garment which we have in poſſeſſion; when Graces and Affections are not ſet on work, which the Ordinance requires. A natural man is unworthy, for want of poſſeſſing thoſe Graces; a renewed man unworthy, for want of acting them. The party that ſo offended, was not ſent out to cloath himſelf, but puniſhed for his neglect, *Friend, how cameſt thou in hither?* Chriſts worthy care in the Inſtitution, muſt be anſwer'd with a worthy carriage in the Preparation. He *waſhed his Diſciples feet* before the Inſtitution, *John* 13. We ſhould prepare our Souls before the Participation. When a good mans Graces lie dead at the Ordinances, he receives unworthily. What difference is there between a dead man, and one that doth not exerciſe the acts of Life? When Chriſt reacheth out himſelf, and our hands are not ready to take, our Hearts not ready to embrace, it is an unſuitable carriage. We have no great eſteem of the gales that blow, if we will not prepare and hoiſt our Sails to be filled with them; and ſtand not ready to ſuck Chriſts breaſt in his Ordinance.

(3.) 'Tis an unworthy receiving, *when we reſt only in the Ordinance, expecting from the work done, what we ſhould expect only from Chriſt in it.* When we content our ſelves with *Elijah*'s Mantle, without asking for the God of *Elijah*. Thus the Jews deluded themſelves with their privileges, and diſpleaſed God with their neglect of him; like *Joab* ſecuring himſelf by laying hold of the horns of the Altar without repentance for his Murders. This is to derive from the Sacrament the cauſe of our Righteouſneſs and Juſtification, and aſcribe that to the naked Elements and Signs, which is only to be expected and deſired at the hands of God. This is a wrong to God, when we prefer the ſhadow before the ſubſtance, the ſheil before the kernel, ſatisfie our Appetite, and take no notice of the Maſter. Doth not he ſlight both the *Phyſician* and the Phyſick, that expects a Cure from a Medicine in his pocket, which he was to take into his body? The like it is to Chriſt, to think that a corporeal feeding, without a ſpiritual reliſh, can nouriſh our Souls; a chewing the Elements with the Teeth, without feeding upon Chriſt with the Heart. This is evident, when we anſwer not Sacramental Engagements, as well as when we come without Sacramental Preparations. In that we ſlight the end of the Ordinance, as in the other we ſlight the greatneſs of the Inſtitution.

(4.) *When there is a gariſhneſs and looſeneſs of ſpirit in the time of our attendance.* Not diſcerning the Lords Body, ſay ſome, *Not minding the Lords Body*, but letting the thoughts run at rovers, which ſhould be fixed upon Chriſts dying. Not making a difference between this holy Bread and common refreſhments in the behaviour of our Souls. Our ſpirits ſhould be low in regard of Contrition, not in regard of a ſordid demeanour towards God. To have baſe ends and ſtarts in his worſhip; * to regard our own things in this act, and not the things of God; to have unſetled and roving thoughts, croſſes the end of this Ordinance. 'Tis unworthy not to remember Chriſt, not to ſhew forth his Death; how can this be done without minding him? The Maſter of the Feaſt is not remembred, unleſs we look through the Bread and Wine to the broken Body, and the ſhed Blood of Chriſt. We eſteem not him that we do not mind, we value not him that we do not with the weight of our Souls intently lean upon. Not that any man is free from roving while the fleſh cleaves to him; (The involuntary ſtartings of the fleſh, the involuntary injections of the Devil, do not make us unworthy Receivers. God regards the willingneſs of the ſpirit to affect us, and the weakneſs of the fleſh to pity us. He *knows our frame that we are but duſt*, and duſt is apt to be remov'd with a blaſt of wind) But when the Reins are let looſe to the headſtrong fleſh, when we pull it not in, but follow rather than reſiſt the motions; 'tis then that we make light of the dignity of this Ordinance, and the great and glorious Body of our Lord repreſented thereby. Neither can we underſtand every actual conſent to ſuch motions at the time of our attendance, to be the unworthy receiving, which makes us guilty of the Body and Blood of Chriſt, though it be an unworthy carriage; unleſs we ſhould count all the *Apoſtles* to be unworthy Receivers, who, if not in the time, yet preſently after the firſt partaking of it contended among themſelves about earthly greatneſs in the Kingdom of the *Meſſiah*, as it is probable from *Luke* 22. 24. But when it is habitual, voluntary, and without a purpoſe of Soul, and a *ſetting the Heart to ſeek the Lord*, 1 *Chron.* 22. 19. Such an one is not free from this Character of an unworthy Receiver.

* *Grotius.*

II. *The ſinfulneſs of this.* 'Tis a contracting the *guilt of the body and blood of the Lord.* This unworthy Carriage derives its original from that diſpoſition which incited the *Jews* to a Crucifying of him. Though there be not a blow ſtruck at his Perſon, there is the ſpring of as many blows as ever the *Jews* gave him. *Diverſa peccata, par contumelia.* What hath been ſaid lately about *the ſinfulneſs of Unbelief*, might be applied to this caſe. I ſhall therefore ſay the leſs of it. Though there be a difference in the circumſtances of the ſeveral ſins, there is little or none in the contempt and indignity. He that doth deſpite to the Image or Arms of a Prince, would do the ſame to his Perſon, were it as much in his Power.

1. *'Tis an implicit approbation of the Jews act in Crucifying Chriſt.* If we are not affected with that ſtate of Chriſt, we conſent to, and approve of that act of his Crucifyers; not poſitively, but privatively; not having that temper and affection of ſpirit which ſuch an action doth call for from us. This is one way among many others, of being acceſſary to anothers ſin, by not having a regret at it. * He that makes light of the death of an innocent Perſon, confeſſeth him a Malefactor, and that he deſerves to be ſlain, ſince being ſlain, he deſerves ſo little regard; or at leaſt he makes himſelf a Malefactor, and gives juſt occaſion of ſuſpicion, that he would have been ready enough to have embrued his hands in that mans Blood. The committing a ſin is an approbation of all of the ſame kind that went before. Had it not been ſo, *the guilt of the blood of all the Prophets* could not have fallen upon the heads of that Generation which *murthered Chriſt*, *Luke* 11. 47. Whoſoever hath ſlight thoughts of the death of Chriſt, and neglects thoſe Duties ſo great a condeſcenſion calls for, partly conſents to the ſavage uſage Chriſt met with from the *Jews*: They were the Authors of the firſt crime, and an unworthy Receiver the Abettor.

* *Pemble* p. 507.

2. *It exceeds the ſin of the Jews in ſome circumſtances, as well as that exceeded this in others:* That was againſt his Perſon, this againſt his Propitiation; they did it againſt one they accounted a Blaſphemer, we do it againſt one we account, not only innocent, but a

Redeemer; the *Jews* tore his Body, and an unworthy Receiver, ſaith *Chryſoſtom*, defiles it, by putting the Body of Chriſt into an unclean Veſſel. The ſin is greater, by how much impurity and defilement is more againſt his Nature, than Death and Torment.

3. *In regard of the Relation the Ordinance hath to Chriſt.* There is an *Analogy* between the Bread and Wine, and the Body and Blood of Chriſt. The nearer relation any thing hath to God, the more heinous is the Offence. To kill a debauch'd man unjuſtly, innocent of any crime to deſerve death, is an affronting God in his *Image*, *Gen.* 9. 6. To neglect uncharitably a Member of Chriſt is greater, becauſe it is a *deſpiſing* of Chriſt in his Myſtical Body, *Matt.* 25. 45. This is greater, becauſe it is an affront to his Body and Blood in the Picture and Repreſentation of him. To fling the Picture of a Prince in the Kennel, and ſtamp upon it with contempt, is treaſonable in ſome places. A Man of Quality is not injured ſo much by breaking his Earthen Veſſels, as by defacing and defiling his Arms, the Marks of his Honour. It diſparageth the whole Covenant of Grace, in unworthy uſage of the Seals of it. How baſe a diſpoſition is it, to ſit down at the Table of a man with an hoſtile mind againſt him! to ſtab the Maſter of the Feaſt at his own Table, while he is treating, and entertaining us with Dainties!

4. *'Tis a great ſin, as it is againſt the greateſt teſtimony of his love.* That hand which was afterwards pierced and nailed upon the Croſs for us, did firſt break this Sacrament to us. He appointed it when he was to go out of the World, when he knew *all things were given into his hands*, *John* 13. 3. when he knew he was to leave the World, and ſit down at the right hand of his Father; he would then do a work worthy of himſelf to declare his own liberality to us. It was the firſt fruit of the power granted to him. 'Tis a violation of that Marriage-Knot whereby Chriſt would have us be join'd to him, and become his Spouſe. He only was the Author of this: His crucifixion could not be without other hands, and the wickedneſs of many perſons in bringing him to his Sufferings. But this acknowledgeth him only the Author. The Motive of his ſufferings was the ſatisfaction of his Fathers Juſtice, as well as his Love to us; this hath purely his own love for the Spring of it. His ſuffering was a part of his Obedience: But the only Motive of this Inſtitution was his kindneſs. And the Apoſtle prefaceth this Inſtitution (as it may ſeem) with a manifeſtation of his love, *having loved his own, he loved them to the end*, *John* 13. 1. as if he could not leave a higher pledge of his love than this; ſince he could not leave himſelf, he would leave his Picture.

III. *The danger of this ſin, He eats and drinks damnation to himſelf.* As the ſin is ſet forth in the greateſt blackneſs, ſo is the puniſhment in the greateſt dreadfulneſs. The ſin ſubjects us to the ſame puniſhment that was reſerved for the Crucifiers of Chriſt. God inflicts upon his own, temporal Corrections; upon final Unbelievers, eternal: He uſeth his Rods on ſome, his Axes on others. 'Tis but reaſon the ſeverity upon the Offender ſhould be proportionable to the communications to the worthy Receiver. Where his Liberality is unworthily uſed, his Severity ſhall be juſtly felt.

He eats and drinks damnation to himſelf.] Damnation is not the end of the Ordinance, no more than it is the end of the Goſpel, or of Chriſt's coming into the World. The Supper was appointed for holy and beneficial ends; but the unworthineſs of the Receiver, turns that into a Sword which was intended for Food. Worms grew from that *Manna*, which was intended for a Bleſſing, when they uſed it not according to the *command of God*, Exod. 16. 20. Rain is to make the Earth fruitful; and where it meets with a good Soil, it opens the Womb of the Earth to bring forth wholeſome Plants; but where it lights upon a bad Soil, it brings forth Bryars and Thorns. 'Tis not the fault of the Rain, but the diſpoſition of the *Ground*, which produceth hurtful and venomous *Plants* which are *nigh unto curſing*, Heb. 6. 7. So the Ordinance is *Bread* to ſtrengthen, *Wine* to refreſh; but where the wickedneſs of a man is mixed with it, there is Poyſon in it; a piercing hook under a delightful bait. The word is a *ſavour of Life*, and a *ſavour of Death*, 2 Cor. 2. 16. a ſavour of Life, when mixed with Faith; a ſavour of Death, when mixed with Unbelief. Where the Blood of Chriſt doth not cure, it inflames a Wound; where it doth not ſave, it condemns. That which is not melted by the Sun, grows into a greater hardneſs. Chriſt, as a Sacrifice on the Croſs, was pleaſing to God; as the murder'd Innocent, a burden of guilt on the *Jews*; ſo as he is grateful food in the Sacrament to a worthy Receiver, he is the bane of an unworthy Communicant, by reaſon of his Unholineſs. It was a ſad cut to *David* to be guilty of the blood of *Uriah*, whoſe blood, though not ſhed by his hand, was deſign'd by him to be ſpilt in the ſervice of his Country; yet how was his Soul gall'd for it, and his Son afterwards in the Head of an Army againſt him for his puniſhment? What a crime is it to kill a Child in the Womb, who never yet ſaw the light? What is it then to murder the Son of God in the ſigns of his body, the Saviour of the World, the King of Glory, whoſe Blood is unconceivably more precious than the blood of all men, the life of all Angels; doth not this deſerve a ſevere Correction?

IV. *The Uſe.*

1. *The manner of Duties muſt be regarded as well as the matter.* The matter of this Ordinance is participated by both the worthy and the unworthy Receiver; the *manner* makes the difference; the ſame matter of Prayer may be put up by two ſeveral Perſons, the one accepted, and the other rejected; one offers it with a wicked, the other with a ſincere mind, *Prov.* 21. 27. The eating the Paſſeover, *otherwiſe than it was written*, was dangerous, and needed *Hezekiah's* Prayer to God for a Pardon of them, 2 *Chron.* 30. 18. He that came *without a Wedding-garment* could have reliſht the ſweetneſs of the meat; but intruding in an unbecoming Garb, was turn'd out as unfit for the Kings Table. As God hath the love of a Friend, ſo he hath the greatneſs of a Soveraign; he will not be treated with as an ordinary Friend, but *ſanctified in all that draw near to him*, Levit. 10. 3. His gracious indulgence muſt not diminiſh our awful thoughts of his Majeſty. Though it is a crucified Chriſt we remember, one cloathed with Infirmities, yet it is one that hath dropt his Mantle, and is exalted at the right hand of the Majeſty on high. Since he is God in Heaven, we muſt not be haſty to preſent our ſelves in an unbecoming garb before him. *Eccleſ.* 5. 2. *Let not thy heart be haſty to utter any thing before God, for God is in Heaven.* Circumſtances in Worſhip are more than Cyphers; but if they were no more, take away all the Cyphers joyn'd with an Unit, how is the ſumm curtail'd to nothing*? The voluntary omiſſion of a Circumſtance, neceſſary to an Action, doth not excuſe, but aggravate.

* *Durand.*

2. *The holineſs of an Ordinance will not excuſe a miſcarriage in it.* Some are nouriſhed by this Ordinance, others pollute themſelves. The Fruit is not according to the holineſs of the Ordinance, but the Diſpoſition of the Receiver. Before the deſtruction of the *Temple*, *Ezek.* 10. 2. God ſaith, *Fill thy hand with Coals, and ſcatter them over the City.* The Fire in the Temple, which they thought was to ſerve for the expiation of their ſin, ſhould ſerve for the deſtruction of the City. The Temple hath Thunders and Lightnings in it as well as Muſick, *Revel.* 4. 5. The moſt wholeſom

wholeſome food ſinks under the power of corrupt humors in the Stomach. *Nadab* and *Abihu* were the true Prieſts of God, they intended to offer Incenſe to the true God. The Incenſe was according to the mind of God, and the Cenſers were of the conſecrated Veſſels: They err'd only in taking *ſtrange fire* which *God had not commanded*, and this coſt them their Lives, *Levit.* 10. 1, 2. We may have right Ordinances, direct our Addreſſes to the true God; but the Holineſs of thoſe will not excuſe the want of heavenly fire, the Grace of the Spirit, and the want of a due value of the Mediation of Chriſt.

3. *The ſins of thoſe that draw neareſt to God, are the blackeſt.* Never was any thing term'd a guilt of the Body and Blood of Chriſt, but the *Jews* wickedneſs in crucifying, Mens Apoſtaſie in denying him after knowledge, and the abuſe of this Ordinance, and that not only in the unregenerate *Corinthians*, but in the beſt that were guilty of thoſe Miſcarriages; he taxeth, *whoſoever eats and drinks unworthily.* An Univerſal Particle.

4. *The ground of our Miſchief is always in our ſelves.* 'Tis not from the emptineſs of the Ordinance, that is a full Ciſtern; nor from the ſhortneſs of Gods Grace, he is an over-flowing Fountain; but from want of thoſe Graces, or of exerciſing thoſe Graces which are the Bucket to draw, and the Mouth to drink. The Plantain is not poyſonous in its nature, but the venomous nature of the Toad turns it into Poyſon. Miſery ariſeth not from the inſufficiency of the Sacrament, but the unworthineſs of the Receiver. That Judgment is convey'd to one, when Grace is convey'd to another, is our own fault. The Door is open, but Unbelief pulls to the Door, and locks it. The miſeries rain'd down upon us are but the aſcended Vapours of our own ſin. Chriſt hath an hand to reach the benefit to us upon our worthineſs, and a hand to inflict the puniſhment on us upon our abuſe; he makes himſelf a Feaſt for the Believers Faith, but the Unbeliever makes himſelf a Feaſt for the Redeemers wrath.

5. *We ſee here the baſe nature of ſin.* It changeth the brighteſt Ordinances, makes the Waters of the Sanctuary bitter, turns Food into Poyſon, and a Cup of Salvation into one of Damnation. We fruſtrate Gods Expectations, when he looks for Fruit; then it is juſt he ſhould fruſtrate ours, when we look for Food.

6. *If an unworthy receiver be guilty of the body and blood of Chriſt, a worthy receiver hath a ſpecial intereſt in the body and blood of Chriſt.* He hath as much advantage thereby, as the other hath guilt. The *Apoſtle* ſpeaks this to put a bar to the *Corinthians* ſin, to make them ſenſible of their unreaſonable miſcarriage, not to ſcare them from the Ordinance, but to excite them to come to it in a becoming manner, ſo as to honour God and benefit themſelves; that they might ſheath Gods Sword, and not draw it againſt themſelves. Though the Red Sea ſwallow'd up the *Ægyptians* that would venture into it, yet it was a Wall to preſerve and deliver the *Iſraelites* from the hands of their Enemies. He that receives worthily, eats and drinks Salvation to himſelf, by the rule of contraries. The Ordinance comes upon him like rain, fitting him to bring forth Herbs meet for the uſe of him that dreſt him; and ſuch a Perſon receives *bleſſing from God*, Heb. 6. 7. Certainly that Chriſt, that never turn'd away a little Faith without a bleſſing when he was upon Earth, will much leſs now diſappoint it, when it is exercis'd on him. Since in Heaven there is no diminution of his Compaſſion, there can be no increaſe of his Severity to ſuch an one.

7. *Should not all of us, that have at any time of our lives been partakers of this Ordinance, reflect upon our ſelves, yea the beſt of us?* Can any of us ſay, That we never contracted the guilt of the Body and Blood of Chriſt; that we always had worthy Diſpoſitions for him; that our Minds were never wavering, our Hearts never cold, our Affections never languiſhing, our Spirits that ſhould have been in Heaven never ſunk to the Earth? Is there not then a partial guilt? Yet God hath admitted us again and again, ſpread his Table, fill'd his Cup, put Manna into our Mouths, and his Cup into our Hands; Wonderful patience in God, to bear with a wonderful ſin in us! *Deliver me from blood-guiltineſs O God*, may be the cry of every one of us, as it was *David's*, Pſal. 51. 14. How often have we wounded him that hath deliver'd us, kill'd him that hath ſav'd us, abus'd that Blood that was the price of no leſs than the Redemption of our Souls and Bodies? Who doth not condemn the *Jews* for Crucifying the Lord of Life in his Infirmities? And ought we not as well to condemn our ſelves, for crucifying the Lord of Life in his Glory?

8. *How then ſhould we take heed, when ever we approach to the Lords Table, of any unworthy demeanour towards him, whereby to contract ſuch guilt, and incur ſuch diſpleaſure?* How ſhould we endeavour after as clear Affections to Chriſt as he bears to us, with meltings of Heart, and faintings of Soul for him? We receive benefit according to our Worthineſs. As we prepare our Souls for God, ſo he prepares himſelf for us, *Iſa.* 64. 5. *Thou meeteſt him that rejoiceth, and works Righteouſneſs, that remembers thee in thy ways.* He is a Feaſt of fat things to them that have Faith to receive him. If we value not the pledges of his Love, we ſhall bear the marks of his Indignation. *Adam* the firſt Rebel of Mankind, had the ſweetneſs of a Promiſe, and was not given up to that Juſtice of God which he had provokt, and the malice of that Devil whoſe temptation he had ſwallow'd. Nor was *Peter*, who in the denial of his loving Maſter in ſo baſe a manner, had gratified the Devil, given up to be winnow'd by him. But the firſt that ever offended in an unworthy Receiving the Supper (if he did receive it) was without Remedy given up as a poſſeſſion to that Devil who had animated him to his treacherous deſign. 'Tis a dreadful eating, when attended with ſuch a ſin, and ſuch a Judgment. To receive worthily, is to be affected with the ſufferings of Chriſt, the cauſe of thoſe ſufferings, ſin, the end of thoſe ſufferings, Redemption from the guilt and filth of ſin, the acceptation of thoſe ſufferings by God, the confirmation of the fruits of them, to caſt our ſelves into the Arms of a Crucified Saviour, waſhing our Souls in his Blood, pleading his Merits before God, humbly and believingly applying them to our ſelves. Let us then raiſe up our Spirits, drink deep of the Cup of Salvation, drink abundantly of that love which is ſweeter than Wine. If we come before him in a becoming poſture, with our Hearts burning, our Souls thirſting, our drooping Faith may be then reviv'd, our cloſed Eyes open'd, dark ſhades may fly away. The Diſciples that knew not Chriſt in the way, neither by the Features of his Countenance, nor the ſpirituality of his Diſcourſe, yet knew him in the efficacy of a Sacrament; If that were the Celebration of it, as ſome think, which is mention'd, *Luke* 24. 30, 31. He with-held his Grace before, to honour this Ordinance with it. * Let then the bounty of Chriſt engage us: He hath not given us a Hand or an Arm, his Head or his Feet, a few drops of his Blood; but his whole Body, his whole Soul, his Graces, his Vertues, the Fruits of his Death, to be participated by us, *to be inſoul'd with us.* He hath given himſelf wholly for a Sacrifice; He hath given himſelf wholly in a Sacrament; a greater Gift could not be given on the Croſs; a greater Gift cannot be given at a Table. He is given for our Comfort, our Refreſhment, our Phyſick, our Victory. The relation the Sacrament hath to the Sacrifice, and the benefits conveyed to us, call for a becoming carriage from us. Let us diſcern the Lord's

* Lingend. *de Euchariſt.* p. 185.

Lord's Body, which is the Myſtery and Subject of the Sacrament; value it in its due Rank, as the price of our Redemption, the Delight of God, the Admiration of Angels, a Body that hath nothing comparable unto it in the whole World.

A DISCOURSE OF Self-Examination.

1 CORINTHIANS XIII. 5.

Examine your ſelves, whether ye be in the Faith; prove your own ſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?

THE *Apoſtle* having blam'd the *Corinthians* for ſome Enormities among them, and knowing there were ſome that had not repented of them, comes now to a Concluſion of his *Epiſtle*, and aſſures them, that if he ſhould come again to them, he would not ſpare them, but be ſharp againſt them with his Eccleſiaſtical Cenſures. And as for ſuch who had not been guilty of thoſe Crimes, yet had mean thoughts of the *Apoſtle*, and would have ſome eminent proof of his Apoſtleſhip, or of Chriſt ſpeaking in him, *ver.* 3. he refers himſelf to them, and makes them the Judges of it, whether they had not found the mighty Operation of Chriſt in him. For as though Chriſt's being crucified, evidenced his being ſubject to the Infirmities of Man, and the penalty of the Law; yet his Reſurrection, and his Glory is an evidence of the power of God in him, and with him; ſo though I be weak, yet you your ſelves bear Arguments in you of the power of God, working in the *Apoſtleſhip*, which I have exerciſed among you; and therefore *examine your own ſelves*, and try whether there be not a mighty change wrought in your Souls, *whether you are not in the faith*, and quite other men than you were; if you find not ſuch effects, aſſure your ſelves, you are not yet in the ſtate of true Chriſtianity.

Some underſtand this of Chriſt being in them in regard of the miraculous Gifts, the Gifts of Miracles, Tongues, and Healing; and underſtand by *faith* here, a faith of Miracles, which was a ſpecial Gift, and very reſplendent in the Primitive Church. But that doth not ſeem to be the ſenſe of it; for the poſſeſſing ſuch Gifts, is not a ſign of Election, nor the want of them a preſage of Reprobation, or a Teſtimony of Inſincerity. Miracles may be wrought by thoſe that have not a juſtifying and ſaving faith. *Judas* had the ſame Commiſſion with the reſt of the *Apoſtles* at Chriſt's firſt ſending them out in the time of his Life; and we may well conjecture, that Miracles were wrought by him, as well as by his Collegues, in that Employment. Beſides, it cannot be manifeſted, that thoſe Gifts were beſtowed upon every Member of the Primitive Church; but only upon ſome culled out by God for that purpoſe. And if by *Faith* be underſtood here a *faith of Miracles*, whereby they ſhould try themſelves whether Chriſt was in them, thoſe that had not that Gift conferr'd upon them, had no evidence of their being in Chriſt; or at leaſt, had not ſo illuſtrious an evidence as the others had, who outſtript the reſt of their Brethren in thoſe miraculous Powers. The *gift of Miracles* was an evidence that Chriſt was in thoſe Inſtruments, in *regard of his power*, but *true Faith* only is an evidence, that Chriſt is in a man in *regard of his grace*.

Examine your ſelves *.] Tempt your ſelves. The word *tempting* is ſometimes taken for trying, as when God is ſaid to tempt *Abraham*, in commanding him to ſacrifice his Son, to know or to make known to him that he *feared God*, Gen. 22. 1. 12. * Πειράζετε.

Prove your ſelves *.] Try your ſelves as Goldſmiths do Metals; prove your ſelves, that you may know experimentally what is in you. Δοκιμὴ is uſed for *Experience*, Rom. 5. 5. * Δοκιμάζετε.

The Phraſe ſpeaks diligence in this work; the repetition intimates both diligence and frequency; what is not known in one act, may be known in repeated acts. Self-examination is a duty in all caſes, the repetition ſpeaks neceſſity; it implies alſo mens natural backwardneſs to it.

Know you not your own ſelves.] It implies the folly and unreaſonableneſs of the neglect of it, alſo the poſſibility and eaſineſs upon a due and diligent enquiry, to know whether Chriſt be in us or no.

How that Chriſt is in you.] Whether the power of Chriſt hath not wrought in you to the transforming your Soul.

Unleſs you be Reprobates *] The Apoſtle doth not underſtand by the word Reprobates, ſuch as are eternally rejected by God, as Reprobates are oppoſed to the * Ἀδόκιμοι.

the elect. Thoſe that had not Chriſt in them at that time, might have him afterwards, the work of Converſion being daily promoted in the Church; but *Reprobates*, i. e. counterfeit, adulterate, not yet purefied and refined from your droſs; or, unleſs you are unapprov'd or void of judgment, or unexperienc'd in the ways of Chriſt. And he puts μήτι a *diminutive* term, *unleſs* you be ſomewhat and in part inſincere: Or it may go further and the *Apoſtle* might mean thus; If after the power of Chriſt, which hath appear'd ſo glorioufly among you, you find no ſtrong operation in your own Souls towards him, you have reaſon to ſuſpect that you are not owned by him, that he may give you over to your ſelves.

The *Proteſtants* confirm the doctrine of the *poſſibility of aſſurance*, and a mans knowledge of himſelf to be in a ſtate of Grace from this *Text*, which doctrine the *Papiſts* impugn *. 'Tis ſtrange, that ſome of the *Schoolmen*, who aſſert that a man may by the ſtrength of pure naturals, love God above all things, yet deny that a man can know that he loves God above all.

*Catherin. in loc.

In the *verſe*, *Obſerve*,

1. *The duty expreſt. Examine your ſelves, Prove your ſelves.*

2. *The matter of it. Whether you be in the Faith.*

3. *The enforcement and motive. Except you are Reprobates.*

Doct. *Self-examination is a neceſſary duty belonging to every one in the Church, and requires much diligence in the performing of it.*

Hence ſome *obſerve*, that when it is expreſt, that God created man in his own Image, *Gen.* 1. 27. *In the image of God created he him*; the word is *Elohim*, which is a name of God belonging to his judicial acts, which imply tryal and examination; in the Image of *Elohim* created he him, *i. e.* with a power of ſelf-tryal and ſelf-judging. This *ſelf-examination is an exact and thorough ſearch into a mans ſelf, an exquiſite conſideration in what poſture he ſtands to God.* The word is the rule, a glaſs wherein we ſee God's Will; and Conſcience is the Examiner, that is, the glaſs wherein we ſee our Lives, and the motions of our Hearts; and which, by the help of the word, doth diſſect and open the Soul to its ſelf.

I ſhall not proſecute this *Doctrine* fully, only lay down ſome *concluſions*.

1. *'Tis a neceſſary duty, in regard of our comfort.* What good doth it do a man to hear that a Chriſt is ſent to redeem, that a ranſom is paid, that ſin is pardonable, Hell avoidable, Heaven attainable upon the Conditions of Faith, and not know whether he hath ſo advantageous a Grace in him, which only entitles him to ſuch glorious Privileges? What comfort in Chriſt, in his meritorious Paſſion, in his triumphant Reſurrection and Aſcenſion, in his prevalent Interceſſion, unleſs we know that by Faith we are united to him, and conſequently have an intereſt in all the gracious fruits of his different ſtates of Humiliation and Exaltation? If we can find this Grace in our Souls, what a joy unſpeakable doth reſult from thence? Chriſt as a *King* will protect my Soul, Chriſt as a *Prieſt* hath expiated my Sins, Chriſt as a *Prophet* will remove my Ignorance, my Soul was in his mind upon the Croſs, my concerns are in his breaſt in Heaven, my Name is enrolled in the Regiſter of his ſubjects.

'Tis neceſſary,

(1.) *Becauſe there are common Graces.* As there is an *outward* and *inward* call, ſo there is an outward Profeſſion, and an inward Transformation. There are ſome vertues come from the hand of God as Creator, and ſome immediately from the Spirit as a Renewer; ſome common Virtues for the Preſervation of humane Society, and ſome ſpecial Graces for the fabrick of an inviſible Church. There is an acceptation of the Law for an outward practice, without an affection to the Law-giver, or an eſteem of the ſpirituality of the Law it ſelf. There is a Sanctification in oppoſition to *Judaiſm*, or *Paganiſm*, or ſome erroneous Opinion, which is common to thoſe that may *Apoſtatize*, Heb. 10. 29. The *Apoſtle* calls the Church of *Corinth* Saints, 1 *Cor.* 1. 2 *called to be Saints*, Saints by Vocation outwardly, not all Saints by a new Vocation inwardly.

(2.) *Becauſe there are counterfeit Graces.* There is much falſe Coin in the World, waſht Pewter, and gilded Braſs; there are Sepulchres garniſht outwardly, and full of rottenneſs and ſtench within; there are many that want not their artifices in Religion, as well as in common converſe. Good things may be imitated, when they are not rooted. We have read of ſome *Limners* that have repreſented Chriſt ſo to the life, as to deceive Artiſts as skilful as themſelves. The *Apoſtle* ſpeaks of a *dead Faith*, *Jam.* 2. 26. which is like the carcaſs of a man without life; a Faith that deſerves no more the name of Faith, than a carcaſs doth the title of a man, when the enlivening and principal part is fled. There is a *repentance unto life*, Acts 11. 18. which ſuppoſeth a dead Repentance, ſuch as *Ahab*'s Humiliation, like marble ſweating tears in moiſt and rainy weather, without any mollifying of the natural hardneſs; or *Judas* his ſorrow, rais'd by the fire in his Conſcience, not like *Peter*'s by a ſpiritual influence of his Maſter. There is a *lively hope*, 1 Pet. 1. 3. which ſuppoſeth a dead hope; there is a *lively ſtone*, 1 Pet. 3. 5. which implies that there are lifeleſs ſtones, that are not inwardly fitted and prepared for the ſpiritual building. The building upon the Rock and the Sand might have the ſame beauty, form, and ornaments, but not the ſame foundation; one was ſtable, and the other tottering. There is a *repentance towards God*, Acts 20. 21. when the diſhonour of God afflicts us, which implies there is a Repentance towards our ſelves, when the danger of our own perſons ſtarts a pretended ſorrow for ſin. There is a Faith that is ſound and laſting, a Faith that is temporary and periſhing, a Faith that ſtarts up like a Muſhroom in a night, and withers at the next ſcorching temptation; there is a *Faith common with Devils*, and a *Faith proper to Chriſtians*; there is a Faith *of* Chriſt, and a Faith *in* Chriſt.

(3.) *Becauſe every man is in a ſtate of grace or nature.* There is a ſtate of *grace*, Rom. 5. 1. a ſtate of *wrath*, Epheſ. 2. 3. The World is made up of receivers of Chriſt, or rejecters of him, true Subjects to God, or Rebels againſt him. There are two Families, the Family of God, and the Family of the Devil; the viſible Church was not without its diſtinction; the Ark contains unclean as well as clean Beaſts; there is a *Cain* in *Adam*'s Family, a *Cham* in *Noah*'s Ark, an *Iſhmael* in *Abraham*'s Houſe, and a *Judas* in our Saviours retinue; and at the laſt day, the whole World will be diſtinguiſht into *two* only kinds, of *Sheep* and *Goats*. 'Tis neceſſary therefore to enquire whoſe we are, whether we belong to the God of Heaven, or the God of this World; whether we have the renewed Image of God, or ſtill retain the old ſtamp of the Devil.

2. *'Tis a duty that requires diligence and care.* That which is of infinite conſequence in the ſtate of your Souls, ought not to be built upon ſandy and ſlight foundations. 'Tis call'd *communing* with a mans own *heart*, *Pſal.* 4. 4. Not a ſlight glance and away: *ſweeping* and looking with a candle, *Luke* 15. 8. wherewith every cranny and chink is pryed into. Trying of the reins, which are parts of the body hidden with fat; there muſt be a careful removing of ſeveral things to come

come at them: a ſearching for ſome precious filings of gold in a heap of duſt. An employing all the faculties of the Soul in a diligent ſearch, *Pſal.* 77. 6. *My ſpirit made diligent ſearch.* 'Tis expreſt by counting, *Pſal.* 119. 59. *I thought on my ways*, חשבתי, he looked over the acts of his Soul, one by one. The heart is called the *inward parts* or depths of the belly, *Prov.* 20. 7. as the bowels are folded together in many coats and coverings, that they are not eaſily come to; ſo the heart of man is full of devices.

(1.) *Diligence is requiſite, becauſe the work is difficult.* 'Tis no eaſie matter to be acquainted with our ſelves. The Soul is not well acquainted with its own features, and preſerves not the Species of it ſelf. We *behold* our *faces in a glaſs, and ſoon forget what manner of men we are*, Jam. 1. 23, 24. As man is apt to know any thing but himſelf; ſo it is more eaſie for him to know any thing than himſelf, as the eye ſees every thing but it ſelf. There muſt be diligence to diſcern the rational workings of our Soul, to know whether we truly underſtand ſuch a thing, or really and firmly will ſuch a good. The *judgment of man* is corrupted, and miſrepreſents things *like a crackt glaſs* *. We can more eaſily judge of a bodily than of a ſpiritual diſeaſe; becauſe the underſtanding which ſhould judge of the ſtate of the Soul, is ſickly and ill affected it ſelf. Our wills alſo being ſo changeable, ſometimes ſet on one thing, and ſometimes flitting to another, the ſpiritual workings of them are not ſo readily diſcernable. This work is done by a reflex act; and reflex acts in ſpirituals, as well as naturals, are weakeſt and more languiſhing, whereas direct acts are more powerfull and vigorous. Where grace is ſmall, and corruptions many, it muſt be hard to diſcern it, as it is for an eye to diſcern a ſmall needle, eſpecially if in the duſt and rubbiſh. The roots of ſin alſo lie deep, like *Achan's* wedge of gold in the earth, not eaſily to be found without good directions. Luſt lies in ſecret corners; there is a deceitfulneſs of it, ſubtle evaſions, and ſpecious pretences, conſideration is requiſite to the diſcerning of them. External acts diſcover themſelves; but the inward acts of the Soul, which are the ſureſt evidences, are not diſcernible without a diligent inſpection. The natural inconſtancy and levity of our ſpirits divert us, and the ſtreams of our corruptions cloud and bemiſt us, and controul our endeavours in ſelf-examination, that we cannot ſometimes any more fixedly behold the motions of Grace, than we can ſee the beams of the Sun in a black and mourning Sky.

(2.) *Diligence is requiſite, becauſe man is naturally unwilling to this Duty.* He would live any where but with himſelf, think of any thing but himſelf; delights moſt in thoſe things which hinder him from a conſideration of his own ſtate. Men are more willing to have their minds rove through all the parts of Nature, than to buſie themſelves in ſelf-reflection; would read any Book or Relation, rather than the Hiſtory of their own heart. We are neareſt to our ſelves *phyſically*, and furtheſt from our own ſelves *morally*. Men whoſe Titles are crackt and unſure, are loth to have them tried before the Judge, and come under the ſiftings of Conſcience. Ever ſince the Fall we run counter to God: 'tis the property of the Divine Nature firſt to know himſelf, and then to know other things; but we are croſs, would know any other thing, but not our ſelves, would read others, and not ſo much as ſpell our ſelves. We naturally abhor any actions wherein we may be like God, though they are the moſt proper operations for our Souls, and ſuitable to the nature of them, as reflex acts are. There being in us a contrariety to God and his Law, to God and his Goſpel, there reſults from thence an unwillingneſs in us to bring our hearts under the examination of Conſcience, that power which acts by authority and deputation from God. And when grace doth egg us at any time to the performance of the duty, do not our hearts hang back, and our corruptions check us in it? *Satan* is no mean inſtrument in this; he is ſaid to blind the world, that they might not know their ſtate. He hath loſt his likeneſs to God in his primitive happineſs, and ever ſince envies man the recovery of that likeneſs, which is poſſible to man, and impoſſible to himſelf; and therefore diverts him from any glances towards it, and endeavours after it, the firſt ſtep to which is ſelf-reflection.

This *unwillingneſs ariſeth*,

[1.] *From carnal ſelf-love.* 'Tis natural to man to think well of himſelf, and ſuffer his affections to bemiſt or bridle his judgment. A byaſt perſon cannot be a juſt Judge. Every man is his own flatterer, and ſo conceals himſelf from himſelf. Very few that are uncomely in body, or deformed in mind, but think themſelves as handſome and honeſt as others. *David* ſo lov'd himſelf, that he ſaw nothing of his ſin, but was fair in his own eyes, till *Nathan* rouz'd him up, by telling him, *Thou art the man.* Every man would be *right in his own eyes*, Prov. 16. 2. Every Blackamore fancies himſelf to have a comely colour. This ſelf-love may ſo far bemiſt a good man, that he may not believe ſuch an act to be a crime, ſuch an excuſe to be a fig-leaf, ſuch a mark to be unſound. And this ſelf-love keeps men off from this work, for fear they ſhould behold their own guilt, and their Souls be ſtung with anguiſh. Men that are Bankrupts are loth to caſt up their Accounts, leſt it ſhould appear to them that they are undone. Some are loth to ſee their ugly faces in a glaſs. Conſcience awakened by this duty, bites and ſtings; and men are loth to impair their own eaſe; becauſe they would eſcape the din of an accuſer in their own boſoms; they turn fugitives from their own hearts, and would rather go to Hell in a feather-bed, than to Heaven in a fiery chariot. While man ſeeks nothing more than himſelf in a ſinfull way, he conceals himſelf and flies furtheſt from himſelf in a reflexive way.

[2.] *From Preſumption and Security.* Some walk as ſecurely, as if there were no Heaven, and it concern'd them not; others walk as preſumptuouſly, as though they were Heirs apparent unto it, and yet have no Title. Many will have a falſe perſwaſion of their faith and intereſt in Chriſt at the *laſt day*, Matt. 7. 22. and cry, *Lord, Lord:* and the fooliſh Virgins will knock as confidently, and expect entrance to the Feaſt as well as the wiſe; will not believe but they have a Title to Heaven, till Chriſt himſelf clap the door upon them, and manifeſt the contrary. Had they rak'd in their own Souls, and been plain dealers with themſelves, they could not but have found themſelves in a loſt condition. Thoſe that thus preſume, cannot endure to hear of the differences between hypocriſie and ſincerity; how far a caſt-away may go in Religion. This was the reaſon the *Phariſees* were ſuch enemies to Chriſt, becauſe he rak'd in their conſciences; they could never come near him, but he brought ſome inditement againſt them of hypocriſie. As *Tertullian* called Hereticks *Lucifugæ Scripturarum*, becauſe they would not be cured of their errors; ſo are ſuch men alſo afraid to bring their hearts to the teſt of the Word, becauſe they would not be cured of their falſe preſumptions. As *Ahab* hated *Micaiah*, ſo theſe their own conſciences, becauſe they expect to hear that from them which they think evil, and cannot have ſuch a view of themſelves in that glaſs, as they deſire to have.

(3.) Dili-

* *Preſton.*

(3.) Diligence is requiſite, *becauſe man is hardly induced to continue in this work.* That ſelf-love which makes them unwilling to enter upon it, renders them unfit to make any progreſs in it. When we do begin it, how quickly do we faint in it? How ſoon are our firſt glances upon our ſelves turn'd to a fixedneſs upon ſome ſlighter object? Every man's heart is like an unruly horſe, that will be going out of the way, if there be not a reſolution to check it in its firſt ſtarts, and bring things to a judicial trial. The heart it ſelf is ſo light and fluttering, that it wants the ſtability of grace to fix it in the trial of grace.

(4.) Diligence is requiſite, *becauſe we are naturally apt to be deceiv'd, and to delude our ſelves.* Our natural blindneſs and dimneſs render us liable to miſtake, and our deceitfull heart may ſing a *requiem* to us while we are fools. We have a ſubtle Enemy that lies in wait for us, who can transform himſelf into an Angel of light, and diſguiſe his ſerpentine hiſſings to make them appear like the breathings of the Spirit. If *Adam* in Innocence, who had an ability to diſcern his methods, was deluded by him, much more may we be deceiv'd by him in a ſtate of corruption, when our hearts naturally have his ſtamp, and are inclin'd to take his part, and join with him in a ſelf-deceit; *The heart* of man is *deceitfull*, Jer. 17 9. 'Tis the great Impoſtor and Cheat of the World, the *Antichriſt* within us, the deceiver of our Souls, as the great *Antichriſt* is called the deceiver of the Nations. How apt are we to take upon truſt what our heart firſt ſpeaks! *James* and *John* could tell Chriſt that they were able to *drink of his Cup*, and no queſtion they meant as they ſpake, *Matt.* 20. 22. but had it come to a trial, they would not have endured to ſip of it; and the iſſue manifeſted it, they turn'd their backs upon him as well as the other Diſciples. The *Iſraelites*, had they tried themſelves by their preſent reſolution, *Deut.* 5. 27. *All that the Lord our God ſhall ſpeak unto thee, we will hear and do it*, might have ſubſcribed themſelves as Pious as any in the World; they ſpake no other than they meant: But God had a further inſpection into them than they had into themſelves, *v.* 9. *Oh that there were ſuch a heart in them, that they would fear me, and keep my commandments always!* Natural Conſcience is often ſilenc'd by a pretence and ſhow; and man is naturally apt to make his own corrupt judgment, ſometimes alſo his paſſion, the ſtandard of good and evil; and not only to frame Grace according to his own affections, but a God alſo, *Pſalm* 50. 21. *Thou thought'ſt that I was altogether ſuch an one as thy ſelf.* The *Apoſtle* intimates it in that ſignal mark of caution, when he preſſeth a truth to which natural Conſcience will ſubſcribe, that *neither fornicators, nor idolaters, nor Adulterers, nor effeminate, nor covetous, nor drunkards, ſhall inherit the kingdom of God*, 1 Cor. 5. 9. *Be not deceived*, ſaith he; even in theſe things, men may deceive themſelves with falſe hopes, much more in moral righteouſneſs. Many boaſt themſelves *rich* in ſpirituals, when they are really *poor*; ſo did *Laodicea* think her ſelf rich, when God gave her another inventory of her eſtate, that ſhe was *poor and miſerable, and blind and naked*, Revel. 3 17. There is too much reſting in the World upon outward privileges, *and often Beggars conceit themſelves Princes becauſe they dream of Scepters. How many extend their hopes as far as their wiſhes, and theſe as far as a fond fancy and imagination!

* *Vaughan* Serm p. 6, 7.

(5.) Diligence is neceſſary, becauſe, *To be deceived in this is the moſt ſtinging conſideration.* To drop into Hell, when a man takes it for granted that he is in Heaven, to dream of a Crown on the head, when the Fetters are upon the Feet, will double the anguiſh. 'Tis better for a rich man to dream that he is a Beggar, for when he awakes, his fears vaniſh, than for a Beggar to dream that he is rich, for when his Dream ends, his ſorrow begins. The higher the falſe conceit, the lower do men ſink when they fall; the higher men's expectations of Heaven are without ground, the more ſtinging is their loſs of it. † To have vain hopes, till God puts us into the Scale and weighs us, will be a miſerable diſappointment. For a man to deceive himſelf, aggravates this; as ſelf-murder is accounted a greater ſin than the murder of another, becauſe it is againſt that Charity to our ſelves, which is the Copy and Rule of Charity to another.

† *Miſerum eſt fuiſſe felicem.*

(6.) Diligence is neceſſary, becauſe, *Many have miſcarried for want of it* Thouſands that have thought themſelves in the Suburbs of Heaven, have been caſt down to the Depths of Hell. If all ſhou'd be ſaved that think they ſhall be ſaved, the ſtrait way would be that which leadeth to Hell: for what man is there almoſt that doth not confidently believe he ſhall be happy? How many dream they are going to Paradiſe, and when they awake, find themſelves in the Devil's Arms?

II. The *Uſe.*

1. If this be *our Duty* to examine our ſelves, then *the knowledge of our ſtate is poſſible.* If we are to examine our ſelves, we may then know our ſelves. Reflection and knowledge of ſelf is a Prerogative of a rational Nature. We know that we have ſoul's by the operations of them ‖ We may know that we have Grace by the effects of it, if we be diligent; as we may know by the Beams of the Sun, that the Sun is riſen, if we ſhut not our eyes. Grace chiefly lies in the will, and it diſcovers it ſelf in actions. The more raiſed any Being is, the more active it is. The Being of a God is known by the effects of his power in the World, and the being of Faith is known by the operations of it in the heart and life. Though Gold, and that which is gilt, be like in appearance, yet the true nature of each of them may be diſcerned by the Touchſtone. Hypocritical Grace is like true Grace, but it is not the ſame. Sincerity may be known. If we caſt but a glance upon our hearts in any word or action, we may know whether we mean as we ſpeak or do, or whether we have any by ends in it. The diſcerning of habitual ſincerity, is not ſo eaſie as the knowledge of an integrity in a particular act: Yet if we keep a due Watch over the motions of our hearts, and the actions of our lives, as they come upon the Stage, and conſider what their ends are, it will not be ſo difficult to know our ſelves. 'Tis impoſſible a man's will ſhould ſteal by him in all the actions it produceth, and a man be ignorant and inſenſible of it. The ſpirit and conſcience of a man may know ſuch things as are in it; both the habits it hath, and particular motives to this or that act, 2 *Cor.* 2. 11. *The ſpirit of a man that is in him, knows the things of a man.* If men would be more inward in converſing with their own hearts, they might have an acquaintance with the concerns of their ſouls, as their ſenſe hath with outward objects. There can be no ſufficient reaſon given, why the underſtanding ſhould not as well know the acts of the ſoul and will, as the acts of the ſenſe, and the motions of the body. We know our particular paſſions, and the exerciſes of them. There is no man that fears a danger, or loves an amiable object, but he knows his own acts about them, as well as the object of thoſe acts. If a man have faith and love, why ſhould he not be as able to know the acts of faith and love, as to know the acts of his particular affections? This is eaſie, if we did live more with

‖ *Cogito ergo ſum*, is the firſt principle in the new *Philoſophy.*

our ſelves, and oftner exerciſe that prerogative of reflection, which we have above Beaſts. 'Tis difficult indeed in regard of our corruption; as the Law is ſaid to be *weak*, not in it ſelf, it was able to anſwer the end for which God appointed it, and man by the endowments of his Creation was able to obſerve it; but it became weak to make men happy, and man impotent to conform to it, *through the fleſh*, Rom. 8. 3. by the entrance of corruption. 'Tis the ſame corruption of man which renders this knowledge of himſelf difficult. He live too much abroad out of his own ſoul, and too little within, otherwiſe there is no doubt but he may know his own will, and the habitual inclination of it.

2. *How fooliſh is the neglect of this duty!* How many ramble about the World without acquainting themſelves with their own Hearts, or conſidering whether Chriſt be in them? What advantage can there be in the knowledge of other things, if we know not whether there be any operations of Grace in our own Souls? How few give themſelves the opportunity of a ſerious retirement? How unreaſonable is it to reſt ſatisfied with ungrounded hopes of Heaven, to call our ſelves Citizens of *Jeruſalem* above, and have no copy of our freedom to ſhew, not any living witneſs in us to bear teſtimony for us? 'Tis againſt nature to deſire to be in any company rather than our own, to endeavour to know every thing in the World rather than our ſelves, which is the firſt object of knowledge: ſhould that reaſon which God hath given us, more excellent than the nature of the Beaſts, be employed about examining every thing but our ſelves?

III. *Uſe* of *Exhortation.*

'Tis our higheſt advantage to know what ſhould become of our Souls in eternity. Is it a ſmall thing to be within the verge of the wrath of God? And is not the knowledge of this neceſſary if we be in ſuch a caſe, that we may avoid it? Or is it a ſmall thing to be an Heir of Heaven? Are juſtification, adoption, acceptation, ſmall privileges, faith, love, repentance, ſmall graces? Is not the knowledge of them neceſſary, that we may have the comfort of them? May not ſome convenient ſpace of time be every day ſpent in this? May I not ſay as Chriſt to his Diſciples, Can you *not watch one hour*? Can you not ſpare one hour for ſo great and neceſſary a work? Let us enter therefore into the boſome of our heart, and ſee whether we have a true Faith, ſuch as *Abraham's*; whether it be ſuch a lively Faith that hath free'd our Souls in part from the mud of our Corruptions? Whether it be a Faith reſting upon Chriſt for ſalvation, without giving indulgence to the leaſt offence to him? Such a Faith that purifies the Heart, reforms the Life, enflames the Soul with a love to God, cauſing us to rejoice in him, and in any further degree of conformity to him? Whether it engenders in us a ſerious deſire, and a ſutable endeavour to obey Chriſt? Such a Faith that relies upon his promiſes without ſlighting his precepts?

I ſhall, laſtly, give you ſome *Directions* about this Duty of *Self-Examination.*

1. *Acquaint your ſelves with thoſe marks that are proper only to a true Chriſtian.* Overlook all thoſe that are common with the Hypocrite, ſuch as outward profeſſion, conſtant attendances, ſome affections in Duties. Let us not judge our ſelves by outward acts: A Player is not a Prince, becauſe he acts the Part of a Prince. But we muſt judge our ſelves by what we are in our retirements, in our hearts. He only is a good man, and doth good, that doth it from a Principle of goodneſs within, and not from fear of Laws, or to gain a good opinion in the World. Grace is of that nature, that it cannot poſſibly have any by-end. As it is the immediate birth of God, ſo it doth immediately reſpect God in its actings. In the very nature of it, it aims at God, as to love him, believe in him. The great acculation the Devil brings againſt *Job*, was, that he ſerved not God for nought, that his ſervice was not ſincere, that he acted a righteous part for his own ends, and to preſerve his worldly proſperity, *Job* 1. 9, 10. But if our ends be right, and our actions in the courſe of them according to his Rule, if our hearts in them reſpect God's Law and his Glory; how will the Devil's Arrows drop down, as ſhot againſt a Brazen Wall? The inward bent, and the habitual delight and affection of our hearts, is chiefly to be eyed, whether they are in God, or in other things. This was the *Apoſtle's* way of trial, *Rom.* 7. 22. *I delight in the Law of God after the inward man*; and what the incitements are to your profeſſion and ſervice; whether they are not bare affections, moveable paſſions, carnal intereſts, a good education, a working fancy, *&c.* Take thoſe marks, which are inconſiſtent with hypocriſie, *ſuch as accompany ſalvation*, Heb. 6. 9. and neceſſarily infer a truth of Grace. Begin at the loweſt ſtep of true and ſincere Grace; enquire not at firſt into the marks of an high and towring faith, of the eminent degrees of it: this would be to put a *Giant's* Suit upon an *Infant's* Back, and judge our ſelves not men, becauſe the Garments fit us not. A ſmall Beam will manifeſt that the Sun doth peep out of a Cloud; but larger ones, and more ſpread, evidence that it hath got a full Victory. Have a right Notion of true Grace; and though Grace be little, yet you may know it: as if a man hath a true Notion of a Diamond, though never ſo ſmall, he can truly ſay that it is a Diamond, as well as if it were bigger. Though a gracious ſpirit may not have Grace enough to ſatisfie its deſires, yet it may find Grace enough to ſettle its ſoul. There may be Grace enough to give a man an intereſt in Chriſt, though there be not a full ſtrength to anſwer all the obligations of the Goſpel. Let us examine *firſt* the *truth* of Grace, and *afterwards* the *height* of Grace. A little of the courſeſt Gold is more valuable than much of the fineſt Braſs. See how the habitual frame and inclination of the heart ſtands. A heart ſet upon Heaven diſcovers the treaſures of the heart to be there. See whether we have *David's* temper, to *hate every falſe way*; or *Paul's*, to *have a conſcience void of offence towards God*, in regard of his ſervice, as well as *towards man*, in regard of his converſe; not to neglect any thing towards God, that conſcience tells us is our duty to him. One ſound and undeniable mark is better than a thouſand diſputable ones.

2. *Let us make the word of God only our Rule in Trials.* This is the only impartial friend we can ſtick to, and therefore it ought to be made our main Councellor. The Word is the *Principle* whereby Grace is wrought, and it is the *medium* whereby Grace is known. The Word is that whereby we muſt judge of Doctrine, *to the Law, and to the teſtimony*: If an Angel from Heaven ſpeaks any other thing, than what God hath delivered, he is not to be heard. 'Tis alſo the Rule whereby we muſt judge of Graces. If Conſcience ſpeak any thing for a man's comfort, that is not according to the Word, 'tis to be ſilenced. If Conſcience preſents us with any thing as a Grace, that will not hold water before God, 'tis to be rejected in that Caſe. Bring it to the Touch-ſtone to ſee if it be currant Coin. As we are to try other Men's ſpirits, ſo our own, by this Rule. 'Tis a part of man's ſinfull ambition to be his own Judge, and ſo to make his own fancy his Rule. The Scripture-Beam is like a Sun-Beam, it will diſcover the *moſt inward*, and the moſt minute thing, *Heb.* 4. 12.

Principium eſſendi & cognoſcendi.

Heb. 4. 12. It will reveal the deceitfull contrivances and ſophiſtry of the heart. This Word muſt try us at laſt, 'tis to be the Rule of the laſt Judgment, to ſalvation or condemnation; let it be the Rule of our ſelf-judgment. 'Tis ſafe for us to take that Rule, which God himſelf will take, and take in good part whatſoever the Word ſaith: If it ſhew us our evil, let us change our courſe; if it ſpeak good, let us be thankfull to God, and give him the Rent-charge and Tribute due to him for it.

(3.) *Take not the firſt dictates of Conſcience. He that truſts his own heart, is a fool,* Prov. 28. 26. *i. e.* without a diligent inquiſition, 'tis not wiſdom to do ſo; *but he that walks wiſely, ſhall be delivered:* he that makes a ſtrict inquiry into it, ſhall be deliver'd from its ſnares and his own fears. 'Tis a ſearching, examining, proving our hearts, that is required, not taking them at the firſt word. There may be gold at the top, and droſs at the bottom. We are naturally quick of belief of thoſe things we would have, and deſire. We ſhould be jealous of theſe hearts which have ſo often deceiv'd us, as we are of thoſe who have often broken their word. Whatſoever it ſpeaks, ſuſpend your belief of its ſentence, till you have well examin'd the ground and reaſons why it gives in ſuch a report. If it tells you, you are in a good ſtate, that you are Penitents, Believers, have a choice love to God, an eye fixing on the glory of God as your end, bring it to the teſt, examine why it ſaith ſo; we have here to do with the greateſt Impoſtor, and in other things we will not give credit to a Cheater. Therefore our *ſearching* often in Scripture is join'd with *trying*. We muſt not only ſearch out our graces, but try whether they be of the right ſtamp, and have the mark of God upon them. *Examination* and *proof* muſt go together in this act, as they do in the Text.

(4.) *In all implore the aſſiſtance of the Spirit of God.* Natural Conſcience is not enough in this caſe, there muſt be the influence of the Spirit. 'Tis God's *Interpreter* that can only *ſhow unto a man his righteouſneſs*, Job 33. 23. The Sun muſt give light, before the glaſs can reflect the beams. Grace cannot be diſcern'd, if the Spirit obſcure and hide it ſelf. In the night the beautifull colours in a room are by the darkneſs as it were buried from the ſight; but when the Sun diſcharges its beams into the chamber, they are enlivened, and affect our ſenſe. There may be graces in the Soul which appear not, if the Spirit withdraws his light; but when he diſplays himſelf, they will appear in their true luſtre. In all our trials of our ſelves, let us beg of God to try us. When *David* had been ranſacking his heart, he would not reſt in his own endeavours, but begs of God to open his heart more fully to his knowledge, and bleſs him with a perfect diſcovery of it, *Pſal.* 139. 21. 23. *Do not I hate them which hate thee? I hate them with a perfect hatred.* I think, I conclude I do; but leſt my concluſions may be wrong, Do thou, O God, *ſearch me and know my heart, try me and know my thoughts*, i. e. make my heart and thoughts and bent of them viſible and fully diſcernable to me.

(5.) *Let us take heed that while we examine our graces and find them, our hearts be not carried out to a reſting upon them.* We may draw ſome comfort from them, but muſt check the leaſt inclination of founding our Juſtification upon them. Graces are ſigns, not cauſes of Juſtification. Chriſt's Righteouſneſs only is our Wedding-garment, our Graces are but as the fringes of it. Liberty is a ſign the Malefactor is pardon'd, but it is not the cauſe of his pardon, but the King's merciſull Grant. God is a jealous God, and is likely there to withdraw his hand, where the glory of his works ſhall be attributed to any thing below him, and his gifts made equal with his Son: and therefore as one ſaith, * In our trials of our ſelves we ſhould do as men with a pair of Compaſſes, fix one foot in the Centre while they move the other about the Circumference; ſo let our Souls reſt in Chriſt, and hold him with one hand, while with the other we turn over the leaves of our hearts, and be inquiſitive after our evidences. Our Juſtification is not by any inherent Grace, but our Juſtification is known to us by the grace we find in our ſelves.

* Dr. Man-ton.

(6.) *In caſe we find our ſelves not in ſuch a condition as we deſire, let us exerciſe direct acts of Faith.* Let us not deject our ſelves, and make ſo bad a concluſion, as *Peter* did, and ſay to Chriſt, *Lord, depart from me, for I am a ſinfull man*; but let us caſt our ſelves upon the Truth and Faithfulneſs of God in the promiſe of life in Chriſt. Lay hold on the promiſe of life, as if you had not laid hold of it before. When comfort is not fetcht in by reflex acts, let Faith be exerciſed in direct acts. When there is darkneſs and no light, *truſting in the Name of the Lord, and ſtaying upon God*, is the proper buſineſs of the Soul, *Iſaiah* 50. 10. We ſhould then drink of the waters of life, groan under our ſin, and go to a Saviour; *forget*, as *Paul*, *the things that are behind, and preſs forward to the things that are before*, Philip. 3. 13, 14. We naturally would believe God upon his deed, and truſt in him, becauſe we find ſomething wrought in our own Souls; God therefore ſometimes hides a man's own graces from him, to draw out the Soul in acts of Faith, which indeed gives the moſt glory to God. God will be believed upon his Word, and God turns it often to the great advantage of the Soul, and puts it upon the exerciſe of Faith, when he denies it the comfortable ſight of Faith. In this caſe we ſhould make uſe of ſuch Scriptures which may foment and nouriſh Faith, and put us upon the caſting out that filth and mud in our Souls which we diſcern'd. When we can find no Grace to preſent Chriſt with, we ſhould fetch Grace from him. A City of *refuge* is for a Malefactor, a *Phyſician* for the ſick, and a *Chriſt* for thoſe that groan under the burden of ſin; a Chriſt lifted up and dying, for thoſe that are ſtung by the Serpent.

To *conclude.* Let us *be frequent in this work.* Let us not neglect a privilege God hath inveſted us with above other Creatures below us. There is nothing can reflect upon it ſelf, inquire into the nature of its own Being, but man; and ſhall we only reſemble the Beaſts, to ſee thoſe things which are without us, and not turn our eyes inward, and ſee what workmanſhip of God there is in our Souls, and what conformity there is between us and our Creator, between us and our Redeemer? Shall we put ſuch an affront upon our ſelves, as to baniſh the nobleſt part of our Souls from its proper operation? A frequent examination of our ſelves would baſtaſt our Life, keep Faith and Repentance freſh and vigorous. Let us take heed of a ſpiritual lazineſs, and ſaying, *there is a Lion in the way*; let us remember it is neceſſary, and though it be difficult, it is not ſo in it ſelf, but by reaſon of our averſeneſs to it. The difficulty may be cured by diligence; the neceſſity of it, and the advantages of it, ſhould both enflame our deſires to it, and encreaſe our pains in it. Certainly there can be no more dreadfull ſign of no Grace at all, than a neglect of trial whether we have Grace or no. If we examine not our ſelves, prove not our ſelves whether we be in the Faith, we are reprobates, *i. e.* unſound, inſincere, not in a ſtate of true Chriſtianity.

A DISCOURSE OF THE KNOWLEDGE OF Chriſt Crucified.

1 CORINTHIANS II. 2.

For I determined not to know any thing among you, ſave Jeſus Chriſt, and him Crucified.

THE Church of *Corinth*, to which the *Apoſtle* directs this Epiſtle, was a Church as flouriſhing in gifts as any; yet as much crumbled into diviſions, as eminent in knowledge. A year and ſix months the *Apoſtle* had been converſant among them, planting and watering with expectation of a plentifull Harveſt; but no ſooner had he turned his back, but the Devil ſteps in and ſows his tares. It was a Church ſtill, but divided; it had the Evangelical Doctrine, but too much cheak'd with *ſchiſmatical* Weeds.

1. Obſerve. *The beſt Churches are like the Moon, not without their ſpots.* The pureſt times had their imperfections; a pure ſtate is not allowed to this, but reſerv'd for another World.

2. *Church antiquity is a very unſafe Rule.* Other Churches at ſome diſtance from the *Apoſtles*, were as ſubject to error as this. Pride and ambition were leſs like to keep out of them, than out of Chriſt's Family. Had the *Hiſtory* of this Churches practices and tenets, without this corrective Epiſtle of the *Apoſtle*, been tranſmitted to after-Ages, they would have been uſed as a pattern; not the *Church*, but *Scripture* Authority is to be followed. Fathers muſt not be preferr'd before Apoſtles, Church practices are no patterns, but as they are parallel to the grand and *unerring Rule*.

The *Apoſtle* laying to heart the rents, draws up the whole Doctrine he had before preached unto them, into a ſhort *Epitome*, but firſt declares the manner of his firſt carriage among them, *v.* 1. He came *not* to them *with excellency of ſpeech or of wiſdom, declaring* unto them *the teſtimony of God.*

To come with man's wiſdom,

1. *Would detract from the ſtrength and excellency of the word*, which as the Sun, ſhines beſt with its own Beams. The Spirit's eloquence is moſt piercing and demonſtrative, and quickly convinceth a man by its own evidence. Carnal wiſdom charms the ear, but this ſtrikes the heart.

2. *It detracts from the glory of God*, who is more honour'd by the ſimplicity of the Goſpel than luxuriances of wit. It was his honour by the Doctrine of a Crucified Saviour to *nonplus* the wiſdom of the World; and the glory of his wiſdom as well as ſtrength, to confound, by impotent and weak men, the power of *Satan*, which ſo long had poſſeſs'd the hearts of the *Corinthians*.

3. *It would be an argument of hypocriſie to uſe any other arguments than divine.* Men in this would but ſeek themſelves, not God's glory. It would be pride to think that their fancies could be more prevalent than Evangelical reaſon. And therefore the *Apoſtle* would do nothing but endeavour to ſet out Chriſt in his own Colours, as he hung upon the Croſs, that their Souls might be captivated to the obedience of a Crucified Lord.

I determin'd *.] I judg'd it moſt convenient for me, moſt profitable for you. It was a reſolution taken up deliberately. It was not for want of the knowledge of thoſe principles which are cried up in the World for true wiſdom. I underſtand them as well as others; but what things I counted gain before, I now count loſs, for the excellency of the knowledge of Chriſt; and think it not worth the while and pains to make much enquiry about them.

* Οὐ γὰρ ἔσειγα.

To know nothing.] to believe nothing, to approve of nothing, to make known nothing.

1. *Not your traditions*, which have for themſelves the Plea of a venerable Antiquity, and have been handled to you from your Anceſtors. What I chiefly determine to know, is as ancient as the oldeſt of thoſe myſteries you ſo much admire, even the *Lamb ſlain from the foundation of the World.*

2. *Not*

2. *Not your Philosophical wisdom*, so much admir'd by you and the rest of the World. I come not to teach you a Doctrine from *Athens*, but from *Jerusalem*, and not so much from *Jerusalem*, as from *Heaven*. I come to declare him in whom are hid all the treasures of wisdom and knowledge.

3. *Not your Poets*, wherein the chief mysteries of your Religion are coucht. I come to teach him to you, which your *Sibyls* and their prophetick Writings pointed at long ago.

4. *Nor your mysterious Oracles*, which had so long deluded the World; but I come to declare him by whose Death they were silenc'd.

But Jesus Christ, and him Crucified.] Christ in the Deity and glory of his person, but also as Crucified; in the ignominy of his Passion, and the advantages of his Office.

This is the Summ of the Gospel, and contains all the riches of it. *Paul* was so much taken with Christ, that nothing sweeter than *Jesus* could drop from his Lips and Pen. 'Tis *observed*, that he hath the word *Jesus*, *five hundred times in his Epistles*.

Others understand it thus, I will know nothing but Jesus Christ, *though he were Crucified*; I will boast of him whom others despise.

Among you.] You *Corinthians*, though learn'd, tho' rich, I would not know any thing else among you than Christ, who is the wisdom of God, and the treasures of God.

Observe,

1. *All humane wisdom must be denied when it comes in competition with the Doctrine of Christ.*

2. *Christ and his Death is the choicest subject for the wisest Ear.*

3. *As all Christ, so especially his Death is the object of Faith.*

4. *As all of Christ, so more especially his death in all the mysteries of it, ought to be the main subject of a Christian's study and knowledge.*

Doct. For the last, *As all of Christ, so more especially his death in all the mysteries of it, ought to be the principal subject of a Christian's study and knowledge.* This is the honour of the Gospel, and therefore the *preaching of the Gospel* is called the *preaching of the Cross*, 1 Cor. 1. 18. Which should be consider'd by us.

I. *In the first spring.*
II. *In the person suffering.*
III. *In the fruits of it.*

I *In the first spring.* His Death was ordered by God.

Peter as the President of the *Apostles*, delivers it as the sence of the whole College of *Apostles* then present, *Acts* 2. 23. *He was deliver'd by the determinate counsel and foreknowledge of God.* It was decreed and enacted in Heaven, resolv'd before time, though done in the fulness of time. Therefore Christ is called *the Lamb slain from before the foundation of the world*, *determinately* in the Counsel and Decree of God; *promissorily* in the promise and word of God passed to *Adam* after the fall; *typically* in Sacrifices which were setled immediately upon that promise of redemption: *Efficaciously*, in regard of the merit of it, applied by God to Believers, before the actual suffering. He was made sin not by us, not only by himself, and his own will, but by God's Ordination, 2 *Cor.* 5. 21. *He hath made him to be sin for us*, by a divine statute, *i. e.* he was ordain'd to be put into the state and condition of a sinner in our stead; not into the practical and experimental state of sin, but the penal state of a sinner, to be a Sacrifice for it, not to be polluted with it. Indeed had not God appointed it, it had not been meritorious; for the merit was not absolute for us, but pactional and conditional; It was capable of meriting, because of the worth and dignity of the person: But not actually meritorious for us, but upon the Covenant transacted between the Father and the Son; that it should be perform'd by him for us, and accepted by the Father for us, and applied by the Spirit to us.

And as it was appointed by God it was,

1. *An Act of his Sovereignty.* Suppose God might have pardon'd sin, and recover'd man by his own absolute Prerogative, had not his word been past that in case of man's transgression, he should die the Death: As a Word created the Earth, and cast it into such a beautifull frame and order, so by one word he might have restor'd man, and set him upon his former stock, and have for ever kept him from falling again, as he did the standing Angels from ever sinning: Yet God pitcheth upon this way, and is pleased with no other contrivance but this, and in a way of Soveraignty he culls out his Son to be a Sacrifice; and the Son putting himself into the state of a Surety and Redeemer, is said to have a *command* given him on the part of God as a Soveraign, *John* 14. 31. *As the father hath given me commandment, even so I do*; and received by him as a subject, *John* 10. 18. And as God owns him as his *servant*, Isa. 42. 1. So he took upon him *the form of a servant*, Phil. 2. 6. *i. e.* the badge and livery of a servant; and the whole business he came upon, from his first breath to his last gasp, is called the will of God; and at the upshot he pleads his own obedience, in *finishing the work given him to do*, as the ground of his expectations, and the *glory* promised him, *John* 17. 2.

2. *An Act of the choicest love.* God at the Creation beheld man, a goodly frame of his own rearing, adorn'd with his own Image, beautified with his Graces, embellisht with holiness and righteousness, and furnisht with a power to stand; and afterwards beheld him ungratefully rebelling against his Soveraign, invading his rights, and contemning his goodness, forfeiting his own privileges, courting his ruine, and sinking into misery. So blinded is his mind, as not to be able to find out a way for his own recovery; so perverse is his will, that instead of craving pardon of his Judge, he flies from him, and when his flight would not advantage him, he stands upon his own defence and extenuates his crime; thus adding one provocation to another, as if he had an ambition to harden the heart of God against him, and render himself irrecoverably miserable. God so overlooks these, as in immense Love and Grace to settle a way for man's recovery, without giving any dissatisfaction to his Justice, so strongly engag'd for the punishment of the offence. And rather than this notorious Rebel, and prodigious Apostate, should perish according to his merit, he would transfer the punishment (which he could not remit without a violation of his truth, and an injury to his righteousness,) upon a person equal to himself, most beloved by him, his delight from Eternity, and infinitely dearer to him than any thing in Heaven or Earth. Herein was the *Emphasis* of divine love to us, that *he sent his son to be the propitiation for our sin*, 1 John 4. 10. It was love that he would restore man after the fall; there was no more necessity of doing this, than of creating the World. As it addeth nothing to the happiness of God, so the want of it had detracted nothing from it. There was no more absolute necessity of setting up man again after his breaking, than of a new repair of the World after the destructive deluge. But that he might wind up his love to the

highest

higheſt pitch, he would not only reſtore man, but rather than let him lye in his deſerved miſery, would puniſh his own Bowels to ſecure man from it. It was purely his *grace* which was the cauſe that his Son *taſted death for every man*, Hebr. 2. 9.

3. *An Act of Juſtice.* As his love to us propos'd it, and Chriſt out of his affection to the honour of the Father, and our welfare accepted it, and was willing to undertake for us, and interpoſe between us and divine wrath, to ſtand in our ſtead, and bear our ſins, ſo it was then an act of juſtice to inflict; for God being the Governour of the World, the great Lawgiver righteouſly exacting Obedience from his rational Creature, upon the tranſgreſſion of his Law becomes a Judge, and his rectoral Juſtice demands the puniſhment due for the tranſgreſſion to be inflicted upon the offender. To preſerve the rights of Juſtice, and to give a contenting Anſwer to the cry of the Bowels of Mercy, to wipe off, as I may ſay, the tears of one, and ſmooth the frowns of the other, *God lays our iniquity upon Chriſt*, Iſa. 53. 6. Chriſt takes the puniſhment upon himſelf, to bear our ſins in his own Body on the Tree, and becomes reſponſible for our tranſgreſſions. And though he never ſin'd, nor ſtood indebted to God in his own Perſon, yet becoming our Surety, and being made under the Law, putting himſelf in ſubjection to the Law, and ſtanding in our ſtead, he put himſelf alſo under the obligations of it to puniſhment. And thus the weight of the whole puniſhment, due to man, was laid upon Chriſt by God as a juſt Judge. That which he could not have from the Debtors, he might have from the Surety, who had put himſelf under that obligation of payment, and ſo was bound to undergo all thoſe Curſes the Law might have inflicted upon us: and purſuant to this obligation God imputed our iniquities to him, and puniſhed them in him.

II. *Conſider the perſon ſuffering.*

1. *In regard of his dignity.* The Son of God became man, the Lord of glory emptied himſelf. It was the Lord of *Angels* that took upon him the nature of a Servant; the Lord of Life ſhed his blood. It was the Son of God that ſtoopt down infinitely below himſelf into our nature, to be a Sacrifice for our Redemption; he that was greater than Heaven, became meaner than a Worm.

2. *The willingneſs of his ſuffering.* He being equal with the Father, could not be commanded to undertake this: He willingly conſented, and willingly accompliſht it. He was not driven, as the legal Sacrifices were, to the Altar. His Enemies were not ſo deſirous to make him a ſufferer, as himſelf *was ſtraitned*, till he was a ſufferer, *Luke* 12. 50. The Cup was as willingly drank up by him as it was temper'd by God; and his Enemies did not ſo maliciouſly *put him to ſhame*, as he joyfully endur'd it, *Heb.* 12. 2. The deſire that the Cup might paſs from him, was the ſtruggles of his humane nature, not an unwillingneſs in his perſon, or a repenting of his undertaking this Office. It was a natural motion, evidencing the truth of his humanity, and the greatneſs of what he was to ſuffer.

3. *The greatneſs of his ſuffering.* His Death had all the Ingredients of bitterneſs in it. It was a grievous puniſhment, becauſe the holineſs of God would not have been ſo manifeſted in a light one.

(1.) *Ignominious.* It was a Death for Slaves and Malefactors; for Slaves whoſe condition render'd them moſt deſpicable, and for Malefactors whoſe actions had render'd them moſt abominable. The Lord of Heaven endur'd the puniſhment of a Slave, and was number'd among tranſgreſſors. 'Tis called *ſhame*, Hebr. 12. 2. Each ſuffering was ſharpned with ſhame; he was buffeted, ſpit upon, wounded in his good name, accounted an Impoſtor, the moſt odious terms of Blaſphemer, *Beelzebub's* Agent, *&c.* were put upon the Son of God

(2.) *Cruel and ſharp:* lingring, not ſudden; from his ſcourging by *Pilate* to his Death was *ſix* hours, all that while in much torture; he ſuffer'd from Heaven, Earth, Hell, in his Body, in his Soul.

(3.) *Accurſed.* As under God's bleſſing all bleſſings are included, ſo under the notion of a Curſe all puniſhment is contain'd, *Gal.* 3. 13. *he was made a curſe for us.* There muſt be ſomething more dreadfull than a bare outward pain, or bodily puniſhment; Chriſt wanted not courage to ſupport that, as well as the moſt valiant Martyr; he bore the beginning of it till he ſaw a black Cloud between his Father and himſelf. This made him cry out, *my God, my God*, &c. The Agonies of Chriſt were more than the ſufferings of all the Martyrs, and all men in the World, ſince God laid upon him the ſins of the whole World.

III. Conſider *the fruits of this death*, which will render it worth our ſtudy.

1. *The appeaſing the wrath of God for us.* God was willing to be appeaſed, (hence the ſending of Chriſt is every where in Scripture aſcrib'd to the Love and Grace of God) but his Juſtice was not actually appeaſed till the death of Chriſt. As a mercifull God, he pitied us; but as a holy God, he could not but hate our tranſgreſſion; as a God of Truth; he could not but fulfil his own threatning; as a God of Juſtice, he muſt avenge himſelf for the offence againſt him. He gave Chriſt as a God of Mercy, and required ſatisfaction as a God of Juſtice. He *ſet him forth as a propitiation, that he might be juſt*, Rom. 3. 25, 26. His Mercy tender'd him placable, but his Righteouſneſs hinder'd the actual placation. He had a kindneſs for man, but could not have a kindneſs for his ſin; he had bowels for his Creature to free him, but no bowels for his tranſgreſſion to let that go unpuniſht. That Juſtice whereby he can no more abſolve the guilty, than condemn the innocent, was an obſtacle to the full iſſues of his Mercy. But when an offering for ſin was made by an infinite Perſon, and our near Kinſman, who had a right of Redemption; there was no Plea in Juſtice againſt it, ſince the Sacrifice was compleat, no Plea in Divine Veracity, ſince the penalty was ſuffered, no Plea in Divine Holineſs, ſince that was infinitely manifeſted; no bar to Mercy to come ſmiling upon the World. The wrath of God was appeaſed upon the death of the Redeemer, and this reconciliation is actually applied upon the acceptance of the Believer. If God had not been placable, he had never accepted a Subſtitute; and if he had not been appeaſed, he had never raiſed this Subſtitute after his Paſſion, nor ever held out his hand of Grace to invite us to be reconciled to him. There is nothing now remains to be done, but our conſenting to thoſe terms upon which he offers us the actual enjoyment of it. This crucified Redeemer only was able to effect this work. He was an infinite Perſon conſiſting of a Divine and Humane Nature, the union of the one gave value to the ſuffering of the other. The word of God was paſt in his threatning, his Juſtice would demand its right of his Veracity, a Sacrifice there muſt be to repair the Honour of God by bearing the penalty of the Law, which would not be done by the ſtrength and holineſs of any Creature. All the created force in the Earth, and the ſtrongeſt force of the Angelical Nature, were too feeble for ſo great a task. *Juſtice* muſt have ſatisfaction, the ſinner could not give it without ſuffering eternal puniſhment. He then puts himſelf into our place to free us from the arreſt of Juſtice, and bear thoſe ſtrokes,

ſtrokes, which, by virtue of the Law, wrath had prepared for us. The dignity of his Perſon puts a value upon his puniſhment, and renders it acceptable for us, it being a death ſuperiour in virtue to the death of Worlds; it was a death which Juſtice requir'd, and at the ſight of it Juſtice was ſo calm'd, that the ſharp revenging Sword drops out of its hand. God hath ſmelt in it ſo ſweet a ſavour, that hath fully pleaſed him. He can now pardon the ſins of Believers with the glory of his Righteouſneſs as well as of his Grace. He can legally juſtifie a repenting ſinner. God hath been ſerv'd in the Paſſion of the Redeemer, his Juſtice and Holineſs were glorified, and the Law accompliſht, the Honour of God is ſalv'd, and the Author of the Law righted, the Juſtice of God ſweetned. By this propitiation for ſin God is render'd propitious to guilty man, and ſtretcheth out his arms of love inſtead of brandiſhing his Sword of vengeance. The ancient Believers lived in the expectation of this, but they beheld not the conſummation of it: they thirſted for it, but were not ſatisfied with it till the fulneſs of time. It ſolely depended upon the Paſſion of Chriſt, 'tis by the *Croſs* that God is reconciled and *all enmity ſlain*, Eph. 2. 14. He was then wounded for our iniquities, and being caſt into the furnace of Divine wrath, quencht the flames; as *Jonas* the the Type, being caſt into the raging Sea, quell'd the ſtorm, he bore our ſins by bearing the wrath due to them, and ſatisfied Juſtice by ſuffering its ſtrokes. It could not ſtand with that Juſtice to puniſh him, if he were not placed in our ſtead to be the mark and butt of that Juſtice for us and our ſins. Doth not then a crucified Chriſt deſerve to be known and ſtudied by every one of us, who hath done that upon the Croſs, which the holy Law, Sacrifices divinely inſtituted, the bleſſed Angels, the purity and ſtrength of Univerſal Nature had never been able to effect? He hath expiated our ſins, and by his Blood hath ſecur'd us from the Sword of Divine vengeance, if we refuſe not the atonement he hath made.

2. *Silencing the Law.* Chriſt crucified by ſatisfying the Juſtice of God, brake the thunders of the Law, and diſſolv'd the frame of all its *Anathemas*; *Being made a curſe for us, he hath redeem'd us from the curſe of the Law*, Galat. 3. 13 *i.e.* from the ſentence of the Law-giver, denounc'd in his Law againſt the tranſgreſſors of it; ſo that now *there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8 1. becauſe they are *dead to the law by the body of Chriſt*, Rom 7. 4. By the body of Chriſt as ſlain and rais'd again; for this *hand writing of ordinances, which was contrary to us, is taken out of the way by God, being nailed to his croſs*, Col. 2. 14. He hath aboliſht the obligation of the Moral Law, as to any condemning power, it being the cuſtom to cancel bonds anciently by piercing the writing with a nail. * The Ceremonial Law was aboliſht in every regard, ſince the ſubſtance of it was come, and that which it tended to, was accompliſht; and ſo one underſtands, *v.* 15 *Having ſpoiled principalities and powers, he made a ſhow of them openly*, of the Ceremonies of the Law, called Principalities and Powers in regard of the Divine Authority whereby they were inſtituted. Theſe he ſpoiled, the word ἀπεκδυσάμενος ſignifies *uncloathing* or unſtripping, he unveil'd them, and ſhew'd them to be miſty figures that were accompliſht in his own perſon. The flower falls when the fruit comes to appear; Grace and Truth came by Jeſus Chriſt, Grace to obey the Precepts, and Truth to take away the Types. But it is alſo meant of the condemning power of the Moral Law, which was null'd by the death of Chriſt, who upon his Croſs ſealing another Covenant, repeal'd the former. The ſetling a new Covenant implies the diſſolution of the old. That was nailed to his Croſs which was contrary to us, a Law that was a charge againſt us, and by virtue whereof we were ſued; and this was the Law as ſentencing us to death, which was pierced and torn by thoſe nails, that did diſcover that debt and denounce the ſentence, which cannot be meant ſo properly of the Ceremonial as the Moral Law. The Ceremonial Law of Sacrifices was the Goſpel in ſhadows, and appointed for the relief of men, and as a ground whereon to exerciſe their Faith till the appearance of the ſubſtance; and therefore cannot be ſaid to be contrary to us, but an amicable diſcovery, that we were to have that relief in another, which we wanted in our ſelves; and that we were to be freed from the ſentence of Death by ſome grand Sacrifice repreſented by thoſe Sacrifices of Animals. Beſides, the *Apoſtle* writes this as a Cordial, iſſuing out of the Blood of Chriſt to the *Gentile Coloſſians*, who never were under the obligation of the Ceremonial Law, that being appropriated to the *Jews*. The *Apoſtle* brings it to back his aſſertion, that their treſpaſſes were forgiven. This argument had been of no uſe to the Gentiles, who ſinn'd not againſt the Ceremonial Law, but the Moral Law; and if one only had been cancell'd and not the other, the *Jews* themſelves, whoſe offences were moſt againſt the Moral Law, had had little or no comfort in having the feweſt of their ſins forgiven. Our Saviour died by the power and force of the Moral Law: that brought him to the Croſs for the fulfilling it in its penalty, as well as he had done in his life by his obedience: and he receiving the full execution of its ſentence upon himſelf on the Croſs, as a Subſtiture in our place, null'd that ſentence as to any force upon thoſe that believe in him. The plea againſt it is, That it hath already been executed, though not upon our perſons, yet upon our ſurety; ſo that being nail'd to his Croſs, the virtue of his Croſs muſt ceaſe, before the killing power of the Law can revive. This crucified Chriſt, who diſarm'd the Law of its Thunders, defac'd the Obligation of it as a Covenant, and as it were ground the ſtones, upon which it was writ, to powder, is worth our exact knowledge and ſtudious inquiry.

3. *Upon this muſt follow the removal of guilt.* If God the Judge of the World be appeas'd and ſatisfied, and the Law, upon which our accuſation is grounded, and which is the teſtimony of our Debt, be cancell'd, the removal of our guilt muſt neceſſarily follow. And this forgiveneſs of ſin is the chief and principal part of our redemption, and aſcrib'd to his blood as the procuring cauſe, *Epheſ.* 1. 7. *In whom we have redemption through his bloud, even the forgiveneſs of ſin.* He bearing our ſins in his own Body on the Tree, there neceſſarily follows a diſcharge of every Believer from them. The payment made by the Surety, is a diſcharge of the principal Debtor from the purſuit of the Creditor. As he took away the Curſe from us by being made a Curſe, ſo he took away ſin from us by being made ſin for us. The taking away the ſins of the World was the great end of his coming: There had been no need of his aſſuming our nature, and expoſing himſelf to ſuch miſeries for our relief, had we been only in a *ſimple* miſery, for then we might have been reſcued by his ſtrength; but being in a *ſinfull* miſery, we could not be reliev'd but by his Sacrifice to remove our guilt, as well as by his ſtrength to draw us out of our Gulf. Our ſin was a Bar upon the treaſures of divine bleſſings, this muſt be remov'd before thoſe could be opened for us, and could not righteouſly be remov'd by bare power, but by a full payment and ſatisfaction of the Debt. 'Tis a violent Oppreſſion to free a Creditor from the hands of a Debtor by force, 'tis righteous

* *Pearſon on the Creed, p 424.*

righteous only when it is by legal payment. Well then, *Chriſt was made ſin for us*, 2 Cor. 5.21. and that in his Death upon the Croſs; to what end? that ſin might remain in its guilt upon us? No, for him to be made ſin, and that by God, without reſpect to the taking away of ſin, had been inconſiſtent with the wiſdom and righteouſneſs of God. The juſtice of God would not permit him to take our Debt of another, and yet to charge it upon our ſelves. *He was therefore made ſin for us, that we might become the righteouſneſs of God in* or by *him.* He was made ſin, that we might be counted without ſin by the imputation of the righteouſneſs of the Mediator to us, as if it were our own; that as he repreſented our perſons, and bore our penalty, we might likewiſe receive the advantages of his righteouſneſs for the acquittal of our Debts, the ſin of our nature, and the ſin of our perſons, the removal of the guilt contracted by *Adam*, and imputed to us, and the guilt contracted by our ſelves. For it is *of many offences unto juſtification*, Rom. 5. 16. He was the true perſon figur'd by the ſcape-Goat that took away our ſins, and carried them into a Land of forgetfulneſs, where none dwells to take notice of them, and cenſure us to Death for the Crimes. Is not then this *Crucified Chriſt* worth the knowing, who took ſuch heavy burdens upon his own ſhoulders, that they might not oppreſs ours; and ſuffer'd as a *victim* in the place of our guilty perſons to *obtain an eternal redemption for us?* Heb 9. 14 He that gives ſo great a ranſom for us as that of his Life and precious Bloud, rather than we ſhould remain in our Chains, deſerves the choiceſt place in our underſtanding as well as affections. Were it a bare deliverance, it would challenge this; but he is ſaid not only to deliver us which ſpeaks power, but to redeem us which ſpeaks price, and a buying what was paſt into the poſſeſſion of another; a payment of that which we were never able to pay.

4. *Another fruit is the conqueſt of Satan.* The Empire the Devil exercis'd over man, did not ariſe from any dignity in his Perſon, or any right he had to him in himſelf, but it was firſt founded on ſin, and granted to him by the Juſtice of God, and was not the power of a Prince, but of an Executioner. Had not ſin firſt open'd the Door, his venom could not have infected us, nor his power have hurt us. He could never have been our Accuſer without ſome matter of charge from us; nor ever have been our Executioner, had we not fallen under the hands of divine Juſtice. His power is erected upon our Crimes, whereby he becomes the Miniſter of divine vengeance. But a Crucified Chriſt hath bruiſed the head of this old Serpent, and wounded the Prince of this World; he hath diſplaced him from his Power, ſnatcht from him the ground of his Inditements, by cancelling the law upon which his Accuſations are founded; and deſpoil'd him of his office by ſatisfying divine juſtice, which conferr'd an authority upon him of executing divine vengeance, *Revel.* 12 10. *the accuſer of the brethren is caſt out.* And *deſtroyed him that had the power of death*, and that through his own *death*, Heb. 2. 14, 15. That the Devil had not a total power over *Adam*, after the Fall, proceeded from the intervention of this Surety, and the abſolute credit of his future Victory over him; yet that Promiſe, that the Serpents Head ſhould be bruis'd, did not, through the weakneſs of their Faith, and the long delay of performance, preſerve them from the fear of Death: notwithſtanding that, they were all their Life time ſubject to Bondage; for ſince the Devils Empire was rear'd upon the ruins of men by ſin he could continually object to them that their ſins were not expiated, that Death remain'd as a puniſhment of ſin; but the Croſs of Chriſt hath diſarm'd him of this Weapon: his grand Plea whereby he kept men in a ſervile fear, is compleatly anſwer'd. In bruiſing our Saviours Heel by the Death on the Croſs; he felt a fatal blow on his Head, his Conquerour got above him out of his reach, without any hope left in him to touch his Heel again. The Devils right was legally taken from him by Chriſts Death on the Croſs; the foundation of his authority, *viz.* ſin was taken away. He was *deſtroyed*, (that is the Apoſtle's expreſſion) not in his perſon, but in his authority; he was irrecoverably expell'd from his Dominion which he had by his falſe Oracles uſurpt over the *World*, John 12. 31. and it is by this Crucified Chriſt that we are more than Conquerours over him. And ſhould we not know this Crucified Chriſt, who hath weakned the venom of the Serpent, broke the force of the tempter, vanquiſht him on the Croſs by the merit of his Bloud, and conquers him in us by the efficacy of his Spirit?

5. *Sanctification is another fruit of the Croſs of Chriſt.* To be deliver'd from the guilt of ſin, that bound us over to puniſhment, had been a great favour; but it would not have been a perfect favour, without being deliver'd from the venom of ſin that had infected our nature. Though God willed man good by a love of good will, yet he could not delight in him with a love of complacency; if the contagion and filth of ſin had deform'd and ſullied our Souls as much as before; if our guilt were only remov'd, we had been freed from puniſhment; but without reſtoring the Divine Image, we had not been fit for any converſe with God. It was neceſſary that our Souls ſhould be waſhed, and our faculties put into a ſtate, to ſerve in ſome meaſure the glory of God, and the end of our Creation God would have ſeem'd to deny his own holineſs, if he had regarded only the reverence of his juſtice, by appointing a ſacrifice for atonement, and not conſulted the honour of the other, by renewing his Image in the nature of man: But this is purchaſed by the Death of Chriſt; *He came by water and blood*, 1 John 5. 6. by Blood to expiate our ſins, and by Water to purifie our Souls, anſwerable to the Jewiſh ſtate wherein it was typified, where there were ſacrifices for guilt, and waſhings for filth. Theſe *two* things come to us by the Death of Chriſt, the remitting our crime, and the removing of our ſpot. He gave himſelf that he might *ſave us*, Epheſ. 2. 25. Tit. 2. 14 when he came to purchaſe the bleſſings we had forfeſted, he would not omit this, which was one of the chief. By him the Conſcience is purg'd from dead works, from ſin which brought Death, and being worſe than a pollution by a dead Body, hindred us from acceſs to God, as that did from an entrance into the Temple. He hath broke our chains, as well as blotted out our crime; heal'd our natures, as well as procur'd our pardon; purchas'd our regeneration, as well as remiſſion. 'Tis by his Croſs that the *old man*, which had incorporated himſelf with our Souls, *is crucified*, Rom. 6. 6. By this he gain'd the power of ſending a ſaving Spirit, which had not enter'd into our Souls, had not Chriſt's Blood flowed out of his veins. The effuſion of this Blood, was the cauſe of the effuſion of the Spirit; it was ſhed upon us through Chriſt alone. He hath by ſuffering for ſin on the Croſs, render'd it a deteſtable thing, and ſhow'd how dreadful that is, that could not receive its fatal wound, without a wound firſt in the heart of the Son of God. This is the moſt powerful motive to quicken us to a hatred of ſin, and a love of holineſs, and his life the moſt illuſtrious pattern; but all this had been of little efficacy to us, had not the Water of the Spirit flowed out from the Rock, when it was ſtruck, to cleanſe the filthineſs of our Souls. This is given upon the account of his Death to Believers, to purifie their

their hearts from the mud of the World, and to form them to a new life for the honour of God; and it is not denied to thoſe that will *ask, and ſeek, and knock*, Luke 11. 13. Had Chriſt only purchas'd remiſſion without ſanctification, it had not been for the honour of Gods holineſs, nor would our condition have been elevated. Heaven had been no place for defilements or ſlaves. It was neceſſary the filth of ſin ſhould be removed, the dominion of ſin be aboliſht, that we might as holy perſons approach to God, and as free men converſe with God. Is not a Crucified Chriſt then worth the knowing, that hath not only deſtroyed *Satan* our Enemy *without* us, but can deſtroy ſin our Enemy *within* us? As he hath ſnatch'd us from puniſhment by expiating our ſins, ſo he can bring us to Communion with God, by razing evil habits out of our hearts; without this latter, we are not capable of enjoying a compleat benefit by the former.

6. *Opening Heaven for us.* What is this life but a wallowing in a Sink, a converſe in the dregs of the Creation, in an Earth polluted by the ſin of man, wherein we every day behold freſh affronts of God, and find motions in us diſhonourable to our ſelves? But Chriſt by his Death hath provided a better place than this, yea, a place more glorious than *Adam's Paradiſe*, which was deſign'd for our habitation by the firſt Creation. A place, not only built by the Word of God, but cemented and prepared by the Blood of Chriſt. By the Law againſt ſin, we were to have our Bodies reduc'd to duſt, and our Souls lie under the ſentence of the wrath of God: But our crucified Saviour hath purchaſed the *redemption of our Body*, to be evidenced by a reſurrection, *Rom.* 8. 23. and a ſtanding ſecurity of our Souls in a place of bliſs, to which Believers ſhall have a real aſcent, and in which they ſhall have a local reſidence, which is called the *purchaſed poſſeſſion*. As *Adam* brought in the Empire of Death, ſo Chriſt hath brought in the Empire of Life, *Rom.* 5. 17. *Shall reign in life by one Jeſus Chriſt*. He hath not purchas'd for us a Paradiſiacal Life, or reſtor'd us to the mutable ſtate wherein *Adam* was created; he hath not link'd us for ever to the Earth, and the uſe of the Creatures for our ſupport; he hath purchaſed for us an Eternal Life, and prepared for us Eternal Manſions, not only to have the company of men, or the ſociety of the bleſſed Angels, but to be bleſſed with the viſion of God, to reſide in the ſame place where his glorified Perſon is adored by the happy Spirits, to *live with him*, Rom. 6. 8. a life, wherein our underſtandings ſhall be freed from miſts, and our wills from ſpots, and our affections from diſorder. We loſt a Paradiſe by Sin, and have gain'd a Heaven by the Croſs. And ſhould not this crucified Chriſt be ſtudied, who hath ſetled the Regions above for our reception, and procur'd an entrance into that place, which juſtice, by reaſon of our ſin, had elſe made for ever inacceſſible to us?

I might mention more, as the *eſtabliſhment of the Covenant*, *acceſs to God*, *Perſeverance*, and the *conqueſt of the World*.

Uſe.

1. *Let us be thankful to God for a crucified Redeemer.* There is nothing in Heaven or Earth ſuch an amazing wonder as this, nothing can vye with it for excellence. All love and thankfulneſs is due to God, who hath given us his Son, not only to live, but to die for us a Death ſo ſhameful, a Death ſo accurſed, a Death ſo ſharp, that we might be repoſſeſt of the happineſs we had loſt. All love and thankfulneſs is due to Chriſt, who did not only pay a ſmall ſumm for us as our ſurety, but bowed his Soul to Death to raiſe us to Life, was numbred among tranſgreſſors, that we might have a room among the bleſſed. Our crimes merited our ſufferings, but his own Bowels made him a ſufferer for us; for us he ſweat thoſe drops of Blood, for us he trod the Wine-preſs alone, for us he aſſwag'd the rigor of Divine Juſtice, for us, who were not only miſerable, but offending Creatures, and overwhelmed with more ſins to be hated, than with miſery to be pitied. He was crucified for us by his love, who deſerv'd to die by his power, and laid the higheſt obligation upon us, who had laid the higheſt diſobligements upon him. This Death is the ground of all our good, whatever we have is a fruit that grew upon the Croſs. Had he not ſuffered, we had been rejected for ever from the Throne of God, ſalvation had never appear'd but by thoſe groans and agonies. By this alone was God pleaſed, and our Souls for ever pleaſur'd; without it, he had been for ever diſpleaſed with us, we had been odious and abominable in his ſight, and could never have ſeen his face. Nothing is ſuch an evidence of his Love as his Croſs; the Miracles he wrought, and the Cures he perform'd in the time of his Life, were nothing to the kindneſs of his Death, wherein he was willing to be accounted worſe than a murtherer in his puniſhment, that he might thereby effect our deliverance. If he had given us the riches of this World and a greater, had he given us the honour of Angels, and made us *Barons* of Heaven, without expoſing himſelf to the Croſs to accompliſh it, it had been a teſtimony of his affection, but deſtitute of ſo endearing an *Emphaſis*. The manner of procuring is more than a bare kindneſs in beſtowing it; he teſtified his reſolution, not only to give us glory, but to give it us whatſoever it ſhould coſt him, and would ſtick at nothing rather than we ſhould want it. The Angels in Heaven in their gliſtering luſtre, are the Monuments of his liberality, but not of ſo ſupream an affection as is engraven on the Body of his Croſs.

2. *Let us delight in the knowledge of Chriſt crucified, and be often in the thoughts and ſtudy of him.* Study Chriſt, not only as living, but dying, not as breathing in our air, but ſuffering in our ſtead; know him as a *victim*, which is the way to know him as a Conquerour. Chriſt as crucified is the great object of Faith. All the paſſages of his Life, from his Nativity to his Death, are paſt over in the Creed without reciting, becauſe, though they are things to be believed, yet the belief of them is not ſufficient without the belief of the Croſs; in that alone was our redemption wrought. Had he only lived, he had not been a Saviour. If our Faith ſtop in his Life, and do not faſten upon his Blood, it will not be a juſtifying Faith. His Miracles, which prepared the World for his Doctrine; his Holineſs, which fitted himſelf for his ſuffering, had been inſufficient for us without the addition of the Croſs: Without this, we had been under the demerit of our crimes, the venom of our natures, the ſlavery of our ſins, and the tyranny of the Devil; without this, we ſhould for ever have had God for our Enemy, and *Satan* for our Executioner; without this, we had lain groaning under the puniſhment of our tranſgreſſions, and deſpair'd of any ſmile from Heaven. It was this Death, which as a ſacrifice appeas'd God, and as a price redeem'd us; nothing is ſo ſtrong to encourage us; nothing ſo powerful to purifie us; how can we be without thinking of it? The World we live in had fallen upon our head, had it not been upheld by the pillar of the Croſs; had not Chriſt ſtep'd in and promiſed a ſatisfaction for the ſin of man. By this all things conſiſt; not a bleſſing we enjoy but may put us in mind of it; they were all forfeited by our ſins, but merited by his precious Bloud. If we ſtudy it well, we ſhall be ſenſible how God hated ſin and loved a World; how much he would part with to reſtore a fallen Creature. He

ſhowed an irreſiſtible love to us, not to be overcome by a love to his own Bowels.

(1.) *This will keep up life in our repentance.* We cannot look upon Chriſt Crucified for us, for our guilt, and conſider that we had deſerved all that he ſuffered, and that he ſuffer'd not by our intreaty, nor by any obligation from us, but meerly from his own love; but the meditation of this muſt needs melt us into ſorrow. Should we not bleed as often as we ſeriouſly thought of Chriſts bleeding for us? You cannot ſee a Malefactor led to Execution for a notorious Crime, but you have ſome deteſting thoughts of the fact, as well as ſome motions of pity to the perſon. A ſtrong meditation on Chriſt will excite compaſſions for his ſufferings, but a deteſtation of our ſins and ſelves as the cauſe of it. 'Tis *a look upon Chriſt* pierced that pierceth the Soul, *Zach.* 12. 10. Would not this bloud acquaint us, that the malignity of ſin was ſo great, that it could not be blotted out by the bloud of the whole Creation? Would it not aſtoniſh us, that none had ſtrength enough to match it, but one equal with God? Would not ſuch an aſtoniſhment break out into penitent reflections? Would not the thoughts of this make us emulate the veil of the Temple, and be aſham'd that it ſhould outſtrip us in rending, while our hearts remain unbroken? Should we not be confounded, that a lifeleſs Earth ſhould ſhake in the time of his ſufferings, while our reaſonable Souls ſtand immovable? Could any of the *Iſraelites*, that underſtood the nature and intent of Sacrifices, be without ſome penitent motions, while they ſaw the innocent victim ſlain for their ſin, not for any fault of its own? and ſhould we be unmelted, if we conſider'd the Croſs, the puniſhment of our Crimes, not any of his?

(2.) *It would ſpirit our Faith*, when we ſhall ſee his bloud confirming an everlaſting Covenant, wherein God promiſes to be gracious. All the Promiſes center'd in the Croſs, receiv'd their Life from his Death, and are from thence reflected on us. Where can Faith find a vigour, but in the Royalties of Mercy, diſplay'd in the ſatisfaction of Juſtice? where can it find a Life, but in the views of its proper object? when we behold a Chriſt Crucified, how can we diſtruſt God, that hath in that, as a plain Tablet, writ this Language, *that he will ſpare nothing for us, ſince he hath not ſpared the beſt he had?* What greater aſſurance can he give? where is there any thing in Heaven or Earth, that can be a greater pledge of his affection?

(3.) *This will animate us in our approaches to God.* Not only a bare coming, but a *boldneſs and confidence* in coming to God was purchas'd by a *crucified Chriſt*, *Heb.* 10. 19. God was before averſe from man, and man unwilling to approach to God. Now God invites, and man may come; man calls and God anſwers. What can be more encouraging than to conſider, that *by his bloud he hath made us Kings and Prieſts to God*, Revel. 5. 9, 10. to offer up Sacrifices with a Royal Spirit, ſince the Curſe which ſhould have fallen upon our Heads, has been born by him? We ſhould think of it every time we go to God in Prayer; it was by this Death the Throne of God was open'd. This will chaſe away that fear that diſarms us of our vigour. It will compoſe our Souls to offer up delightful Petitions. 'Tis in this only we ſee the face of God appeas'd toward us.

(4.) *This will be a means to further us in a progreſs in holineſs.* An affection to ſin which coſt the Redeemer of the World ſo dear, would be inconſiſtent with a ſound knowledge, and ſerious ſtudy of a Crucified Saviour. We ſhould ſee no charms in ſin, which may not be overcome by that raviſhing love, which bubbles up in every drop of the Redeemers bloud. Can we with lively thoughts of this, ſin againſt ſo much tenderneſs, compaſſion, grace, and the other perfections of God, which ſound ſo loud in our Ears from the Croſs of Jeſus? Shall we conſider him hanging there to deliver us from Hell, and yet retain any ſpirit to walk in the way which leads thereto? Shall we conſider him upon the Croſs, unlocking the Gates of Heaven, and yet turn our backs upon that place he was ſo deſirous to purchaſe for us, and give us the poſſeſſion of? Shall we ſee him groaning in our place, and ſtead, and dare to tell him by our unworthy Carriage, that we regard him not, and that he might have ſpar'd his pains? It muſt be a miſerable Soul, worſe than brutiſh, that can walk on in ways of enmity, with a ſence of a Crucified Chriſt in his mind. Could we then affect that ſin which appears ſo horrible in the Doctrine of the Croſs? Can we take any pleaſure in that which procur'd ſo much pain to our beſt Friend? Can we love that which hath brought a Curſe, better than him who bore the Curſe for us? For want of this ſtudy of Chriſt Crucified we walk on in ſin, as if he ſuffer'd to purchaſe a Licence for it, rather than the deſtruction of it. The due conſideration of this Death would encline our wills to new deſires and reſolutions. It would ſtifle that Luxury, ambition, worldlineſs, which harraſs our Souls. We ſhould not dare to ruſh into any iniquity through the wounds of Chriſt. We ſhould not under a ſenſe of his dying groans cheriſh that for which he ſuffer'd. We ſhould not do the works of darkneſs under the effuſions of his bloud, if we did in a ſerious poſture ſet our ſelves at the feet of his Croſs.

(5.) *This will be the foundation of all Comfort.* What comfort can be wanting, when we can look upon Chriſt Crucified as our Surety, and look upon our ſelves as Crucified in him, when we can conſider our ſins as puniſhed in him, and our ſelves accepted by virtue of his Croſs? It was not an Angel which was Crucified for us, but the *Son of God*; one of an equal dignity with the Father; one that ſhed bloud enough to blot out the demerit of our Crimes, were they more than could be numbred by all the Angels of Heaven, if all were made known to them. He was not Crucified for a few, but for all ſorts of offences. When we ſhall ſee judgments in the World, what Comfort can we take without a knowledge and ſenſe of a Crucify'd Chriſt? What a horrour is it for a Condemn'd man to ſee the preparation of Gibbets, Halters and Executioners? But when he ſhall ſee a propitiation made for him, the anger of the Prince atoned, the Law ſome other way ſatisfied, and his Condemnation chang'd into remiſſion; all his former terrors vaniſh, and a ſweet and pleaſing calm poſſeſſeth him. With this knowledge and ſenſe we ſhould not be much terrified at the approaches of Death in our laſt gaſps; when we conſider it ſelf gaſping under the weight of the Croſs. The bloud of Chriſt is as a Balſam dropt upon the points of the Arrows of Death. That by removing the guilt of ſin, pull'd out the ſting of Death. When we tremble under a ſence of our ſins, the terrors of the Judge and the Curſes of the Law, let us look upon a Crucified Chriſt, the remedy of all our Miſeries. His Croſs hath procur'd a Crown, his Paſſion hath expiated our tranſgreſſion. His Death hath diſarm'd the Law, his bloud hath waſhed a Believers Soul. This Death is the deſtruction of our Enemies, the ſpring of our Happineſs, the eternal teſtimony of divine love. We have good reaſon, as well as the *Apoſtle*, to determine with our ſelves, *to know nothing but Jeſus Chriſt, and eſpecially him Crucified.*

A DIS-

A DISCOURE OF Christ our Passeover.

1 Cor. 5. 7.

For Christ our Passeover is sacrificed for us.

THE words are a reason of the *Apostle's* exhortation to the *Corinthians* to cast out the incestuous person, in regard of the contagion, which might be by so ill an example dispersed to others, as a leaven spreads its vapors through the whole lump, *v. 6. Know you not, that a little leaven leaveneth the whole lump?* And having used this similitude of leaven, he pursues it in allusion to the custom of the *Jews* before the celebration of the Passeover, according to the command, to have no leaven found in their houses at that time, upon the penalty of being cut off from the Congregation of *Israel*; and with respect to the true design of that Ceremonial injunction, exhorts the *Corinthians to purge out the old leaven, viz.* that person from their society, lust from their hearts, every member of the old *Adam*, that they might be a *new lump* answering their holy and heavenly calling. The reason of this exhortation is in the words, *For Christ our Passeover is sacrificed for us*, and by his death hath taken away the sin of the World. * As the Sacrifice of the *Paschal Lamb* represented the Sacrifice of Christ, so the manner wherein the *Israelites* celebrated that Solemnity with unleavened bread, represents the manner wherewith we ought to celebrate the death of the Redeemer of the World. As therefore our true Passeover, which is the Lord Jesus, hath been sacrificed for us, let us daily celebrate the memory of it in a manner worthy of so great a grace. As therefore the *Jews* abstained from all leaven in the time of the figure, let us not only abstain from, but purge out all things contrary to God, because for this end Christ was sacrificed for us. As the Passeover was a Type of Christ, so the unleavened Bread was a Type of Christians, and of their innocence and purity of life †. And that *because you are unleavened*, i. e. *de jure*, you ought to be so: For that is said in Scripture sometimes to be *de facto* which ought to be, as the *Priests lips preserve knowledge*, i. e. ought to preserve knowledge ‖ Ἐκκαθάρατε, *Purge out* is more emphatical and pressing than a simple purging; purge it out wholly, that nothing may be left in you, that you may be such as a new lump did figuratively signifie.

* *Amyraut* in loc. *Estius* in loc.

† *Menoch.*

‖ *Pareus* in loc.

Christ our Passeover.] The institution of this solemn Figure is particularly set down, *Exod.* 12. 3, 4, 5, &c. * It was appointed by God as a Memorial both of the *Israelites* slavery in *Egypt*, and their deliverance from it. After they had been about two hundred years in that Country, God mindfull of his promise sets upon their delivery, and since all the former Miracles had proved unsuccessfull for the bending *Pharaoh's* heart to give the Captives liberty to depart, God design the saying of the first-born of every *Ægyptian* Family, and thereby sending the greatest strength of the Nation to another World. Upon this occasion he orders the *Israelites* by *Moses*, to slay the Lamb the *fourteenth day of the first month* (which answers to our *March*) and sprinkle the Posts of their Doors with the Blood, and Feast upon the flesh of it in their several Families; and that night the Angel comes and mortally strikes every first-born, none escaping, but those who observ'd this command of God, and had sprinkled their Door-posts with the Blood of the slain Lamb; every House besides being made that night a House of mourning. It was an earnest of the *Israelites* deliverance, and the *Ægyptians* calamity.

* *Daille* Serm sur 1 Cor. 5. 7.

Observe 1. *God's greatest mercies to his Church, are attended with the greatest plagues upon their Enemies.* The salvation of man is the destruction of sin and the Devil; the Passeover was the salvation of *Israel* and ruine of *Ægypt*.

2. *God provides for the security of his People, before he lays his wrathfull hand upon their Adversaries.* He provided a *Moses* to conduct them, an Ordinance to comfort and refresh them, before he shoots his Arrows into the *Ægyptians* hearts. God settles this Passeover as a standing Ordinance in the Church; a Feast throughout their Generations, to be kept by an Ordinance for ever, *Exod.* 12. 14. so that it was not only a memorial of a past and temporal deliverance, but the Type of a future and spiritual one. As all the Sacrifices were Types of what was to be perform'd in the fulness of time, in the person of the *Messiah*; so this was a great and signal Type, and had its truth, reality, and efficacy in the Death of the Redeemer.

Christ the Passeover.] i. e. the Paschal Lamb. The Lamb was called the Passeover. The sign for the thing signified by it, 2 *Chron.* 35. 11. *And they kill'd the Passeover*, i. e. the Lamb; for the Passeover was properly the Angels passing over *Israel*, when he was sent as an Executioner of God's wrath upon the *Ægyptians*. So *Matt.* 26. 17. *Where shall we prepare for thee to eat the Passeover*, i. e. the Paschal Lamb.

Our Passeover.] Our Paschal Lamb. He is called *God's Lamb*, John 1. 29. Gods in regard of the Author, ours in regard of the end; God's Lamb in regard of designation, ours in regard of acceptation.

Our Passeover.] Not only of the *Jews* but of the *Gentiles*; that was restrained to the *Israelitish* Nation, this extends in the offers of it to all, and belongs to all that are under the new administration of the Covenant of Grace.

For us, ὑπὲρ ἡμῶν.] Not only for our good, but in our stead, to free us from eternal Death, to purchase for us eternal Life; Sacrifices were substituted

in the place of the tranſgreſſor, and received the ſtroak of Death which his ſin had merited. The title of the Paſchal Lamb is given here to Chriſt, not only in regard of his meekneſs and innocence, but in regard of his being a ſacrifice, whence he is called *the Lamb ſlain*, Revel. 5. 12. the *Lamb* that *redeems us by his blood*, 1 Pet. 1. 18. Here we have,

1. *A deſcription of Chriſt in the type* [*Paſſeover.*]
2. *The end of his death.*
   1. *Finis cujus.* A *Sacrifice.*
   2. *Finis cui.* *Our, for us.*

Three Doctrines may be obſerved from the words.

1. *Chriſt is our Paſſeover.*
2. *Chriſt is a Sacrifice.*
3. *Chriſt is a Sacrifice in our ſtead.*

For the firſt, *Chriſt is our Paſſeover.* In alluſion to this, he is ſo often called a *Lamb*, as alſo in alluſion to the Lambs offer'd in the daily ſacrifice; but eſpecially in relation to the Paſchal Lamb, which did more fully expreſs, both the nature of his ſufferings, and the deſign of his office; you do not therefore find him expreſt in the New Teſtament by the name of any of thoſe other Animals, which were figures of him in the Jewiſh Sacrifices, but only by this of a Lamb, as being more ſignificant of the innocence of his Perſon, the meekneſs of his Nature, his ſufficiency for his People, than any other.

1. *The deſign of the Paſſeover was to ſet forth Chriſt.* All the Sacrifices, which were appointed by God as parts of Worſhip, were deſign'd to keep up the acknowledgment of the Fall of Man, his demerit by ſin, and to ſupport his Faith in the promiſed Redeemer; for they being inſtituted, not before the Fall, but probably immediately after the firſt promiſe of the ſeed of the Woman, did all referr to that ſeed promiſed, whoſe heel was to be bruiſed, as to the foundation of their inſtitution; and being unable of themſelves to purge the ſin of a rational Creature, and the ſpiritual ſubſtance of the Soul, they muſt referr to that which was only able to do it; *Heb.* 10 8. *Sacrifice, and offering, and burnt offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein; then ſaid I, Lo I come to do thy will:* The will of God manifeſted in the firſt draught and agreement in Heaven, and ſhadowed in all the Sacrifices under the Law. When Sacrifices of themſelves were not, nor could be gratefull to God, nor the blood of an Animal give a due compenſation to an offended God for the ſin of man, then ſaid Chriſt, *Lo I come*, as the perſon repreſented by thoſe pictures, as the body ſignified by thoſe ſhadows. All thoſe inſtitutions not being deſign'd for any virtue in themſelves, but as notices of the intent of God, and the methods he deſign'd for the taking away of ſin by the promiſed ſeed; that it was to be by blood and death, that this was the agreement between God and the ſeed ſo promiſed; therefore they were in all thoſe dolefull ſpectacles of blood and ſlaughter to look through that veil to the calamities the promiſed ſeed ſhould endure for the taking away of ſin, and have a proſpect of the hainouſneſs of ſin, and the ſharpneſs of the Sufferings of the *Meſſiah* in the groans and ſtrugglings of thoſe dying Creatures. So the deſign of this Paſſeover was ultimately to repreſent the *Meſſiah* to them, by whoſe Blood they were to have a ſpiritual deliverance from Sin and Satan; as by the blood of the Lamb they had a deliverance from the Sword of the deſtroying Angel, and afterwards from *Pharaoh* and the *Egyptian* preſſures. He is therefore called the Lamb of God, as being ſhadowed by the Paſchal Lamb of the Old Teſtament. All *things* under the Law *were* but *ſhadows of things to come*, Heb. 10. 1. Chriſt is the real accompliſhment of all, he is our myſtical, ſpiritual, heavenly, perfect Paſſeover; therefore thoſe words which are immediately ſpoken of the Paſchal Lamb, and did immediately reſpect the Paſſeover, *Exod.* 12. 46. *Neither ſhall you break a bone thereof*; and *Numb.* 9. 12. are ſaid to be fulfilled in Chriſt the Antitype, as if they had been immediately pronounced of him, when they were ſpoken of the Paſchal Lamb, *John* 19. 36. *For thoſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken.* And indeed if we conſider all the circumſtances in the inſtitution, they ſeem not worthy of the Wiſdom of God, nor are capable of having any reaſon rendred for them, if they be not referred to ſome other Myſtery: and what can that be but the Redeemer of the World repreſented thereby? * Why ſhould ſo much care be in the choice and ſeparation of a Lamb? What virtue had the blood of a poor Animal to ſecure the houſe, and the life of the firſt-born againſt the Sword of a ſtrong and inviſible Angel? Was the ſprinkling of the blood upon the poſts a neceſſary mark for the Angel, as though he had not underſtanding enough to diſtinguiſh between the houſes and children of the *Iſraelites* and *Egyptians*? Could not God have ſignified his pleaſure to the Angel without ſuch a mark, and given him directions for the ſecurity of his people? How can we think God ſhould appoint ſo many Ceremonies in it, lay ſuch a charge upon them for the ſtrict obſervation of them, if he deſign'd it not as a prop to their Faith, a ground to expect a higher and ſpiritual deliverance by the Blood of the *Meſſiah*, as well as a trial of their obedience, a memorial of their temporal deliverance, and a ſign for the direction of the Angel in the execution of his Commiſſion?

* *Daill.* Serm. ſur 1 Cor. 5.7.

2. *The Believers in that time regarded it as a Type of the Meſſiah*, Heb. 11. 28. *Through faith he*, i. e. *Moſes, kept the Paſſeover and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.* It was an illuſtrious teſtimony of *Moſes* his faith, to rely upon the promiſe and good will of God, and keep the Paſſeover, when the blood of a Lamb ſeem'd ſo improbable a means of preſerving the *Iſraelites* from the deſtroying Angels Sword; yet certainly *Moſes* his Faith pierced further, and looked through this ſhell to the kernel, through this ſign to the thing ſignified by it. *Moſes* could not have *eſteemed the reproach of Chriſt*, v. 26. had he not known Chriſt; and we cannot ſuppoſe ſo illuſtrious a Prophet, that had ſuch an eſtimation of Chriſt as to value his reproaches, did terminate his Faith upon the outward action and the bare type, but pierced further to the promiſed ſeed, as well as *Abel* in his Sacrifice. 'Tis not likely that his Faith ſtuck only in the effuſion of the blood of an Animal, and did not ſee the effuſion of the blood of the *Meſſiah*, whoſe *reproach* he had been ſo willing to bear. It had been too low a Faith for ſo great a man, not to regard the ſpiritual deliverance promiſed to be wrought by the bruiſing the heel of the ſeed of the Woman, who can think *Moſes* utterly ignorant of the deſign of that promiſe? And if not, who can think his Faith ſhould terminate in the outward ſign, and that the *Apoſtle* ſhould give ſuch *Encomiums* to a Faith of no higher an elevation, than that which reſpected the command of God in that preſent affair? *Moſes* his Faith had been great in former commands, why ſhould the *Apoſtle* skip them, if he had not deſigned to ſhow his Faith in the *Meſſiah* figured in the Paſſeover?

The

The *Apoſtle* doth not ſpeak of Faith in God ſimply conſidered in that Chapter, but of Faith in the Mediator or high Prieſt, which he had diſcourſed of throughout that Book. How could the ancient Believers eat the ſame ſpiritual food, and drink of the ſame ſpiritual rock, which was Chriſt, without Faith in him, and reſpecting him as the object of Faith in that *rock* and *manna*? 1 Cor. 10. 3, 4. Some of the *Jews* acknowledge, that the *Meſſiah* is to come exactly on that day wherein the Paſſeover was offer'd when they fled out of *Egypt* *. And to redeem *Iſrael* the 15th day of the Month *Niſan*, which was the day wherein Chriſt by his Death redeem'd the World. They came out of *Ægypt* the firſt Month, when the Moon was at the full, and in the ſame Month, and the ſame appearance of the Moon, did Chriſt procure our ſpiritual liberty by his Death.

* *Eugubin.* in Exod. 12. *Maſius* in Joſh. 5. 10. tells us out of the *Talmud*, that this was the opinion of the ancient *Jews*.

3. *The Paſchal Lamb was the fitteſt to repreſent Chriſt.* It was a Sacrifice and a Feaſt, a Sacrifice in the killing it and ſprinkling the Blood, a Feaſt in their feeding upon it. It repreſents Chriſt, as a *victim* ſatisfying God, as a Feaſt refreſhing us; he was offer'd to God for the expiation of our ſins, he is offer'd to us for application to our Souls. The *Apoſtle* mentions one in the Text, the other in the Verſe following, *therefore let us keep the feaſt*. A Lamb is both cloaths and meat; Chriſt is cloathing to us by his Righteouſneſs to cover our nakedneſs, and food to us by his Body and Blood to ſatisfie our appetite, a Sacrifice and a Feaſt for us.

The truth of this *Propoſition* will appear,

1. *In the reſemblance between the Paſchal Lamb and the Redeemer.*

2. *In the effects or conſequents of it.*

(1.) *In the reſemblance between the Paſchal Lamb and the Redeemer.*

[1.] *A Lamb is a meek Creature.* It hurts none, is hurt by all; it hangs not back when it is led to the ſlaughter, it crys not when it is ſtuck, no greater emblem of patience to be found among irrational Creatures. To this the Prophet likens our Saviour, when he ſaith, *Iſa.* 53. *He was brought as a Lamb to the ſlaughter, and as a Sheep before the ſhearers is dumb, ſo he opened not his mouth.* How ſtrange was his humility in entering into ſuch a Life! How much more ſtupendous in ſubmitting to ſuch a Death, as ſhamefull as his Life was miſerable! For the Son of God to be counted the vileſt of men, the Soveraign of Angels to be made lower than his Creatures, the Lord of Heaven to become a Worm of the Earth, for a Creator to be ſpurn'd by his Creatures, is an evidence of a meekneſs not to be parallell'd. The Souldiers that ſpat upon him and mock'd him, met not with a reproachfull expreſſion from him: He held his peace at their clamours offer'd his back to their ſcourges, revil'd them not when he lay under the greateſt violences of their rage, was patient under his ſufferings, while he was deſpis'd more than any man by the People. His calmneſs was more ſtupendous than their rage, and the Angels could not but more unexpreſſibly wonder at the patience of the ſufferer, than the unmercifulneſs of the executioner; he was more willing to die than they were to put him to Death; he ſuffer'd not by force, he courted the effuſion of his Blood, when he knew that the hour which his Father had appointed, and man needed, was approaching. Neither the infamy of the Croſs, nor the ſharpneſs of the puniſhment, nor the preſent and foreſeen ingratitude of his Enemies, could deterr him from deſiring and effecting man's Salvation. He went to it, not only as a duty but an honour; and was content for a while to be the ſport of Devils, that he might be the Spring of Salvation to men. And when he was in the Furnace of Divine wrath, and deſerted by his Father, he utters a ſenſible, but not a murmuring expoſtulation; he received our ſins upon his ſhoulders, to conferr his divine benefits upon our hearts; he endur'd the contradiction of ſinners againſt himſelf, he deſpiſed the ſhame, ſubmitted to the Croſs, his own worldly reputation was of no value with him, ſo he might be a Sacrifice for the redemption of forlorn man; and, in the whole ſcene, manifeſted a patience greater than their cruelty. From this Paſchal Lamb typifying the Redeemer, the *Jews* might have learn'd, not to expect a *Meſſiah* wading through the World in blood and ſlaughter, ſheathing his Sword in the Bowels of his Enemies, and flouriſhing with temporal victories and proſperity; but one meek, humble, and lowly, ſuting the temper of the Lamb which repreſented him in the Paſſeover.

[2.] *It was to be a Lamb without blemiſh*, Exod. 12. 5. It was to be intire in all its parts, ſound, without bruiſe, ſcab, or maim; and the reaſon why it was ſeparated four days before the killing of it, was, that they might have time to underſtand whether it had any ſpot or defect in it: So is the Lamb of God, he was holy in the production of his Nature, as well as in the actions of his Life; though he was of *Adam*'s ſubſtance, he was not contain'd in *Adam*'s ſeminal virtue; he was conceiv'd by the Holy Ghoſt, therefore unblemiſht in his Conception, unſpotted in his Birth. From the firſt moment of his Conception, he was filled with all ſupernatural Grace according to the capacity of his humanity; his union with the Divine Nature ſecur'd him againſt the ſinfull infirmities of our Nature, and made all ſupernatural perfections due to him, whereby he might be fitted for all holy operations. As he was that *holy thing* in his birth, *Luke* 1. 35. ſo he was righteous to the laſt moment of his Life. The Law of God was within his heart, ſignified by the Tables of the Law laid up in the Ark, a Type of his Humane Nature, which poſſeſſed in a ſoveraign degree all the habits of the moſt accompliſht Righteouſneſs that ever was in the World; to which *Peter* alludes, 1 *Pet.* 1. 19. *a Lamb without blemiſh and ſpot*, a Divine Idea of all virtue, who infinitely ſurpaſt all the holineſs of Men or Angels. The *Apoſtle* multiplies expreſſions to declare it, and all little enough to expreſs it, *Heb.* 7. 26. *Holy, harmleſs, undefiled, ſeparate from ſinners:* He was like us in our nature, but not in our blemiſhes; he had our fleſh, but without the leaſt ſtain of imperfection; he had the likeneſs of ſinfull fleſh, but there was not any inherency of ſin in him, or adherency of it to him in the aſſumption of our Nature, *Heb.* 4. 15. As the Serpent upon the pole had the likeneſs, but not the venom of the Serpent. He was not ſubjected to our ſin, as he was to our natural infirmities; he had the form of a ſervant, without the impurities of our ſlavery, and in all the days of his fleſh, was not found guilty of one inobſervance to God or man. It was neceſſary he ſhould be ſo. Had he been obnoxious to ſin, he had not been able to take away the ſins of the World; no impure Perſon could have made our Peace with God, becauſe he could not have made his own Peace, nor have procured quietneſs in his own Conſcience; he could not have merited for himſelf, much leſs have wrought any Righteouſneſs for others.

[3.] *The Lamb was to be choſen, and ſet apart three days, and kill'd the fourth in the evening*, Exod. 12. 6. Or *between the two evenings*; as it is in the *Hebrew*. Our Saviour was ſeparate from men, manifeſted himſelf in the work of his Prophetical

Office

Office three Years and upwards, before he was offer'd up as a Sacrifice in the fourth year, after he had been solemnly inaugurated in the exercise of his Office. Their keeping the Lamb in Custody, and tying it at the feet of their Beds, that being in view it might mind them of their servitude in *Ægypt*, and deliverance from thence by the mighty hand of God, noted the humiliation of Christ before his Death, which is called his *Prison*, and therefore the beginning of his exaltation is called a *taking him from Prison, and from Judgment*, Isa. 53. 8. As the Lamb was set apart the tenth day, so some observe*, that in answer to the Type, Christ did on the *tenth day* solemnly and in triumph enter into *Jerusalem*, and by the same Gate, through which Lambs were led to Sacrifice; and he was crucified that very day and time wherein the Paschal Lamb was to be slain, between the two Evenings, *i. e.* the declining of the Sun from Noon, which was the first Evening, and the setting of it, which was the second; for it was about the ninth hour, or three in the Afternoon, the usual time wherein they kill'd the Passeover, that Christ was offer'd up as a compleat *Sacrifice to God*, Mat. 27. 46. 50. It was order'd by God to be kill'd in the Evening, to signify the Sacrifice of the *Messiah* in the Evening of the World. He was crucified at the end of the second Age of the World, the Age of the Law, and the beginning of the third Age, that of the Gospel, which is called in Scripture the *last times*, Heb. 1. 2. And *the ends of the World*, 1 Cor. 10. 11. which *Peter* alludes to, when he resembles him to the Paschal *Lamb without blemish*, 1 Pet. 1. 19, 20. *manifested in these last times for you.* The Death of Christ was in the first Evening of the World. The Sun is turn'd, the World shall not last so long after the coming of Christ, as it did before; the state of the World is far declin'd, and the consummation of all things is not far off, since more than *sixteen hundred* years are past, since the first Evening began.

* *Gerhard.* loc. commun.

[4.] *The Lamb was to be roasted with fire whole*, Exod. 12. 4, 8, 9. *not sodden.* To put them in mind of the hardship they endur'd in the brick-kilns of *Egypt*, and as a Type of the scorching sufferings of the Redeemer, whose *strength was dried up like a Potsherd, and his tongue cleav'd to his Jaws*, Psal. 22. 15. Probably alluding to this roasting of the Paschal Lamb. He bore the wrath of that God who is a consuming Fire, without any Water, any mitigation or comfort in his torments. It may note also the gradual rising of the suffering of Christ. As his Exaltation was not all at one time, but by degrees, so were his sufferings, by outward Wounds, cutting reproaches and inward agonies. The pains of the Body were unexpressible in regard of the nervousness, and therefore sensibility of those parts, his hands and feet, which were pierc'd upon the Cross. The consideration of those Millions of sins laid upon him, could not but be an unexpressible grief to the pure nature of Christ, had there been nothing of the wrath of God mixed with it. But this Bodily Death and grief was not all, the wrath of God dreadfully flam'd out against his Soul; there was the principal seat of the sufferings of Christ, because the Soul is the principal seat of that sin for which he suffer'd. What should have been inflicted upon us, was inflicted upon him: But we had not only merited the Death of the Body, but a Death join'd with the Curse of God tormenting the Soul. He tasted Death, that Death which the Devil had the power of, that *Death which men fear'd*, Heb. 2. 9, 14, 15. which is the weight of that eternal death due to sin. How sharp must that be, which had the bitterness of a thousand Deaths, for those Millions of sins which Christ bore in his Body, every one of which had deserv'd an entire Death from the hand of God? * How grievous was that Death, since he that was more courageous than all the Martyrs, sweat drops of Bloud at the approach of the Cross; and when he was upon it, utter'd that terrible complaint, *My God, my God*, &c. words which never came out of the mouth of any of the Martyrs in the strength of their torments; so that the sufferings of Christ were of that weight, that a meer Creature would have sunk under them; not only the holiest man but the highest Angel.

* *Daill's Sermons fur 3 Jean Serm fur Gal. 3. p. 61.*

[5.] *Not a bone of the Paschal Lamb was to be broken*, Exod. 12. 46. * Which according to the opinion of some, signified that kind of Death to which the breaking of the Bones belonged, and that was Crucifixion; it being the custom to break the Bones of Malefactors, that their punishment might be shortned. This was *fulfilled* in our Saviour, *Joh.* 19. 36. Death had not a full power over him, he was not broken to pieces by the greatness of his sufferings, but surmounted his Enemies upon the Cross, and was reserv'd entire for a Resurrection.

* *Pearson on the Creed, p. 408.*

There may be *other resemblances* noted. As the Lamb was to be a Male, which implies the perfection and strength of the Sacrifice; not above a year old; the sufferings of Christ were in the prime of his Age

(2.) *There is a resemblance in the effects or consequents of the Passeover.*

[1.] *The diverting the destroying Angel by the sprinkling of the bloud upon the posts*, to be a mark to the Angel, to spare the First-born of such Houses, was the main end expresst in the institution, *Exod.* 12. 12, 13. Their preservation could not be merited by the bloud of an Animal. It had a higher cause, the bloud of Christ, which was represented by it; to which purpose the observation of *Chrysostom* is remarkable. As the Statues of Kings, though they are inanimate things, yet are Sanctuaries to preserve those that fly to them, not because they are Statues, but because they represent the Prince; So the bloud of the Lamb preserv'd the Families, not because it was bloud, but because it represented the blood of the *Messiah*. This Bloud quencheth that fire of wrath we had merited, turns away that vengeance which would else consume us. By virtue of this Sacrifice, *we pass from death to life*, John 5. 24. When God shall judge the World, he will pass over those whom he sees sprinkled with the bloud of his well beloved, and turn from them the edge of that consuming Sword, which shall strike through the hearts of those that are without this bloud of sprinkling. 'Tis only under the Warrant of this Bloud, that we can be safe. The Redeemers Bloud shed for us, and sprinkled on us, preserves our Souls to eternal life. As the destroying Sword did not touch the Israelites, so condemning wrath shall not strike those that are under the protection of it; Death shall have no power over them. The bloud of the Paschal Lamb wrought a temporal deliverance, and this bloud a spiritual and eternal one.

[2.] *Upon this succeeded that liberty God had design'd for them*, Exod. 12. 31 As it secur'd them from Death, so it was the earnest of their deliverance, and broke the Chains of their slavery. The Death of Christ is the foundation of the full deliverance of his People, and the earnest of the fruition of the purchas'd and promis'd Inheritance. This was the Conquest of *Pharaoh*, upon which soon after follow'd his destruction. *Pharaoh*'s heart was not bent till the Celebration of this Passeover; that which succeeded upon it, laid him more flat that all the former Plagues, whereby he had smarted. The Promises concerning the *Messiah*, and the Sacrifices which were Types of him, terrified the Devil, *Pharaoh*'s Antitype; but only the bloud of Christ shed, conquers him and pulls Captives from his Chains. The *Israelites* slavery ended,

ended, when their Sacrifices were finished; the efficacy of this divine Passeover delivers men from a spiritual Captivity, under the yoke of sin, and the Irons of Satan, instates them in the liberty of the Children of God, whereby they become a holy Nation, a Royal Priesthood, a free and peculiar People; this strikes off the shackles, works an escape from the pressures of spiritual Enemies, changeth a deplorable Captivity into a glorious Liberty, and reduceth Satan to so impotent a condition, that all his strength, and all his stratagems cannot render him master of that Soul that is once freed from his Chains: As after this Passeover, the *Ægyptian* strength was so scatter'd, that they were as ready to force that People to their liberty, as before they were desirous to detain them their Slaves, and were never able to reduce them to their former Chains.

[3.] *After this Passeover they do not only enjoy their liberty but begin their march to* Canaan, *the promised and delightfull Land.* They then turn their backs upon *Ægypt*, and their Faces towards *Canaan*; and after a Pilgrimage in the Desart, they enter into the Land flowing with Milk and Honey; so by the merit of the Sacrifice of Christ, the true *Israelite* turns his Face from Earth to Heaven, from a World that lies in wickedness, to an inheritance of the Saints in light, and travels towards *Canaan*, whither he shall be sure to enter after he hath finished his Pilgrimage, to feed upon the Milk and Honey, the glory and happiness proper to that state. Then shall all the ends of this Passeover be fulfill'd and compleated *in the Kingdom of God*, Luke 22. 16. and the Soul remain for ever in a glorious state beyond the reach of its former Tyrants, free from all fear of slavery, for ever rejoycing in the happy accomplishment of the promises of God. In short, As after the Celebration of this Passeover in *Ægypt*, all the promises of God to them began to take place and pass into performance; so by the Death of Christ, the true Passeover, all the Promises were made *Yea* and *Amen*, in him, and began to be made good to every Believer.

The *Use*.

1. Of *Information*. Is Christ called our Passeover? Then

1. *The study of the old Testament is advantageous.* The *Apostle* here writes to the *Corinthians*, among whom were not only *Hellenists*, but *Gentiles*, who could not understand the nature and ends of the Passeover, without the knowledge of the Old Testament; by this they are implicitely directed to the study of it. The Old Testament verifies the New, and the New illustrates the Old. The Old shows the promises of God, and the New the performance; what was predicted in the Old, is fulfilled in the New. By comparing both together, the wisdom of God in his conduct is clear'd, and the truth of God in his word confirm'd. The Old Testament delivers the Types, the New interprets them: the Old presents them like money in a Bag, the New spreads them, and discovers the value of the Coin; the *Israelites* in the Old felt the weight of the Ceremonies, Believers in the New enjoy the riches of them.

2. *Upon what a slender thread doth the Doctrine of Transubstantiation hang?* Christ is here called the Passeover; was the Paschal Lamb therefore substantially the Body of Christ? Were those Lambs that were slain in *Egypt* or at any other time in the celebration of this Ordinance, transubstantiated into Christ? Yet Christ is as absolutely here called the Passeover, and in other places the Lamb, as the Bread in the Sacrament is called his Body, or the Wine his Blood. Christ is said to be the *Rock*, of which the *Israelites drank*, 1 Cor. 10. 4. was the Rock or the Water that flowed from it; transubstantiated into Christ? But in Scripture the name proper to the thing represented, is given to that which represents it. The Lamb is called the Passeover, because it is a Memorial of the Angels passing over the *Israelites* Families, and not only called so at the first institution, but above fifteen hunhred years after that miraculous Mercy. So the Bread and Wine are called the Body and Blood of Christ, because they are Memorials and Signs of his Body and Blood. If the Church of the *Jews* spake figuratively in the case of the Passeover, what difficulty is it, that Christ should call the Memorials of his Body and Blood by the Name of the things they signified?

3. *It gives us a probable reason for the change of the Sabbath from the seventh day to the first.* That it is changed is evident by *Apostolical example.* *'Tis probable that from the Creation the year began in *September*, the *Autumnal Equinox*, the Fruits being on the Trees at the Creation; but now God orders the beginning of the year from the time of this *first Passeover*, and the consequents following upon it, their deliverance from *Egypt*, which was in *March* the *Vernal Equinox*, Exod. 12. 2. *This month shall be unto you the beginning of months, it shall be the first month of the year to you.* Had the year began from *March* at the beginning, it had not been so proper to command them to begin it from that Month, which they had always observed before as the beginning of the year. The *Israelites* had been as it were buried in *Egypt*, and this being the Month of their Resurrection, should be the *first month* of the year. This change of the beginning of the year, gives us a probable reason of the change of the *Sabbath*. If the beginning of the year were changed upon the account of the *Type*, a day might well be changed upon the account of the *Antitype*. If this in the figure were counted greater than Creation, that the Month of the World's creation must give place to it, the substance of this figure appearing, might well be the cause of the change of a day, and the *seventh day* of the Creation give place to the *first day* of the perfection of Redemption.

* *Lightfoot's* Gleanings on *Exod.* 12. 2.

4. *The ancient Jews were under a Covenant of Grace.* Christ was the end, the Spirit, the life of their Sacrifices. The Passeover, Rock, Sacrifices, Manna, were the Swadling-bands wherein he was wrapt. They *eat of the same spiritual meat, drank of the same spiritual drink: the rock which followed them* cherished them, and watered them, *was Christ*, 1 Cor. 10. 3, 4. Christ to come was set forth to them as an object of Faith. Christ was the Rock, the Passeover Sacramentally. Their Sacraments and ours were the same *in re*, though diverse in signs. Hence their Sacraments are attributed to us, Circumcision and the Passeover, spiritually; ours in the same manner to them, Baptism and the Lord's Supper, 1 *Cor.* 10. 2, 3. They indeed had Christ as it were in his infancy, we in his ripe and full Age. They had him under the obscure veils of Lambs, Bullocks, Goats; we have him in his person. They had the Sun under a cloud, we the Sun at Noon-day in his Glory.

2. *Comfort. In the security Christ procures.* The destroying Angel was not to enter into any sprinkled house, no passage was afforded to him. The wrath of God, or the malice of the Devil can have no power over them that are sprinkled with the Blood of Christ. In *the efficacy.* The blood of the Lamb was but a sign of that deliverance of the *Israelites*, but could not purge their defiled consciences; but the blood of our Lamb hath merited our Salvation, can cleanse our consciences from dead and condem-

condemning works to ſerve the living God, and rejoyce in him, who without this ſprinkling will be to us a conſuming fire. As the Paſſeover was kill'd, that it might be their food as well as their ſecurity; ſo was Chriſt crucified, that he might be our atonement and our nouriſhment, our ſhield and our food, to make us partakers of his benefits by a ſpiritual application and a cloſe incorporation of us with himſelf. This comfort is the greater, by how much the Tyrant we are deliver'd from, is more dreadful than *Pharaoh*, whoſe deſign is not only like his to afflict our bodies, but tumble our Souls and Bodies into the ſame Hell with himſelf. 'Tis from the wrath of God our Paſſeover hath deliver'd us: and what is the anger of *Pharaoh* to the fury of an offended Deity kindled againſt us by our multiplied tranſgreſſions? 'Tis true, deliverance is yet but begun; 'tis not yet perfect; miſeries, and ſpiritual conteſts are to be expected. *Pharaoh* will purſue, but ſhall not overtake; the Sea ſhall ruine the *Egyptians*, but ſecure the *Iſraelites*; death ſhall not ſwallow up thoſe who are ſprinkled with this holy Bloud. Conſider alſo, if God were ſo punctual to his word in ſo light an inſtance as the bloud of the Lamb, he will be as ſtedfaſt to it in ſo great an inſtance as the bloud of his Son beheld cleaving to the Soul.

3. *Exhortation.*

1. *Thankfully remember this Paſſeover.* A redemption from Divine wrath, a ſpiritual life and liberty, the fruits and purchace of this Lamb, are incomparably beyond the temporal deliverance conferr'd upon the *Jews*. *The giving thanks was a duty annext to the eating of the Paſchal Lamb, wherein they bleſſed God for the mercy ſhew'd to their Fathers in bringing them out of *Egypt*. How infinitely more precious is the Bloud of the Son of God than the bloud of a ſilly Animal? How highly doth the benefit of the one ſurmount the immediate fruit of the other? And is it not fit our praiſes ſhould ſurpaſs thoſe of the *Jews* for the old Paſſeover? Remember it with bitterneſs. The *Iſraelites* eat the Paſſeover with bitter herbs; ſhall we be without it, when we conſider the cauſe of our ſlavery, and the means of our deliverance? A bitterneſs of ſoul will make the taſte of the benefit of Chriſt more delicious.

* Buxtorff's Synag. Jud. Cap. 13

2. *Enquire whether he be our Paſſeover.* He is a Paſſeover, but is he a Lamb eaten by us, own'd by us? He is ours by the gift of God, but is he ours by the acceptation of our Souls? 'Tis the moſt uſeful, moſt neceſſary inquiry we can make. All the comfort of poſſeſſions in the world conſiſts in the word *Mine*, *Ours*, and the uſe as ours; all the comfort of ſpiritual mercy conſiſts in property, poſſeſſion and fruition. If he be our Lamb, we muſt be like him, we muſt learn of him. As he is the cauſe of our expiation, he muſt be the Copy of our imitation, *Mat.* 11. 29. *Learn of me, for I am meek and lowly, and you ſhall find reſt unto your ſouls.* No reſt without a ſenſe of ſin, and humiliation for it. This Lamb is ours in the liberty, life, glory and reſt he hath purchaſed, when we are like him, when we learn of him.

3. *Have Faith in the Bloud of Chriſt.* The killing the Lamb ſignified the death of Chriſt, the ſprinkling the bloud ſignified the application of it by Faith. *It was not the bloud contain'd in the veins of the Lamb, or ſhed upon the ground, that was the mark of deliverance, but ſprinkled upon the poſts: nor is it the Bloud of Chriſt circulating in his Body, or ſhed upon the Croſs, which ſolely delivers us, but as applied by Faith to the heart. *That* was ſprinkled upon every houſe that deſired ſafety, and *this* upon every ſoul that deſires happineſs. Satan will have an undoubted right over all that are without the token of this Bloud, as the deſtroying Angel had over every houſe that was not ſprinkled with the bloud of the Paſſeover. This was the Sanctuary of the *Iſraelites*, the want of it, the death of the *Ægyptian* firſt-born, from the Prince to the Peaſant, from him that *ſat upon the throne*, to him that was in the *Dungeon*, Exod. 12. 29. Without this blood of ſprinkling neither Prince nor Beggar can poſſibly eſcape; the ones grandeur cannot privilege, nor the others miſery procure a pity. The blood was to be taken and put upon the poſts; this condition was requiſite. To have a part in the great Paſſeover of our Lord, the condition is to *ſprinkle our hearts* by Faith *with his blood*, 1 Pet. 1. 2. Had an *Iſraelites* Family neglected this, it had felt the edge of the Angels Sword; the Lamb had not avail'd him, not by a defect of the Sacrifice, but by their own negligence or contempt of the condition: Or had they uſed any other mark, they had not diverted the ſtroke; no work, no blood but the blood and ſufferings of the Redeemer, can take away the ſin of the World; without it, every man in the World lies in the ſin of his nature under the wrath of God. If any thing elſe in the World had a virtue for it, it could not prevail, unleſs God would accept it, becauſe he did not appoint it. This only is deſigned to be our Paſſeover; where elſe can we find any remedy againſt the ſtings of our Conſciences, any eaſe under the weight of our ſins, any conſolation againſt divine wrath?

* Duræ Agne tu Paſchal.

4. *Let us leave the ſervice of ſin.* The *Iſraelites* after this Paſſeover did no more work at the brick-kilns of *Ægypt*; they ceas'd to be *Pharaoh*'s ſlaves, and began to be the Lords freemen. God intended no more to turn them to their former labour; he would have them eat their Paſſeover with their loins girt in the habit of Travellers. We muſt be in a readineſs to leave the confines of *Ægypt*, all commerce with, and ſervice of Sin and Satan, and have our faces ſet towards *Canaan*, our ſteps directed to obſerve his commands for our rule, to attain his promiſes for our comfort, and go forward rejoicing in his goodneſs, celebrating his name, offering our Souls and Bodies to him, which is a reaſonable ſervice to Chriſt our Paſſeover.

Doct. 2. *Chriſt is a Sacrifice,* ἐθύθη. The word θύειν properly ſignifies to kill as a Sacrifice. Some diſpute whether the Paſchal Lamb was a Sacrifice, becauſe in a Sacrifice ſomething was offer'd to God either in whole or in part, but the Paſchal Lamb was not offer'd to God, but eaten by the People; it was killed to the end that the blood ſhould be ſprinkled upon the poſts of the Doors, and therefore it is rather a Sacrament than a Sacrifice. Again, the *Jews* did not Sacrifice out of the *Temple*, and therefore in their captivities they did not Sacrifice, but both then and now they celebrate the Paſſeover. Others again think it a Sacrifice, becauſe the ſprinkling of the blood upon the poſts, was in a manner an offering it to God to turn away his wrath (*Exod.* 34. 25. *Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſeover be left until the morning.*) And a means of reconciliation to him, *Deut.* 16. 2. *Thou ſhalt therefore ſacrifice the paſſeover unto the Lord.* But whether properly a Sacrifice or no, yet it was ſignificative of the propitiating blood of Chriſt, the future grand Sacrifice, by virtue of which we have our deliverance. The *Apoſtle* might here allude to the Paſſeover and other Sacrifices, all which did prefigure the ſpiritual redemption by the *Meſſiah*. * *A Sacrifice is* defined *to be, a religious oblation of ſomething conſecrated and dedicated to God by the miniſtry of a Prieſt according to Gods inſtitution, to be deſtroyed for a teſtimony of the Worſhip of God and an external Symbol.*

Θύειν ἱερεῖα. Θύειν θυσίας. Stehpan.

* Gloppenburg. de ſacrificiis, p. 4. Owen againſt Biddle, p. 479.

I ſhall

I ſhall lay down ſome *Propoſitions* for the illuſtrating this *Doctrine.*

1. *Sacrifices were inſtituted as Types of Chriſt.*

(1.) *They were inſtituted by God.* No ſatisfactory reaſon can be rendred of the cuſtom of ſacrificing derived from the firſt age of the World practiſed by all Nations, till the appearance of the Goſpel aboliſht it in in thoſe places where it ſhone. It could not be a dictate of the Law of Nature inſcrib'd in all mens hearts, for then they would have been of force ſtill. Chriſtianity doth not extinguiſh any beam of natural light, but adds a clearneſs to it; it aboliſheth only what was corrupt, or only ceremonial. Though natural light could not invent them, yet it made them entertainable by all, while they were ſtung with the Conſcience of ſin and expectations of vengeance. Men might know that they were unlike to what they were in their Creation; they found their light darkned, their beauty defac'd, and might ſuppoſe that a God of infinite goodneſs did not ſend them forth in ſuch a ſhape out of his mint; this deformity muſt come upon them for ſome provocation, and by the means of their own ſin. They alſo found the marks of God's anger upon them, ſaw and felt his thundring judgments in the World, they had a notion of the vindictive juſtice of God, they had frequent manifeſtations of it upon themſelves and others. This the *Apoſtle* affirms generally of the *Heathens*, Rom. 1. 32. *They knew the judgment of God, that they which commit ſuch things, are worthy of death*; they had a ſentiment of God and revenging juſtice in their Conſciences, that it did not become the holineſs and righteouſneſs of the divine Nature, to let their Rebellions remain unpuniſhed. The *Apoſtle* ſpeaks not there of any ſupernatural Revelation, but the natural manifeſtation by the Creatures, whereby his juſtice was diſcover'd as well as his eternal Power and God-head. Upon this account Sacrifices were practis'd among them, as ſeeming to them congruous means for the expiation of ſin, and to put a ſtop to the wrath of God, either fear'd by them, or already kindled among them. For by this action they confeſt their deſert of death for their Crimes, acknowledg'd God's Soveraignty and right over all they had, and own'd his mercy in accepting in their ſtead the life of an irrational animal. For when men are ſenſible of the anger of God, the next thought in order, is how to eſcape it. When men ſee a Magiſtrate ſuffer Murders and Violences in a Nation to go unpuniſht, they generally have an horror of it, and expect ſome judgment of God, till an expiation be made by the Death of the Offender. And could they reaſonably think God to be void of that virtue of juſtice, which is commendable over all the World by the light of nature, when thoſe perfections of humane nature, left in the midſt of corruption, are but as little ſparks to thoſe which are infinite in God? They were at firſt inſtituted by God; though we have not the inſtitution of them in expreſs words, yet we have the practice in *Abel*, Gen. 4. 4. afterwards in *Noah*, Gen. 8. 20. *Noah offer'd burnt-offerings* on the Altar. And ſince the *Apoſtle*, Heb. 11. 4. ſpeaks of *Abel's offering a Sacrifice in Faith*, it muſt be God's Command; for no act of worſhip of a humane invention can pleaſe God. The demand might be made, who hath requir'd thoſe things at your hands? It had not been formally good unleſs offer'd in Faith; nor had it been a fit ground or medium of Faith, without a divine ſtamp upon it. If the foundation were not divine, the act could not be acceptable.

(2.) *No other reaſon can be render'd of the inſtitution of them, but as typical of the great Sacrifice of the Redeemer.* The Scripture gives us the only account of this, all Nations in the World without the Scripture are in the dark, as to the deſign of thoſe Sacrifices, though they practis'd them conformably to the ſentiments of their Conſciences. The inſtitution of them from the beginning of the World cannot reaſonably be concluded to be for any other end, than to prefigure ſome ſufficient Sacrifice, able to appeaſe the wrath of God, and pacifie the Conſciences of men, and to inſtruct men in what was to be brought upon the ſtage in time, in the exhibition of the perſon of the Redeemer. In the ſtate of innocence we find no mention of them, nor could they have had any place had man continued in his created rectitude and integrity. The Covenant of works, which then was the rule and ground of man's ſtanding, requir'd not Faith in a Redeemer, and therefore implied no ſuch act as ſacrificing. Man then had no relation to God, but as a Creature, and perſiſting in obedience could not by the righteous Law of God be ſubject to Death, and therefore no other ſubjected to Death for him; for to have any one to die for us, implies that we had merited Death our ſelves. It cannot enter into the reaſon of man to imagine what uſe they could be for in that ſtate. Death was not due to the righteouſneſs of man's nature, but to his corruption. *Adam* ſtood upon his own bottom, and was the foundation of all his Poſterity, and no perſon was ſubſtituted in his room. What could Sacrifices then repreſent? Whereof could they be typical? Could they be for the confeſſion of ſin? There was none to confeſs. Could they be to repreſent a Death deſerv'd? There was no crime committed whereby to merit it? Could it be to typifie Chriſt to come? There was no Revelation of him till after the fall, *Gen.* 3. 15. And ſuppoſing (as ſome do) that Chriſt ſhould have been incarnate, had man perſiſted in his firſt integrity; yet none ſuppoſe Chriſt ſhould have been crucified in that nature, without the entrance of ſin. What end could be ſuppos'd of ſhedding his Blood? For ſatisfaction of Juſtice? Juſtice was not provok'd. For example? Man perfect in all vertue needed none; beſides, he was not capable of the exerciſe of ſuffering vertues, who was not capable of ſuffering in that ſtate. They were appointed therefore after the Fall, as repreſentations of this Sacrifice, ſo neceſſary for the expiation of ſin. And ſome conclude with probability, that they were put in practice immediately after the making the promiſe of the ſeed of the Woman (though there be no expreſs Scripture for it) from *Gen.* 3. 21. *God made them coats of ſkins:* which probably were the skins of ſlain beaſts, very likely conſum'd by Fire from Heaven; as the *Jews* ſay *Abel's* Sacrifice was, which was a token of God's acceptation of it. This was probably done for the confirmation of the truth of the promiſe, the clearer repreſenting the deſign of it to them, by ſubſtituting another in the room of the offender, and comforting them thereby, ſince *without ſhedding of blood is no remiſſion*, Heb. 9. 22. And of thoſe Sacrifices the skins were appointed to be the garments of the firſt Man and Woman, to put them in mind of their Apoſtaſie, and the way of their recovery, and the righteouſneſs of another, wherein they were to ſtand before God. * But howſoever it be, we cannot ſuppoſe *Abel* to be the firſt that offer'd Sacrifice, and that 129 *years* ſhould run without the offering of any. 'Tis likely *Abel* was ſlain in that year, becauſe *Seth* was born in the 130 *year* of *Adam's* Age, *Gen.* 5. 3. † Indeed Sacrifices, as they had looked backward, could be no other than a tranſcript of the agreement between the Father and the Son, of the one's paying, and the other's accepting the price of blood for the redemption of man: And as they looked forward, a Type of the real performance of the ſufferings on the one part, and the acceptance of them on the other part, when the fulneſs of time ſhould come, wherein they were actually to be undergone. This Tradition of Sacrifices was handed down to all Nations of the World, but the knowledge of the end of them was loſt. Yet in an exerciſe of reaſon they might riſe to a conſideration, that this low blood could not be a compenſation for ſin, as not being proportion'd to the dignity of him with whom

* *Cloppenburg.* de Sacrific. p. 12, 13.

† *Owen* on *Hebrews*, Vol. 2. *Exercit.* p. 61. much changed.

whom they had to do; but as to the true end of them, the repreſentation of a higher Sacrifice, they were not able to diſcern it by all the reaſon in the World, after they had loſt the revelation of it. By the way: This adds a credit to the Scripture, ſince it gives us an account of the reaſon of that which was practis'd by all Nations, which they could not without revelation render any tolerable reaſon for. The Scripture makes it plain. [* God would have a repreſentation of that which the Redeemer was to offer in the fulneſs of time for the abolition of ſin. As men always need a ſatisfaction of the Juſtice of God, ſo God would have it, that in all their Worſhip there ſhould be a mark of this neceſſity, and ſome preſage that one day there ſhould be a Sacrifice eternally efficacious, the reality of which was repreſented by this figure.]

* *Amyraut* ſur Heb. 7. p. 50.

3. *Chriſt did really anſwer to theſe Types.* They were all Chriſt in a cloud, the ſubſtance did anſwer to the ſhadows, and he was uſed in ſuch a manner as the Figures of him were. Chriſt was a Victim put in the place of the ſinner to appeaſe the anger of God; and as ſins were laid upon the head of the Sacrifice, ſo God put *upon him the iniquities of us all*, Iſa. 53. 6. In regard of this Typicalneſs of the legal adminiſtration, Chriſt is often called a Lamb, and the *Lamb of God*, John 1. 29. and a Lamb ſlain from the Foundation of the World, not only in the Decree, but in the Type of him, the firſt Sacrifice mention'd in the Scripture, which was a firſtling of the flock, *Gen.* 4. 2, 4. *Abel* being a keeper of ſheep. To thoſe Figures of him he ſeems to referr in his laſt ſpeech upon the Croſs, *John* 19. 30. *'Tis finiſhed.* The whole deſign of the daily and extraordinary Sacrifices was compleated, the demerit of ſin and ſeverity of Divine Juſtice were manifeſted, and the Truth of God, as well as his love, made glorious therein; upon which follow'd the rending of the veil, and the ſetting Heaven open for the entrance of all that believ'd in him, to approach to God upon the account of this Sacrifice.

2. *The Sacrifices thus inſtituted, were of themſelves inſufficient, and could not expiate ſin; they muſt therefore receive their accompliſhment in ſome other.* Being but ſhadows by their inſtitution, they could make nothing perfect, *Heb.* 10. 1. 11. where and in the *following verſes* the *Apoſtle* lays the glory of the legal Sacrifices in the duſt; nor really atone, though they typically did: they did but evidence the guilt of ſin and miſery of men, whence the Law is called a Miniſter of death.

(1.) *It was not conſiſtent with the honour of God to be contented with the blood of a beaſt for an expiation of ſin.* How could there be in it a diſcovery of the ſeverity of his Juſtice, the purity of his Holineſs, or the grandeurs of his Grace? How would he have been known in his infinite hatred of ſin, if he had accepted the blood of an abject Animal as an atonement for the ſin of a ſpiritual Soul? † Was it becoming the Majeſty of God, who had denounc'd a curſe in the Law upon the tranſgreſſors of it, and publiſh'd with ſo terrible a ſolemnity, as thunders, lightnings, earthquakes, which made it paſs under the title of a *fiery law*, Deut. 33. 2. in regard of the ſevere menaces againſt the tranſgreſſor, to make ſo light of it, to accept of the mangling a few Beaſts in the place of the offender againſt it? Should he appear on *Mount Sinai* with ten thouſand of his Angels in the giving of it, to let all the threatnings of it vaniſh into ſmoke? Was it likely all thoſe curſes ſhould be poured out upon a few irrational and innocent Creatures who had never broken that Law? Can it be imagin'd, that after ſo terrible a proclamation, he ſhould acquieſce in ſo light a compenſation, as the Death of a poor Beaſt? No man can reaſonably have ſuch deſpicable thoughts of the Majeſty, Juſtice, and Holineſs of God, or the vileneſs of ſin and greatneſs of its provocation, as to imagine that the one could be contented, or the other expiated by the blood of a Lamb or Bullock. Our own Conſciences will tell us, that if God will have a Sacrifice, it muſt be proportion'd to the Majeſty of him whom we have offended, and the greatneſs of the crime we have committed.

† *Amyraut* des Religions, p. 309, 310.

(2.) *They have no proportion to the ſin of man.* The ſin of a rational Creature, is too foul to be expiated by the blood of an irrational Creature; nor could the blood of a Humane Body, though the *firſt-born*, the ſtrength and delight of Man, *Mich.* 6. 7. much leſs of Beaſt, bear any proportion to the ſin of the Soul, *Heb.* 10. 4. *'Tis not poſſible that the blood of bulls and goats ſhould take away ſin.* The butchery of ſo poor a Creature, cannot be any compenſation for that which is a diſparagement of the Creator of the World. What alliance was there between the Nature of a Beaſt and that of a Man? An inferiour nature can never atone the ſin of a Nature ſuperiour to it. There is indeed in the groans of thoſe dying Creatures ſome demonſtration of God's wrath, but no bringing in an everlaſting Righteouſneſs, nor any vindication of the Honour of the Law.

(3.) *The reiteration of them ſhows their inſufficiency* *. Had the wrath of God been appeas'd by them, why ſhould the Fire burn perpetually upon the Altar? Why ſhould it be fed perpetually with the Carcaſſes of Beaſts? As often as they were offer'd, a Conſcience of ſin was excited in the preſenter of them, iniquity was called to *remembrance*, Heb. 10. 2, 3. The whole ſcene of that adminiſtration loudly publiſh'd, that the wrath againſt ſin was not appeas'd, the guilt of the Soul not wiped off. If a man had preſented a Sacrifice for his ſin one day, and fallen into the ſame, or another, before night, he muſt have repeated his Sacrifice for a new expiation; had there been ability in them to perform ſo great a thing, there had not been a repetition. They were rather a commemoration of ſin, and confeſſions of it, than expiations of any, rather accuſers than atoners.

* *Jackſon*, Vol. 2. p. 292.

(4.) *God had often ſpoken ſlightly of them.* He reſembles them to the *cutting off a Dog's neck*, when done with an *unholy heart*, Iſa. 66. 3. While the *Temple* ſtood, he ſtruck their fingers off from hanging upon them, *Iſa.* 1. 11, 12, 13. indeed he would *not reprove them* for their *offerings* †, but he would not have them place their juſtification in them. He profeſſeth he had no delight in them, *Pſal.* 40. 6. If all Sacrifices of the Law were not of ſuch value, as love to him, and fear of him, they could not expiate; and if that which was more excellent than thoſe, were too weak to effect it, an utter inability muſt remain in the other. He doth frequently predict the *abolition of them*, and hath deſtroyed the *Temple* to which he had affix'd them, which remains in deſolation without a Sacrifice to this day. Beſides, he never provided a typical remedy for all ſins in them; ſome tranſgreſſors were to be cut off without a Sacrifice for them, according to the judicial Law, the rule of the Government of that People; upon which account *David* argues, that God did not delight in them, *Pſal.* 51. 16. *Thou deſireſt not Sacrifice, thou delighteſt not in Burnt-offerings*, becauſe he had provided no Sacrifices for thoſe ſins *David* at that time was guilty of; whereupon he deſires, *v.* 18. that God would *do good to Sion* in his good pleaſure; bring forth that *Redeemer out of Sion* which he had promiſed, whoſe Sacrifice being a Sacrifice of Righteouſneſs, ſhould be infinitely delightfull to him. Since therefore 'tis unbecoming the Majeſty of God to be ſatisfied with the blood of a Calf or Goat, ſince it bears no proportion to the ſin of man, ſince he never intended thoſe inſtitutions to be perpetual, ſince the threatnings of the Law muſt [if God be a God of truth] have their accompliſhment either in the perſon offending, or in ſome undertaker for him, capable to bear them in his ſtead; there muſt be ſome other

† Pſ. 50. 8

Sacri-

Sacrifice ſuited to the Majeſty of God, able to make an expiation proportionable to the ſin of man, a Sacrifice able to remove the guilt, and pacifie the conſcience, a reſt for God, and a ſecurity for the Creature. The natural order of things requires, and the whole deſign of thoſe legal inſtitutions declares, That as he that keeps the Law, ſhould have a reward from the goodneſs of God; ſo he that breaks it, ſhould endure a puniſhment from the Juſtice of God: and every man being a breaker of the Law, muſt either ſink under the menaces of it, or preſent a ſufficient Sacrifice to God to avert his wrath, a precious bloud that may quench the flames of his anger, that God may ſay to the ſinner, *I have found*, and accepted *a ranſom* for thee. And what is ſaid of this, may be ſaid of all our duties and performances, the ſtaves upon which men naturally lean for acceptation of their perſons. They can no more be acceptable in themſelves to God, or remedies for man, than the legal Sacrifices which had no merit in themſelves, but repreſented that which was grateful to God, and meritorious for the Creature, and whatſoever virtue and efficacy they had, was not from themſelves, but from that which they ſhadowed.

3. Propoſition. *Such a Sacrifice therefore is neceſſary for a ſinful creature.* No Creature can be ſuch a Sacrifice; as the *Apoſtle* argues, *If righteouſneſs be by the Law, then was Chriſt dead in vain*, Galat. 2. 21. Upon the ſame account it may be concluded, If expiation could be made by a Creature for himſelf, in vain did God ſend his Son to be a propitiation for ſin. Had man himſelf been ſufficient for it, God's ſending his Son had rather appeared an act of cruelty to Chriſt, than of mercy to us. Who could think God ſhould expoſe the delight of his Soul to our infirmities, and a ſhameful death, if a ſufficient Sacrifice could have been found elſewhere? Beſides, the wrath of God being ſo terrible, that the humane Nature of Chriſt trembled at it, how is any Creature ever able to bear the horror of it, and ſtand as a Sacrifice under the weighty ſtrokes of that Juſtice?

(1.) *What is a Sacrifice for ſin muſt be pure and ſinleſs.* God will not accept a defiled Offering. He that provokes him by his own offence, is not capable of appeaſing him for his own or another's. The leaſt blemiſh in a typical Lamb render'd it unfit for the Altar. God is infinitely pure who is offended; the Law is exactly holy which is contemn'd; a compenſation cannot be made to a holy God, and a righteous Law by the criminal without enduring an infinite penalty, which becauſe it cannot be *intenſivè* ſo, muſt be *extenſivè*, infinite in point of duration, *i. e.* ſince it cannot be infinite, it muſt be perpetual. As he would be always ſuffering, ſo he would be always ſinning, and wrath can never be appeaſed by that which provokes it at the ſame time it endeavours to pacifie it. What is diſpleaſing can never be capable of pleaſing an infinite Holineſs. If a man had but one ſin, and thought to expiate that by any thing he could do, he would ſtill need another Sacrifice to expiate the ſin of the former; and ſo would be always ſatiſfying and always ſinning, ſince there is *no man that doth good* and *ſins not*, *i. e.* in the doing of it, *Eccleſ.* 7. 20. he could not poſſibly find any thing in himſelf, or in any corrupted Creature, where he might reſt his foot with any content and ſecurity. Where any ſin is, though but one, there can be no merit. Whatſoever is done after all our ſtrength is gone, is done by the Grace of God; in that caſe God deſerves ſervice of us, but we deſerve on acceptation from him. Since therefore we are not able, ſince our Fall, to do one Good Work, we are not able to offer one acceptable Sacrifice; how can man then ſatisfie for himſelf, any more than a man that owes a Shilling, pays that, by borrowing two whereby he is ſo far from paying his Debt, that he encreaſeth it?

(2.) *An infinite Sacrifice is neceſſary for a ſin in ſome reſpects infinite*; for every ſin intrencheth upon the honour of an infinite God. An infinite Sacrifice is due for an infinite offence. God is infinite in his glory, which is impair'd, infinite in his Soveraignty, which is degraded; the Sacrifice muſt be of as great a dignity as the offence was of malignity. [* It muſt be fully proportion'd to the ſin of Man, and the Majeſty of God. What Man, nay, what Creature is capable of ſuch a proportion? The condition of his nature is too low, and the limits of his dignity too ſtrait, to correſpond with ſuch an effect.] *The drop of a Bucket, and the duſt of the balance*, are of too vile a nature to be a ſatisfactory Sacrifice to God: All men are no more, *Iſa.* 40. 15, 16, 17. nay, *worſe than nothing and vanity*; and therefore all men in the World put together would be ſo far from redeeming themſelves by a ſufficient Sacrifice, that as themſelves, ſo their Sacrifice would be worſe than nothing and vanity, and would be over-whelm'd under the puniſhment due to their offence. Finite bears no proportion to infinite, therefore a finite Sacrifice carries no equivalent compenſation in it for an infinite wrong. So that neither length of time, nor ſtrength of nature, can ever make a recompence for that offence, which encreaſeth in proportion, according to the dignity of the perſon againſt whom it is committed. If every hair of our Head were a Soul, and every Soul a Sacrifice, all would be too poor an amends for that glorious God wronged by us, though it had been but by one act of Rebellion; for man cannot do any act of that value in the nature of ſatisfaction, as one act of ſin is injurious in the nature of wrong. [* Upon the ſame account of finiteneſs no Angel could be a proportionable Sacrifice to the juſtice of God, for the ſin of Man. For though the excellency of the Angelical far tranſcends the nature of man, yet it cannot equal the dignity of God. They are Creatures, and an unconceivable diſtance is perpetually between Creatures and the Creator. Therefore ſaith *Job*, Job 4. 18. *He puts no truſt in his Servants, and his Angels he chargeth with folly.* All the Excellency of the Angelical nature is deſpicable, compar'd with God: and if God did not ſecure them, they would fall; if God did not preſerve light in them, they would be darkneſs as well as we.] If they could not, becauſe they are Creatures, man could not, becauſe he was a ſinful Creature. *Thouſands of rivers of oyl, and thouſands of rams*, would have born far leſs proportion to the Creator of them, or to ſins againſt him, *Micah* 6. 6, 7.

(3.) *Neceſſary, in regard of the Juſtice of God*: Which is an immutable and infinite perfection of the Divine Eſſence. As God is ſo infinitely holy, as it is impoſſible he ſhould not but hate the leaſt ſin, ſo he is infinite in his Juſtice, and cannot let any ſin go unpuniſhed; ſince he hath declared by his Law, that *curſed is he that continueth not in all* things of the *Law to do them*, and that it was irrevocably paſt, that *in the day man ate* of the forbidden Fruit, he ſhould *dye the death*, *Gen.* 2. 17. As the perfection of his Nature requires, that he ſhould have for ſin an implacable averſion; ſo the ſame Perfection requires, that Juſtice be not appeaſed without puniſhment. Since God therefore would have a Sacrifice for ſin, to have one diſproportioned to his infinite Dignity and Juſtice, had been the ſame as to have none at all. An infinite Sacrifice cannot be offered, but by an infinite perſon: 'tis neceſſary therefore that one of the Perſons of the Trinity ſhould be this Sacrifice; and it was moſt congruous to the Wiſdom of God, upon ſeveral accounts, that it ſhould be the Second. This Sacrifice is neceſſary at leaſt in Point of becomingneſs, as God is the Author of all things, and placed them in a rectitude from which they departed by their own folly, and ſullied that Glory they were created to manifeſt; it became him to

* *Amyraut des Religions, p.* 395.

* *Amyraut des Religions, p.* 335.

bring things into order again by ſuch a method, as ſhould manifeſt his hatred of that diſorder ſin had introduced into the World, and how ſtrict a Guardian he would be of the eternal order of things, and of thoſe ſacred Laws whereby he governs the World, *Heb.* 2. 10. *It became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſuffering.* As God had made all things for his glory, ſo it was fit his Son, becoming the head of the World, ſhould be put in ſuch a poſture, as to ſhow forth the glory of God in the moſt illuſtrious manner. Now in the ſufferings of Chriſt, the juſtice of God flames more bright than it could in any Creature, and ſhows it ſelf inflexible againſt ſin; the treaſures of his Grace are wider open'd, than could be in any other act; and his wiſdom ſparkles more gloriouſly in bringing men to glory by puniſhment: And ſince he made all things, and that for himſelf, it became him after the apoſtaſie of man, and the defacing the Creation, to reſtore things in ſuch a way as might conduce moſt to his own glory and the happineſs of the Creature.

4. Propoſition. *Chriſt only was fit to be this Sacrifice.* Whatſoever any Creature could have done, had been a debt of duty, and that could not have made a compenſation for a debt of Rebellion; whatſoever a meer Creature could do, was by the gift of God, and therefore could not merit any thing at the hand of God; whatſoever is meritorious, muſt be our own, as well as that which is not due. Beſides, from any other hand God would have received leſs than the offence merited, at the beſt it would have been but a feigned and partial ſatisfaction, which had not been congruous to the wiſdom and juſtice of God, ſince he determin'd it neceſſary to have a Sacrifice. But *Chriſt* in his Divine Nuture *was equal with God*, Phil. 2. 6. and therefore in his Perſon was anſwerable to the dignity of the Perſon offended; and as he was in the form of a ſervant, and innocent, he offer'd that which was not due from himſelf, and upon his own account to God; for though as a Creature he was bound to the obedience of the Precepts of the Law, yet as an innocent Creature he was not oblig'd to the penalties of the Law, ſuffering was in no wiſe due upon his own account. And he was without blemiſh; had he been a criminal, he could not have been a remedy. He had alſo an alliance with both parties, he could treat with God, as partaking of his glory, and be a Sacrifice for man, as partaking of the infirmities of his nature; he had a Body to bear the ſtroks due to a *victim*, and a Divine Nature to ſuſtain him under it; he had a Humane Nature to offer as a Sacrifice, and a Divine Nature to render it valuable, and infinitely meritorious; being God and Man, he wanted not a fitneſs to accompliſh ſo great an undertaking. If he had not been Man, he could not have been a Sacrifice, and if he had not been God, he could not have been a remedy.

5. *It was neceſſary, in regard of his office of Prieſthood, that he ſhould be a Sacrifice.* He was conſtituted as a *Prieſt for ever* by an oath, *Pſal.* 110. 4 Now he could not be a Prieſt without a Sacrifice, a Prieſt and a Sacrifice are relatives, *Heb.* 5. 1. *Every high Prieſt taken from among men, is ordain'd for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins.* 'Tis therefore of neceſſity, that *this* man *have ſomething to offer*, Heb. 8. 3. As he was a *Prophet*, he was to have a Doctrine to teach; as a *King*, he was to have Subjects to govern; as a *Prieſt*, he was to have a Sacrifice to offer; as he was a Prophet, he was to deliver ſomething from God to men; as he was a Prieſt, he was to preſent ſomething for man to God; as a Prophet, he was to teach men obedience to God; as a Prieſt, he was to make God propitious to men; that which he was to offer muſt be expiatory, that is the proper notion of a Sacrifice; the other offerings are termed *gifts*. If he had offered the blood of Bulls and Goats, we had been in the ſame caſe we were in before; the inſufficiency of them had not been remov'd by the dignity of the offerer; they could never in their own nature be proportion'd to the dignity of the wrong'd Soveraign, or be adequate to the puniſhment the criminal had deſerv'd. The *impoſſibility* of their taking away ſin is poſitively aſſerted, *Heb.* 10. 4. The tranſcendent excellency of the Prieſt could never alter the diſproportion between the juſtice of God provok'd by ſin, and the Death of the miſerable Beaſt for it; though the Perſon offering had been greater, the thing offer'd had been the ſame; beſides, the offending nature had not ſuffered, but a nature inferior to it. They muſt have been always offered, the repetition of them muſt have been continued, and had that been a proper imployment for the Son of God, to have been always imbruing his hands in the bloud of Animals? But a Sacrifice muſt be offer'd by him (if he did not offer one, he was no Prieſt) and none but himſelf was a Sacrifice worthy to be offer'd by ſo great a Prieſt. He offered but once, and it was *himſelf* he offer'd, *Heb.* 7. 27. And this was ſo *ſpotleſs*, *Heb.* 9. 14. and of ſo *ſweet-ſmelling ſavour*, *Eph.* 5. 2. that it need not again be repeated, *Heb.* 9. 28. His unblemiſht Soul was made an *offering for ſin*, Iſai. 53. 10. For being a Prieſt of another kind than the legal Prieſts, he muſt have a Sacrifice of another kind.

6. Propoſition. *Jeſus Chriſt then was a Sacrifice in his humane Nature.* To this end a body was prepared for him to be ſubſtituted in the place of thoſe Sacrifices wherein God had no pleaſure, *Heb.* 10. 5. *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.* Cited out of *Pſal.* 40. 6. *Mine ears haſt thou opened* [as ſome think *figuratively*, the ear being taken for the whole body, becauſe obedience is learned by the ear, the inſtrument of hearing the will of another] The will of God was, that he ſhould be an offering in this body, *Heb.* 10. 10. *By which will we are ſanctified through the offering of the body of Chriſt once for all.* And his Soul was an *offering for ſin*, Iſai. 53. 10. The firſt promiſe evidenced, that though the ſeed of the Woman ſhould tear up the Empire of the Devil, which by the Law he had over ſinners, yet it ſhould be by the ſuffering ſomething from him, by having his heel bruiſed. There was an obedience to the Law to be perform'd, without which he had not been capable of being a Sacrifice; the penalty of the Law to be endur'd, without which he could not be an actual Sacrifice. Neither of thoſe could be but in the humane Nature: obedience to the Law is not conſiſtent with the Soveraignty of God; according to his Divine Nature he was under no Law: Suffering was impoſſible to the Deity, 'tis the property of God to be immutable and impaſſible. His humane Nature therefore was the Sacrifice; for as he was made of a Woman, whereby he took our Nature, as he was made under the Law, whereby he ſubjected himſelf to our obedience, he *redeemed us from under the Law*, from our condemnation, *Galat.* 4. 5. He that was to break the Serpents head, *i. e.* to diſſolve the power, which, as an Executioner, he had from an offended God, was to be the ſeed of the Woman. And this he effected by his Death and bloudy Sacrifice, appeaſing the wrath of God, and thereby deſtroying the power of the Jailor, which he obtained by the entrance of ſin and the Curſe of the Law, *Heb.* 2. 14. *Through death he deſtroyed him that had the power of death*, i. e. *the Devil.* This Sacrifice was both of Soul and Body, as

Owen againſt Biddle, p. 477.

as the threatning was, *In the day thou eatest thou shalt die the death, i. e.* be subject to the death and condemnation both of Soul and Body. As the reward of goodness respects the entire man composed of soul and body, so doth the punishment of sin, which hath corrupted one as well as the other. The Sacrifice therefore to be offer'd for the appeasing that wrath, and removing that Curse, was to consist both of soul and body.

7. Proposition. *That whereby this Sacrifice was sanctified, was the Divine Nature.* Every Sacrifice was sanctified by the *Altar*, *Mat.* 23. 19. [* There must be something to add an infinite value to the sufferings of his Humanity, which could be nothing but the Divine Nature, and union with it. Nothing but that which is infinite, can confer an infinite value on that which is finite. The infiniteness of dignity resides in the Divine Nature and Essence, and the infiniteness of dignity is as incommunicable as the infiniteness of Essence. For it hath its root and foundation in the infiniteness of Being, and the one is but the reflection of the other, 'Tis impossible to add a dignity without limits, but one must attribute an Essence without bounds, as it is impossible that any thing can possess the lustre and enlivening virtue of the Sun but the Sun it self.] The humane Nature suffer'd, and the Divine Nature sanctified the Humanity, and by reason of this admirable Union, and the reflexion of the Divinity upon the Humanity, what was done to the humane Nature upon the Cross, is ascrib'd to the whole Person. They *crucified the Lord of glory*, 1 Cor. 2. 8. And God *purchased* the Church *with his own bloud*. It was this made his sufferings acceptable to God, whose Justice was to be satisfied; and efficacious for man, whose happiness and commerce with God were to be restor'd, and his indigencies to be supplied. Thus some interpret *Heb.* 9. 14. *Through the eternal Spirit he offered himself to God*, understanding by eternal Spirit his Deity; not that he suffer'd in his Divine Nature, but by virtue of that presented himself to his Father a most acceptable Sacrifice. So that he had a humane Nature to serve for a Sacrifice, and an eternal spirit or divine nature, wherein he subsisted, from whence that Sacrifice deriv'd an infinite dignity. As Gold which hath a lustre of it self, hath a greater when the Sun shines full upon it. We may see here how Christ was a Priest, Sacrifice, Altar, in several respects; a Priest in his Person, a Sacrifice in his Humanity, the Altar in his Divinity. He was the Offerer and the Sacrifice; both are expreſt, Eph. 5. 2. *He offer'd up himself.* Active as a Priest, passive as a Victim; as one, offering; as the other, offered. Upon this account of his bloud being offer'd by his person, he is called God in the act of oblation of his bloud for the redemption of the Church, *Act.* 20. 28. *which he*, referring to God, *hath purchas'd with his own bloud.* The *Jews* and *Souldiers* were not the Priests, as some affirm. They were the instruments of slaying him, but not with the intention of a Sacrifice. They were instruments in it, but could not force him to it. His Death was intended by them; his Death as a Sacrifice intended by himself; his laying down his Life was of himself, *John* 20. 18. which is not meant barely of his Death, but of his Death as respecting his Sheep. *v.* 15. and indeed unless it had been voluntary, it had not been savoury.

* *Amyraut* des Religions, p. 336.

Acts 20. 28.

8. Proposition. *Upon the Sacrifice of Christ, all his other sacerdotal acts depend, and from thence they receive their validity for us.* 'Tis fit therefore we should well understand and often consider this Sacrifice, which is the foundation of all our Peace and Comfort in reference to God. This was the chief thing God ey'd in the first Declaration of him, *Gen.* 3. 15. in the Serpents bruising his Heel; nothing but this spoken of. His Resurrection was first represented in the safety of *Isaac* after he was design'd to Death, and other things not till after that successively; God making the light to dawn upon them by degrees.

(1.) *This was the ground of his ascension and entrance into Heaven as a Priest.* The High Priest was not to enter within the Veil without bloud: what was in the Type, was to be answered in the *Antitype*. An Expiatory Sacrifice was necessary to precede his Ascension to Heaven; the Sacrifice must be offer'd upon the Earth, as the legal Sacrifices were without, (Heaven was no place for slaughter) and with this bloud he was to enter: Heavens Gates had been shut against him without it. Death was the penalty threatned, if the legal High Priest ventur'd to step into the holy of holies without bloud. The *Apostle* argues from this *Heb.* 9. 7. *into the second went the High Priest alone once every year, not without bloud, which he offer'd for himself, and for the errors of the people*, and *v.* 25. According to this Type, Christ by his own bloud enter'd once into the holy place; how and in what order? after he had obtain'd redemption for us, *Heb.* 9. 12. which is ascrib'd to his Death, *v.* 15. His entrance into Heaven, and what he doth for us there, is laid upon the account of his Death as a Sacrifice upon the Earth; by virtue of which he went to Heaven to present it to God, and apply it to us. And besides, all his Royalty and Power, whereby we have security and protection from him, depends upon this; for it is because of that obedience to bloud and death which he render'd to God, that he hath given him a name above every name, and advanc'd him to a Soveraign Power, *Phil.* 2. 8, 9. *Wherefore God also hath highly exalted him*: *wherefore*, referring to his Death, *v.* 8.

(2.) *This is the foundation of his intercession.* [* There are *two functions* of Christ's *Priesthood*, *Oblation* and *Intercession*: they are both join'd together, but one as precedent to the other. The legal High Priest, when he had first cut the throat of the Sacrifice without, (upon the day of the Anniversary Sacrifice) was not esteem'd by that act to have compleated his propitiation till he had enter'd into the Sanctuary, and sprinkled the bloud of the Sacrifice with his Finger; so the propitiation made by our Redeemer, was not fully compleat, till he enter'd into Heaven to exercise his Intercession.] Yet the oblation precedes the intercession, and the intercession could not be without the oblation. It was with the bloud of the victim, and no other bloud, he was to enter. Without the oblation he would have had nothing to present in his intercession. They are placed in this order by the Apostle, 1 *Joh.* 2. 1, 2. He is first a Sacrifice for *propitiation*, then an *Advocate* for intercession. What he doth as an Advocate, is grounded upon what he did as a Sacrifice; and were it not so, the *Apostles* arguing would not be valid, who placeth our *Salvation by the life of Christ*, upon our *reconciliation* by the *death* of Christ, *Rom.* 5. 10. Indeed he could not have been admitted according to the Type, as an Advocate, but as being the High Priest, and a High Priest he could not have been without a Sacrifice.

* *Amyraut* Serm. sur. Heb 9. p. 187.

(3.) *This is the foundation of all the grace any have.* The conveyance of all the gracious love of God is through this Chapel. In redemption by his bloud, the riches of the Grace of God abounded, and that with the marks of the highest *wisdom*, Eph. 1. 7, 8. All had laid buried from the view of man, and the fruition of men, without this Sacrifice. This did commend his love as well as satisfy his justice. His wrath had not been appeas'd, nor his Grace drawn out to us without it; nor could the Redeemer lay any claim to any grace and mercy, for those for whom he came, unless he had suffer'd for them as well as taken flesh for them. His *offering himself* * precedes his having a Seed. The being and beauty of his Seed depend upon the efficacy

* Isa. 53 10, 11, 12.

efficacy of his meritorious Sacrifice. The offering his Soul goes before the Pardon of our ſin. The payment of the ranſom before the ſprinkling it on us; the ſealing the Covenant before the making good the Covenant; his ſufferings before his triumph, and the ſtreams of his bloud before the treaſures of his Grace. Upon the account of this Sacrifice we enjoy the preſence of God, protection againſt the Enemies of our Salvation, and receive the bleſſings neceſſary for our Souls. By all this it appears, that Chriſt is a Sacrifice. This was his intent in coming. His Death as a Sacrifice was his intention in the aſſumption of our fleſh; the Prophecies predicted it, the Types repreſented it; this he purſued, for this he thirſted. The accompliſhment of this fiery Baptiſm was the matter of his longing, his thoughts were never off from it, his will ſhrunk not from it; when his humane will ſhewed ſome reluctance, it quickly return'd to its fixedneſs: nothing could deter him, nothing could divert him. When he undertook to be a Mediator, he undertook to be a Sacrifice, as a thing neceſſarily annext to that office for the honour of Gods Juſtice, and the preſervation of the rights of his Sacred Law Upon which account, when the *Apoſtle* ſpeaks of this Mediator, he adds with the ſame breath, *who gave himſelf a ranſom for all*, 1 Tim. 2. 5, 6. After the title of Mediator follows the *blood of ſprinkling*, Heb. 12. 24. A Mediator he was by means of *his death*, Heb. 9. 25. 'Tis with good reaſon therefore, that in our *Creed* there is ſo quick a paſſage from the Nativity of Chriſt to his Paſſion, without any mention of the acts of his Life, becauſe he was incarnate, that he might be Crucified.

The Eſſence of a Sacrifice conſiſted,

[1.] *In the ſlaying or deſtroying it.* [2.] *In the offering it to God.* Both were done in Chriſt.

[1.] *In the ſlaying or deſtroying it.* The ſhedding of the Bloud, the ſeat of the Spirits, which are the inſtruments of action, was neceſſary to an Expiatory Sacrifice. The *Scape-goat* indeed is call'd a *Sacrifice*, Levit. 16. 5. which was not ſlain in the Temple, nor burnt, but ſent into the Wilderneſs; and, as the *Jews* tell us, deſtroyed by being thrown down a Rock, to which purpoſe men were appointed, who were to give notice of it by ſome ſignals from Hill to Hill, at a convenient diſtance, before which notice, the Congregation at *Jeruſalem* did not diſſolve. But the other Expiatory Sacrifices were devour'd by Fire; Fire being the higheſt repreſentation in the World, of the Juſtice of God. The ſufferings of Chriſt extended to Soul and Body. He was ſcorcht by the *wrath of God*, Pſal. 22. *His ſoul pour'd out to death*, Iſa. 53. 12. alluding to the bloud of the Sacrifices pour'd out; and his humane nature diſſolv'd by the ſeparation of the Soul and Body.

[2.] *In the offering it to God.* Oblation to God was a main part of a Sacrifice, ſo *Chriſt offer'd himſelf to God*, Eph. 5. 2. To God as eſſentially conſider'd, whereby the whole right of *Rectorſhip* and Dominion was acknowledg'd belonging to God. Had the Death of Chriſt been only for Example, it had not been offer'd to God who was not capable of any Example to be ſet him. It being therefore offer'd to him, manifeſts it to be a Sacrifice.

Doct. 3 *CHriſt was ſacrificed for us.* ὑπὲρ when joyned with ſuffering for another, always ſignifies in anothers ſtead and place; 'tis ſo uſed *Rom.* 5. 7. *For a good man ſome would even dare to dye*, i. e. inſtead of a good man, to free him from the Death he was deſign'd to, not only for his ſake; ſo *Galat.* 3. 13. *He was made a curſe for us*, i. e. in our ſtead, ſuffering the curſe due to us for our ſins. He is called *the Lamb of God*, in regard of Gods deſignation of him; our Lamb, our Paſſe-over, in regard of his ſubſtitution in our place; as he dyed to appeaſe the wrath of God, his Death referred to the juſtice of God; as that juſtice flam'd out againſt us, his Death referred to us; he was a ſcreen between the heat of wrath, and the ſufferings of the Creature; a Mediator, reſpecting God for his ſatisfaction and glory, reſpecting us for our reparation and Grace.

This will be cleared if we conſider,

[1.] *That Chriſt could not be a Sacrifice for himſelf.* The *Meſſiah* was to be cut off, but *not for himſelf*, Dan. 9. 26. he needed no Sacrifice for himſelf as the other High Prieſts did; they were ſinners, he was harmleſs; they being encompaſt with infirmities, needed, or ought to offer Sacrifices for *themſelves*, Heb. 5. 2, 3. He was *a Lamb without blemiſh*, 1 Pet. 1. 19. who *knew no ſin, nor was guile found in his mouth*, nor did he ever do any thing diſpleaſing to his Father, *John* 8. 29. He needed no glory to be purchas'd for him, for he was from eternity happy in the ſame eſſence with the Father, being *God bleſſed for ever over all*, Rom. 9. 5 having the command over all, and wanting nothing to a perfect bleſſedneſs. The Sacrifices which were Types of him, could not be for themſelves; they were not capable of ſinning, as wanting a rational nature, and therefore a ſinful nature. A Beaſt was not capable of ſin, becauſe not capable of a Law, and therefore its blood was not due for any ſin of its own. Chriſt had no ſin, none actual, *no guile was found in his mouth*, 1 Pet. 2. 22. nor original, that was ſtopt by his extraordinary Conception by the Holy Ghoſt, which rendred him immaculate.

[2.] *Sacrifice implyed this.* They had a relation to the offerer, and were ſubſtituted in his place. The ſubſtitution of the Sacrifice in the place of the offenders, was always ſuppos'd by the *Heathen*; hence did the offering of humane *victims* ariſe, their opinion being, that they could not preſent to God a nobler Creature in their ſtead, than one of their own nature. The notion of all Sacrifices was, that they were in the place of a ſinner to appeaſe the offending Deity, and exempt the guilty perſon from puniſhment. And the actions about the *Jewiſh* Sacrifices manifeſted this; the offerer laid his hand upon the head of the Beaſt, ſignifying by that ceremony its conſecration to God, and owning the tranſlation of his guilt upon that Creature, and putting it *in his place to undergo the puniſhment* deſerved by his ſin, *Levit.* 4. 24, 29. And in this action of laying on hands, both hands, and with all their ſtrength, as the *Jews* tell us, confeſſion of ſin was made by the preſenter of the Sacrifice, which ſignified alſo the disburdening of his guilt upon the head of the *victim*. By thoſe actions was manifeſted a transferring of ſin from the offender to the Sacrifice, and of the Death due to the criminal in like manner. Beſides, the pouring out of the bloud, wherein the Soul of the Beaſt was ſuppoſed to be, was deſtin'd for the *expiation of the ſin of the ſoul* of the offerer, *Levit.* 17. 11, 14. not that the blood is properly the Soul, but becauſe the vital Spirits which are the inſtruments of action, and conveying the virtue of the Soul to particular members, are ſeated in the bloud.

[3.] *The whole Oeconomy of Chriſt is expreſt in the whole Scripture to have a relation to us.* All things preparatory to his ſufferings were for us; ſome were firſt given to him, before *he was given for them*, John 17. 9. he took fleſh for us, *Iſai.* 9. 6. *Unto us a child is born*; for us he had a *fulneſs of grace* in his humane nature, *John* 1. 16. for our ſakes he did dedicate himſelf, that we might be ſanctified, *John* 17. 19. for us he gave himſelf, *Gal.* 2. 20. in the very moment of his ſufferings our iniquities were laid upon him, that health by his ſtripes might be derived to us.

Chriſt

Chriſt was a common Perſon for us, as the *ſcape-goat* was *common to the whole congregation*, Levit. 16. 21. repreſenting all of them; Chriſt was a common Perſon for us as *Adam* was, to whom, in this regard, he is compared, *Rom.* 5. 14. *Who is*, i. e. *Adam, the figure of him that was to come.* The *Apoſtle* compares one *Adam* and one Chriſt, he illuſtrates the condition and the actions of the one, by the condition and actions of the other, what hapned to us by *Adam*, and what hapned to us by Chriſt. This Typicalneſs of *Adam* cannot be in any other regard than as he was a common Perſon, repreſenting all that were in his loins by natural generation. In this regard Chriſt is called the *ſecond man*, 1 Cor. 15. 47. *The firſt man is of the earth earthly, the ſecond man is the Lord from Heaven.* Not that he was the ſecond man born in the World (for many Ages were run before his Incarnation) but the ſecond common root in the World. As when *Adam*, being the firſt root of mankind in a natural way, fell, the Curſe came upon him and all his poſterity, and the *ſtanding puniſhments* pronounc'd againſt him did reach, and were meant of all his poſterity, *Gen.* 3. 19. not only of *Adam* perſonal, but of *Adam* as a repreſentative, and ſo of all thoſe who were not yet born into the World: As we ſinned in *Adam* as a common root of natural generation, ſo we were all ſacrificed in Chriſt as a common head of all that are in him by a ſpiritual Union; the one merited death and damnation for all that deſcend from him; the other life and ſalvation for all that believe in him.

[4.] *Our ſins were imputed to him as to a Sacrifice.* Chriſt the *juſt* is put in the place of the *unjuſt* to ſuffer for them, 1 *Pet.* 3. 18. Chriſt is ſaid to *bear ſin*, as a Sacrifice bears ſin, *Iſa.* 53. 10, 12. His Soul was made an Offering for it. But ſin was ſo laid upon the *Victims*, as that it was imputed to them in a judicial account, according to the Ceremonial Law, and typically expiated by them. Chriſt had not taken away our ſins as Mediator, had he not born the puniſhment of them; as a Surety, *He was made ſin for us*, 2 Cor. 5. 21. and he bare our ſins, which is evident by the kind of death he ſuffer'd, not only ſharp and ſhamefull, but accurſed, having a ſenſe of God's wrath linkt to it.

(1.) *It cannot be underſtood of the infection of ſin.* The filth of our Nature was not tranſmitted to him. Though he was made ſin, yet he was not made a ſinner by any infuſion or tranſplantation of ſin into his Nature. It was impoſſible his Holineſs could be defiled with our filth.

(2.) *But that our ſin was the meritorious cauſe of his puniſhment:* All thoſe phraſes, that *Chriſt died for our ſins*, 1 Cor. 15. 3. and was *delivered to death for our offences*, Rom. 4. 23. clearly import ſin to be the meritorious Cauſe of the puniſhment Chriſt endur'd: ſin cannot be ſaid to be the cauſe of puniſhment, but by way of merit. * If Chriſt had not been juſt, he had not been capable of ſuffering for us; had we not been unjuſt, we had not merited any ſuffering for our ſelves, much leſs for another. Our unrighteouſneſs put us under a neceſſity of a Sacrifice, and his righteouſneſs made him fit to be one. What was the cauſe of the Deſert of ſuffering for our ſelves, was the meritorious cauſe of the ſufferings of the Redeemer after he put himſelf in our place. The ſin of the offerer merited the death of the Sacrifice preſented in his ſtead.

* *Ball* on the Covenant, *p.* 278.

(3.) *Our ſins were charged upon him in regard of their guilt.* Our ſins are ſo imputed to him, as that they are *not imputed to us*, 2 Cor. 5. 19. and not imputed to us, becauſe *he was made a curſe for us*, Galat. 3. 13. He bore our ſins, as to the puniſhment, is granted. If he were an Offering for them, they muſt in a judicial way be charged upon him. If by being made ſin, be underſtood a Sacrifice for ſin (which indeed is the true intent of the word ſometimes in Scripture) ſin was then legally transferr'd on the *Antitype*, as it was on the Types in the *Jewiſh* Service by the Ceremony of laying on of hands, and confeſſing of ſin, after which the thing ſo dedicated became accurſed, and though it was in it ſelf innocent, yet was *juridically* and *ſubſtitutivè* nocent. In the ſame manner was Chriſt accounted; as on the contrary, Believers are *perſonally* nocent, but by virtue of the ſatisfaction of this Sacrifice imputed to them, they are *judicially* counted innocent Chriſt, who never ſinned, is put in ſuch a ſtate as if he had; and we who have always ſinned, are put into ſuch a ſtate by him, as if we never had. As we are made righteous in him, ſo he was made ſin for us. Now as juſtifying righteouſneſs is not inherent in us, but imputed to us; ſo our condemning ſin was not inherent in Chriſt, but imputed to him. There would elſe be no conſiſtency in the *Antitheſis*, 2 Cor. 5. 21. *He hath made him to be ſin for us, who knew no ſin.* He knew no ſin, yet he became ſin. It ſeems to carry it further than only the bearing the puniſhment of ſin. He was judicially charged in our ſtead with the guilt of ſin. Our *iniquities* were *laid upon him*, Iſa. 53. 6. He had ſpoken *v.* 5. of his *bearing the chaſtiſement of our peace*, the puniſhment of our ſin, and then ſeems to declare the ground of that, which conſiſted in God's imputation of ſin to him in laying upon him the iniquities of us all. What iniquities? Our goings aſtray, our turnings every one to his own way. He made him to be that ſin which he knew not, but he knew the puniſhment of ſin, the knowledge of that was the end of his coming; He came to lay down his Life a ranſome for many. He knew not ſin by an *experimental inherency*, but he knew it by *judicial imputation.* He knew it not in regard of the ſpots, but he knew it in regard of the guilt following upon the judgment of God. He was righteous in his perſon, but not judicially, or juridically pronounc'd righteous as our ſurety, till after his Sacrifice, when he was *taken from priſon and from judgment*, Iſa. 53. 8. Till he had paid the Debt, he was accounted as a Debtor to God.

* *Turretin.*

[1.] *The Apoſtle diſtinguiſheth his ſecond coming from his firſt by this*, Heb. 9. 28. *He ſhall appear the ſecond time without ſin unto ſalvation.* 'Tis not meant of the *filth* of ſin, for ſo he appear'd at firſt without ſin; but without the *guilt* of ſin which he had at his firſt coming deriv'd, or taken upon himſelf to ſatisfie for, and remove from the Sinner. He ſhall appear without ſin to be imputed, without puniſhment to be inflicted. At the time of his firſt coming he appear'd with ſin, with ſin charg'd upon him, as our ſurety arreſted for our criminal Debts; he pawn'd his Life for the lives which we had forfeited, and ſuffer'd the penalty due by Law, that we might have a deliverance free by Grace. In his firſt coming he repreſented our perſons as an Undertaker for us, our ſins were therefore laid upon him; in his ſecond coming he repreſents God, as a Vicegerent, and ſo no ſin can be charg'd upon him.

[2.] *He cannot well be ſuppos'd to ſuffer for our ſins, if our ſins in regard of their guilt be not ſuppoſed to be charg'd upon him.* How could he die, if he were not a reputed Sinner? Had he not firſt had a relation to our n, he could not in juſtice have undergone our puniſhment. He muſt in the order of juſtice be ſuppos'd a Sinner really, or by imputation; really he was not, by imputation then he was. How can we conceive he ſhould be made a Curſe for us, if that which made us accurſed, had not been firſt charg'd upon him? 'Tis as much againſt divine juſtice to inflict puniſhment where there is no ſin, as it is to ſpare an Offender who hath committed a Crime, or to *clear the guilty which by*

no means God will do, Exod. 34. 7. The conſideration of a Crime precedes the Sentence, either upon an Offender or his Surety. We cannot conceive how divine juſtice ſhould inflict the puniſhment, had it not firſt conſider'd him under guilt. Though the firſt deſignation of the Redeemer to a Suretyſhip or Sacrifice for us, was an Act of God's Soveraignty; yet the inflicting puniſhment after that deſignation and our Saviour's acceptation of it, was an Act of God's Juſtice, and ſo declar'd to be, *Rom.* 3. 26. *to declare his Righteouſneſs that he might be juſt*; that he might declare his Juſtice in Juſtification, his Juſtice to his Law. Can this higheſt Declaration of Juſtice be founded upon an unjuſt Act? Had that been Juſtice or Injuſtice to Chriſt, to lay his wrath upon the Son of his love, one whoſe perſon was always dear to him, always pleaſed him, had he not ſtood as a Sinner *juridically* in our ſtead, and ſuffer'd that ſin, which was the ruine of Mankind, to be caſt with all the weight of it, upon his innocent ſhoulders? After by his own Act he had engag'd for our Debt. God in juſtice might demand of him every farthing, which without that undertaking, and putting himſelf in our ſtead, could not be done: Which ſubmiſſion of his, and complyance with it, is expreſſed twice, *Iſa.* 53. 7. *By his not opening his mouth*; and no wrong is done to a voluntary Undertaker. Add this too. 'Tis from his ſtanding in our ſtead as guilty, that the benefit of his Death doth redound to us. His Death had had no relation to us, had not our ſin been *juridically* adjudg'd to be his, nor can we challenge an Acquittance at the hands of God for our Debts, if they were not our Debts that he paid on the Croſs. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, Iſa. 53. 5. The laying hands upon the head of the Sin-offering, was neceſſary to make it a Sacrifice; for the offender, without which Ceremony it might have been a ſlain, but not a ſacrificed Beaſt. The transferring our iniquities upon him, muſt in ſome way precede his being bruiſed for them, which could not be any other way than by imputation, whereby he was conſtituted by God a debtor in our ſtead, to bear the puniſhment of our ſin; he being made ſin for us, our ſin was in a ſort made his; he was made ſin without ſin, he knew the guilt, without knowing the filth, he felt the puniſhment, without being touch'd with the pollution. Since Death was the *wages of ſin*, and paſſed as a penalty for a violated Law, *Rom.* 6. 23. it could not righteouſly be inflicted on him, had not ſin firſt been imputed to him. In his own Perſon he was in the Arms of his Fathers Love; as he repreſented our ſinfull Perſons, he felt the ſtrokes of his Father's wrath.

(5.) *The ſufferings of this Sacrifice are imputed unto us.* * He took our ſins upon himſelf, as if he had ſinned, and gave us the benefit of his ſufferings, as if we had actually ſuffer'd and ſatisfied; he *offered one Sacrifice for ſin for ever*, Heb. 10 12. i. e. *to take away ſin*, if you compare it with *v.* 11. to remove the wrath due to us by reaſon of iniquity, was the end he aimed at. As our ſins were imputed to him for puniſhment, ſo his ſuffering are imputed to us for acceptation, *Eph.* 1. 6, 7. *Who hath made us accepted in the beloved, in whom we have redemption through his blood.* Chriſt had the relation of an undertaker for us, and we the relation of debtors to God; our debts then being charged upon him, his payment muſt be imputed to us; the ſurety and the principal are legally regarded as one Perſon, ſo are the repreſentative and the Perſons repreſented by him. As *Adam* and all mankind were as one Perſon, and as all *Iſrael* were called *Jacob* from the common Root of them, ſo Chriſt and Believers are as one Perſon, and what he did, is as if a Believer himſelf did it, as the ſuffering of the Sacrifice was accepted in lieu of the life of the ſinner. By the ſtripes of our Sacrifice *we are healed*, Iſa. 53. 5. an exchange is made, ſtripes to him, health to us; he was made *a curſe*, that we might be freed *from the curſe*, Galat. 3. 13. The firſt thing riſing upon Faith from the ſufferings of Chriſt, is a non-imputation of ſin, 2 *Cor.* 5. 21. *Not imputing their treſpaſſes unto them*; they are not imputed to a Believer, becauſe born by the undertaker for him. The main end of his Death as a Sacrifice, was to communicate a Righteouſneſs to us, *Galat.* 2. 21. *If righteouſneſs come by the Law, then Chriſt is dead in vain*; if this were the main or only thing that would make the Death of Chriſt a meer vanity, then the great and main end of his Death, was to procure a compleat Righteouſneſs for us, a Righteouſneſs whereby he was to be glorified, a Righteouſneſs whereby we might be juſtified, his ſufferings procur'd it, his Reſurrection *enſur'd* it, *Rom.* 4. 25. All the World ſtands guilty before God, cannot preſent God with a Righteouſneſs of their own commenſurate to the Law; not one Act any man can do can bear proportion to it, all ſtrength to do any thing ſutable to it was loſt in *Adam*. Since no Righteouſneſs of our own can juſtifie, it muſt be the Righteouſneſs of the Son of God, which muſt be imputed to us in the ſame manner our ſins were imputed to him; as it is accepted by God for us, ſo it is accounted by God to us, 2 *Cor.* 5. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him*. Sin was in us, but charged upon Chriſt, Righteouſneſs is in Chriſt, and imputed to us; therefore the *Apoſtle* adds, *him*, to ſignifie, that it is not our own Righteouſneſs but anothers, not inherent in us, but imputed to us.

* *Turretin.*

The redounding of theſe ſufferings to us, ariſeth,

1. *From the dignity of the perſon undertaking to be a Sacrifice for us, and the union of our nature with his.* He aſſum'd our Nature, that he might be a common Perſon, and ſtand in our ſtead; he had not been a fit repreſentative of us, without it. But the main conſideration is, *the fulneſs of the God-head dwelling in him bodily*, Coloſſ. 2 9. and his being the man God's fellow, *Zach.* 13 7. whereby what he did and ſuffered in our ſtead, became, according to the value of the Perſon performing it, infinitely meritorious for thoſe for whom he ſuffered, being infinitely more than all the obedience of Men and Angels, and more meritous of happineſs, than ſin could be of miſery. As infinite ſin deſerves an infinite puniſhment, becauſe it receives its aggravation from the dignity of the Perſon againſt whom it is committed; ſo the ſufferings of Chriſt, though finite in regard of his Humane Nature, received an infinite value from the infiniteneſs of his Perſon, equivalent to the debts of all that come to him. Sin is *finite* in regard of the ſubject, *infinite* in regard of the great God againſt whom it is; the ſufferings of Chriſt are infinite in regard of the ſubject, and infinitely pleaſe the Governour of the World, unto whom the offering is made, and therefore are of more force to convey a Righteouſneſs and beauty to the Creature, than ſin is to convey guilt and filth; though *ſin abounded, grace did much more abound*, Rom. 5.

2. *From union with this infinite Perſon by Faith.* All Believers have a Communion with him in his Death, 2 Cor. 5. 14. *If one died for all, then were all dead.* All were accounted as dying and bearing the wrath of God, by God's reckoning that Death to them. As the ſin of *Adam* is imputed to all his *natural* Poſterity, as being one with him in his loins, ſo are the ſufferings of Chriſt imputed to all his *ſpiritual* ſeed, *Rom.* 5. 18. as being one with him in a real union. Hence we are ſaid to be *crucified with Chriſt*, Rom 6. 6.

and

and *risen with him*, Ephes. 2. 6. as in the Person representing us; as if the same wrath endured by Christ had been endured by us, and the same acquittance given to Christ, had been given to us by God together with him; for all his meritorious passions were endured by him in the name of his Elect, and for their use, and are fully belonging in the fruit and benefit of them to every Believer. What Christ as a Mediator did personally do, redounds in the benefit of it to Christ mystical, and is reckon'd to every member of his Body; *we are made*, *we*, and every one of us that believe, are made the righteousness of God in him. Well then, Christ bearing our iniquities. is the cause of our justification, *Isai.* 53. 11. *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.* If our sin had not been imputed to him, his righteousness could not be accounted to us; the commutation is clear, he first bears our iniquities, that we might partake of his righteousness.

Use.

If Christ be a Sacrifice,

1. *We may see the miserable blindness of the Jews in expecting the Messiah as a temporal Conqueror.* The Jews wait for such an one to this day. Though the promises represent spiritual deliverances under temporal grandeurs, not to raise carnal hopes but spiritual apprehensions; yet are there not multitudes of Places which speak of sufferings, misery, death? Is not his heel to be bruised, his garments to be parted, a restoration to be made by him of what he took not away? Are not the Sacrifices of the Law to be perfected, his Soul to be made an offering for sin, wounds made for transgression, his hands and his feet to be pierc'd? It was not by the slaying the bodies of men, that he is to *make reconciliation* for the iniquities of men, *Can.* 9. 24. How can he be a Conquerour of Kingdoms, who is to be cut off, and the City, where he was, to be destroyed, as with a flood, and the desolations of it to be determin'd; *v.* 25. כרת penally *cut off*, as it signifies, *Levit.* 17. 4. as one was *cut off* that had no sacrifice allowed for him. The right apprehensions of the Promises concerning the *Messiah* in the Old Testament, what he was to be, what he was to do, cannot let you be ignorant of him in the New. How do those poor People overturn at once the whole design of that Divine Law they seem to reverence in the highest degree? What blindness will seize upon the hearts of men, even under the Oracles of God, if the Spirit of God doth not vouchsafe to enlighten them? *Owen,*

2. If Christ be a Sacrifice, *it shews the necessity of a satisfaction to the Justice of God, and a higher satisfaction than men could perform.* Bloud must satisfie Justice, and no bloud but that of the Son of God could be a sufficient and valuable propitiation. If meer mercy could or would have pardon'd, it might have done it with or without the bloud of the poor Creatures mangled under the Law. But alas! neither the bloud of those, nor the bloud of a rational Creature could take away sin. Less than death Justice could not demand, death was setled by the immediate order of God, as the penalty of the Law. The Law then after transgression could not be vindicated in its honour without death. A God of infinite goodness delights not in the shedding the bloud of his creatures, nor can we suppose him to be pleased with the effusion of the bloud of Animals. The institution of the legal Sacrifices could not be exemplary to man. What virtue could the pangs of a dying beast represent to him? No other ends can be imagin'd but an acknowledgment of guilt, the desert of sin, the debt of death, the necessity of a higher satisfaction, and the raising them up to a faith in the promise of God, that another valuable Sacrifice should be put in the room of the sinner to take away that sin, which the bloud of beasts, and the eternal groans of men were not able to remove.

3. *Christ as sacrificed, is the true and immediate object of Faith.* We are revolted from God, and are made uncapable of performing the terms of the first Covenant. The precepts of the Law are too holy for our corrupt nature, the penalties of the Law too grievous to be born by our feeble nature; a remedy must be looked after. When the venom of sin begins to work in the conscience, and the Thunder of the Law alarms it to Judgment, and the punishment due to sin, is presented in the horrors of it, the question immediately is, whether there be any remedy and where? How forgiveness of sin is to be attain'd? The only remedy is proposed in Christ, and Christ *as a Sacrifice*. 'Tis not Christ risen, or ascended, or exalted: not Christ only as the Son of God, or the head of Angels; not Christ as the Creator of the World, or by whom all things consist; but Christ as answering the terms of the first Covenant, as disarming Justice, and this he did as a Sacrifice. By this he bore the Curse, by this he broke down the partition-wall, by this he joyn'd Apostate man and an offended God. This is that true Faith pitcheth on, daily revolves, and daily applies to. This is the first object of the Soul, Christ made sin, Christ bearing the punishment, Christ substituted in the room of the offender. His Resurrection and Ascension come in afterward to ascertain the comfort. But as his being a Sacrifice. is the foundation of his being an Advocate, a Prince, a Saviour to give repentance and remission of sins; so it is the foundation of peace in our selves. This is that which pacifies God and only what pacifies God, can pacifie Conscience. This Death as a Sacrifice purchased our comfort, because it purchased *the Comforter*. Christ begg'd not the Spirit before he dyed, *Joh.* 16. 7. he assures them he could not come, unless himself went; and he could not have gone with any success to Heaven, if he had not shed his bloud, Justice would have stopt his entrance, *Luke* 24. 26. *Ought not Christ to have suffered those things, and to enter into his glory?* Suffering was to precede his Glory. Besides, our comfort lyes in his being an Advocate. But how is he an Advocate? With his Bloud in his hands. 'Tis by his Bloud he speaks in Heaven, and by his Bloud Faith speaks to God. He paid the debt in his suffering, and pleads the payment in his Glory. The payment went before the plea in order of Nature, and our eying the payment precedes our eying the plea in order of Faith. Both respect God as the Rector. Christ without his garments roul'd in bloud, could not be answerable to God, nor acceptable to a sinner. Faith is therefore called *faith in his bloud*, *Rom.* 3. 25. As Faith is the instrument of Justification, so it must eye the cause of our Justification, and under that notion wherein it is the cause. And that is Christ as groaning and offering up himself to God a ransom, a righteousness for many. The Curse upon *Adam* is the lash werewith an angry Conscience scourgeth a sinner. The freedom from this Curse is only found in the vengeance God exacted of the Redeemer for the sins of all that return to him by Repentance. Both the Death and Resurrection of Christ concur to the same end, *viz.* our Justification, *Rom.* 14. 9. but in differ-

rent manners, his Death as the *meritorious* Cauſe, his Reſurrection as *declarative* of the ſufficiency of his Death to that end, that as the Son of God and ſurety of men, he had perform'd whatſoever he undertook in his being a Sacrifice. But the firſt act of relying Faith is about him as a bloudy Victim. As often as the *Iſraelites* were ſtung by the fiery Serpents, they were to look up for health to the Serpent lifted up, a Type and Emblem of the Death of Chriſt. Upon every ſin of a Believer, the Sacrifice is pleaded in Heaven by the Prieſt, and ought in the remembrance of it to be renewed in the repeated acts of our Faith.

4. *'Tis no true opinion that Chriſt dyed only for an example.* Wounded he was for the tranſgreſſions in *Iſaiah*'s time, when his example could reach only thoſe that came after him; but the credit of his ſufferings upon his Promiſe to undergo them, might, and did reach to the firſt ages of the World. The expreſſions in *Iſai.* 53. found his Death higher than a bare pattern, or a teſtimony to the truth. The notion of expiation of ſin, was always implyed in the notion of a Sacrifice, even among the *Heathens*. When they parted with the deareſt firſt-born of their Bodies to *Moloch*, it was not for an example, but *for the ſin of the ſoul*, Micah 6.6. As Chriſt was the Son of God ſent, he was a teſtimony of the Love of God; as he was a Sacrifice, he was our ranſome from the curſe of the Law.

5. *Comfort to every true believer.* He was ſacrificed *for us*: God counted him a ſinner for our ſakes, that he might count us righteous for his ſake.

(1.) *As Chriſt hath been ſacrificed for them, ſo he has been accepted for them.* He is no more to be made ſin, iniquity no more to be charged upon him, his next appearance ſhall be without the imputation of ſin, for the conferring ſalvation, *Heb* 9.28. with all the bonds of a Believers ſins cancel'd. He is pronounc'd Gods *righteous ſervant*, and from this declaration of his righteouſneſs, and the true and believing knowledge of it, doth our Juſtification ariſe, *Iſai.* 52. 11. Had it not been a perfect Sacrifice, it could never have wrought ſuch compleat effects, and *for ever have perfected thoſe that are ſanctified*, Heb. 10. 14. He is gone with the ſmoke of his Sacrifice to Heaven, and was well entertain'd, which is a ſignification of the compleatneſs and perfection of *his righteouſneſs* for man, *Joh.* 16. 9, 10. The pure and piercing eye of Divine Juſtice could not perceive a ſpot in him. Had any blemiſh been, it could not have eſcap'd an infinite knowledge. Nor could the Juſtice of God, in turning over all the Regiſters of the debts owing from the Creatures, perceive one but might be cancel'd upon the value of this payment, if the Creature did not negligently or wilfully refuſe his own delivery, and prefer his debts and captivity before it. It was a Sacrifice offer'd according to God's heart, with which his Soul was infinitely well pleaſed. The perſon of the Son of God made every gaping wound, every panting groan, and doleful agony, grateful to God, and profitable for us. The Godhead united to the Manhood, put an unexpreſſible value upon every pang. Not that every pang, or the leaſt drop of bloud was ſufficient for our Redemption (the Law requir'd Death, and Death muſt be ſuffer'd) but all thoſe paſſions preceeding his Death, were meritorious in conjunction with his Death.

(2.) *This Sacrifice unites all the Attributes of God together for a Believers intereſt.* The floud-gates of Mercy were open'd, and the fire of Juſtice confin'd in its flames: the flames of the one center in Chriſt, that the ſtreams of the other might flow down to us; rivers of Mercy quench not the flames of Juſtice, nor the flames of Juſtice ſuck up the Rivers of Mercy. As the ſacrificing Chriſt is a vengeance againſt ſin, 'tis an act of Juſtice; as it is a means of the remiſſion of the ſins of thoſe for whom he was ſacrificed, 'tis an act of Mercy to the Creature. Both Juſtice and Mercy joyn hands to help the fallen Creature up. God is juſt in being merciful, and merciful in being juſt; ſo that we may well cry aloud with the *Pſalmiſt*, Pſal. 116. 5. *Gracious is the Lord and Righteous.* Juſtice ſtruck the Sacrifice, that the ſtreams of Mercy might have a fuller ſcope. Compaſſion helpt Juſtice to a ſatisfaction more honourable than could have been had from Creatures; and Juſtice helpt Mercy to a fuller and more illuſtrious exerciſe of it ſelf, than ever it could have had without it. Juſtice is now a Second to Mercy, of an Antagoniſt it is become an Advocate. God muſt be unjuſt, if he be not merciful to a Believer. Since our High-Prieſt hath been faithful to God, God will not be unfaithful to him, or thoſe for whom he offer'd up himſelf. Happy muſt he be, that hath Mercy ſupplicating, and Juſtice it ſelf pleading for him.

(3.) *This Sacrifice is of eternal virtue.* The virtue of the Sacrifice is parallel to the Office of his Prieſthood: A Prieſt and a Sacrifice are relatives. The immutable Oath then that conſtituted him a Prieſt for ever, ſettles forever the value and virtue of the Sacrifice; for without a Sacrifice he could not be a Prieſt; his Office would expire, if the virtue of his Sacrifice did; they eternally live together in conjunction. 'Tis the *bloud of an everlaſting Covenant*, Heb. 13. 20. 'Tis an everlaſting Covenant, becauſe an everlaſting Bloud whereby 'twas ſettled. The ground of its prevalency is, that it was not the Sacrifice of a meer man, but *of God*, Heb. 9. 14.

(4.) *The effects of this Sacrifice therefore are perfect, glorious, and eternal.* 'Tis our deliverance from wrath, the ſcorchings of Hell, and terrors of puniſhment. The purity of this Sacrifice expiates the impurities of our ſervices. No ſin ſo great, but the value of this Sacrifice believ'd in, can anſwer it. The higheſt ſin is the tranſgreſſion of the Law, and this is the ſatisfaction of the whole penalty of the Law. Sin is an offence againſt God, and this Sacrifice is the higheſt pleaſure to him. None of our ſins can be ſo great as all thoſe that met upon the back of this innocent Lamb. 'Tis enough to croſs every Book of accounts; Who ſhall lay any thing to the charge of God's Elect? *'Tis God that juſtifieth*, and *Chriſt that died*, Rom. 8. 33, 34. *There is no condemnation to them that are in Chriſt*, becauſe he hath as a Sacrifice *for ſin condemn'd ſin in the fleſh*, Rom. 8. 1, 3. Not, no deſert of Condemnation; that there is: Not, no condemnation becauſe of ſomething done by themſelves; No, But becauſe of ſometing done by Chriſt, who hath obliterated the bloudy Roll of Sin and Curſes by his Bloud. God will not refuſe it to any that believingly plead it; he will not be unjuſt to the true value of it, nor to his own Ordination. If it be unrighteous in God to *forget the labour of a Believers love*, Heb 6. 10. it will be ſo to forget the Obedience of his Son, and the perſon intereſted in it. God was not ſo ready to bruiſe him for us, but he will be as ready to apply the Plaiſter of his bloud to us.

How

How great then is the happineſs of a Believer on the account of this Sacrifice! Whatſoever is loſt by the ſin of the firſt *Adam*, is gain'd by the Sacrifice of the *ſecond*; with what boldneſs may we enter into the holieſt with this *bloud of Jeſus* in our hands and hearts! *Heb.* 10. 9.

6. *We muſt then lay hold on this Sacrifice.* The people were to be *ſprinkled with the bloud of the Sacrifice*, Exod. 24. 8. ſo muſt we with the bloud of our Lamb. Thus only can it ſave us, 1 *Pet.* 1. 2. Thus is our Saviour deſcrib'd by this part of his Office, *Iſa.* 52. 15. *He ſhall ſprinkle many nations.* Our guilt cannot look upon a conſuming fire without a propitiatory Sacrifice; our ſervices are blemiſht, ſo that they will rather provoke his juſtice than merit his mercy; we muſt have ſomething to put a ſtop to a juſt Fury, expiate an infinite guilt, and perfume our unſavoury Services. Here it is in Chriſt, but there muſt be Faith in us. Faith is as neceſſary by the Ordination of God in a way of inſtrumentality, as the grace of God in a way of efficiency, and the bloud of Chriſt in a way of meritoriouſneſs of our juſtification. All muſt concur, the will of God the Offended Governour, the will of the Sacrificing Mediator, and the will of the Offender. This Will muſt be a real Will, an active operative Will, not a faint velleity. We muſt have a Faith to juſtify our perſons, and we muſt have an active ſincerity to juſtify the reality of our Faith. Chriſt was real in his Sacrifice, God was real in the acceptation of it, we muſt be real in believing it. Rocks and Mountains cannot ſecure them that neglect ſo great a Sacrifice, that regard this atoning bloud as an unholy thing. 'Tis as dreadful for men to have this Sacrifice ſmoaking againſt them, and this bloud calling for vengeance on them, as it is comfortable to have it pleaded for them, and ſprinkled on them. Why will any then deſpiſe and neglect a neceſſary Sovereign Remedy ready at hand? Is it excuſable, that when we ſhould have brought the Sacrifice our ſelves, or our ſelves have been the Sacrifice, we ſhould ſlight him who hath voluntarily been a Sacrifice for us, and cheriſh a Hell merited by our ſin, rather than accept of a righteouſneſs purchas'd at no leſs rate than the bloud of God? This Sacrifice is full of all neceſſary virtue to ſave us; but the bloud of it muſt be ſprinkled upon our Souls by Faith. Without this we ſhall remain in our ſins, under the wrath of God and Sword of Vengeance.

7. *We muſt be Enemies to ſin, ſince Chriſt was a Sacrifice for it.* Unleſs ſin die in us, we cannot have an evidence that this Sacrifice was ſlain for us. He that hath an intereſt in Chriſt's bloud, muſt be planted *into the likeneſs of his death*, Rom. 6. 5. We are highly unjuſt, if we will not ſacrifice a beloved ſin for him, who ſacrific'd a precious life of more value than Heaven and Earth for us. We ſhould empty our ſelves of our filth, ſince he emptied himſelf of his glory. The very expreſſion *Sacrific'd for us*, carries a force and a ſpirit in it to animate us to this. We muſt be Friends to the duties God enjoins us. 'Tis diſingenuity to put him off with a ſhred of our Souls, or a grain of Service, who became a *Holocauſt* for us. Scanty Services are fit only for a ſcanty Sacrifice. As God ſhows in this Sacrifice his compaſſions to the Sinner, ſo he declares the certainty and terror of his penalties upon the obſtinate Rebel. If the Son of God, undertaking to be a Sacrifice, was not preſerved from death upon the account of his filiation; men cannot expect but to ſink under it upon the account of their Rebellion. Well then, Let us not look upon the leaſt ſin without horror, ſince 'tis a crime not to be expiated by any lower price than an infinite bloud. It ſhould cauſe us to mourn alſo for ſin. It was our unrighteouſneſs made Chriſt's back and his Soul to ſuffer; he had never Felt the wrath of his Father, if we had not broke the Law of his Father. When the Death of Chriſt, our Sacrifice, comes into our thoughts, the remembrance of our ſins ſhould bear it company. We ſhould never conſider that Chriſt died, but we ſhould join alſo with ſorrow the conſideration of that for which he died.

A DISCOURSE OF THE VOLUNTARINESS OF Christ's Death.

EPHES. 5. 2.

And walk in love, as Christ also has loved us, and has given himself for us, an offering, and a Sacrifice to God of a sweet smelling savour.

THE *exhortation* in this *verse* to a mutual love, depends upon what the *Apostle* had urged in the end of the former *Chapter*, where he had endeavoured to perswade them to a kindness and tender-heartedness to one another, and back'd it by the pattern God had set them in his pardoning Grace; and in *v.* 1. of this *Chapter*, he extends that motive to all other duties, and draws a general maxim for their observance; that they ought to imitate God in all things imitable by a Creature, *v.* 1. *Be ye therefore followers of God as dear children.* Consider the great example God hath set you, and as you have obligations to him, not only as your God, but your Father; so imitate him, not only as Creatures, but as Children, and expres in your lives those admirable perfections, which he hath engraven on you by regeneration, and especially his patience and meekness in bearing, and his love and kindness in pardoning those that injure you.

Doctrine. *Those that lay claim to a relation to God, without imitation of him, are not Children, but Bastards.* They may be of his Family by instruction, not by descent. There is no implantation in Christ, without an imitation both of the Creator and Redeemer.

He doth prosecute the *exhortation* in this *verse*. *Walk in love*, let the perpetual tenor of your lives be in love; and that by the example of Christ, as before he had done it by the example of God, which indeed Christ had in Person urged to his Disciples before his departure from them, *John* 13. 14, 15. *I have given you an example, that you should do as I have done to you*; and amplifies this example of the love of Christ.

1. *From the effect.* *His Passion.*
2. *The manner of it.* *Voluntary, has given.*
3. *The subject of it.* *Himself.*
4. *The end of it.* *A Sacrifice.*
5. *The event and fruit of it.* *A sweet smelling savour.*

*. A fragrant odor, which by a *Metalepsis* is put for the appeasing God, it having a wonderful force to appease the wrath of God which was enflamed against us. The most generous example to imitate, is the Person of our Saviour; the most efficacious motive to perswade to that imitation, is the Sacrifice of our Saviour, the course of our lives ought to be in love, not only an act, a spurt, but a walk. *As Christ hath loved us*: An *as* of similitude, not of equality; we cannot equal the stature of Christs affection, but we may draw in our life lineaments like to his. * εἰς ὀσμὴν εὐωδίας.

The latter words are the subject of this discourse [*Loved us.*] This is the first spring of all the actions of Christ towards us, and the passion of Christ for us; there could be no other motive as it respected us. Our misery might excite his pity, but his affection produc'd his passion; he loved us, as God, in common with his Father; he loved us, as man, by a participation of our nature. * In this love, there is his Divine will as a Priest, his Human Will as a Sacrifice; he pitied us while we were insensibly hurried down by the Devil to a gulf of perdition: love was the only impulse, love excited him, love prepar'd him, love sent him, love offer'd him; the highest assurance of his love, was the loss of his life, the excellency of the Fruit shows the goodness of the Tree. * *Cocceius.*

Has given himself.] He was given by God, yet he offer'd himself; there was a joint consent, *The Son can do nothing of himself, but what he sees the Father do*, John 5. 19. 'tis spoken after the manner of men, as Sons learn of their Fathers, and imitate them in their actions. Christ's giving himself, implies the Fathers giving him.

Himself.] He was both the *Priest* and the *Sacrifice*; he offer'd not Gold or Silver, or a whole World, but himself, more precious than millions of Worlds, compos'd only of Angels and innumerable Spirits, as excellent as the Omnipotency of God could create. Παρέδωκεν.

Him-

Himſelf.] Not only his Body of Fleſh, not only his Soul a Spirit, but himſelf, his whole Perſon. *His Soul, his Body himſelf the Son of God, and the Son of Man; he loved us as he loved himſelf; above what he loved himſelf ſhall I ſay? He expoſed his life for us, his moſt holy Perſon for us; the act of his murderers is not regarded as a ſweet ſmelling ſavour, but his own act of Obedience. *Zanchius.

To whom did he thus give himſelf? *To God.* To that God, to whom by our baſe apoſtaſie we had rendred our ſelves obnoxious, and had fallen under his deſerved wrath. Our Saviour was God's before, as he was the Son of God, but he delivers himſelf to God,* as a Mediator, a *victim* to ſatisfie for our ſins, and reconcile us to our injur'd Creator; he offer'd himſelf to God, as the judge and revenger of Sin, the guardian of the Law, the aſſertor of his Truth in his threatning, he appear'd before God as ſitting upon a ſeat of juſtice, that he might open to us a Throne of Grace. *Muſculus.

To what end did he deliver himſelf? [*An Offering and a Sacrifice.*] Not like an Offering or like a Sacrifice*, but an Offering, a Sacrifice; not to do us a ſmall kindneſs, but to offer his life for us; he would die in our ſtead, that we might live by his Death; not only an Offering, but a Sacrifice, an Incenſe to be conſum'd into ſmoke, a Sacrifice to be ſtuck and bleed to Death; all the Offerings and Sacrifices of the Law were compleated in Chriſt. *All his life wherein he acted for the glory of God, was an Offering; in his Death, he bled and expir'd as a Sacrifice; * he underwent a Death, not honourable, but ignominious, and not only ignominious among men, but joyn'd with the legal curſe of God. As he was the Son of God, he gave himſelf, having power to do it, *John.* 10. 18. Unleſs he had been the Son of God, he could not have been a ſufficient Sacrifice for us. * As *Crellius* in loc. * *Zanchius* in loc. * *Bodius* in loc.

For a ſweet ſmelling ſavour.] He gave himſelf with an intention to be accepted, and God received him with a choice acceptation. Sacrifices under the Law were accounted by God as a *ſweet ſavour*, Levit. 1. 9. Levit. 3. 16. Exod. 29. 41. This expreſſion is firſt mention'd at the time of the Sacrifice of *Noah*, Gen. 8. 21. ſo God is ſaid to ſmell an Offering, 1 *Sam.* 26. 19. God accepted *Noah*'s Sacrifice, and took an occaſion from thence of declaring his counſel to *Noah*, that he would not deſtroy the World, implying that he would in time recover it by the promiſed ſeed. A ſmell is here attributed to God by an Ἀνθρωποπαθεία. As good ſcents recreate and refreſh the ſence of a man, ſo did the Sacrifice of Chriſt pleaſe and content God. Our ſins had ſent up an ill ſavour to Heaven, had diſturb'd the reſt of God. Chriſt expels our ill ſcent by the perfume of his Bloud, and reſtores a ſweet ſavour in the heavenly places, *Heb.* 9. 23. *purifying the heavenly things* himſelf. God being a pure Spirit, could not be taken with the ſmoke of the legal Lambs, nor refreſh'd with the fumes of Incenſe; but both God and Believers under the Old Teſtament had a content in them, as they were ſhadows of this ſweet Sacrifice, which was intended for the appeaſing God, and ſecuring the offending Creature. What the legal Sacrifices could not perform, as being earthly, mean, and too low for the acceptation of God, and delighted him no otherwiſe than as they refer'd to Chriſt, that this ſweet Sacrifice of the unblemiſh'd Lamb of God, poſſeſt with a perfect love both to God's glory and mans ſafety perform'd, and ſent up ſuch a fragrancy to the noſtrils of God, that he approv'd both of the Prieſt and the Sacrifice, infinitely above the beſt Sacrificers and Sacrifices under the Law, and changed his countenance towards the filthy Creature, that had raiſed ſuch noiſom ſteams in his preſence.

The *things obſerveable* are many.

1. *The love of Chriſt was the ſpring of his Paſſion.*
2. *The perſon of Chriſt was conſecrated for us, and given to us.*

But the only things I ſhall take notice of, are

1. *Chriſt was a voluntary Sacrifice.*
2. *Chriſt was an efficacious Sacrifice.*

Doct. 1. *The Sacrifice and Sufferings of Chriſt for us were free and voluntary.* His Offering was a free-will Offering. 'Tis expreſt in the ſame Chapter, *Eph.* 5. 25. *He gave himſelf for the Church.* His voluntarineſs was typified by the Paſchal *Lamb*, a Lamb being the mildeſt of all creatures, reſiſting neither the *ſhearers* nor butchers, *Iſai.* 53. 7. All his work is aſſign'd to his *love*, *Revel.* 1. 5, 6. His love was antecedent to his ſhedding his bloud, and our being waſhed in it. Love renders any work delightful. The Sun of Righteouſneſs hath not a leſs Bride-groom Spirit and chearful diſpoſition in running his humble Race, than a *Sun* in the Heavens is expreſt to have, by the *Pſalmiſt*, in running his natural Race in the Heavens, *Pſal.* 19. 5. He was not made poor by force, but *became* ſo, and laid aſide his own riches for our ſakes, 2 *Cor.* 8. 9. * He became deſtitute of the advantages other men enjoy, that from his worldly poverty we might become rich in ſpiritual Graces. He was not emptied of his Glory by another, but made himſelf of no reputation: he took upon him the form of a ſervant, it was not impoſed upon him by conſtraint: he was not debaſed by others, till he had humbled himſelf to the loweſt degree of humility. He could have reſiſted them when they lifted him up upon the Croſs, but he would be *obedient* to the determination of his Father to the laſt gaſp, *Phil.* 2. 7, 8. The hiding the Majeſty of God under the *form of a ſervant*, his deſcent not only to the Earth, the loweſt dregs of the World, the footſtool of the Divinity, but to the moſt abject and forlorn condition in that Earth. His taking the ſimilitude of weak fleſh, and running through all the degrees of reproaches and puniſhment, even to the grave it ſelf, were voluntary acts, the workings of his love, that he might reſcue us from a deſerved Hell, to advance us to an undeſerved Heaven, and make us partakers of that bleſſedneſs he had voluntarily quitted for our ſakes. He willingly put himſelf into the condition of a ſervant, which is to be at the beck of another, and have no will but that of his Maſter's. He ſubmitted his reaſon and affections to God to be employed in his work according to his will. He had an abſolute *power* over his own body, *Jo.* 10. 18. yet he made a free offer of it, and ſubjected it to the penalty to be inflicted on him. One place more, *Jo.* 17. 19. *For their ſakes I ſanctifie my ſelf*; it cannot be meant of his Conſecration to his office of Prieſthood, that depended upon the Call of his Father; he was conſtituted a *Prieſt*, not by his own intruſion, but the Fathers Election, ſettled by an Oath. The Father, and not *himſelf, glorified him* in this regard, *Heb.* 5, 4. 5. Nor of his habitual and inward holineſs, for ſo he was *ſanctified* by the Spirit in his Conception, and filled *with all graces*, Luke 1. 35. Joh. 3. 34. But it is meant of his offering himſelf a Sacrifice. His Father made him a Prieſt, the Spirit made his humane nature fit to be a Sacrifice, his own will made him an actual offering. * *Amyraut* in loc.

In the handling this Doctrine, I ſhall do theſe four things.

1. *Lay down ſome Propoſitions for explaining this.*
2. *The evidences of this voluntarineſs.*
3. *The neceſſity of it.*
4. *The Uſe.*

1. *Propoſitions for explaining it.*

1. *The Fathers appointing him to be a Sacrifice doth not impair his own willingneſs in undertaking.* The Father is ſaid to *ſend him* and *deliver him*, *Joh.* 3. 34. *Rom.* 8. 3. Not that the Son was over-perſwaded, or came only out of Obedience, without any inclination of his own. The Father being the Root and Fountain of the Deity, all actions are originally aſcrib'd to him, though common to all; ſo he is firſt in order of being, as he is firſt in order of working. The Father is ſaid to deliver him, becauſe the firſt motion of redemption is ſuppos'd to ariſe from the will and motion of the Father; yet the love of Chriſt was the ſpring of all mediatory actions, and his taking our nature on him; and therefore he is no leſs ſaid to *give himſelf* than the Father is ſaid to give him to us, and for us. God is ſaid to *ſet* him *forth*, *Rom.* 3. 25. yet he is ſaid to *come*, Mat. 20. 28. Not thruſt out or forc'd to come. God lays our ſins upon him, yet Chriſt is ſaid to bear them. His engagement was an act of choice, liberty and affection. He could not be conſtrain d by his Father to undertake it. His will was as free in conſenting, a. his Father was in propoſing. The Spirit is ſaid to be *ſent* by the *Father*, and *the Son*, *to take of Chriſt's, and ſhew it to us*, to fit thoſe for Heaven that are given to Chriſt; yet his diſtributions are according to his *own will*, 1 Cor. 12. 11. *dividing to every man according as he will.* If you conſider Chriſt as one God with the Father, there is but one and the ſame will in both: * will belongs to eſſence or nature; the eſſence of God being one, there are not in God divers wills, though the Godhead be in divers perſons, becauſe the power of willing is the nature, not a perſonal propriety. The Decree of Redemption was joint in Father and Son. [† What Chriſt Dcreed as God, he Executed as Man. And what he willed from Eternity, he began in time to will as Man.] * Chriſt, as God, gave himſelf to Death with the ſame will, and by the ſame action as the Father gave him; but as man, he gave himſelf by a will inſpir'd by the Father. Yet for our Conception's ſake the Scripture repreſents things ſo as if they were diſtinct wills, which yet we muſt not imagine, any more than becauſe the Scripture in condeſcenſion to our weakneſs repreſents God with Eyes, and Ears, and Hands, we muſt conceive God to have a fleſhly Body like ours.

* *Hookers Polity, Joh.* 10. 3. *I and my Father are one.*

† *Bodius in Eph.* 5. 2. * *Aquin. ſum. Part.* 3. Qu. 47. part. 3.

2. *The neceſſity of his death impeacheth not the voluntarineſs of it.* Many things are voluntary, which yet are neceſſary; there are voluntary neceſſities. God is neceſſarily, yet voluntarily holy; the Devils are neceſſarily, yet voluntarily evil. 'Tis not in their power to become good, yet they are carried to evil with a compleat will. Man deſires to be happy by a natural, and therefore neceſſary inclination, yet willingly and without conſtraint. This death was neceſſary by a determination of God; voluntary by a cheerful ſubmiſſion of Chriſt. The Election of the good Angels render'd their ſtanding neceſſary, but the adherence of their wills to God made their ſtanding alſo voluntary. Grace did not force them againſt their will, nor Gods determination of Chriſt render him a Sacrifice againſt his mind.

(1.) *It was voluntary in the foundation.* The Decree was not neceſſary, but an act of divine liberty. No thing can incline God to an act of grace, but his own moſt holy will. Chriſt being at liberty whether he would eſpouſe our intereſt or no, his undertaking to manage it was a pure voluntary act ariſing from his own will. He was not bound to become a Creature, and take upon him the form of a Servant, but his entring into that condition was an act of free choice and condeſcenſion. No reaſon can poſſibly be ſuppos'd, why the Son of God, and Lord of the Creation, ſhould make himſelf lower than the Angels for us by any neceſſity of his own condition. There was indeed a neceſſity for us who could not be redeem'd without him, but no neceſſity ariſing from the divine nature. If a Creature ready to be famiſht be in a place where there is only one perſon of ability and ſufficiency to relieve him, there is a neceſſity on the part of the poor Creature to be reliev'd by that perſon, ſince there is no other to help him, but there is no neceſſity on the part of the ſufficient perſon to relieve him; the help he affords him will be a meer act of Charity. This act of Chriſt is therefore called Grace, 2 *Cor.* 8. 9. *The grace of our Lord Jeſus Chriſt, that though he were rich, yet for our ſakes he became poor*; nothing could move him to become either a Creature or a Servant in a Created ſtate, but the yearnings of his own Bowels towards fallen and miſerable man.

(2.) *It was neceſſary after this engagement.* His engagement to make himſelf liable to puniſhment in our ſtead was free, but when he had enter'd into Bonds to the Judge of Heaven and Earth, he was then in his power to be deliver'd up to Death according to that obligation which he ſubſcrib'd and conſented to; he was then legally, and by his own conſent, bound to perform what he had undertaken, and could not juſtly detract. The promiſes of Chriſt are without Repentance, as well as the gifts of God. After Chriſt had put himſelf into the ſtate of a Creature, and form of a Servant, the homage due from a Creature to God, and the work of a Servant after his Ear was bor'd, was neceſſary, and could not be refus'd by him. He had then broke his word paſt to his Father in the Covenant of Redemption, had he abſolutely declin'd it. *He ought to die as Chriſt*, *Luke* 24. 46. *i. e.* As cloathed with our nature for ſuch an end. He needed not to die, as he was the Son of God by Eternal Generation, and lay in the Boſom of his Father; but it was neceſſary as he was made under the Law, *made Chriſt*, *i. e.* Anointed to ſuch a purpoſe. It was neceſſary alſo, in regard of the truth of God laid to pawn in ſeveral Promiſes, Prophecies, and legal repreſentations; but ſtill the Fountain of all this, was the free bubbling up of infinite affection to Man kind. Yet this neceſſity was a neceſſity of immutability, not of conſtraint. The holy and unchangeable will which complied with the firſt propoſal, remain'd in force till the firſt Execution. The will of the Eternal Spirit, whereby he offer'd himſelf to his Father, was immutable. 'Tis a neceſſity ariſing from himſelf, and the perfection of his own nature; from his own holy will, not from any conſtraint. God cannot be conſtrain'd, liberty is ſo eſſential a property of the divine nature, that though it may determine it ſelf, it cannot conſtrain it ſelf. To be God is a term of infinite Power, to be conſtrain'd is a term of Impotency: Theſe are contradictions in the God-head. * Beſides, in his humane nature he could not ſin, he could not be overcome by the Devil, he could *find nothing* in him as a foundation to ſtand upon, *John* 14. 30. He could not do any thing againſt his Father. But to deſert his Suretyſhip had been contrary to that Law to which he had ſubjected himſelf; the word of the Oath, whereby he was conſtituted a Prieſt, had been fruitleſs. It had been the utter ruin of all the gracious Decrees of God, becauſe all the Elect were *choſen in him*, Eph. 1. 4, 5. the Covenant with *Abraham* and the *Patriarchs* had been null; the *oath which he ſware* to them, broken, *Luke* 1. 73. and the foundation of their Faith failing, the whole ſuperſtructure had been diſſolv'd, and they would have believ'd God in vain. All this neceſſity is no Plea againſt his willingneſs. The obligation which the truth of God lays upon

* *Cocc.* de fed p. 115, 116.

upon him, after he hath promis'd, doth not diminiſh his firſt kindneſs and graee in making the Promiſe. As the neceſſity of his Death did not extenuate the *Jews* ſin in butchering him, ſo neither doth it leſſen Chriſts willingneſs in laying down his Life after he had voluntarily enter'd into our Bonds.

(3.) *Though his death was violent in regard of man, yet this doth not abate the voluntarineſs in regard of himſelf.* *Judas* betray'd him, the Serjeants apprehended him, *Pilate* Condemn'd him, and the Souldiers Crucified him: Theſe were but inſtruments to execute *the counſel of God*, Act. 4. 28. yet he need not have been apprehended unleſs he would; he ſhow'd his power to eſcape, not only the united force of the Jewiſh Nation, but of the whole World, by ſtriking his apprehenders to the Ground with the Majeſty of his looks. He that can reſcue himſelf from the hands of men, and will not, may be ſaid to die willingly, though he die violently. They ſlew him as Murderers, and made him a Sacrifice to their revenge, not to God, *with wicked hands*, Acts 2. 23. and with wicked minds too. He was the ſole offerer of himſelf, as it reſpected God and advantag'd us. *Judas* willingly delivered him, *Pilot* with an imperfect will condemn'd him, the *Jews* delightfully reproach'd him, but the intention of none of them was to make him a Sacrifice of Redemption. It was for *our ſakes he Sanctified himſelf*, John 17. 19. but it was not for our ſakes that the *Jews* butcher'd him. *Judas* deliver'd him for the Silver, and *Pilot* condemn'd him to preſerve his Grandeur; but he delivered himſelf with an exceſſive affection for us. His Murderers had no regard to the making him an expiation for the ſin of the World; his oblation to God as a Sacrifice, was an act purely of his own Will at the very time of his Death not of his Enemies rage. In this capacity his Death was ſolely the fruit of his love, and the hovering of his Soul over the loſt Sons of *Adam*; it did not ariſe from a neceſſity of nature, but the will of his mercy to us; he *gave himſelf*, and gave himſelf out of love, *Galat.* 2. 20. Enemies did not give him, Nature did not give him. The inward tranſports and affections of his Soul, the actings of his choiceſt Graces, whereby his offering was render'd acceptable to God, his Murderers were not the cauſe of; they had not force enough to crucifie him, had not a *joy* been *ſet before him*, which made him *endure the Croſs*, Heb. 12. 2. *i. e.* the things wherein he rejoiced, as thoſe things are called our hope, which are the object of our hope. The joy of Chriſt, which made him deſpiſe the ſhame and ignominy of the Croſs, was the glorious good he ſhould procure by his ſuffering, the expiaton of ſin, reconciliation of God, the new creation of the World; for the producing and repening ſuch Fruits did he hang upon the Tree. This gave him contentment and pleaſure in the midſt of his indignities, and this was encreaſed, not impaired by the fury of his Enemies. Though his Death, in regard of men, was violent, yet as the Death of a Sacrifice, it was wholly voluntary.

(4.) *When our Saviour ſeemed unwilling to it in the time of his Agony, he was then highly willing.* This was when he pray'd earneſtly, that the Cup might paſs from him, and begins *John* 12. 27. *Father, ſave me from this hour.* The ſtruglings of innocent Nature do both times end not only in a gracious ſubmiſſion to the will of God, but in an ardent deſire that the will and glory of God might have their full accompliſhment. *But for this cauſe came I unto this hour*, therefore *Father, glorifie thy Name*, Do thy own work, and finiſh every part of thy will in me, and what thou haſt appointed me to undergo. The ſtate Chriſt was in muſt needs admit of ſome ſhrinkings in his Nature encompaſſed with our infirmities; he ſaw the comfortable influences of God ſuſpended, the indignation of God for our ſins breaking out, the guilt of innumerable iniquities imputed to him, and the Law with all its Curſes edg'd againſt him, and himſelf left to bear the weight of all this, and conflict with a wrath no creature ever bore before. The apprehenſions of all theſe meeting in a clear underſtanding, could not but raiſe ſuitable paſſions of fear and trouble in his humane Nature. If he had not known the greatneſs of the puniſhment he was to endure for our Redemption, he had undertaken to ranſom us from he knew not what. If he had not fear'd it, he had not been a ſenſible man; if he had not trembled at it, he had not been an innocent man. Suitable affections to God in his carriage towards us, are the neceſſary duties of a creature. God is the object of fear in his vindictive Juſtice, which Chriſt then was to be ſubject to. It had not conſiſted with that reverence which Chriſt always ſhow'd to God, not to be ſenſible of the ſharpneſs of thoſe puniſhments which were then providing for him as a ſubſtituted criminal in our ſtead. Though the Perſon of our Saviour was but one, yet he having two Natures, had two Wills, a Divine and Humane, otherwiſe he were not God and Man. If he had not a Humane Soul, he were not a man; and if he had not a Humane Will, he had not a Humane Soul; as he truly took our Nature, ſo he took the Laws of it, whereby it cannot affect pain, but ſhun whatſoever it apprehends hurtful to it. As death was an evil againſt Nature, he deſires to decline it; as it was to be an atonement for ſin, and appeaſing of wrath through the dignity of the Sacrifice, he deſires to undergo it; he regarded it as man, and ſo had ſome reluctance to it; he regarded it as a man deſign'd for ſuch an end, and therefore ſubmitted to it. *But for this cauſe came I unto this hour.* [As it was a diſſolution of Nature, a fruit of God's diſpleaſure againſt ſin, and ſhould for a time exclude his Soul and body from the fruition of the Divine favour and glory (though the perſonal Union ſhould not be diſſolv'd) he ſtartled at it; for the more Chriſt loved the ſenſe of the Divine love, which he enjoyed in his life, the more grievous would the apprehenſion of the want thereof be *.] But when he conſider'd, that he was united to that Nature, that he might ſuffer in it, and lay it down as a Sacrifice to that Juſtice which brandiſht a naked Sword againſt man, that without it the World could not be freed from that miſery ſin had hurl'd it into, he then put his neck under the Croſs. * As a Patient, who conſidering the potion offer'd as bitter, abhors it; but remembring the intention of the Phyſician, and the beneficial qualities of the Medicine, doth readily accept it. Both the abhorrency and acceptance are acts of the ſame will upon divers conſiderations, or rather the abhorrency is an act of Nature regarding it as diſtaſtful, the acceptance is an act of Reaſon regarding it as wholeſome. Now, was not the will of Chriſt as Mediator as victorious in the iſſue over the reluctance, as it had been in the capacity of a man deſirous of the removal of the Cup? The humane will veils to the Divine will, and conforms it ſelf, not only in a quiet poſture to the reſolves of God, but in an ardent deſire that his will might be perform'd. There was more of obedience in *Thy will be done, not mine*, and more of ardent affections in *Father, glorifie thy ſelf*, than there was of reluctancy in *Let this cup paſs from me*, or *ſave me from this hour.* He diſclaims the will of his humane Nature to perform the will of his Fathers mercy.

* *Bilſon's Survey*, p. 398.

* *Dunns* Vol. 1. P. 129.

2. *Wherein this Voluntarineſs of Chriſt's death appears.*

1. *He willingly offered himſelf in the firſt Councel about Redemption to ſtand in our ſtead.* When our necks were upon

upon the block, and the blow from Juſtice was otherwiſe unavoidable, Chriſt ſteps in, diverts the blow from us to himſelf, and declares himſelf willing to ſuffer what we had merited, that we might eſcape upon that ſuffering. The Father propoſed it, the Son conſented to it: The will of God is antecedent to the conſent of Chriſt, *Pſal.* 40. 7. *I come to do thy will, O my God*; which will was the will of God for our Sanctification through the *offering of the body of Chriſt*, Heb. 10. 10. Though he knew every thorn in the way he was to paſs, the greatneſs of the wrath he was to undergo, yet his heart leapt into the Fathers arms with a full and ready conſent at the firſt overture. The Father propoſed it not with more affection than the Son entertain'd it with delight, *I delight to do thy will, O my God.* He was loth to leave expreſſing it, *I come*, that is not all, *I delight to do thy will*, nor doth it reſt there, *Thy Law is within my heart*: 'Tis ſo ſetled, that it cannot be rooted out but with the utter diſſolution of my heart. Thus *in the Volume*, or the beginning *of the Book, it is written of him.* In the Book of *Geneſis*, in the *firſt promiſe*, the ſecond Perſon in the Trinity (who is ſuppoſed to appear to our firſt Parents after the Fall) repreſents himſelf a ſuffering Saviour, and teſtifies his own conſent to the ſuffering he was to undergo, as the ſeed of the Woman by having his heel bruiſed by the Serpent, and the victory he was to obtain by breaking the Serpents head. When the Councel was reſolv'd upon, Chriſt is ſaid to *delight in the habitable parts of the earth*, Prov. 8. 31. His conſent was paſt before the World was; it was a delight to him, becauſe of the glory of Gods grace, to be made illuſtrious in the Sacrifice of himſelf. It cannot be meant of the firſt Creation, for that is ſuppoſed, and there could be no exulting delight in that, ſince the defilement of it by ſin preſently ſucceeded the laying on the top-ſtone. Tis meant therefore of the reſtoration of the World, which was to be wrought by this Wiſdom of God. Some to invalidate the Deity of Chriſt, underſtand by Wiſdom in that Book and Chapter an intellectual habit, which is ridiculous. The antiquity of the Wiſdom here ſpoken of is *before the mountains were ſetled* and before there were any *fountains abounding with water.* The wiſdom here deſcrib d was preſent *with God*, when he made the World. It was entirely familiar with him, there was ſuch a familiarity between God and Wiſdom, as between a Father and a Son, *v.* 30. *I was by him as one brought up with him*, and peculiarly the delight of God.

2. *The whole courſe of his life manifeſts this willingneſs.* His will ſtood right to this point of the compaſs all his life. He never had any defect in his underſtanding, nor did his memory of what was appointed for him ever fail him. In the time of his life he frequently mention'd the Tragedy to be acted upon him, the manner of his Death by *lifting up* on the Croſs, *John* 3. 14. And he who was intimately acquainted with the Prophets, knew every circumſtance of his Death predicted in them. Many enter the Liſts with difficulties out of ignorance, but the willingneſs of our Saviour cannot be aſcrib'd either to ignorance or forgetfulneſs. He knew long before that *Judas* was to betray him, before ſuch a deſign enter'd into *Judas* his heart, *John* 6. 64. yet caſhier'd him not from his Family. He foretold the hour of his Death; his deſires were ſtrong for it, he was *ſtraitned* till he was baptiz'd with that bloudy Baptiſm, *Luke* 12. 50. He had little eaſe in his own Bowels, as though it were a kind of Death to him not to be a Sacrifice; and when *Peter* would have diſſwaded him from ſuffering, he uſeth him as ſmartly as he would have done the Devil, *Mat.* 16. 23. *Get thee behind me Satan.* Implying that in that Speech he was the ſame Enemy by giving him the ſame title.

* And the Night before, he doth ſolemnly oblige himſelf to ſuffer by his Deed, as well as he had before by his Word; he makes his Teſtament in the inſtitution of the Supper, and delivers his will into the hands of his Diſciples. His heart was bent to wade through it; he gave them his bloud in the Sacrament, to ſhow how freely he would pour it forth the following day in a Sacrifice; the free diſtribution of his Body to them repreſented the free offering up his Body for them. * *Lingend. Euchariſt. p.* 22.

3. *At the time of his death he manifeſted this voluntarineſs in his whole carriage.* When the time drew near he declin'd it not; He would enter *Jeruſalem* with *Hoſanna*'s, as if when he went to his Death, he went to his triumph; and indeed it was ſo, for by that oblation of himſelf upon *the Croſs*, he *triumph'd over principalities and powers*, Col. 2. 15. *He went into the Garden, which was as it were the bringing himſelf to the Door of the Tabernacle to be offer'd to God. He had at the Paſſeover bid *Judas* to execute quickly his traiterous intention, and now quickens the High Prieſts dull Officers to apprehend him, when he told them twice, Himſelf was the perſon they ſought. He ſummon'd not one Angel to take arms for his reſcue, though he could have commanded Legions to attend him; but as he had rebuk'd *Peter* before for diſſwading him, he now rebukes him for defending him; mov'd thereto by an ardency of zeal to drink the *Cup* Jo. 18. 11. *Shall I not drink of the Cup which my Father hath given me.* He would not court the protection of *Herod* by working a Miracle to pleaſe his curioſity. As he would have no relentings himſelf, ſo he would not endure them in others; and therefore diſſwades the *women* from expreſſing their natural affection in a few tears, *Luke* 23. 28. His Soul was not wrung and torn from him, but he render'd his ſpirit into the hands of his Father, and cryed with a loud Voice before that laſt act; ſo that he died not by a defect of ſtrength, but by an ardency of will. He was more delighted with his Sufferings for us, than we can be with the greateſt Worldly pleaſures and grandeurs, and valued reproaches for us above the Empire of the World. To conclude, his Soul was not torn from him, but *he pour'd it out*, Iſa. 53. 12. even that which was deareſt to him, as a man doth Water, freely and willingly out of the Veſſel, *he pour'd out his ſoul unto death*; he order'd Death to come and fetch it. **Dr. Owen*

3. Thing. *Why this voluntarineſs was neceſſary.*

1. *On the part of the perſon.*

2. *On the part of Juſtice.*

3. *On the part of acceptation.*

1. *On the part of the Sacrifice it ſelf.* He was above any obligation to that work he ſo freely undertook for us. When he made himſelf of no reputation, it was a work of his Charity, not of neceſſity; and he was bound in no other Bonds, but thoſe of his own love; nor could he be over-rul'd to any thing againſt his own conſent; for being God *equal with the Father*, Phil. 2. 6. he was ſubject to no Law, nor could be conſtrain'd to bend under the terms and penalties of it. Chriſt as the ſecond perſon was not under a law any more than the Father; for he was *in the form of God, i. e.* had the ſame eſſence with God. Suppoſe he had been incarnate without entering into any Bonds for us, though ſo far as he was man, he was bound actively to obey the Precepts of the Law, yet not bound to endure the penalties of the Law unleſs he had been a tranſgreſſor of the Precept: he was to have obey'd it as a Creature, but not ſuffer the Curſe, unleſs he had been a guilty Creature. But he was not only made under the Law, as an *innocent* Creature, but *in the likeneſs of ſinful fleſh*, Rom. 8. 3. as like as poſſible could be, ſin only excepted;

and

and therefore obſerv'd thoſe Ceremonial Precepts which concern'd Creatures, as ſinful; as *Circumciſion*, though he had no luſt in his humane nature to be cut off, and *Baptiſm*, though he had no ſtain to be waſht away. And indeed, as he was not, ſo he could not be a tranſgreſſor, being ſecur'd by his Conception from any original taint, and by the hypoſtatical Union from any actual ſpot: If he could poſſibly have been a tranſgreſſor, the Salvation of the Elect had been contingent. Being a Creature, of the Seed of the Woman, he may be ſuppos'd to be under the condition of the Covenant of nature; yet not violating that Covenant, he could not juſtly die for himſelf.

2. *Neceſſary on the part of juſtice.* The ſatisfaction for ſin was to be made by Death, becauſe man upon his revolt from God, was by the immutable Law bound over to Death. Man could not ſatisfy the Law but by Death, and ſo muſt have lain under the bonds of that Death for ever, and no convenient way could be found for his reſcue, unleſs ſome one, who was not obnoxious to that penalty by nature, ſhould ſuffer in his ſtead that Death which he ow'd. Now had it not been an injuſtice to inflict a puniſhment upon a perſon purely innocent, and unwilling to render himſelf in the place of the Criminal? No man can be juſtly conſtrain'd to pay either a pecuniary or criminal Debt for another without his own conſent, either actual at the time of paying, or ſuffering, or legal when by entring into the ſame Bonds he hath made himſelf legally one perſon with the Debtor or Offender. Had not Chriſt voluntarily undertaken it, juſtice had been wrong'd inſtead of being ſatisfied. It could upon no account have been juſt to puniſh one that had not been guilty upon his own ſcore, or by ſubſtitution. The ſatisfaction of juſtice in one kind had been an injury to it in another. Well then; The will of Chriſt could not have ſav'd us without his ſuffering, becauſe as the Law had denounc'd Death, Juſtice was to be ſatisfied by Death. Nor could the ſufferings of Chriſt have ſav'd us without his will; for none can be an involuntary Surety; had he not conſented to have our ſins imputed to him, the puniſhment of our ſins could not have been inflicted on him. To take from any what is not due, and when they are unwilling to part with it, is rapine.

3. *Neceſſary in regard of acceptation.* Chriſt's conſent was as neceſſary as God's Order. Had Chriſt ſuffer'd for us without the conſent of his Father the Judge of the World, though his ſufferings had been of infinite value, becauſe of the dignity of his Perſon, yet God had not been oblig'd to look upon us as concern'd in him, nor count him to us or for us; and had not Chriſt conſented that they ſhould be for us they could not juſtly have been accepted for us, or applied to us. It had been an alienating the Goods againſt the will of the Donor. As God's Order makes his Sacrifice capable of being ſatisfactory, ſo the conſent of Chriſt makes it capable of being accepted for us, and applied to us. The *Heathens* would not offer a Beaſt that came ſtruggling to the Altar; but God under the Law, regarded not the reluctance of the Sacrifice, but the Free-will of the Offerer, which was neceſſary to make the Sacrifice a ſweet ſavour. How much more neceſſary is the voluntarineſs of that perſon who was to be both Sacrifice and Prieſt? Love belongs to the integrity of a Sacrifice, a *burnt body* without *Charity* is of no value, 1 *Cor.* 13. 3. The merit of his Death depended not upon the act of dying, or the penal part in that Death, but upon his willing Obedience in it, in conjunction with the dignity of his perſon; and without this his Soul might have expir'd without being a Sacrifice. As the Diſobedience of *Adam* rendred the World obnoxious to wrath, ſo by the voluntary oblation of Chriſt, *Juſtification* is conferr'd upon Believers, *Rom.* 5. 19. His love made his Sacrifice a ſweet ſmelling ſavour. By the pouring out his Soul is our Redemption wrought, *Iſa.* 53. *He ſhall divide the ſpoil with the ſtrong, becauſe he poured out his Soul unto death*, or he ſhall partake of the ſpoil with the ſtrong, he ſhall take us as his own ſpoils, who were before the Devils prey, and reſtore to us that bleſſedneſs which the Devil rifled us of. We are reſtored, and himſelf exalted, not meerly becauſe he dyed, but becauſe he died willingly. * In vain had we hoped for the benefit of a forced Redemption. * *Hall* Vol. 2. p. 246.

Uſe.

1. *The way of Redemption by a Sacrifice was neceſſary.* Why ſhould Chriſt ſo willingly undertake this task, be a man of ſorrows, lay himſelf down into the grave, if the atonement of our ſins could have been procur'd at an eaſie rate? He that made the World by a word, would have redeem'd us by a word, if it had ſtood with his own honour. 'Tis at leaſt neceſſary for God's greater honour and mans ſurer benefit. The application of it to us muſt be as neceſſary as the oblation of it for us. Think not a few tears, the heat drops of a natural repentance, can expiate thoſe ſins for which Chriſt thought the beſt bloud in his heart ſo neceſſary to be ſhed.

2. *The Death of Chriſt for us was moſt juſt on the part of God.* What Chriſt did willingly ſubmit to, God might juſtly charge upon him as a due debt. That man that will enter into bond to ſecure the debt to the Creditor, or ſatisfie for the Criminal to the Governor, may juſtly be ſued upon default of payment by the one, and arreſted for default of appearance by the other; what he promiſed may juſtly be demanded of him. *Volenti non fit injuria.*

3. *How wonderful was the love of Chriſt!* To accept ſo willingly of ſuch hard conditions for us, and die ſo ignominiouſly upon the Croſs we had deſerved! He knew the burden of ſin, he knew the terrors of Hell, yet he did not ſhrink from the imputation of the one, or the ſufferings of the other; it was not a willingneſs founded upon ignorance, but upon a clear-ſighted affection. He was willing to be reproacht, that we might be glorified; he would be like to us, that we might be conform'd to him; and took our humane Nature, that we might in a ſort partake of his Divine. Oh wonderful love! to open his breaſt to receive into his own heart the ſharp edge of that Sword which was directed againſt us. * Had not his feet been well ſhod with love, he would ſoon have turn'd back, and ſaid his way was unpaſſable. A courteſie is enhanc'd by the greater ingrediency of the will in it; our Saviour had a double will in this matter, the will of the Divine, and the will of his humane Nature, like two ſtreams from diſtant parts meeting together in conjunction. Worſe than Devils are we, if we are not raviſht with ſo great an affection, which made him leave the Heaven of his Fathers preſence for a time, to paſs through our Hell in the dregs of the Creation. * *Gurnal's* Armour, Part 2. p. 444.

4. *How willingly then ſhould we part with our ſins for Chriſt, and do our duty to him?* Oh that we could in our meaſures part as willingly with our luſts, as he did with his bloud! He parted with his bloud when he needed not, and ſhall not we with our ſins, when we ought to do ſo, for our own ſafety, as well as for his glory. Since Chriſt came to redeem us from the ſlavery of the Devil, and ſtrike off the chains of captivity, he that will remain in them, when Chriſt with ſo much pains and affection hath ſhed his bloud to unlooſe them, prefers the Devil and ſin before a Saviour, and will find the affront to be aggravated by the Redeemers voluntarineſs in ſuffe-

ſuffering for his liberty. How willingly ſhould we obey him, who ſo willingly obeyed God for us? Chriſt did not let his enemies ſnatch away his life, but laid it down; our duties ſhould not be wrung from us, but gently diſtil from us. The more will in ſin, the blacker; the more will in obedience, the ſweeter. 'Tis in this we ſhould imitate our great Pattern.

A DISCOURSE OF THE ACCEPTABLENESS OF Chriſt's Death.

EPHES. v. 2.

—— A Sacrifice to God for a ſweet ſmelling ſavour.

HAving diſpatcht the firſt Doctrine about the *Voluntarineſs* of Chriſt's Death; from thoſe Words [*Hath given himſelf*] I proceed to ſpeak of the *Acceptableneſs* of it, from this latter Clauſe of the Verſe. Alluſion is made here to the *perfume* God commanded under the Law, *Exod.* 30. 34. The ſpices were to be pounded, and afterwards put into a Cenſer to be diſſolved into a ſweet fume, in the *Levitical* ſervice: Chriſt was bruiſed by his humiliation, to be rendred a ſweet perfume to God.

Doctr. *The Sacrifice of Chriſt was acceptable to God, and efficacious for men.* There was a compleat ſatisfaction made to God, the ſupreme Judge offended, pleaſing to him, and effectual to free the guilty party from the obligation to the deſerved puniſhment. Chriſt was *white*, in regard of his innocence; *ruddy*, in regard of his bloudy paſſion: both put together, made him the *chiefeſt among ten thouſand*, Cant. 5. 10. The efficacy of this Sacrifice in many fruits of it, is fully expreſs'd, *Dan.* 9. 24. *The tranſgreſſion was finiſhed, an end put to ſin*, the apoſtaſie of *Adam* was check'd, the Idolatry of the *Gentiles* overthrown, the *Atonement of ſin* made, which could not be by the Legal Sacrifices; a *righteouſneſs* pleaſing to God, and therefore *everlaſting*, introduc'd; all the Predictions of him fulfill'd, whereupon he is *anointed*, *i. e.* fully ſettled in all his Offices, and declared by that anointing to be a compleat Sacrifice, and the Prince of our ſalvation. The laſt words our Saviour ſpake upon the Croſs, gave us an aſſurance of this; He ſaw and knew the work compleatly perform'd, and then gave up the Ghoſt, *Joh.* 19. 30. *When Jeſus had receiv'd the Vinegar, he ſaid, 'Tis finiſhed: and he bowed his head, and gave up the Ghoſt*: All the Prophecies of what I was to do, are accompliſhed; I have nothing elſe now to do, to render my undertaking compleat, but the bowing down my head, and ſending out my laſt breath to my Father. All the Sacrifices of the Law, the daily and anniverſary Sacrifices, were ſhadows and images of him, and fulfilled in their main deſign in and by him. It could not be otherwiſe than acceptable; ſince there was no omiſſion of any thing required of him, no commiſſion of any thing forbidden to him. The whole Law, both the Mediatory Law, and the Law of Nature, were within his heart; the whole Law was anſwered by his Life. He paid an obedience, not by meaſure, as he had received the Spirit not by meaſure, to prepare him to be a *Victim* for our redemption. It was acceptable to God for us; ſo muſt the *Apoſtle* be underſtood. It was a ſweet ſavour to God for thoſe perſons, and thoſe ends for which he gave himſelf. And it was a Sacrifice intended and offered to God for us ſo it was accepted as a ſweet ſmelling ſavour by God for thoſe perſons and ends.

In handling this Doctrine, I ſhall,

1. Premiſe two things for the Explication of it.
2. Prove it.
3. Apply it.

1. I ſhall premiſe two things for the Explication of it.

1. *God was not abſolutely bound to accept it for us.* Though this Sacrifice was infinitely valuable in it ſelf; and had it been without a Divine Order, might have been counted a teſtimony of affection to the honour of God, and the Good of the Creature: Yet God might have refuſed any acceptance of it for us; he might have rejected every Sacrifice, but that of the Offender. If we conſider it ſimply in it ſelf without any previous order, without any Covenant ſtruck between the Father and the Son concerning it, he was not obliged to have any reſpect to the Apoſtate Creature, upon the account of it. But after a Covenant ſtruck between them, wherein it was agreed that Chriſt ſhould lay down his ſoul as a ranſome, and offer himſelf an unblemiſh'd Sacrifice for the Sons of men, and that he ſhould ſee the travail of his ſoul, and by his righteouſneſs juſtifie many, after he had *born their iniquities in his own body on the tree*, Iſai. 53. 10, 11. God could not but accept it, unleſs he could have found a ſpot in the Offering, and charged him with a non-performance of any Article covenanted between them. If it were according to the tenour of the Covenant of Redemption, it could not be refuſed by God, being conſequent to his Decree and promiſe. But if we conſider it in it ſelf, God was not bound to accept it for us, though he might have had an high eſteem of it: For according to the tenour of his Law, he might

might have demanded a compenſation from the perſon of the Sinner, and laid the puniſhment upon the perſon upon whom he found the guilt, and exacted the life of the Sinner as a Sacrifice for the ſin. The acceptableneſs of this Sacrifice was from it ſelf, in regard of the dignity of the perſon, the infiniteneſs of the Sacrifice; but the actual acceptation of it for us, was from the Covenant and Agrement between them. When a man offers to give a thouſand Pound for that which is not worth a thouſand Pence; the Sum is not only a valuable but an over-valuable conſideration for that which is deſired; but the acceptation of this Summ from the other, depends upon the will of the perſon whoſe propriety it is. The Death of Chriſt was a Sacrifice of a valuable Conſideration for the ſin of the World, and ſufficient to expiate the greateſt crimes both for number and weight: But the receiving of it upon ſuch an account, depended upon the will of the Law-giver, whoſe Authority was violated in the breach of the Law, and who, as the only Judge, had paſs'd Sentence on the offending Creatures, and had *concluded all under ſin*, Rom. 11. 32. and ſentenc'd the whole World, ὑπόδικον *under condemnation*, Rom. 3. 19. It muſt be accepted by him, it had not elſe been of it ſelf valid for us. In regard therefore of the valuableneſs of this Sacrifice, all the beneficial fruits of it ſtreaming upon the Creature, are in ſcripture aſcribed to the Death of Chriſt: But in regard of God's acceptation of it for us, they are aſcribed to the Grace of God; to the Grace of God, as appointing and accepting; to the Death of Chriſt, as procuring and purchaſing. The Grace of God gave a virtue to the mediation of Chriſt, in regard of its application to us; but the Death of Chriſt had a value in it ſelf, whether it had been accepted for us or not, or order'd by God to be applied to us. And as God reſpects the Agreement in the Promiſe he makes to us, ſo Chriſt doth not enter any Pleas in reſpect of the intrinſick worth of his blood, but makes this Agreement the foundation of them, *Joh.* 17. 4. 5, 6. *I have finiſhed the work which thou gaveſt me to do.* The prevalency of it for us depended upon God's order. Indeed, had he not finiſhed the work, he could not have challenged the reward promiſed: there was to be merit on his part, before a reward on God's. Yet the ſufferings on his part may be conceived without any reward on God's part, if conſidered ſeparate from this Agreement, and Divine tranſaction between them. We muſt not underſtand this, as though, if God had not been obliged to dignifie Chriſt for his ſufferings, by the promiſe he had made him, he would not have rewarded thoſe ſufferings out of meer goodneſs; for ſince God in his own Nature is infinitely good he cannot but love holineſs and affection to him, and teſtifie his approbation of it by ſome retribution.

2. *As the acceptation of it depended upon the will of the Law-giver and Rector, ſo the acceptableneſs of it depended upon the will of the Redeemer.* The *Apoſtle* therefore ſaith, *He gave himſelf for us;* the ſweetneſs of it depended upon the will of the Donor, in concurrence with the will of God. The more of will there is in any act of a Creatures obedience, the more ſavory it is to the Divine Majeſty, to whom it is paid: His love both to God and us made his Sacrifice a ſweet ſmelling ſavour. The merit of his Death depended not upon his meer dying, or upon the penal part in that Death; but upon his willing Obedience in it, in conjunction with the dignity of his Perſon: without this, he might have breath'd out his Soul without being a *victim.* Had not Chriſts Will been full and firm in it, that his ſufferings ſhould be for us, they could not juſtly have been accepted for us, or applied to us; it could not have been a payment of our debt, and the application of him to us, had been an alienating the goods of another againſt the will of the Proprietor. This ſweet ſavour exhal'd from his voluntarineſs; he was not dragged to his ſufferings, but ſuffer'd more willingly than we had greedily ſinned againſt God. We had Conſcience checking us in ſinning, but Chriſt had no Conſcience checking him in ſuffering; it was his meat and drink to do his Fathers Will. As Gods order makes his Sacrifices capable of being ſatisfactory, ſo the free willingneſs of Chriſt makes it capable of being accepted for us, and applied to us. Involuntary ſervices are rather paſſions than actions; in them we rather ſuffer a ſervice than perform it. There was Obedience in every preparatory act of Chriſt, Obedience in the laſt act in the ſuffering Death, and it was his Obedience in ſuffering not ſimply the ſuffering it ſelf, made it meritorious of his mediatory Glory for us, *Philip* 2. 8, 9. *Wherefore God alſo hath highly exalted him,* viz. becauſe of his *Obedience to the death of the Croſs.* His joy in performing, was the incentive of Gods joy in valuing, accepting, and rewarding it; God ey'd his Obedience in the Crown he gave him; and it was in the conſideration of his Obedience in ſuffering, that he advanc'd him to that excellent dignity.

2. Thing. *That this Sacrifice is acceptable to God and efficacious for us,* will appear in *ſeveral Propoſitions.*

1. *God took pleaſure in the deſignment and expectation of it.*

(1.) *His eternal delights were in him, not only as his Son, but as a Redeemer.* Gods delight in Chriſt, and Chriſt's rejoicing in the habitable parts of the Earth, and delighting in the Sons of men, are coupled together, *Prov.* 8. 30, 31. as if God delighted in him, becauſe he delighted in the Redemption of Man. Hence God is introduced ſpeaking with a kind of joy of this ranſom, *Job* 33. 24. *Then is he gracious to him, and ſaith, deliver him from going down into the pit, I have found a ranſom,* i. e. I have accepted a ranſom, and have a Price in my hand; as *Hoſ.* 12. 8. *I am become rich, I have found me out ſubſtance,* i. e. I have got wealth enough; ſo I have here price ſufficient, unlooſe the chains of the Priſoner. This *finding* is the ſame on Gods part with *acceptation,* as *finding* on Chriſt's part is the ſame with *obtaining, Heb.* 9. 12. *Having obtained eternal redemption,* εὑράμενος, having found. 'Tis the ſpeech of God: who elſe but the Rector of the World, and the Judge of all Fleſh, hath power to order the delivery of the captive? It is the exultation of his mercy at the appearance of a ſufficient Sacrifice for the forlorn ſinner, whoſe Soul was drawing near to the Grave, and his life to the deſtroyers. 'Tis the triumph of mercy at the thoughts of it.

(2.) *What was the ground of his promiſes to him, but his pleaſure in him for this undertaking?* What elſe can be the meaning of thoſe words, which the *Apoſtle* cites to prove the Deity of Chriſt, *Heb.* 1. 5. *And again, I will be to him a Father, and he ſhall be to me a Son;* that God would be always to him a Father accepting his Obedience, and he ſhould always be a Son, offering upon the Croſs, or pleading upon the Throne his Sacrifice and ſufferings; a Father to him as Mediator, to countenance, encourage, accept him and all his undertakings? This is a promiſe made to Chriſt; what need of any promiſes to Chriſt, conſidered only as the Son of God, equal with the Father? 'Tis a promiſe to Chriſt as the ſeed of *David;* (the place the *Apoſtle* cites it from, is, 2 *Sam.* 7. 14.) and if to him as the ſeed of *David,* 'tis made to him as *Mediator,* promiſing a Kingdom to him

upon his ſuffering, and an eternal acceptation of him as an obedient Son; the ground whereof was his purging our ſins by himſelf, *Heb.* 1. 3. all the promiſes of God to Chriſt, reſpect not Chriſt abſolutely conſidered as the Son of God, but in the relation of Mediator, Sacrifice, ranſom for man, for they are all branches iſſuing upon that firſt promiſe to man in *Paradiſe* of the ſeed of the Woman, whoſe heel was to be bruiſed. God promiſeth to be a Father to Chriſt, in the ſame ſenſe that Chriſt owns him to be his God, and his *Father* after his Reſurrection, *John* 20. 17. which reſpects Gods relation to him as *Mediator*; for as he is conſidered abſolutely as the Son of God, God could not ſo properly be ſaid to be his God. The term implies a Covenant between them, in purſuance of which Chriſt was to be Gods ſervant, and in acceptance of this God was the God of Chriſt, and promiſes to be his Father, manifeſting his fatherly and gracious acceptance of his ſervices, as a Father doth the obedience of a Son; and therefore Chriſt pleads the righteouſneſs of God for the obtaining the accompliſhment of his Grace in thoſe that believe in him, as well as the love which God bore to him as *Mediator*, John 17. 25, 26. *O righteous Father*, &c. Grace was the fountain of the promiſe, but Juſtice is oblig'd for the performance.

(3.) *Hence it was that he declared his acceptation of him at his entrance into his office*, which was at his baptiſm, *Mat.* 3. 17. *This is my beloved ſon, in whom I am well pleaſed*, not reſpecting only his eternal filiation, but the work he was entering into the exerciſe of, and the preparations to his being a Sacrifice; with this work, wherein his Son was to glorifie him, was he well pleaſed; his interpoſition as a *victim* for the ſalvation of many Brethren, was grateful to God. The word רצה in *Iſai.* 42. whence this place is cited, is often uſed to expreſs Gods pleaſure in, and acceptance of Sacrifices offer'd to him *according to his will*, as *Job* 33. 26. Mal. 1. 8. and here it refers to the whole work of Chriſt, as the whole work of Redemption is called the good pleaſure or εὐδοκία of God, *Epheſ.* 1. 5. He confirms here by his own teſtimony, what he had declared before by the Angels in their *Hymn*, Luke 2. 14. *Good will towards men*, εὐδοκία. So certain was God that this Sacrifice would anſwer all his ends that he teſtifies himſelf well pleaſed with him, before the full performance of his work.

(4.) *Hence it was that God delighted to bruiſe him, and in the thoughts of it.* He foreſaw what pleaſure he ſhould take in this, as I may ſay, aromatick Sacrifice, after it was *bruiſed* and pounded, *Iſai.* 53. 10. Not that God did delight in the act of bruiſing, conſidered ſeparately from the ends for which he bruiſed him (ſince all acts of juſtice are his ſtrange works) but with an eye to the iſſue of it, which was the glory of his divine perfections, the recovery of loſt man the reſtoration of the health and ſoundneſs of the Creation; as the *Phyſician* delights not in the ſharpneſs of the Phyſick he adminiſters to the Patient, or a *Chirurgeon* in lancing the Body, but as it conduceth to the health of the Patient.

(5.) *Hence it was that he took pleaſure in the repreſentations of it before it was actually offer'd.* Hence the very firſt ſervice after the promiſe was probably a *Sacrifice*, as hath been ſaid before, and the chief part of Worſhip in the only Church, God had in the World for many Ages, conſiſted in Sacrifices, the repreſentations of this grand *victim* in the end of the World. In all thoſe things, which could not upon their own account ſatisfie God, as not being ſuited to his Juſtice and wiſdom, and not able to expiate the ſin of a rational Creature, he ſmelt a ſweet ſavour as they were images of this Sacrifice, whence the greateſt and moſt pleaſant fragrancy ſhould be exhaled, *Gen.* 8. 20.

All this pleaſure of God teſtified before the oblation, was from the certainty of its accompliſhment, God knew he *laid help upon one that was mighty*, Pſal. 89. 19. mighty to pleaſe him and pleaſure us. God could not have before-hand rejoic'd in that which ſhould have come ſhort of his expectation; 'tis inconſiſtent with the Deity to have ſuch a diſappointment; the leaſt failure in the Sacrifice would have fruſtrated his contrivance, and rendred it as loathſome to God as the ſin of *Adam* for which he ſuffered; but it was impoſſible for God to be diſappointed; and impoſſible for the Redeemer being God as well as Man, to fail in the performance of his part, and thereby God come ſhort of his ſatisfaction, and the ſinner of his ſecurity.

2. *God had a reſtoration of his reſt, which had been diſturb'd by the entrance of ſin*, and therefore this Sacrifice was highly acceptable to God. He was God's *ſervant in whom* his *Soul delighted*, or had a reſt, *Iſa.* 42. 1. Excluding all other things, from contributing to the reſt or delight of God. God reſted in the Works of Creation as they were ſhadows of his Wiſdom, Power, and Greatneſs; eſpecially as they were effluxes of his goodneſs, and anſwer'd his glorious ends; for the ground of his reſting was a review of the goodneſs of them according to his own mind and *Idea*. He ſaw himſelf and his Attributes glittering in the Creatures. But the reſt of God was diſturb'd by the invaſion ſin made upon his rights in the World; and no ſooner had he made the World, and was *refreſht*, Exod. 31. 17. but diſorder and confuſion, by means of ſin, ſpread it ſelf over that frame; whereupon he Curs'd the Earth, which he had newly made gave Sentence againſt Man, and though it was temper'd with the mercy of a gracious Promiſe, yet he left him under ſome outward penal evils all his days, becauſe of his revolt, and had no reſt but in that Seed of the Woman, whoſe Heel was to be bruiſed by the Serpent, that the Serpents Head might be ſhatter'd and bruis'd by him; and thereby an end put to that diſorder which had enter'd by the Serpents breath. And therefore all the Joy God hath in his Church, the beſt part of his Creation, is from this reſt or acquieſcence in his Love, or the object of his Love, *Zeph.* 3. 17. *He will reſt in his love, he will rejoice over thee with ſinging*. Hence it is, that the Temple, the Type of Chriſt, is called in regard of thoſe ſhadows of him, *viz.* Sacrifices daily perform'd in it, *the houſe of his glory*, Iſa. 60. 7. *A glorious high Throne*, Jer. 17. 12. *The place of his reſt*, 66. 1. Could Gold and Silver, poliſht Stones, and artificial Structures be the reſt and Throne of God? As little as the bloud of Bulls and Goats, could affect him of themſelves with a fragrant ſmell. His ſole acquieſcence was in the Temple of the Body of Chriſt made fit to be a Sacrifice and repreſented by thoſe Types. Such a reſt he had in him as a Sacrifice, that upon that very account he gave all things into his hands: and as by Eternal Generation he had communicated to him the perfections of his nature; ſo, as he was a Mediatory Sacrifice, he gave him Authority to execute Judgment, gave him a Kingdom as large as his own, and ſeem'd to veil his own authority, to encreaſe his, and as it were ſtands behind the Curtain, while this our *Mordecai*, that ſaved us from Death, manages all the concerns of his Empire, and all to this end, that *men might honour the Son as they honour'd the Father*, Jo. 5. 22, 23. Such a perfect acquieſcence hath God in him that he will entertain nothing to the prejudice of the honour of Chriſt in his Work. He will not have the beſt works and Sacrifices of Men, Partners and Competitors with him: He will for ever diſcard all thoſe that have not the ſame thoughts of him, the ſame ſatisfaction and glorious reſt in him according to their meaſures, as himſelf hath. No

other

other Sacrifice ſhall be of value with him for the atonement of Sin; not a dram of Mercy, not ſo much as to the quantity of the cooling virtue of a drop of Water, can reaſonably be expected by thoſe that refreſh not themſelves with that Sacrifice wherein God found ſo delightful a reſt. Such a reſt hath God in this Sacrifice, that it ſhall be the matter of the praiſes of the Saints to all Eternity in Heaven.

3. *The higheſt perfections of God's nature had a peculiar glory from this Sacrifice.* All his perfections, not diſcover'd before to the Sons of men, are glorified punctually, according to his intentions and reſolves for their diſcovery. Not a tittle of his nature which was to be made known to the Sons of men, but is unveil'd in this Sacrifice, to their view, in a greater glory than the Creatures were able to exhibit him. The *Knowledge of the glory of God ſhines in the face* or appearance of *Jeſus Chriſt*, 2 Cor. 4. 6. *i.e.* all the perfections of his nature are delineated in this ſaving Sacrifice. In which reſpect ſome think that *Coloſ.* 2. 9. of the *fulneſs of the Godhead dwelling* in him *bodily*, is to be taken, not only that the Deity dwelt in the humane nature, but the full diſcovery of the Perfections of the Godhead was in the appearance of Chriſt in his Body as prepar'd for a Sacrifice, as in a Map and Scheme, as clear as could poſſibly be repreſented to the view of men. 'Tis in the purchace of our redemption by his bloud, that he appears to be the *Image* of the *inviſible God*, as well as the *firſt-born* or head *of every Creature*, *Coloſ.* 1. 14, 15. The Image of thoſe perfections of the Godhead which otherwiſe had been utterly inviſible to man. The Image not of his will, as the *Socinians*, but of his nature. Hence is the *glory of the Lord*, as well as the Salvation of his People, the name and title of Chriſt, *Iſa.* 40. 5. *the glory of the Lord ſhall be reveal'd*, Luke 2. 32. His holineſs was glorified in the diſcovery of the helliſh filthineſs of ſin; his juſtice in the grievous puniſhment of it; his mercy to his Creatures, in the giving the deareſt thing he had, a ranſome for them. In him he appear'd gracious as well as righteous, tranſcendently merciful in the exerciſe of the *higheſt juſtice*, Pſal. 116. 5. both ſhin'd clearly in the head of this Sacrifice, being temper'd for the glory of God, and the good of the Creature; the ſeat of Juſtice is turn'd into a Throne of Grace, puts on the quality of an Advocate inſtead of that of an Accuſer, uttering abſolutions inſtead of condemnations. Since Juſtice is propitiated by the Death of Chriſt, it ſteps in as an Agent in the *juſtification* of a Believer, *Rom.* 3. 25, 26. Juſtice, the main Attribute to be dreaded by man, was ſo glorified and pleas'd by this Sacrifie, that this alone would oblige him to the remiſſion of ſin, if mercy ſhould not have any ſuit for it ſelf.

4. *Compare this Sacrifice with the evil for which he was ſacrificed, and which had invaded the rights of God*, and the ſweet ſavour of it will appear, as alſo the efficacy of it.

(1.) *This Sacrifice was as honourable for God, as our ſins had been a diſhonour to him.* As much glory accrued to him by it, as injury was offer'd him by our ſin. Our ſin was the ſin of a Creature, and the ſacrifice was the act of that perſon by whom God made the World. The ſin was the act of his Creature-Image, the Sacrifice was the act of the *expreſs image of his perſon*, Heb. 1. 2, 3. Sin was commited by man, and expiated by him who was God. It was not only a rational Sacrifice for the ſin of a rational Creature, but a divine. The ſin was an infinite offence in regard of the perſon againſt whom it was commited; the price was of an infinite value in regard of the perſon by whom it was paid; the dignity of the perſon makes a compenſation for the malice of the Crime; an infinite perſon was not more wrong'd by the tranſgreſſion, than he is righted by the dignity of the perſon who made the compenſation for it. 'Tis every way proportion'd to the infinite guilt of the crimes for which it is offer'd, and the infinite Juſtice of God which was offended thereby. God had a price of a full value, he was fully repair'd in his honour, and we deliver'd from our Chains. In ſome reſpect the Attributes of God were not ſo much diſhonour'd by the ſin of *Adam*, as they were glorified by the Death of Chriſt; Chriſt glorified by his Sacrifice thoſe perfections which were not then diſcover'd, nor diſcoverable to *Adam* in his innocence, as *patience* and *grace*; as well as thoſe which were particularly offended by the revolt of man. This Sacrifice fully repairs the honour of God, which nothing elſe could do. The reaſon why the damn'd ly for ever under the weight of his wrath in Hell, is, becauſe by all their ſuffering they cannot reſtore that honour to God, which they have rob'd him of by their Iniquities.

(2.) *There was therefore a greater pleaſure aroſe to God from this Sacrifice, than noyſomneſs from our ſin.* The dignity of the perſon ſuffering was equal to the dignity of the perſon injur'd, and infinitely exceeding the quality of the perſon offending. The ſin of a Creature could never be ſo filthy, as the bloud of the Son of God was holy; and the noyſomneſs of the firſt could not equal the ſweetneſs of the latter. The ſtench of ſin was not only balanc'd and temper'd, but over-powr'd by the ſweetneſs of this Sacrifice. Divine Juſtice was not more incens'd againſt the *crime*, than divine holineſs was delighted with the *offering*. Sin was the ſin of the humane nature, the Sacrifice was of the humane nature in union with the divine, and offer'd up by an *eternal ſpirit*, Heb. 9. 14. The *Apoſtle* in that *text* alludes to *Gen.* 8. 21. God ſmelt ſo ſweet a ſavour from's *Noah* Sacrifice, the Type of this, that he reſolves never more to curſe the ground, or ſend a Deluge upon the new World, though he knew it would prove as bad as the old; for in the ſame breath, wherein God's reſolution is diſcover'd to us, his ſenſe of the evil of mens imaginations from their Youth is declared alſo. The fragrant odor of the one, was above the noyſom ſcent of the other. Though our Conſciences are purg'd from dead works, which do morally polute us, as the touch of a dead Body did Ceremonially pollute the *Iſraelites*, yet they are but partially purg'd here to ſerve the living God. There is not a ſervice we offer, but hath ſomething mixed with it contrary to the Holineſs of God; yet the evil fumes that ſteam up with our Sacrifices of duty, are over-pow'rd by the rich Perfume of the Sacrifice of the Son of God: That when for the foulneſs of our imperfections we deſerve a repulſe, yet for the ſweetneſs of his Sacrifice we find an acceptation; ſo much did the Merit of his Bloud overcome the ill ſcent of our iniquities in the noſtrils of God, that he cancels our Bonds, which were due to him, and makes new ones of himſelf to Chriſt; he frees the Creature from the deſerved puniſhment, and obligeth himſelf to give eternal life to every one that believes in him thus ſacrificed, howſoever noiſom his ſins were wherewith he had affronted Heaven before.

(3.) *Therefore 'tis efficacious for man, becauſe ſo pleaſing and ſweet to God.* Sin did not ſo much hurt to the tranſgreſſor, as this Sacrifice procures good to the Beliver. Sin took away our ſpriritual life, Chriſt by his Sacrifice procures a reſtoration of it in a fuller communication than before, *Joh.* 10. 10. a richer and more overflowing fountain than before, *more abundantly* than *Adam* in Innocency, who had it mutable in his own hands, we immutable in the hands of our Head, who is our life; more abundantly than the Patriarchs of the Old Teſtament, who had it in hope, and we in the full exhibition: A ſpiritual life more firm than *Adam's*, ending in an eternal life more durable.

able. Therefore the grace of Chriſt ſurmounts the effects of *Adam*'s ſin. The *Apoſtle* diſcourſeth of the abundance of grace above the abundance of ſin, *Rom.* 5. 15, 16, 17. As *Adam*'s ſin barr'd Paradiſe againſt him and his poſterity, the Bloud of Chriſt, as oyl to the lock, makes Heaven-gates open eaſily for the re-admiſſion of every believer.

5. *His Reſurrection after his bloudy Sacrifice, is a clear evidence of the ſweetneſs of its ſavour with God, and its ſufficiency for us.* He was not totally ſwallowed up by Divine Juſtice, but ſurmounted all the ſtrokes of it, and lifted his head above the waves that ſurrounded him. The fetters of death had not been unlockt, if his Sacrifice had not been ſatisfactory. The Juſtice of God might as well have diſcharg'd him without any Sacrifice at all, as diſcharged him upon an inſufficient one. The freedom therefore of the Priſoner from his chains, is an evidence of the full ſatisfaction of the debt, and the compleatneſs of the Sacrifice, ſince it is by that God, whoſe Name hath that letter in it, *By no means to clear the guilty*, Exod. 34. 7. that the Writ of Execution was taken off, *Iſai.* 53. 10. *He was taken from priſon and from judgment.* By whom? By him who only had authority to releaſe him, who became a *God of peace* by his Sacrifice, before he ſhowed himſelf a God of power in his Reſurrection, *Heb.* 13. 20. He was appeaſed as an offended Law-giver, before he gave a judicial diſcharge as the Supream Governor, unlooſed the chains of Death, ſent an Angel as his Officer to unlock the Priſon doors, the grave, and ſet him at full liberty, no more to be arreſted. There could be in this caſe no forcible breaking of priſon, he being in the hands of the Almighty God, who had as much power to keep him in the chains of death, had his Sacrifice been blemiſht, as he had to free him, when his Sacrifice was ſpotleſs. Juſtice therefore is fully ſatisfied, ſince the *pains of death are unlooſed*, Acts 2. 24, 25, &c. for it was not poſſible he ſhould be holden of them, becauſe the Truth of God was engaged, that his *holy One* ſhould *not ſee corruption.* This raiſing him was a Juſtification of him; for when he was taken from Priſon, he was taken from Judgment alſo, that no Suits could be brought againſt him, or any new actions laid upon him, and he was *declared to be the Son of God*, Rom. 1. 4. and if we take in *v.* 3. that *ſeed of David* alſo, which was propheſied of; and he was declar'd to be ſo *with power*, * not only by the power that raiſed him, but by the power of the Government of the World, wherein he was inſtated upon his Reſurrection. For this act of God was a teſtimony, that he had *ordained* him, and ordained him alſo *to judge the world*, Acts 17. 31. By this he was acquitted by God, as having done all that he did according to the Articles between them. And in that act all his members have an original fundamental diſcharge to be ſued out in due time in particular upon their Faith. 'Tis in this diſcharge he triumphs as it was his Juſtification before men and Angels, *Iſai.* 50. 8. *He is near that juſtifieth me, who will contend with me?* This is the foundation of the *Apoſtles Epinicion* and triumphant challenge, 1 *Cor.* 15. 55, 56. *O death were is thy ſting?* Where is ſin that uſher'd death into the world, and by it ſtung man to the heart? 'Tis conquer'd by the Reſurrection of Chriſt, which is a clear evidence of the ſweetneſs of this Sacrifice to God, and its efficacy for us. Our Faith is not in vain, which it had been according to the *Apoſtle*, 1 *Cor.* 15. 17. *if he had not riſen* as he dyed, *viz.* in the quality of our ſurety and Head. Had not the Sacrifice been without acception, the Devil had been the Victor, and Chriſt his Triumph. He would have acquir'd a ſtronger power over men by the leaſt blemiſh, as he firſt gain'd it by *Adam*'s ſin. Had he not been juſtified himſelf, he could never have juſtified us, nor could the mercies of *David* have been *ſure* and perpetual without it, *Acts.* 17. 34. So mightily pleaſed was God with this Sacrifice, that he employed his glorious Power to raiſe him, Juſtice had no plea to continue him in priſon, nor the Devil any power to hinder the breaking of his fetters. His Sacrifice was his act to propitiate God, his Reſurrection was Gods act to comfort us.

* ἐν δυνάμει.

6. *The Aſcenſion and full exaltation of Chriſt after his bloudy Sacrifice, is a full evidence of this Doctrine.* Since the promiſes made to Chriſt are accompliſht, which were conditional upon the making his Soul an offering for ſin, it manifeſts he is an unexceptionable Sacrifice. He had a Kingdom promiſed him, and doth now rule in the *Majeſty of God*, Micah. 5. 4. Had there been the leaſt blemiſh upon him, he could not have claim'd the performance of any one promiſe, nor had Juſtice been bound to make any good to him. Grace to man made the firſt promiſe to Chriſt in favour of Juſtice, and Juſtice would have hinder'd the performance of any promiſe, had it been able to find any exception. This Sacrifice of his in *pouring out his Soul to death*, is the foundation of all his advancement, *Iſa.* 53. 11, 12. This being the condition on his part, could not but be followed upon the fulfilling of it with a performance of the promiſes on God's part. * Now Chriſt went firſt to Heaven in his Soul immediately after his oblation to preſent his Sacrifice to God, and receive his Judgment about the validity of it; for that day the day of his ſufferings he was to be in Paradiſe; *after death the judgment.* This was agreeable to the Type of him in the aniverſary Sacrifice upon the day of Expiation when the high Prieſt was to go with the bloud into the Holy place immediately after the ſhedding of it, and ſprinkle it on the Mercy-ſeat; for after the bloud was clotted, it was uncapable of being ſprinkled. Chriſt immediately after his death appears in Heaven to receive the acceptation of his Father. This was in his Soul, his body then lying in the grave which the Scripture calls not an Aſcenſion till his Soul and body were re-united, and both went up to Heaven together. By this firſt entrance into Heaven Chriſt obtain'd eternal Redemption for us. Had not this judgment paſt from God, of the prevalency of his Sacrifice, God had never ſent an Angel to onlock the Grave, nor a Cloud as a Chariot to carry him up to Heaven. This ſuppoſeth his Sacrifice on Earth to be already ratified in Heaven. By this *Aſcenſion* he was again declar'd, as well as by his *Reſurrection*, to be without ſin, without any need of repeating his Sacrifice, *Heb.* 9. 28. His triumphant entrance into Heaven aſſures us that his Sacrifice was admitted into the boſom of God with infinite delight and pleaſure. He could not have had a glory, had he not punctually obſerv'd his order. Triumph doth not precede, but follow a Victory. His going to the Father was a full conviction of the righteouſneſs of his perſon and his punctual diſcharge of his Office; and the chief Topick whereby the Spirit ſhould argue men into a compliance with him, *Jo.* 16. 9, 10. is, becauſe he is gone to the Father. Heaven had been no place for a blemiſht and imperfect Offering. The Angels had not been commanded to be his Adorers, but rather with their flaming Swords have chaſed him out of Heaven; he could as little have continued there with a ſpot, as *Adam* in Paradiſe after his tranſgreſſion. No gift could have been pour'd out upon the ſons of men. The holy Spirit could never have been the purchaſe of an unaccepted Sacrifice. He could not have been inveſted with a Power to exerciſe any Office in Heaven, if he had not executed what he had undertaken upon Earth; he could not have liv'd to apply his Sacrifice to us, if

* *Lawſon's Body of divinity, Book. chap 3. p. 97. much changed.*

if he had not been accepted in his offering himſelf a Sacrifice for us. But ſince he ſits at the right hand of God, 'tis an infallible token of God's abſolute reſt in him, and his own reſt from any further travel; 'tis an argument of ſpecial favour and dearneſs; God hath given him all power in Heaven and Earth, ordered all the Angels to worſhip him, and and not only to give him a ſimple adoration, but to be at his command, his Miniſters and attendants in his Kingdom; he ſubjected his whole Court to him and his ſervice; he beſtowed upon him all the honour that was poſſible to be given him as Mediator, out of the complacency he had in him as a Sacrifice. It was upon the account that *he purged our ſins* by himſelf, that he *ſat down at the right hand of the Majeſty on high*, and had all that dignity conferred upon him which is afterwards nam'd, *Heb.* 1. 3. The whole Prophecy of it is called *a Song of loves*, Pſal. 45. (*title*) So highly pleaſing it is to God, that he will not ceaſe ſhooting his Arrows, till he hath put every Enemy under his feet, that doth not agree with him in his pleaſure and delight in Chriſt, *Pſal.* 110. 1. Since therefore he is enter'd into Heaven, ſat down at the right hand of God, and maintain'd the Plea of his Sacrifice for ſo many hundred years ſince he firſt enter'd his Suit, 'tis a proof that the pleading his Death and the ſight of his Sacrific'd Body, is not wearifome and diſtaſtful to God. 'Tis not like a Carcaſs that he deſires to be buried out of his ſight. He joyfully hears the Voice of his bloud ſounding in his Ears to this moment. Well therefore might the *Apoſtle* upon this account make ſo great a Challenge to all, *Rom.* 8. 33, 34. *Who is he that condemns? it is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God who alſo makes interceſſion for us.* Chriſt by his Death appeas'd the wrath of God, by his Reſurrection he was acquitted by the juſtice of God, by his Aſcenſion he took poſſeſſion of his Regal Throne, by his ſitting at the right hand of God he prevalently pleads his Sacrifice for the ends for which it was offer'd, and by his Spirit applies his Bloud to them that believe in him.

7. *The admirable virtue of this Sacrifice, evidenceth the ſweetneſs of it in the account of God.* It had a vertue antecedent to the oblation of it, and after the oblation it hath a perpetual virtue.

(1.) *It had a virtue antecedent to the oblation of it.* * God upon the foreſight of this Sacrifice to be made in due time, did diſpenſe his pardon to thoſe that reſted upon this future Sacrifice, and did not ſtay till the ſatisfaction ſhould be made for the injury committed, but imparted it to men, that hoped in the merit of the Sacrifice before the oblation of it, and releas'd the Captive upon the ſingle bond of Chriſt, before the actual payment of the ranſom. Upon his promiſe to be a Sacrifice, Believers under the Old Teſtament were ſaved by the merit of it, as well as thoſe under the New. *Abraham* rejoiced to ſee his day, and was juſtified by Faith in him. When he appear'd, his deſign was to *put away ſin*, Heb. 9. 25, 26. what ſin? Not only ſins committed while he was in the fleſh, or ſins committed after his Aſcenſion, but ſins before, even thoſe tranſgreſſions, which the legal Sacrifices from the time of their firſt inſtitution, were unable to expiate; ſuch ſins, which the High Prieſt entering into the holy place every year with the bloud of Animals, was not able to wipe off, and to *make that perfect which the Law could not*, *Heb.* 7. 19. and redeem from the *tranſgreſſions under the firſt Teſtament*, *Heb.* 9. 19. As an head appointed by God he ſav'd men before his coming, as *Adam* the firſt head ruined men before their birth. 'Tis not more efficacious now, nor will be to eternity, than it was before; for he is the ſame in point of virtue *yeſterday* in the ages paſt as he is to *day* at preſent, and will be in the ages *to come*, Heb. 13. 8. Whoever were accepted by God in their perſons and ſervices, were accepted upon the account of the firſt-born or head of every Creature; as in him all the elect were choſen, ſo in him they were all accepted, *Eph.* 1. 4, 6. Faith was from the firſt ages of the World; the proper object of Faith is God in the Redeemer, and he was not conſidered by the Patriarchs, but in that quality in all their Sacrifices, ſince he had changed the Government after the Fall, from God as Creator, to God as Redeemer; and therefore as all his acts of Government reſpected the Redeemer and the Redemption, ſo all the ſervices of men were to reſpect the Redeemer promiſed. What God did to them, was in the name of Chriſt, the Angel of his Covenant, and what they offer'd to God, was with an eye to the promiſed ſeed, which is the ſame thing with our doing all things in the name of Chriſt, the circumſtance of time only being alter'd, what was future then being changed into time paſt now. The ground of this was the agreement between God and Chriſt for the performance of this oblation. When Bonds are agree'd on, and time given for the payment of the Debt, the Priſoner hath his liberty till that reſolution of time. Now, not only the thing to be done, but the time when it was to be done, was ſetled between them, called therefore a *due time*, or a ſtated opportunity, *Rom.* 5. 6. and *the fulneſs of time*; and till that time there was to be a πάρεσις a relaxation or pretermiſſion, a not charging the Debt upon them, which is the word uſed by the *Apoſtle*, Rom. 3. 25. *For the remiſſion of ſins that are paſt.* Had not this Sacrifice had a virtue antecedent to the oblation of it, Chriſt himſelf in the days of his fleſh, could not well have utter'd thoſe words ſo often, *thy Faith hath ſaved thee*, before he had bowed his head upon the Croſs. The removal of ſin, the bar to Communion with God, upon the credit of a future Sacrifice, is an undeniable evidence how ſweet the expectation of it was to God, and therefore ſweet muſt the actual immolation of it needs be.

(2.) *After the oblation it hath a perpetual virtue.* If the virtue of it before it was offered, reach'd to the firſt ages of the World, as far as *Adam* and *Abel*, it will continue in as excellent a force to the laſt Believer, that ſhall cloſe up the number of the elect at the end of the World, If the bloud of *Abel* is ſo efficacious, as to procure a perpetual vengeance upon *Cain*, ſhall not the bloud of that Perſon, by whom God created the World, be more efficacious to procure a perpetual bleſſing from the Grace of God, to which he is more enclin'd than to acts of vengeance? Though this Sacrifice was but once offered, yet it works in regard of its virtue perpetually as a moral cauſe. As the act of ſin ceaſing, the guilt and power of ſin remains binding over to puniſhment, ſo though the act of Chriſt's offering himſelf ceaſed, yet the vertue of it is durable. The bloud of this redeeming victim, is intimated to be an incorruptible bloud, 1 *Pet.* 1. 18. *We are not redeemed with corruptible things, as gold and ſilver, but with the precious bloud*, precious becauſe incorruptible; the oppoſition teſtifies it, though it be not the ſame expreſſion; precious Bloud is oppoſed to corruptible things. As his Body, ſo likewiſe his Bloud, and the efficacy of his Sacrifice was not to ſee corruption; his Bloud is like the rod of *Aaron*, always flouriſhing in the holy of holies before the Mercy-Seat. *Aaron's* rod flouriſhed after *Aaron's* Death, the Sacrifice of Chriſt is always freſh and ſmoaking before the Throne of God, producing the Fruits it merited, and the Grace we want. This Bloud is called *a new and living way*, * as if it were juſt now ſhed, or had been ſprinkled upon us as ſoon as it ſtreamed out of his Body. Since he is a Prieſt for ever, the vertue

* *Leſſius de Perfect. Divin. p.* 125.

* *Heb.* 10. 20. ἀπρὶ πεφονευ-μενον, newly ſlain.

of his Death abides for ever; he could not be a Prieſt for ever without an everlaſting Sacrifice, for Prieſt and Sacrifice are relatives. If he be a Prieſt for ever, he is a Sacrifice for ever; the ſame moment that the virtue of the latter ceaſeth, the honour of the former would ſhrink away: But that is *unchangeable*, Heb. 7. 24. His Kingdom cannot be ſhaken, his Sacrifice therefore, which was the foundation of his Kingdom, cannot be waſted; he muſt ceaſe ſitting upon his Throne, fall from being the Fathers darling at his right hand, if the virtue of his merit, and the efficacy of his Bloud, ſhould ceaſe producing the true Fruits of it among his People. Though the oblation was but once, yet the preſentation is perpetual; he pleads upon his Throne what he offered upon the Croſs. If it were a waſted thing, it were not worthy of the plea of ſo great a perſon as the Redeemer, nor worthy to be pleaded before ſo great a Perſon as the Judge of all the World. He is, in regard of the continued virtue, not ſaid to have been but *to be* our propitiation, 1 *John* 2. 2. *He is the propitiation for our ſins*; he *is*, not has been, he *is now* as ſitting in Heaven; he was a propitiation on Earth in his offering, he is a propitiation in Heaven in the preſentation of that offering. While his Plea is heard, his Death is accepted, for his Plea is only the voice of his Bloud, and the fumes of his Sacrifice. If the Goſpel muſt be preached to the end of the World, the vertue of his Sacrifice, upon which the efficacy of the Goſpel depends, ſhall endure as long as the World endures. This perpetual virtue, was typified by the *aſhes of the red heifer* burnt without the Camp, which was reſerv'd for purifying from legal uncleanneſs, *Num.* 19. 9. As the power of the Devil ſhall never be able to pull him out of his Throne, ſo the power of ſin ſhall never be ſo prevalent as to weaken the virtue of his Bloud; as long as he remains in a ſtate of life, his Bloud will have its efficacy, becauſe it is the Bloud of *the everlaſting covenant*, *Heb.* 13. 20. What greater evidence can there be of the gratefulneſs of it to God, than its vertue reaching to the moſt diſtant ages of the World, and running through all the revolutions of time?

8. *'Tis ſo acceptable to God, that 'tis a ſufficient Sacrifice for all, if all would accept of it, and by a fixed Faith plead it.* 'Tis ſufficient for the Salvation of all Sinners, and the expiation of all ſins. The wrath of God was ſo fully appeas'd by it, his Juſtice ſo fully ſatisfied, that there is no bar to a re-admiſſion into his favour, and the enjoyment of the privileges purchaſed by it, but man's unbelief. The Bloud of Chriſt is a Stream, whereof all men may drink; an Ocean, wherein all men may bathe. It wants not value to remove our ſins, if we want not faith to embrace and plead it. As no ſickneſs was ſtrong enough againſt the battery of his powerful word when he was in the World; ſo no guilt is ſtrong enough againſt the power of his bloud, if the terms upon which it is offer'd by God, be accepted by us. 'Tis abſolutely ſufficient in it ſelf, ſo that if every Son of *Adam*, from *Adam* himſelf to the laſt man that ſhall iſſue from him by natural deſcent ſhould by Faith ſue out the benefit of it, it would be confer'd upon them. God hath no need to ſtretch his wiſdom, to contrive another price, nor Chriſt any need to re-aſſume the form of a Servant, to act the part of a bloudy Sacrifice any more. If any periſht by the biting of the fiery Serpent, it was not for want of a remedy in Gods inſtitution, but from wilfulneſs in themſelves. The *Antitype* anſwers to the Type, and wants no more a ſufficiency to procure a ſpiritual good, than that to effect the cure of the Body. He is therefore called *the Saviour of the World*, 1 Jo. 4. 14. And when the *Apoſtle* upon the citation of that in the Prophet, that *whoſoever believes on him ſhall not be aſham'd*; concludes, that there is *no difference between Jew and Gentile*, but that *whoſoever ſhall call upon the name of the Lord, ſhall be ſaved*, Rom. 10. 11, 13. By the ſame reaſon it may be concluded, that there is no difference between this and that man if they believe: what is promis'd to one Believer, as a Believer, is promis'd to all the World upon the ſame condition. And when the *Apoſtle* ſaith, *v.* 9. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and believe with thy heart, thou ſhalt be ſaved*; he ſpeaks to every man that ſhall hear that Sentence. If any man believe, this Sacrifice is ſufficient for his Salvation. As *Adam*'s diſobedience was ſufficient to ruine all his Poſterity deſcending from him by natural Generation, ſo is this Sacrifice ſufficient to ſave all that are in Chriſt by a ſpiritual implantation. The *Apoſtle's* compariſon would not elſe be valid, *Rom.* 5. 18. *As by the offence of one judgment came upon all men to condemnation, ſo by the righteouſneſs of one the free gift came upon all men to juſtification of life.* And if all men in the World were united to him by Faith there could not be any more requir'd of Chriſt for their Salvation than what he hath already acted; for it is a Sacrifice of infinite value, and *infinite* knows no limits. Since it was ſufficient to ſatisfy an infinite juſtice, 'tis ſufficient to ſave an unexpreſſible number, and the virtue of it in ſaving one, argues a virtue in it to ſave all upon the ſame condition. Who will queſtion the ability of an Almighty Power to raiſe all men from Death to Life, that hath raiſed one man from Death to Life by the ſpeaking of a word? If men therefore periſh, 'tis not for want of value, or virtue, or acceptableneſs in this Sacrifice, but for want of anſwering the terms upon which the enjoyment of the benefits of it is propos'd. If a man will ſhut his Eyes againſt the light of the Sun, it argues an obſtinacy in the perſon, not any defect in the Sun it ſelf.

9. *The effects of this Sacrifice ſhow the acceptableneſs of it to God.* As the effect of *Adam*'s diſobedience demonſtrates the blackneſs and ſtrength of his ſin, ſo the fruit of this Sacrifice evidenceth the efficacy of it. Had it not been ſweet to God, we had ſtill been in our ſins. He was to perfect his people; which had been impoſſible, had he not been perfect himſelf in his ſufferings; If he hath *perfected for ever them that are ſanctified*, then that Sacrifice whereby he did perfect them is fully compleat, *Heb.* 10. 14.

(1.) *Remiſſion of ſin.* Our lives by our Rebellion were a Debt to the violated Law; when we tranſgreſt the Precept, we incurr'd the penalty: This debt is diſcharged to Believers by Chriſts offering his Soul in our ſtead, a Sacrifice for ſin, a reſcue for our Souls. He *took away* ſin as *the Lamb of God*, Joh. 1. 29. As a Sacrificed Lamb, for the Analogy relates not to a Lamb as a Creature, but a Lamb as a Sacrifice. He took away *the ſin of the World** the guilt of ſin, the curſe of God, whatſoever belongs to the eternal wages of ſin, be transferred upon himſelf. There is a perpetual virtue in its nature, *He took*, as when we ſay a drug purges, we ſignify not only the act, but the natural quality of it. The *Apoſtle* concludes the efficacy of this oblation from God's remembring ſin no more, Heb. 10. 16. 17, 18. *Their ſins and iniquities I will remember no more; now where remiſſion of thoſe is, there is no more offering for ſin.* The compleatneſs of the fruit diſcovers the Judgment of God, for the compleatneſs of the merit upon which it is founded. Himſelf therefore after his Reſurrection gives his *Apoſtles* Commiſſion to publiſh this as the fruit of his Death, to let men know, that the way to Heaven in the removal of the Bar, was ſecur'd by the bloud of *Jeſus*, John 20. 22. 23. *Luke* 24. 27. All the Sacrifices wherein there was a daily remembrance of ſin, were abrogated as uſeleſs after this offering, which ſurmounted the efficacy of all the legal ones put together. They expiated Ceremonial unclean-

* *Chemnit. in loc.*

cleanneſs, and the pollution of the Body; this, moral iniquities and filth of the *Soul*, Heb. 9. 13, 14. the *Apoſtle* inſtanceth in the moſt ſolemn Offering, that of the *red Heifer*, ſuppos'd to be of a more durable efficacy than the daily offerings, ſince the *Aſhes* of it were reſerv'd for a *purification for ſin*, Numb. 19. 9. But this, much more the reſt, were exceeded by this offering that purg'd the Conſcience from thoſe *dead works* that bound the Soul over to eternal Death. And indeed the Ceremonial act of the High Prieſt in ſprinkling the bloud of the Heifer directly before the tabernacle, *v.* 4. intimated that the efficacy of it was to be derived from the fleſh and bloud of Chriſt typified by that ſtructure. By this we gain a plenary indulgence, ſo as to have no more Conſcience of ſin, *Heb.* 10. 2. Not that there is no more ſin in Believers, or no more ſence of ſin, but no more accuſations and charges of ſin before God, or deſpairing ſervile thoughts for ſin in their own Conſciences. For in his bloud *we have redemption, the forgiveneſs of ſins*, Eph. 1. 7. Upon which account a challenge is made by the *Apoſtle* to all the Believers adverſaries to bring an effectual charge againſt them, *Rom.* 8. 33, 34. It frees us not from one or two ſins, but vaſt numbers of them, 1 *John* 1. 7. *The bloud of Chriſt cleanſeth us from all ſin.* So that all the powers of Hell can never lay the load upon them again; for this ſaves to the uttermoſt, covers their iniquities, and blots them out as a thick Cloud. *Death is ſwallowed up in Victory*, the deſtruction and condemnation by ſin; *O death where is thy ſting*; *i.e.* Where is ſin? that is the ſting of death, 1 *Cor.* 15. 54, 55. And indeed ſo acceptable to God was the firſt undertaking of our Saviour, that God promis'd him this as the fruit of his ſuffering, that his labour ſhould not be in vain, that he ſhould ſee his Seed, that by his knowledge he ſhould juſtify Many, when he bore their Iniquities, *Iſa.* 53. 11. And therefore when the *Apoſtle* ſaith, the old man is Crucified with Chriſt, he underſtands that the *deſtruction of the body of Death*, and the remiſſion of all the extravagancies of it is purchas'd by Chriſt at the hands of God, *Rom.* 6. 6. And all the ſence we have of remiſſion, from any Ordinance, eſpecially by that of the Supper, is not from the Ordinance it ſelf, or the remembrance of this Sacrifice; but from the perpetual and prevailing efficacy of it with God to this day. The removal of ſo great a weight from the Soul, which we were unable to bear, ſo great a curſe which we were unable to ſuffer, ſhows the high acceptableneſs of it with God.

(2.) *The confirmation of the Covenant.* After ſin had ſtept into the World, and invaded the rights of God, the firſt Covenant became utterly unprofitable for the relief of man. God makes a new one, which was not ſignified to be valid to any without Sacrifice. 'Tis not unlikely that the firſt Declaration of it to *Adam*, in the promiſe of the Seed, was accompanied with the Sacrifices of Beaſts; both to ſhow to him a token of that puniſhment he had merited at the hands of Juſtice, and in what a bloudy way his recovery was to be accompliſht. The repetition of it to *Abraham* was confirm'd by Sacrifices, *Gen.* 15. 18. And the ſolemn Covenant between God and the *Iſraelites* was confirm'd by Sacrifices, and the bloud of them called by *Moſes*, *the bloud of the Covenant*, Exod. 24. 5, 8. *i.e.* a Type of that bloud which ſhall be ſhed for the confirmation of that bleſſed Covenant whereby the Soul ſhall be purified from ſin. And by the inſtitution of God this ſeems to be eſſential to a Covenant with God, *Pſal.* 50. 5. *My Saints that have made a covenant with me by ſacrifice.* And this cuſtom was uſed by the *Heathens* in their Leagues and ſolemn Contracts between Nations, and in Covenants between their Gods and them, which deſcended to them probably by tradition from the firſt Parents, though they had loſt the true intent of that Tradition. All this reſpected the confirmation of the Covenant of Grace (ſucceeding in the room of that violated Covenant of works) by the bloud of the promiſed Seed, whereby man was to be repair'd, and the Devil defeated. Hence is God ſo mightily affected with the engagement of Chriſt to be our Surety, that he preſently eſtabliſheth the Covenant of being their God, and making them his people, *Jer.* 30. 21, 22. *Who is this that hath engaged his heart to approach to me, ſaith the Lord? Ye ſhall be my people, and I will be your God.* That is the immediate iſſue of this engagement. To this purpoſe was he given to be a *Witneſs* of the everlaſting *Covenant*, *Iſai.* 55. 3, 4. And to this his Sacrifice had an immediate reſpect, whence the bloud that merits the ſtriking off the chains of the Priſoners, and taking away the bars, is called the *Bloud of the Covenant*, Zach. 9. 11. And Chriſt in the Inſtitution of the *Supper*, *Luke* 22. 20. calls it the *New Teſtament in his bloud*, *i.e.* the true Bloud ſhed for the ratification of the Covenant, which was only typified by the bloud of all former Sacrifices. And *for the remiſſion of ſins*; this only is mention'd, though other benefits beſides this flowed from the Covenant, becauſe as ſin was the foundation of all evil, ſo pardon of ſin is the fountain of all good. Had other bleſſings been merited without this, a bar had been put to our enjoyment of them by the want of this. Upon this firſt link all other bleſſings in the chain of happineſs depend. All the promiſes of God, which are branches of this Federal engagement, are *Yea* and *Amen* in Chriſt, of an infallible certainty. He himſelf is *the Amen, the faithful and true witneſs*, Revel. 3. 4. And to this purpoſe is the Sacrament of the Supper appointed, being the perpetual repreſentation of this Sacrifice, wherein God ſhows himſelf reſolv'd to ſtand firm in the Covenant, which was confirm'd by the Bloud of the Croſs, and make good to a Believer all the branches of it. This manifeſts it to be highly acceptable to God, ſince the Covenant made juſt after the unprofitableneſs of the old, is upon the account of this Sacrifice ratified by God (as the ſure mercies of *David*) in all the parts of it to all the indigencies and higheſt ſatisfaction of every Believer.

(3.) *Reſtoration of peace, and intercourſe with God.* Man was upon the terms of enmity with God, hating him, and being hated by him. God hates Men, not as creatures, but as ſinners. Man hates God, not as God, but Soveraign and Judge. Man turn'd off God from being his Lord; God turn'd off man from being his Favourite. Therefore Chriſt in reſpect of this Sacrifice is called ἱλασμὸς, 1 *John* 2. 2. our *propitiation*, and ἱλαστήριον, *Rom.* 3. 25. alluding both to the Sacrifices and the place of ſprinkling the bloud, As *He was bruiſed for our iniquities, the chaſtiſement of our peace was upon him*, Iſai. 53. 5. And though he was reconciling us all his life, yet it is principally aſcrib'd to his Sacrifice in his *death*, *Col.* 1. 21, 22. All that Chriſt did in his life, had not been available for us, had he not added the top-ſtone in the ſhedding his bloud: and therefore in the *Creed* there is a *tranſitus* and leap from his Birth to his Death, all intermediate actions of his life being omitted, becauſe that was the great work whereby it was finiſhed. Acceſs to God was barr'd up, till the *way* was open'd by the bleſſed *Son of God*, Heb. 10. 19, 20. So much is God pleaſed with it, that his Majeſty condeſcends to the loweſt ſtep, to ſollicite his apoſtate Creatures; and miſerable man is admitted to importune God, not only with hopes, but aſſurance of his favour, and an happy ſucceſs upon the account of this expiatory Sacrifice. God hath laid aſide the rigours of his Juſtice, to beſeech us with the bowels of his mercy; and tore down the partition-wall that hinder'd his deplorable Creature from an acceſs to him, and here-

by given us a full evidence what an ineſtimable fragrancy aſcended from this Sacrifice before him, ſince he did not only blot our ſins out of the Records of his Juſtice, but reſtore us to his forfeited favour, and confer upon us the privilege of children, and converſe with man as an object of his love, who before had render'd himſelf the mark of his wrath.

(4.) *The miſſion of the Spirit.* God firſt ſent Chriſt to be an acceptable Sacrifice to him, and to teſtifie his high valuation of it, ſent the Spirit in his Name, or upon his account to be an abiding Comforter to us. Had not the ſin which firſt drove the Spirit out of the World, been expiated according to the mind and will of God he had not reviſited the World, but left it in its original darkneſs. His firſt Miſſion and all his conſequent Operations, are the fruits of this Sacrifice. Though he was ſent by the Father, yet ſent *in the Name of the Son*, *Jo.* 14. 26. as a fruit of Gods acceptation of him. His Name had been of no prevalency for ſo great a gift had not his Death been firſt of a grateful ſavour with the Father. Had he not gone away, the *Comforter* could not have come to us. *Jo.* 16. 7. which refers not only to his Aſcenſion, but to his Paſſion; and had he gone and his Death been unapproved of, the Spirit had ſtaid in Heaven. Nor would the Spirit have been imploy'd to bring things to our remembrance, which were not worth our remembrance to our comfort, if they had not been firſt worthy of his Fathers acceptation. He was *not to ſpeak of himſelf.* Jo. 16. 13. *i. e.* he was not to publiſh a new Doctrine, but impreſs what Chriſt as a *Prophet* had taught, and what Chriſt as a *Prieſt* had acted. He would not have been ſent to act upon a weak foundation, and to propagare that which had not exactly anſwer'd the will and deſign of God. He was to *glorifie Chriſt*, (Jo. 16. 13, 14.) *i e.* to declare the efficacy of his Death. Chriſt had not been a fit ſubject to be glorified in the World, had he not in the adminiſtration of his Office glorified God, and been glorious in his eyes And ſince he is an abiding Spirit, his perpetual Inhabitation manifeſts the perpetual ſavour of this Sacrifice; for ſince the firſt acceptation of it was the cauſe of his coming, the perpetual fragrancy of it muſt be the ground of his abiding. He could no more abide, if there were an interruption of its ſweetneſs, than he could firſt have come, had there been a defect of ſweetneſs in it. This Sacrifice did not only procure the coming of the Spirit, but his coming with the moſt glorious things in the poſſeſſion of God *Jo.* 16. 15. *All things that the Father hath are mine, therefore ſaid I, He ſhall take of mine, and ſhew it unto you.* All things that the Father hath: the greatneſs of the Comforter, the fulneſs of the Treaſure, and his perpetual abiding with theſe rich gifts, are full evidences how much God is pleaſed with this Offering. As God could not teſtifie his good will to man in a higher manner than ſending his Son to be a Sacrifice for him, ſo he could not in a higher manner teſtifie his delight in that Sacrifice, than to ſend ſo great a Perſon as the Holy Ghoſt to be a Sollicitor to men to accept of it, and a Comforter to thoſe that believe in it, the third Perſon in the bleſſed Trinity, to preſerve the honour of the oblation of the ſecond. God would never have been at the expence of ſo great a gift to keep up the credit of a Perſon and Sacrifice wherein he had no pleaſure.

(5.) *The acceptance of our perſons and Services.* His delight in this Sacrifice is the ground of the acceptation of every perſon accepted by him: 'tis *in the beloved* that every one is *accepted*, *Eph.* 1. 6. Not beloved ſimply as his Son, the ſecond Perſon in the glorious Trinity, but beloved as a Sacrifice; for he was beloved as he was a *Medium* for the praiſe of the glory of the grace of God, which was not as he was a Son by eternal generation, but as he aſſum'd our nature by his Incarnation, and offer'd it to God by his Paſſion. The Trinity had been bleſſed, if man had not been created, and had been bleſſed, if revolted man had not been redeem'd, and not a ſpark of grace ſhot out upon the World. Therefore in the following *verſe* this, as well as the other parts of Redemption, is aſcrib'd to his Bloud. Had not Chriſt been firſt accepted as an oblation of infinite value, neither the perſons nor ſervices of men, abounding with guilt and filth, could have been worthy of the notice and entertainment of God. Our acceptation is the fruit of the acceptation of the Offering Chriſt made of himſelf. The pleaſure God takes in his obedience to Death, makes Believers as his Members, and their ſervices as ſprinkled with his Bloud, delightful to God; upon which account, the laſt time, wherein this *victim* was to be offer'd, is called *the acceptable year of the Lord*, Iſai. 61. 2. *and the day of vengeance of our God*; an acceptable time, when it was the day of vengeance upon ſin in the ſuffering of the ſinners Surety.

(6.) *The joys and peace of Conſcience.* * By his Bonds he procur'd our liberty, by his condemnation our abſolution, and taſted of the vengeance of God, to fill us with the delights of the Spirit. As God had a reſt in his acceptation of it, ſo he gives us a *joy and peace* in our believing it, which is the acceptation on our parts, anſwering to the acceptation on God's part, *Rom.* 15. 13. This is accompanied with a repoſe to the Conſcience, a ſilencing our fears, and a filling with *a joy unſpeakable and full of glory.* Theſe gifts God doth moſt plentifully diſtribute, when We are deepeſt in ſufferings for the acknowledgment and approbation of this Sacrifice; 'tis then *Stephen* ſhall ſee the Heavens opened, and behold Chriſt at the right hand of God, have a ſenſe how highly God values that in Heaven, which wicked men reproach, and Believers ſuffer for on Earth, *Acts* 7. 55. then it is that a *ſpirit of glory and of God reſts upon them*, 1 Pet. 4. 14. God eats not his morſels alone, he impreſſeth a joy in the hearts of his People, when they are either publickly witneſſing to this Bloud, or privately acting Faith in it, or celebrating the memorials of it; when we eat our ſpiritual meat with *ſingleneſs of heart*, God doth accompany it with *gladneſs*, Acts 2. 46. Every beam of Paradiſe, darting into the heart at ſuch ſeaſons, is a token of its ſweet ſavour with God, and an aſſurance of God's valuing us for valuing that which is ſo much the object of his delight. Man only ſtands in a poſture for ſuch ſpiritual viands, when he is in exerciſe of an eſtimation of Chriſt in imitation of that eſteem God hath of him; this is the beſt ſavour to God next to that of the Oblation of his Son.

* *Drelincourt.*

(7.) *Beſtowing of the glory of heaven upon this account.* The reſtoring men to that eternal ſalvation they had loſt, is a certain proof of the ſtrength of this Sacrifice. As ſoon as Chriſt was *made perfect by ſuffering, he became the author of eternal ſalvation to all that obey him*, Heb. 5. 9. Nothing can be a higher demonſtration to the ſenſe of the Creature of Gods eſteem of this *victim*, than his admiſſion of poor Creatures to reſide with him for ever to behold and enjoy his glory. By this we have liberty to enter into the holy place, not only a licence or bare permiſſion, but a right of purchaſe, whence it is called a *purchaſed poſſeſſion*, Ephe. 1. 14. a right of donation as a fruit of his delight in Chriſt, *Rom.* 6. 29. *The gift of God through Jeſus Chriſt.* Juſtice that barr'd Heaven, is ſatisfied, and God conſented to a preparation of Manſions in Paradiſe, inſtead of Dungeons in Hell, that his Enemies might become the Heirs of his Kingdom. So agreeable to God is the odor of this Sacrifice, that God is not only content to free us from the Hell we had merited, but he would alſo open for us the Heaven we had forfeited, that we might be partakers of the Glory and Kingdom of his Son; not only deliver us, but perfect us; not only croſs our debts that entitled us to Priſon, but impute a righteouſneſs to entitle us to Glory; ſtop the

mouth

mouth of Hell, and open the Gates of Heaven; hence we are ſaid to be *rais'd together with Chriſt*, viz. by the glory of the Father, as he was, to *ſit in heavenly places with Chriſt*, by the donation of the Father, as he did, *Eph.* 2. 5, 6. the meaning of which is, that by thoſe acts of raiſing up and exalting to glory his ſacrificed Son, he had ſealed to every Believer the perfection of regeneration in a poſſeſſion of glory for ever. The ſatisfaction God hath in the value of this offering, cannot give forth it ſelf in fuller expreſſions, than in our ſalvation by the virtue of it, every thing formidable and burdenſome being removed, every thing great and glorious beſtowed, Juſtice with all its vengeance appeaſed, the Law with all its retinue of curſes ſilenced, ſin with all its demirits expiated, the Covenant with all its benefits ratified, Peace with its bleſſing reſtored, the Spirit with all its treaſures beſtowed, our ſervices purified from their filth, our Conſciences pacified from their fears, whatſoever is grievous, abrogated, the veil of the Temple, with all the heavy weight of ceremonies, rent in twain: Hell quench'd, and Heaven prepared and furniſhed for all that imitate God in his valuation of this Sacrifice.

Q. What was it *that rendred this Sacrifice acceptable to God, and efficacious for us?*

A. 1. *The dignity of his Perſon.* That which is inferiour, cannot be the reſt and ſatisfaction of a ſuperiour nature; nothing but infinite therefore can be the reſt and ſatisfaction of an infinite Being. The holineſs and goodneſs of any, or of all Creatures, could not render a Sacrifice worthy of the acceptance of God. The holineſs of a Creature was not infinite to anſwer the infinite evil of ſin, and ſute the infinite holineſs of God, any more than the weakneſs of a Creature could have rendred him ſtrong enough to endure the ſtrokes of an infinite juſtice. * Since the *Heavens are not pure* in the ſight of God, and the *Angels*, if compared with him, are not free from vanity, *Job* 15. 15. *Job* 4. 18. 'Tis neceſſary that he in whom God doth reſt, ſhould excel, not only the dignity and perfections of Angels, but the condition of any finite Being. If the holy Angels cannot be the Reſt of God, becauſe of their natural mutability abſtracted from the eſtabliſhing Grace of God, much leſs can man, who is filthy, and drinks iniquity like water; for whatſoever dignity might be conſidered in his Perſon to commend the Sacrifice, might be conſidered alſo in his crime to aggravate the guilt. But the dignity of this Perſon was ſolely to be regarded in the offering, becauſe he had no crime to be greatned by the conſideration of it, being offer'd, not for any ſin of his own, but for the ſins of others. This Sacrifice was of infinite value, and therefore worthy of the acceptance of an infinite nature; his Perſon was of as great a dignity as the Fathers, to whom he was offered. Though there be a diſtinction of order between the *three Perſons*, yet not of dignity; he had no Peer but God, for he was *equal with him**, had equalities of perfections with God, was every way equal to the party offended, ſo that he is called God's *fellow*, one of the ſame nature with him; *a man* as ſtricken by the ſword, yet his *fellow* as conſidered in his Divine Nature, *Zach.* 13. 7. meant of Chriſt, part of the verſe being applied by Chriſt to himſelf, *Mat.* 26. 31. his fellow, *though* man, yet not as man: In whom the *fulneſs of the Godhead dwelt*, Coloſ. 2. 9. not typically as in the Sanctuary and moſt holy Place, nor myſtically as in Believers, but perſonally as his Fleſh was the proper Fleſh of the ſecond Perſon. Hence that name that is peculiar to the eſſence of God is aſcrib'd to him, *Jer.* 23. 6. *He ſhall be called the Lord our righteouſneſs. Jehovah*, the incommunicable name of God, he, that righteous branch whom *Jehovah* ſhould raiſe up, *v.* 5. ſhall be called *Jehovah*; he that is raiſed up is *Jehovah*, as well as he that raiſed him; the glorious name of God would not have been aſcrib'd to a ſimple man. He was in the form of God, before he took upon him the form of a ſervant, and laid not aſide the form of God, when he made himſelf of no reputation, and in that diſreputed ſtate became obedient to the Death of the Croſs; upon this account, his Sacrifice is more worthy of acceptance, than the Sacrifice of all Creatures, As the mediation of a Prince is far more nobler than that of a Peaſant, and the head of a King of greater value than that of a Subject; the perſon of one *David* was more worth than *ten thouſand* of the common *Iſraelites*, 2 Sam. 18. 3. And as the Perſon of Chriſt, ſo the ſufferings of that Perſon, are of more worth than the Souls of all men, and their Bodies too caſt into the ſcale.

The dignity of Chriſt thus appearing, let us ſee how his ſufferings are dignified by the greatneſs of his Perſon.

(1.) *His ſufferings were partly finite, partly infinite.* They were finite in regard of the time of duration; finite, in regard of the immediate ſubject wherein he ſuffered, his humane Nature; which being a Creature, could no more become infinite, than it could Omnipotent, Omniſcient, or Eternal. But in regard of the Perſon who ſuffered, the ſufferings were infinite; the Deity being in Conjunction with the humanity. That which is finite in regard of time, and in regard of the ſubject, may be infinite in regard of the object. As the ſin of a ſhorter minute, and the ſin of a finite Creature, in regard both of the time when it is committed, and the perſon guilty of it, is finite; but in regard of the *object*, God, whoſe Glory is eclipſed, 'tis an infinite evil. As the greatneſs of an offence is to be meaſured by the greatneſs of the perſon whoſe honour is invaded; as, the ſtriking a King is Capital, when the ſtriking an ordinary man falls under a ſmall pecuniary mulct: So the value of a ſatisfaction is to be meaſured by the excellency of the perſon ſatisfying. As therefore an infinite ſin deſerves an infinite puniſhment, becauſe it is committed againſt an infinite God; So the Sacrifice of Chriſt deſerves an infinite acceptation, becauſe it is offered by an infinite perſon. The *Subject* ſacrificed, makes the Sacrifice infinitely grateful; as well as the perſon offended, renders the injury infinitely heinous. This was not the Sacrifice of a man, or an Angel; but of the Head of the Creation, *the brightneſs of* Gods *glory, and the expreſs image of his perſon*, Heb. 1. 3. By which, his ſufferings were advanced into infinity, and the merit of them an infinite odour before God. There could not have been ſo much honour rendred to God by the obedience of a meer Creature as there was injury offered him by the tranſgreſſion of the Sinner *. Though our ſins were not infinite in number, becauſe no number can encreaſe ſo vaſtly as to be actually infinite, ſince it is compos'd of Unites added to one another; yet had they been far leſs, they had needed an infinie virtue in the Sacrifice, by reaſon of the infiniteneſs of their guilt, becauſe the Majeſty of God and his Perfections are infinite, which are diſhonoured by ſin. Such a Sacrifice this is, which hath an infinite virtue of expiating.

(2.) *This infiniteneſs ariſeth from the near and ſtrait union of the Divine with the humane Nature.* It was not the ſimple offering a Sacrifice by the Son of God, which was ſo acceptable. Had the Son of God offered any thing elſe, though the Offerer had been infinite, yet the Offering had been finite, becauſe not allied to, and in conjunction with the perſon offering. It was infinitely valuable, not becauſe himſelf was the *Offerer*, but becauſe himſelf was the *Offering*, offering that which was in conjunction with his Deity. *Purg'd by himſelf*, Heb. 1. 3. *Offered himſelf up through the eter-*

* *Amyrald, de Trinit. p. 245.*

* *Phil.* 2. 6. Ἴσα Θεῷ

* *Amyrald, Trinitate, p. 265.*

nal Spirit, Heb. 9. 14. By the perſonal union, the Dignity was conferred upon the ſufferings of his humane Nature. If you will ſay, A Sacrifice had been infinite, only becauſe it was offered by an infinite perſon; you may as well call the meaneſt Worm in the World infinite, becauſe it was made by an infinite God, and in an infinite manner of operation. The dignity therefore ariſeth from the unity of the ſame infinite perſon, in whom the two Natures were united; ſo all the actions of Chriſt, as Mediator, received their value from his Perſon. And by reaſon of the unity of his Perſon, that which was the act of *one* Nature, is attributed to the *other*: As when it is ſaid, *John* 3. 13. *The Son of man came down from heaven*; *i.e.* that perſon who was man, though his humane Nature had not been in Heaven: And when his bloud is called, *The bloud of the Son of God*, 1 *John* 1. 7. and *The bloud of God*; it was not the bloud of the Godhead, but of that perſon who was God.

(3.) *In regard of this near Conjunction, the Godhead of Chriſt did influence every Mediatory action.* (I do not take in all the actions of the humane Nature, that had no reſpect to his Mediation, any more than as they did refer to the ſuſtentation of his humane Nature, as his eating, drinking, ſleeping, *&c.*) This value was as inſeparable from his ſufferings, as the Divine Nature was inſeparable from the humane. In all that he did, he was the Son of God; as much upon the Croſs, as before his deſcent from Heaven; in the loweſt pitch of his humiliation, as well as in his higheſt ſtate of exaltation; the Son of God as much, when at his Death he ſaid, *It is finiſhed*, as after his Reſurrection, when he ſaid, *All power is given to me.* The man againſt whom the Sword did awake, was *Gods fellow* when he felt the piercing edge of it, *Zach.* 13. 7. Indeed he laid aſide the manifeſtation of his glory, but could not lay aſide his Glory; for then he might lay aſide his Eternity, Omnipotency, his Deity, and ceaſe from being God, which is utter impoſſible. He was always the ſame, and as his *Years*, ſo neither did his *glory*, fail *Heb.* 1. 12. In all his ſufferings he retain'd the relation and reality of the ſon of God, the union of his natures remain'd firm in all his paſſions, and therefore the efficacy of the Deity mingled it ſelf with every groan in his agony, every pang and cry upon the Croſs, as well as with the bloud which was ſhed: and as his bloud was the *bloud of God*, *Acts* 20. 28. ſo his groans were the groanes of God, his pangs were the pangs of God, and were therefore ſubjectively infinite in value; yet did not every groan and pang procure our Redemption by it ſelf, upon the account of the infiniteneſs of its value in being the groans of God, becauſe they without Death did not anſwer the tenor of the Law, nor was the curſe of the Law, which he was deſign'd to endure, accompliſh'd in any act of ſuffering, without ſhedding of Blood, and that to Death, *Heb.* 9. 22. *Without ſhedding of bloud there is no remiſſion*; for as there was a neceſſity of the conjunction of the Divine Nature with the Humane; to make his ſufferings infinite, ſo there was a neceſſity of a full conformity to the threatning of the Law, and his Fathers order to make them efficacious for the honour of God and redemption of the Creature. The ſumm is this, as what the Divine Nature acted, was wrought inſtumentally by the Humane; ſo what the Humane Nature acted or ſuffered, was made efficacious, and dignified by the divine.

(4.) *In this reſpect God, his Deity, may be accounted as it were ſuffering, or as if he ſuffer'd.* It was not neceſſary his Deity ſhould ſuffer to make the Sacrifice infinite, and indeed it was impoſſible. The divine nature is as impaſſible as it is immutable; yet in regard of the ſtraight union of the two *natures*, his mediatory actions and ſufferings, being the actions and ſufferings of the perſon, may be counted as the ſufferings of the Deity it ſelf in a moral way, and by legal eſtimation. As ſin is called *Deicidium*, not that it is ſo, or can be ſo *phyſically*, but in a *moral* way, in mens doing that which puts on the nature of deſtroying God, were it in the power of the Sinner, or poſſible in it ſelf; Or as ſin in Scripture is call'd a wearying of God, when omnipotency cannot be tir'd, and if God were tir'd, he were not omnipotent: But they carry themſelves ſo towards God, as would weary the moſt patient man in the World; and it is eſteem'd by God a wearying of him. As Chriſt was not guilty of ſin, but in a juridical manner, by reaſon of his voluntary ſubjection to puniſhment in the ſtead of the Sinner; So neither could the divine nature ſuffer but by way of eſtimation, as the perſon of the Son of God did voluntarily aſſume the human nature wherein he was to ſuffer. As Chriſt hung upon the Croſs, as if he were guilty, ſo the divine nature in conjunction with it might be eſteem'd to ſuffer, as if it were paſſible; the Deity did ſuffer in an Eclipſe of its glory, and veiling the manifeſtation of it. Hence, As he had a Body, his bloud was the bloud of man, yet becauſe it was the bloud of his perſon, it was the *bloud of the Son of God*, 1 Jo. 1. 7. And the *bloud of God*, *Act.* 20. 28. The immediate ſubject ſuffering was the humane nature, but the perſon ſuffering was *the Lord of glory*, 1 Cor. 2. 8. In that ſtate and condition he offer'd up himſelf, which the *Apoſtle* ſignifies, *Heb.* 9. 14. *He offer'd up himſelf through the eternal ſpirit.* Διὰ, *Through*, imports not only that the divine nature of Chriſt did offer the Sacrifice, but it ſeems to have the ſame ſenſe as the ſame word διὰ, *Rom.* 4. 11. *The Father of them that believe, though they be not circumcis'd,* διὰ ἀκροβυστίας. The Father of them that believe *through* Uncircumciſion, *i.e.* in an uncircumciſed ſtate, or *Rom.* 2. 27. *who by the letter and circumciſion doſt tranſgreſs the Law,* διὰ γράμματος, *through*, not that Circumciſion was the cauſe of the ones Faith, or Uncircumciſion the cauſe of the others ſin; but that the one believ'd, and the other tranſgreſt in thoſe ſeveral ſtates. So Chriſt here when he offer'd himſelf, was not in the condition of a meer man, but had a divine and eternal nature in the offering himſelf up unto God. 'Tis from this ſtate and condition of his in his ſuffering, that the Apoſtle draws an argument for the value of his ſuffering above thoſe of the legal Sacrifices, and their excellency to purge the Conſcience, and puts the *Emphaſis* of a *how much more?* The very foundation of our Redemption by his bloud, is his being the Image of the inviſible God, *Coloſ.* 1. 14, 15. *In whom we have redemption through his bloud; who is the image of the inviſible God.*

Amyraldus loc. & de Trinit. p. 268.

(5.) Hence it follows, *That the ſufferings of this perſon, becauſe of his dignity, were equivalent to an endleſs duration of puniſhment:* Becauſe the infiniteneſs of the perſon did more than recompence the ſhortneſs of the duration of his puniſhment. As the dignity of his perſon did outweigh the perſons of all the Angels, and all men in the World, had they been without ſpot; ſo the time of his ſufferings, though the moments of enduring them had heen fewer, in regard of his greatneſs, was equivalent to the eternity of the ſufferings of all Creatures; becauſe it was more that God ſhould ſuffer one minute, than that all Creatures in Heaven and Earth ſhould endure torments to an endleſs Eternity.

(6.) Hence it follows, *That in regard of the dignity of his perſon, he was not only equivalent, but ſuperiour to all thoſe for whom he was a Sacrifice; and to all, for which he was a ſacrifice.* The Sacrifice was as noble as the ſin was vile, and offer'd by an hand more honourable than the perſons, by whom the crime was committed could be unworthy. The dignity of the perſon was greater than the meanneſs of the offender could be

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baſe. The ſin could not be more infinitely evil than the perſon ſatisfying was infinitely excellent. What an infinite object ſuffer'd by the offence, was made up by an infinite ſubject expiating the Crime. The dignity of his perſon is the reaſon why his Righteouſneſs hath a ſufficiency in it for all *unto juſtification of life*, Rom. 5. 19, 20. He is ſuperior to all that were to be redeem'd by him out of every Kindred, and Tongue, People and Nation, becauſe he is God bleſſed for ever. The Oblation is greater than the offence and the Offerer than the tranſgreſſor. What wrath ſo infinite, that the Bloud of an infinite God cannot calm? What death ſo ſharp and ſtrong, that the Life of God cannot remove? It ſhould be no leſs a Cordial to us, than it is a favour to God, to think that our Sacrifice is as infinite as the wrath we had merited, and more infinite than the ſin whereby we had deſerv'd it. Our ſin was *objectively* infinite, as committed againſt God; our Sacrifice was *objectively* infinite, as offer'd to God, proportionable to the honour he would have repair'd; and *ſubjectively* infinite, in regard of the Sacrifice offer'd for the reparation of it. God regarded him as the Man his Fellow, when he ſtruck him; we ſhould regard him in the ſame relation, when we plead him. To *conclude*, ſince this *Victim* was equal with God, equal with him in Eſſence, equal with him in Nature and Perfections, he could not be diſpleaſed with the Sacrifice, unleſs he had been diſpleaſed with himſelf and his own Nature.

2. *As the dignity of the Perſon, ſo the purity of the ſacrifice renders it fragrant to God, and efficacious for us.* His freedom from taint and conjunction with the fulneſs of the Deity, are linkt together in demonſtrating the efficacy of it to purge our conſciences from dead works, *Heb.* 9. 14. *Who through the eternal Spirit offered himſelf without ſpot.* He was as free from blemiſh, as full of an eternal Spirit. The ſpotleſs of his humane Nature was neceſſary to his being a Sacrifice, and the Union of the Divine nature was neceſſary to his being a valuable one. As the legal Lambs were to be without blemiſh, ſo was Chriſt a *Lamb without ſpot*, 1. Pet. 1. 19. He had no ſin naturally *imputed* (*juridically* indeed he had,) no ſin perſonally *inherent*: he had no ſin *naturally* imputed, becauſe he was not in the loins of him who introduc'd ſin into the world, and deriv'd it to his poſterity. His extraordinary Conception by the Holy Ghoſt in the Womb of the Virgin was a bar againſt original ſin; whence by way of *Emphaſis*, he is called *that holy thing*, *Luke* 1. 35. He was infinitely holy as he was God, habitually holy as he was Man Every faculty of his Soul, every member of his Body was elevated to the higheſt degree of Holineſs. His humane Nature was holy by the union of the Divine, holy by the effuſion of the Spirit, whoſe office it is to ſanctifie. Though by reaſon of the Divine Nature united, it was impoſſible but that his humane Nature ſhould be holy, (the perſon of the Son of God would never have aſſum'd a tainted Nature) yet the holineſs of his humane Nature did flow from the ſtores of the Spirit, it being not the office of the *ſecond*, but *third* Perſon, to ſanctifie. But the humane Nature in conjunction with the Divine, could not but be pure. Had that been tainted while in union with the Divine, making but one Perſon, the taint might have been called the Sin of God, as well as the bloud of his body be called the Bloud of God A thing therefore not to be imagin'd poſſible; he was holy in every action. As he was Man he was bound to all ſorts of obedience; for having taken the Nature, he was ſubject to all the duties incumbent on that Nature; and he did run through every Oeconomy, he obſerved the Law of Nature, conform'd to the Ceremonial part of the *Moſaick* Inſtitutions, ſubmitted to the Baptiſm of *John*, a mid ſtate of the Church, and therein *fulfiled all righteouſneſs*, Mat. 3. 15. the righteouſneſs of the poſitive Laws of God in every ſtate. He was holy in all his Offices, harmleſs as a Prieſt, faithful as a Prophet; holy in his life, holy in his death, no guile was found in his mouth, no inordination of murmuring in his heart. Had there been any ſpot (which is impoſſible) his Sacrifice could not have been for our ſins, it muſt have been for his own; if his own debt could have been paid by it, ours could not: his ſpot had been infinitely greater than ours can be; it had been objectively infinite as ours and ſubjectively infinite, which is more than ours. The Rights of God had been more invaded, inſtead of being repair'd, the guilt would have been as great in the ſinner, as the ſatisfaction could have been in the ſufferer, a ſubjective infiniteneſs in the ſin, as well as a ſubjective infiniteneſs in the Sacrifice. But there was not, there could not be any of this; *Satan* could not charge him with any, but confeſt him *holy*, *Mark* 1. 24. The all-diſcerning Eye of God could ſee nothing contrary to his honour, but *juſtified him as holy*, Heb. 7. 26. Impurity had been contrary to the dignity of his Perſon: God could as well be unholy, as the Perſon of Chriſt unholy. His Holineſs therefore was infinite, though the holineſs of his humane Nature was not of it ſelf infinite, no more than his ſufferings were of themſelves, and in regard of the humane Nature, the ſubject ſuffering, infinite; yet the holineſs of his humane Nature deriv'd an infiniteneſs from his Perſon, as well as his ſufferings deriv'd from it an infinite value; ſo that there was an infinite Holineſs in this Sacrifice offer'd to an infinitely holy God. It had no ſtain to be purg'd by the addition of another bloudy Offering. It anſwer'd the deſign of God, terminated the reſt and delight of God. Needs then muſt ſuch a holineſs be highly acceptable to God, who loves and is delighted with righteouſneſs in his Creature, much more with that of his only Son, the unſtain'd and infinitely pure Sacrifice for us.

3. *The Graces exerciſed in this Sacrifice, rendred it fragrant in the account of God.*

(1.) *His Obedience.* The acceptableneſs of it to God did not ariſe ſimply from his dying, but his Obedience in his Death, *Phil.* 2. 8. *became obedient unto death*; and not only from an Obedience to the Law of Nature, and the Precepts of God as a Creature, but his Obedience to the Law of Redeeming Love as a Mediator and *his delight* in it, Pſal. 40. 8. As the diſobedience of man ſhook the reſt of God, ſo the Obedience of the Son of God ſetled the reſt of the Deity. Obedience run through the whole web of his life, he ſubmitted to a Body fitted for thoſe dreadful ſtrokes of wrath we ſhould have endured; a *Body* made under the Law, *Gal.* 4. 4. He delighted in the thoughts of performing the Will of God in our Fleſh; he came not to do his own Will; whatſoever his Father ordered him, that he ſpake, that he did, that he ſuffered, he laid down his Body when the hour was come appointed by his Father: It was not a ſimple but an affectionate Obedience, *John* 14. 31. *I love the father, and as the father gave me commandment, even ſo I do*, where principally his Obedience to the mediatory Law is intended, as alſo *Phil.* 2. 8. *Obedient to the death of the Croſs*, which the Law did not oblige him to; the moral Law bound over the ſinner to Death, but the mediatory Law bound over Chriſt to Death in our ſtead. The Obedience to the moral Law or Law of Nature as it concern'd the ſtate of Angels, was perform'd by him without any defect; in this the Obedience of Chriſt was greater than theirs, in regard of the infinite Dignity of his Perſon above all the Angels in Heaven, yet the rule of their Obedience was of the ſame nature: But in the Obedience of the mediatory Law, the Redeemer

deemer ſtood ſingle; as he trod the Wine-preſs alone, ſo in the whole mediatory work none were in conjunction with him, none had any likeneſs or reſemblance to him. This was above the Obedience of all Creatures, not only in regard that it was the Obedience of him that was God, but an Obedience wherein he could not be imitated by any Creature already created, or that could be created, it being a work above the ſtrength of any created Being. It was Obedience under the higheſt provocations to reſume his Glory; and come down from the Croſs, and declare at that moment the iniquity of thoſe reproaches they caſt upon him. Obedience in the higheſt pitch of his ſufferings, Obedience in Heaven, practiſing that compaſſionate Obedience upon the Throne, which he *learn'd by his ſufferings* on the Croſs, *Heb.* 5. 8. acting according to his Fathers orders, preſenting his Obedience on the Croſs, as meritorious for his Members he left in the World. If the Obedience of *Abraham* a ſinful Creature, in his willingneſs to offer up his Son *Iſaac* a ſinful Creature alſo, was ſo pleaſing to God, that thereupon he makes him glorious promiſes; how much more grateful is the Obedience of him who was God, and offer'd not up a Son, but himſelf, a pure, not a ſpotted Sacrifice? If obedience be better than Sacrifice then Sacrifice is inſignificant without Obedience; the offering himſelf a Sacrifice according to the *Will* of God for our *ſanctification*, was the moſt ſignificant part of his Obedience, *Heb.* 10. 7. 10. In this he did exactly anſwer the mediatory Law as his rule, and God found the Will of Chriſt in the performance, fully conformable to his own Will in the Precept, more obedient to the Will of God in his offering, than *Adam* was diſobedient to the Will of God in his ſinning. Such a height and perpetuity of Obedience under all the circumſtances of temptations, the ſtrugglings of the fleſh, which could not but deſire the removal of penal evil, under the fear of wrath alſo, the ſence of agonies, and reproaches of men, whereby he teſtified that he preferred the glory of his Father above the ſafety of his own nature, Obedience to his command above the contentment of his fleſh, and was ſwayed by the form of a ſervant to ſubmit, againſt the ſuggeſtions from his nature as a man, to deſire the paſſing it away; all this, I ſay, rendered his Sacrifice highly acceptable.

(2.) *His Humility.* His Humility is joined with his Obedience, as the cauſe of his exaltation, which was the evidence of its fragrancy, *Phil.* 2. 8. God loves to be imitated in his condeſcenſions to his Creature. The condeſcenſion of Chriſt equal with God, to the taking upon him the *form of a ſervant*, ſetting himſelf in the ſtead of the ſinner, the eclipſing his own Glory ſhrouding it under the diſguiſe of our fleſh, ſubmitting to an harder piece of ſervice and deeper humiliation, than any Creature in Heaven or Earth was capable of; to deſcend from Heaven to Earth, expoſe himſelf to the fury of Men and Devils without murmuring; to bow his head to the ſtroke, not of an honourable, but an infamous death, endure the wrath of a Father he loved, come down to the loweſt ſtep before he did re-aſſume the glory which was due to him, was an unexpreſſible and unimitable act of humility. Lower than this he could not humble himſelf. Since *humility* renders men ſo pleaſing to God, that he heaps upon them the greateſt teſtimonies of his favours, and richly diſpenſeth to them the doles of his *grace*, *Jam.* 4. 6. it muſt render his Son in thoſe ſufferings moſt acceptable to his Father; and draw from him the greateſt diſtribution of his favour, becauſe it was the greateſt act of humility, as well as obedience, that could poſſibly be perform'd.

(3.) *His Faith.* This reſolution of truſt he brought with him, and this reſolution he kept, *Heb.* 2. 13. *I will put my truſt in him*, cited out of *Pſal.* 18. 2. He had not a ſpark of infidelity, or any grain of diſtruſt in the goodneſs of God. He ſuffer'd for a time the torments of Hell, without the deſpair of the Inhabitants of Hell; he had a working of Faith under the ſenſe of his Fathers greateſt diſpleaſure, and confided in his love while he felt the outward and inward force of his frowns. The ſharpneſs of the Scourge, and the ſmart of his Wounds, beat not off his Soul from a faſt adherence to him. He had a Faith of the acceptableneſs of his Death for his Elect, and gave evidence of his confidence in the promiſe for a happy and glorious ſucceſs, in acting like a King, while he was hanging as a Malefactor on the Croſs, in diſtributing his largeſſes to the poor Thief, aſſuring him, that that day he ſhould be with him in Paradiſe. He let not his confidence in his Father flinch; he confided in him for the beſtowing that Royal Power upon him, which he ſignified by this promiſe of Paradiſe to this Criminal upon the Croſs: and both his obedience to God in *not turning away his back*, and his *truſt* in God for his aſſiſtance, are put together as the ground of his Juſtification, *Iſai.* 50. 5, 7, 8. The height of his Faith was to be diſcover'd in oppoſition to the unbelief of *Adam*; his humility in oppoſition to the pride of *Adam*; his obedience in doing all according to Gods order, in oppoſition to the diſobedience of *Adam*. By his active and paſſive obedience he glorified the Holineſs and Juſtice of God; by his humility, the Soveraignty and Power of God by his truſt, the Faithfulneſs and Veracity of God: all which muſt needs render his Sacrifice as a ſweet ſmelling ſavour and efficacious for us.

4. *In regard of the full compenſation made to God by this Sacrifice, and the equivalency of it to all the demands of God.* His Obedience was fully anſwerable to the Law, his active anſwer'd the preceptive part, and his poſitive the penalty; as he fulfill'd the righteouſneſs of the Law in his Life, ſo he underwent the threatnings of the Law in his Death; he obey'd the commands in our ſtead and ſuſtain'd the Curſe. He bore the ſorrows we ſhould bear, *Iſa.* 53. 4. *Surely he hath born our griefs, and carried our ſorrows*; ſpiritual as well as bodily. He took our nature, Soul and Body, to ſuffer in that nature what was due to our Souls and Bodies. Our whole nature had ſinn'd, and our whole nature muſt ſuffer; Chriſt took our nature, that he might ſuffer what was due to our nature. He ſuffer'd in his Soul, which is the greateſt part of our nature, as well as in his Body, which is but the caſe and ſheath of the Soul. 'Tis againſt the order of Juſtice, for the principal to ſin, and the acceſſory only be puniſht. The puniſhment threatned againſt the firſt *Adam*, was the Death of the Soul as well as of the Body, the puniſhment born by the ſecond *Adam* was of the ſame nature; not a ſpiritual death, a ſeparation from God by ſin, that he was not capable of, but a moral death, a ſeparation from God by deſertion. When he cryed, out, *my God, my God, why haſt thou forſaken me?* He was forſaken of God in regard of the ſenſible comforts of his preſence, though not in regard of the inviſible ſuſtentations of his Soul. The Union of the *two natures* was not diſſolv'd, but the comfort of the Fathers preſence was eclips'd. Though he did not ſuffer Eternity of Torments, yet he ſuffer'd what was due to us; for Eternity of puniſhment is not primarily threatned in the Law, but ſecondarily inferr'd. Death was threatned, but becauſe man cannot ſatisfy by Death, therefore he lies under that Death for ever. He is kept in Priſon, becauſe he cannot pay the debt which was due, nor repair the honour of the Law which was violated. Juſtice would always be ſtriking, and never contented. If the honour of the Law could have

have been vindicated, and the Juſtice of God ſatisfied by the temporary groans of a Creature, not only the goodneſs of God, but the juſtice of God would releaſe him, but becauſe the juſtice of God could never have been ſatisfied, the perſon of the Sinner muſt always have been a Sufferer. Chriſt therefore ſuffering a Curſed Death, ſuffer'd what we ſhould have ſuffer'd; Death was threatned to us, and Death was inflicted on him; the Eternity of Death was accidental. As Chriſt obey'd the whole Law, yet not every accidental relation of the Law, as it reſpected men in particular ſtates, and particular Callings and Relations; as the Duty of a Parent to a Child, of an Husband to a Wife; not for want of a principle of Obedience in him, but for want of thoſe particular relations to which thoſe particular acts of Obedience were annext; ſo Chriſt ſuffer'd every part of the Curſe, but not the ſins conſequent upon that Curſe, by reaſon of the corruption of Man, nor the accidental continuance of the Curſe, which the impotence of man to ſatisfy, rendr'd him obnoxious to, but the ſtrength of Chriſt exempted him from.

* *Turretin. de ſatisfact p.* 324. *He endur'd all that the Law impos'd upon Sinners; whether in regard of loſs by deſertion, or in regard of ſenſe by malediction; hence he is ſaid to be *made a Curſe*, Gal. 3. 13. To be *made ſin*, 2 Cor. 5. 21. And if ſo, he bore the puniſhment due to us, ſince the Law threatned no more than a Curſe, and Chriſt bore the Curſe according to the threatning of the Law; he ſuffer'd that which the Law demanded of us, and was made ſuch a Curſe as the Law requir'd. He ſuffer'd the torments of Hell without the iniquities of Hell, which were not poſſible to be committed by an infinitely holy perſon; he ſuffer'd thoſe agonies which were of the nature of the torments of Hell, and that deſertion of God which is the ſting of Hell. Nothing was omitted that was demanded by divine holineſs for keeping the Commands, or by divine juſtice for violating the Commands. As we were Creatures, we ow'd God a Debt of Duty; as we were revolted Creatures, we ow'd God a Debt of puniſhment. Since our fall ſin hath made us uncapable to anſwer the holineſs of God in the performance of our Duty, and our nature as Creatures renders us too weak to ſatisfy the juſtice of God by enduring the penalty enacted by the Law. Chriſt hath done both, and in anſwering the whole demand of the Law, as to both debts, delights the holineſs of God, ſatisfies the juſtice of God, and by both repairs the Creature. If the Creature could have ſatisfied juſtice for what was paſt, yet it ſtill lay under a debt of duty for the time to come. If it had fallen ſhort of this, it muſt have re-aſſum'd its ſuffering; what a deplorable condition had this been, to have come out of ſuffering one hour, and return to it the next? But our Redeemer performs an Obedience that reacheth to the utmoſt of the Creatures duty, and endures a penalty that reaches to the utmoſt of the Creatures demerits. A recompence was made by the Obedience of Chriſt for the diſobedience of *Adam*, Rom. 5. 19. *As by one mans diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous*; for what had the Law to enjoyn which he did not perform, or what had the Law to inflict which he did not endure? Had he not done and ſuffer'd what the Law requir'd how could he be called the *end* or perfection *of the Law for righteouſneſs*? Rom. 10. 4. Had he not ſuffer'd what was due to ſin he could not have *made an end of it*? and had he not done what the Law commanded, he could not have brought in an *everlaſting righteouſneſs*, Dan. 9. 24. He is λυτρον, *Mat.* 20. 28. ἀντίλυτρον, 1 *Tim.* 2. 6. a valuable Price and Sacrifice commenſurate to the demerit of our crimes; he ſuffered whatſoever was requiſite to diſcharge our Debts, and could not have been ἀντίψυχος, offering his Soul inſtead of ours, if he had not born in his Soul what we were to bear in ours; in regard therefore of the full compenſation made to God, it muſt needs be fragrant to God and efficacious for us.

5. *In regard of the glory Chriſt by his Sacrifice brought to God.* The Glory of God was that which he aimed at, and that which he perfected. It was the Will of God which he came to do; but the deſign of Gods Will is to glorifie himſelf, and declare his own name in all his acts. The *Glory* of all the Attributes of God appear'd *in the face* or manifeſtation *of Chriſt*, 2. Cor. 4. 6. They all center'd in him, and ſhone forth from him in all their brightneſs, and in a full combination ſet off one anothers luſtre; not only in his incarnation, but alſo and that chiefly in his Sacrifice. Mercy could not be glorified, unleſs juſtice had been ſatisfied, and juſtice had not been evident, if the tokens of divine wrath had not been upon him; Grace had not ſail'd to us, but in the ſtreams of his Bloud, *without bloud there is no remiſſion*; Juſtice had not been ſo fully known in the eternal groans of a world of Creatures, nor could ſin have appear'd ſo odious to the holineſs of a God by eternal ſcars upon Devils and men, as by the deluge of Bloud from the heart of this Sacrifice. Wiſdom in the contrivance, had not been evident without the execution. The Glory of the Divine Perfections, had lain in the Cabinet of the Divine Nature, without the diſcovery of their full beams; and though they were active in the deſigning it, yet they had not been declar'd to Men or Angels, without the bringing Chriſt to the Altar. By the ſtroak upon his Soul, all the glories of God flaſht out to the view of the Creature. When *Judas* went out from his company to prepare the way for his oblation, *now*, ſaith he, *is the ſon of man glorified, and God is glorified in him*, John 13. 31. The honour of God, and the glory of the Son depended upon this point, and in this laſt act threw off all their veils; the Father was glorified in appointing him, and the Son was glorified in ſubmitting to be a Sacrifice; the truth of God was glorified in bringing things to a period, and the Obedience of his Son was glorified in his perſeverance to the laſt act; his Grace was elevated to the higheſt note in the ſongs of Angels, and unſcearchable depth of manifold wiſdom was unfolded a depth of wiſdom more impoſſible to be comprehended in our minds, than the whole Globe of Heaven and Earth in our hands; ſuch a wiſdom of God in the Croſs, which the Angels never beheld in his face upon his Throne; wiſdom to cure a deſperate Diſeaſe by the Death of the Phyſician, to turn the greateſt Evil to the greateſt Glory, to bring forth Mercy by the ſhedding of Bloud. The ultimate deſign of this *victim* was the *honour of God* in our Redemption; *Chriſt ſought not his own glory*, John 8. 50. *but the glory of his father* in the ſalvation of men. Needs muſt that be fragrant to God, that accompliſh'd the triumph of all his Attributes.

Uſe.

1. If this Sacrifice be acceptable to God *'tis then a perfect oblation.* If it had not been perfect in it ſelf, it could not have been accepted by an infinite juſtice, a juſtice inexorable without it. An incompleat offering, could have given but an imperfect ſatisfaction, and that had been as good as no ſatisfaction at all. God would never have approved it; an all-ſeeing Wiſdom could not be deceived, a ſevere juſtice could not have acquieſced in it, a pure holineſs could not have ſmelt a ſweet ſavour from it. God as a judge delivered him to be a Sacrifice, God as a judge accepted him after he was offer'd; this Sacrifice therefore anſwered the ends of God, both ſatisfied his juſtice, and glorified his holineſs; how could God elſe judicially glorifie him, if he had not been fully glorified by him? If he had performed an imperfect Obedience, he would at the beſt have had but an half exaltation, or rather none; but ſince he hath been accepted with the higheſt pleaſure, and hath a glory in the higheſt pitch, he hath perform'd an Obedience

dience to the utmoſt point, and touch'd the Goal deſigned him. Though there was Grace in Gods appointing it, yet there was no Grace given out to make it acceptable. God did not ſupply by his acceptation any defect in the Sacrifice; there was a meritorious worthineſs on Chriſts part, before there was an acceptation on Gods part; it was not perfect by acceptation, but it was accepted becauſe of its perfection. Infinite purity accepts nothing but what is perfect in it ſelf, or hath a relation to that which is perfect and agreeable to its nature. He doth indeed accept the imperfect Obedience of Believers, but not for it ſelf, but for this Sacrifice, to which by Faith it hath a relation. Had it not had a gratefulneſs in it ſelf, God could have ſcented nothing in it; he could not have ſmelt a ſavour where none was; it would have been as little pleaſing to him, as the burnt offerings under the Law. This could not but be perfect in the account of God, ſince there was the Humanity in conjunction with the Divinity to be the Sacrifice, and the Divinity in conjunction with the Humanity to be the Altar for the ſanctification of it; and the ſequel ſhows, that the offering hath been as valuable as the offence was provoking, ſince in conſideration of it, Juſtice forgets the injuries done to the Deity, and treats Believers as heirs of Heaven inſtead of Rebels; 'tis the inference the *Apoſtle* draws from the Prieſthood of Chriſt, *Heb.* 8. 12. and what is the fruit of his Prieſthood, is the fruit likewiſe of his Sacrifice. The righteouſneſs of Chriſt is alſo perfect, ſince the all ſearching Eye of God ſees nothing in it to give him any cauſe of diſtaſte; 'tis perfect becauſe *everlaſting*, Dan. 9. 24. All the righteouſneſs of the holy Angels in Heaven, had there been numberleſs millions of them, had not been ſo pleaſing to God as this.

2. *All Popiſh Doctrines of ſatisfactions, and all reſting upon our own righteouſneſs and inherent graces, are to be abandon'd.* There is a natural *Popery* in the minds of men; fallen man is deſirous to ſtand upon his own bottom, and is as little content with Gods Judgment of things, as his firſt Parent was in Paradiſe. We are ſtudious of making God compenſations, applauding our ſelves in our own inventions and ſatisfactions of our own minting, unwilling to acquieſce in his Wiſdom.

(1) *This is an high Preſumption.* If Chriſt were a perfect Sacrifice in the eſteem of God, 'tis a boldneſs and blaſphemy in us not to think him ſo; If it be perfect, what need of any thing from us to piece it out? if it were not ſufficient, God was much miſtaken to accept it; if it were not perfect, Chriſt had a want of ſtrength and holineſs to be a Sacrifice, and God a want of wiſdom to diſcern the defects of it; he was then deceiv'd, to count that ſweet ſavour which needed ſomething elſe to ſweeten it. Such additions are an injury to Chriſt; 'tis to make him but half a Sacrifice, ſince he hath *offer'd himſelf to God without ſpot*, Heb. 9. 14. Can we pretend to any other, without charging him with weakneſs and deficiency? Is not his Divinity enough to make his Offering compleat, without any ſupply from our corrupt Humanity? Can we acknowledge that perfect, that we think needs ſomething from us to ſtrengthen it? It muſt be then a falſe aſſertion of the *Apoſtle*, when he ſaith, *Heb.* 10. 14. That *by one offering he hath perfected for ever them that are ſanctified.* To make Chriſt in part a Saviour, is to make him in part no Saviour, and to aſcribe ſalvation to ſomething elſe as well as to him. All ſuch ſatisfactions entrench upon the honour of Chriſts Sacrifice, and pull the Crown from his Head to ſet it upon our own; or at beſt, aſcribe that in part to our ſelves, which is wholly due to him; by how much the more ſufficient it is for us without any addition, ſo much the more glory redounds to the Sacrifice. He needs no more of additions to ſweeten his Offering, than he needed of Cordials to ſtrengthen and ſupport him in the time of his ſufferings: They are rather Gall and Vinegar offer'd him upon his Throne, as the *Jews* did in the time of his oblation upon the Croſs. 'Tis an high preſumption in us not to be content to reſt in that, which is the reſt and pleaſure of God.

(2.) *'Tis a Folly.* 'Tis as if a man ſhould ſet up candles to encreaſe the light of the Sun, and eek out its beams. Can the righteouſneſs of a man add any perfection to the Bloud of a God? or perfect a work which could not be done by the Deity? If God ſtood not in need of any thing from us to perfect his work of Creation, how can man be ſo fooliſh to imagine, that Chriſt ſtands in need of any thing from us to perfect his work of Redemption? If that Sacrifice wants ſomething to render it efficacious, it muſt be a Sacrifice of the ſame kind; nothing that is of an inferior nature can add an intrinſick value to that which is ſuperiour. What can man offer to God that can be in any ſort equivalent to this Sacrifice already accepted? All that we can offer to God is but as a few blaſted ears of corn, ſuch as *Pharaoh* ſaw in a dream, which can add nothing to the value of it. If there had been any failure in him, the defects of a Redeemer could not be repair'd by the offerings of the Captives; and if there be no failure, all additions, and all other inventions of atonement are utterly ſuperfluous. How fooliſh will it be, to reſt in that which God never pronounc'd or own'd to be a ſweet-ſmelling ſavour to him? If all our *righteouſneſs* be as a *menſtruous rag*, *Iſai.* 64. 6. the offering it up to God is a noiſom ſtench, not a pleaſure. The beſt of our works and graces derive a ſweetneſs and value from the virtue of this Sacrifice, without contributing any thing to the ſavour of it. 'Tis a folly to leave a ſure for an uncertain road. All other reſts have no Divine ſtamp and ſignature upon them. God never found any ſavour in any other Offering. The Spirit of God never gave any ſo noble a Character as this, of a ſweet-ſmelling ſavour, but as they had a relation to this as the *Antitype* of them. This one *Victim* ſends forth more grateful odors to God, and is more efficacious for the concerns of our Souls, than the joynt Interceſſions of Saints and Angels. Let us therefore be diligent in our duties, aim at the perfection of an inherent righteouſneſs, but never place our confidence in them, or equal them to the Sacrifice God hath ſo affectionately accepted. Did God ever ſet up his reſt in the ſervices of a Creature? Can this be ſavoury to an infinite Purity? Whatſoever is done without Faith, is but the offering of an Enemy, whatſoever fair colours it may be outwardly adorn'd with. The Scripture ſets an impoſſibility upon the head of all theſe, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God*, to gain or keep his favour. Whatſoever is done without Faith, though of the higheſt elevation, is but a creature, and therefore not the object of truſt. And whatever ſignificancy believing works have, is from the tincture they receive from the bloud of this Sacrifice, wherein Faith dips them, as being Faith in the Bloud of Chriſt. Though *Adam* while he continued in his created rectitude, might have entered his righteouſneſs as a plea; yet becauſe it was mutable, it had been no fit object of truſt for him. But ſince our revolt, all pleas of afleſhly corrupted righteouſneſs are over rul'd in the Court of Heaven, and our pleas muſt run in another Name; all other things have ceaſed to be ſavoury to God, ſince they were tainted by ſin. Let men *make lyes their refuge*, and *hide* themſelves under *falſhood*, the falſe coverings of their own righteouſneſs, and think to ſhelter themſelves from the *overflowing ſcourge*, Iſai. 28. 15, 16, 17. It will be a miſerable

ſelf-

ſelf-deceit, *the hail will ſweep away* ſuch a *refuge*, and the *waters will overflow ſuch a hiding-place*. All other hiding-places, but the ſmoke of this Sacrifice, are too weak to preſerve us from the overflowing waters of divine Vengeance.

3. *'Tis a deſperate thing to refuſe this Sacrifice which is ſo ſweet to God.*

1. *'Tis a great ſin.* As Faith in Chriſt redounds to the honour of God, as being an approbation of his mercy, juſtice and wiſdom, in the acceptance of this Sacrifice; ſo Unbelief redounds to the contempt of God, as ſlighting all the pleaſure, the wiſdom, the juſtice and holineſs God took in it, as though he were delighted with a ſleeveleſs and unworthy matter. 'Tis to trample upon that which is God's delight, accounting that which is ſweet to the Deity, loathſom to us; refuſing to be guided by God's judgment of this offering, ſetting up our own wiſdom, not only equal with, but above the wiſdom of God; a regarding that which God is infinitely pleaſed with, as a frivolous thing, as though God had pleas'd himſelf with a trifle, or ſmelt ſweetneſs in a Weed. God's acceptation of it owns a fragrancy in it; Man's refuſal calls it Gall and Vinegar, a rotten ſervice. God's language is, *This is my beloved Son in whom I am well pleas'd*, Mat. 3. 17. This is my odoriferous Sacrifice with which I am infinitely delighted. The language of an Unbeliever's Heart is, This is an offering in which I can find no pleaſure. The heart of God and the heart of an Unbeliever, the wiſdom of God and the judgment of an Unbeliever, ſtand in direct oppoſition. How inexcuſable a Pride is it, to think that not worth our receiving, which God hath entertain'd with the higheſt affection? To count that unſavory, which God hath accepted as the ſweeteſt Preſent can be given him in Heaven or Earth? Unbelief cannot be excus'd without accuſing God of weakneſs and folly. 'Tis a ſin againſt his Precept, as he commands us to believe; a ſin againſt his pattern, as he directs us by his own act to an acceptance of him. Other ſins are againſt his Soveraignty in the violations of his Law. This is againſt his wiſdom in his gracious acceptation of a propitiating Sacrifice for us. We diſown him as our Lord, and as our Pattern.

(2.) *It will end into a great miſery.* God will not ſuffer that which is ſweet to him, to be ſlighted by man, without the recompence of a juſt indignation. The Vagabond Nation of the Jews bears to this day the ſad tokens of Gods vengeance upon them for the unworthy refuſal of ſo great a victim. *Becauſe of Unbelief they are broken off* from the root, *Rom.* 11. 20. and are depriv'd of all the ſweetneſs which God and Believers taſt in it. Nothing in the World was ever the object of God's delight but this; nothing in the World can ever be pleaſant to him without this. To neglect it, is to neglect that which is the only thing God will accept, and ſo fall under the condemnation of Law and Goſpel too. 'Tis to reject God as a ſatisfied Judge in the flowings of his Mercy, to fall under God as a provoking Judge in the thunders of his wrath. If we will not comply with divine juſtice in an eſtimation of it, we muſt fall under his fury for our contempt. If this offering be not cordially, and upon God's terms accepted by us, we muſt be a Sacrifice our ſelves, Juſtice muſt have a Sacrifice for every Sinner, from himſelf, or another. God in honour will not pardon ſin without one, in greater honour he cannot but puniſh ſin upon the refuſal of this. Oh how *fearful a thing is it to fall into the hands of the living God?** A living unpacified God, a living and reproached God, a living God who hath been counted a ridiculous Fool by a willful Sinner, in his accounting the bloud of the Covenant as an unholy thing. God will not have his wiſdom juſtled againſt by the folly of his Creature. *No other Sacrifice remains for ſin.* *No other mark of diſtinction was appointed by God for the ſecuring the firſt-born of the *Iſraelites* from the ſtroke intended for the *Ægyptian* Heirs, but the bloud of the Paſchal Lamb ſprinkled upon the Poſts of the Doors: had any fed upon the Lamb and neglected the ſprinkling, he had felt the ſharp Sword of the deſtroying Angel. The Lamb had been of no efficacy to him, not for any defect in that, but negligence or contempt in the Offender. The Sacrifice of Chriſt hath an infinite vertue to ſave. But it is no remedy to them that will not ſprinkle their Souls by Faith with the bloud of it: without this, we ſhall remain in our un-aton'd ſins, and have the Sword of Vengeance doubly whetted againſt us.

* *Dailleſur* 1 *Cor.* 5. 7. Serm. 10. p. 394, 395.

4. *It adminiſters matter of comfort to the Believer.* 'Tis ſome comfort to all, that they are in a fair way of being happy. The juſtice of God was the bar to God and mans meeting together. It was morally impoſſible in regard of Gods truth and holineſs, for man to be reſtor'd without a Vindication of that Law which had been broken; but now the honour of the Law is reſtor'd by this Sacrifice, God hath own'd it, the bar is remov'd, and where God hath found a ſweetneſs, man may find Salvation, if he be not his own enemy, and wilfully caſt away his own mercy. He *gave himſelf a ranſom for all*, 1 Tim. 2. 5, 6. ἀντίλυτρον, a ranſom in our ſtead, or a counter-ranſom, in oppoſition to the ſin of *Adam*, the fountain of our bondage; *for all* upon Goſpel-conditions. As he gave himſelf for all, ſo he was accepted for all upon the ſame conditions; for he was accepted as he gave himſelf. 'Tis a comfort to a diſeaſed Hoſpital, that a *Phyſician* is choſen and accepted by the Governors, that is able to cure every diſeaſe: 'tis no leſs a comfort to a guilty Soul, that there is a Sacrifice ſufficient to expiate every ſin. But there is a great deal of ſenſible comfort to thoſe that believe. If when Chriſt walked upon the waters, and was labouring in the flouds of affliction in the days of his humiliation, he bid his Diſciples not to fear; how much more may we expel fear from our believing hearts, ſince he is ſet down upon his Throne, and the whole Merit of his Sacrifice graciouſly accepted? Let us repreſent to our ſelves this crucified, but now crowned *Victim* lying in the boſom of his Father, repreſent to our ſelves the Father full of delights, rejoycing in the views of this ſacrificed Body, drawing a perpetual ſtream of pleaſure and ſweet ſmells from the fumes of this Sacrifice riſing up continually before him. May not this calm our fears, ſince it ſmooths the frowns of Divine Juſtice? Did the people ſhout when the *Ark* returned, and ſhall our hearts be full of fears, when our Sacrifice is returned to Heaven, and hath found a gracious reception from that Juſtice we had ſo highly provoked? A diſconſolate carriage in an holy Believer implies, as if God had rejected it as mean and weak, rather than receiv'd it as perfect and glorious. A heavy walking is a diſparagement to the greatneſs of the Sacrifice, and the Wiſdom and Judgment of God the Accepter of it. If we ſhould *eat* our *bread with a merry heart*, becauſe *God hath* accepted our *works*, Eccleſ. 9. 7. much more ſince God hath accepted our *Victim*, by whoſe Merits our duties and works ſmell ſweet, that before ſmelt rank by Nature. We ſhould therefore draw

Heb. 10 31. compar'd with v. 29.

draw as much ſweetneſs from this Sacrifice for our Souls according to our meaſures, as God did from it for his own content and ſatisfaction. It appeaſed God's fury againſt us, and ſhould baniſh our jealouſies of God.

(1.) *If once acceptable to God, then 'tis for ever acceptable.* If once ſweet, it is always ſweet. God cannot be deceiv'd in his eſtimations, nor change his value of it, nor can the Sacrifice ever become noiſom. The ſtrength of the Divine Nature, that render'd it at firſt grateful, preſerves its ſavour for ever. He *dyed* to offer it, and *lives* to preſerve the virtue of it, *Rom.* 5. 10. The fragrancy conferr'd upon it by the Deity in conjunction with the Humanity, is as durable as the Deity it ſelf, *Heb.* 10. 11. *He ſat down on the right hand of God* after he had offer'd himſelf a Sacrifice, to exerciſe the Office of a Prieſt. God would have the Prieſt and Sacrifice for ever in his ſight. His Prieſthood is for ever, his Sacrifice therefore is for ever ſweet. Without a Sacrifice he could not be a Prieſt. As his Prieſthood hath a perpetual vigour, ſo his Sacrifice hath a perpetual freſhneſs and inexhauſtible virtue. For the exerciſe of his Office depends upon the continuance of the Offering. The bloud of this Sacrifice is not compar'd to a Pond, or Water in a Veſſel, though of the largeſt capacity, but to a living and ever-running Fountain, *Zach.* 13. 1. *A fountain ſet open for the houſe of David.* Repentance was hid from the eyes of Chriſt in offering it for a ranſom from the power of the grave, and a redemption from death, *Hoſ.* 13. 14. and no leſs is repentance hid from the eyes of God in accepting it. The *Covenant* ſealed by it is *everlaſting*, and derives its duration from this *bloud* of the *Victim*, *Heb.* 13. 20. the virtue of it endures as long as the Covenant, ſince if that fail'd, the Covenant would expire, the ſuperſtructure not being able to ſtand, if the foundation be rotten. And from hence an everlaſting Righteouſneſs is deriv'd, that our perſons odious by *Adam*, may be beautiful by Chriſt. At the ſame time that he made reconciliation, for iniquity, he brought in everlaſting Righteouſneſs. *Dan.* 9. 24. at the ſame time therefore that God accepted that reconciliation, he accepted alſo everlaſting Righteouſneſs for ſecurity and juſtification. He hath not pacified God for a few days or years, but for *ever*, *Heb.* 10. 14. if it were ſo ſweet in the expectation, as to be the ground of the juſtification of thoſe that hoped for it, 'tis much more ſweet ſince the oblation, and of a ſtronger efficacy. He is the Captain of the Salvation of all the Sons that are brought to glory, and that believe. Himſelf was *made perfect through ſufferings*, Heb. 2. 10. The *twenty four Elders* conſeſt themſelves *redeemed by this bloud*, Revel. 5. 8, 9. The *Patriarchs* that dyed before him, as well as the *Apoſtles*, who expir'd after him. He was a *Lamb*, a Sacrifice *ſlain from the foundation of the world*, Revel. 13. 8. * Not in regard of Decree (that were a jejune ſenſe of the place, as it would be to ſay, a man were dead from the foundation of the World, becauſe it was appointed for him once to dye) but in regard of efficacy and a myſtical ſprinkling of his Bloud upon thoſe that liv'd at the beginning, as well as thoſe that ſhall live at the end of the World. If it had a ſavour with God for thoſe that lived before him, it hath much more a ſavour for thoſe that have lived ſince his actual offering and acceptation.

*Daillé 20. Serm. ſur Pſal. 101. 1. p. 409.

(2.) *From this ariſeth pardon of ſin.* He was a ſweet ſavour as he offer'd himſelf, and in the ends for which he offer'd himſelf. He was a Sacrifice for ſin! For ſo thoſe words περὶ ἁμαρτίας, *Rom.* 8. 3. which we tranſlate [*And for ſin*] muſt be underſtood, and read thus, *And by a Sacrifice for ſin condemned ſin in the fleſh.* If offer'd for ſin, and accepted as an Offering for ſin, the conſequent of this muſt be remiſſion. Through the bloud of that Beloved, whom he accepted, we have *redemption, even the forgiveneſs of ſin*, Eph. 1. 6, 7. not of one or two, or a few ſins, but all; he was made ſin indefinitely, all kind of ſin in the extent, as much made ſin as he was made accurſed; as he bore all the Curſe, ſo he ſatisfied for all ſin, the greateſt as well as the leaſt; ſo that the bloud of this Sacrifice *cleanſeth from all ſin*, 1 Joh. 1. 7. where Goſpel-diſpoſitions are found; from all that from which the Law of *Moſes* could not juſtifie; *Acts* 13. 39. *And by him all that believe are juſtified from all things, from which you could not be juſtified by the Law of Moſes.* What was impoſſible to be done by the Sacrifices of the Law, is compleatly done by the offering of the Redeemer. The ſtrength of this is directly oppoſite to the weakneſs of the other; that could not really juſtifie from any, and this is able to juſtifie from all. As it was not over-valued by God, ſo it cannot be over-balanced by ſin; ſince the Judgment of God hath paſt upon it with an approbation, the monſtrouſneſs of guilt is not too great for an expiation. Whatſoever our ſins are, yet they have their limits; but God's infinite pleaſure in the Sacrifice ſpeaks the merit of it infinite, and the efficacy of it eternal. *All ſins* were at once laid upon the head of this Offering, *Iſai.* 53. 7. He ſuffer'd but once, and therefore at that one time all ſins by one act were laid upon his ſhoulders, 1 *Pet.* 2. 24. *he bore them his own ſelf*, and God accepted him his own ſelf, and accepted him as he bore them, and glorified him, becauſe *he purged them*, Heb. 1. 3. So that though he did but once offer himſelf, and that for all ſins in the bulk, he was receiv'd with a welcome, as if he had offer'd in particular for every ſin; and therefore there is no more need of an Offering, but a recourſe to that one Price. To think it is not able to expiate all ſin, is to undervalue the Judgment God hath given of his Son, to charge him with a miſtake, and to imagine, that there is more in ſin to ruine, than in this Sacrifice to repair.

(3.) *Hence then there can be no condemnation to them that are in Chriſt.* The *Apoſtle* lays down this concluſion, and confirms it by the reaſon of his being a Sacrifice, *Rom.* 8. 1, 3. They who are preſented by Chriſt, quickned by the virtue of this Sacrifice, cannot fall under the ſtroke of Divine Juſtice. If it was offer'd for thoſe that ſhould believe, it was accepted for ſuch as ſhould believe, it being accepted for the ſame perſons, and the ſame ends for which it was offer'd, and therefore thoſe perſons fundamentally accepted in the acceptation of it, and the ends for which it was offer'd, granted, and concluded on in the act of acceptation. The *Apoſtle* upon this ſcore breathes out a challenge to all that bring a condemning charge againſt him; the Juſtice of God, the Curſe of the Law, the charges of Conſcience, and the accuſations of Devils may be all anſwer'd by this, *Rom.* 8. 33, 34. *'Tis Chriſt that dyed, it is God that juſtifies.* 'Tis Chriſt that is offer'd, and God that accepts. Juſtice cannot condemn; for though his Sacrifice was ſweet and pleaſant to all the perfections of the Divine Nature, yet Juſtice was the peculiar object of it. God as a Judge deliver'd him, God as a Judge accepted him: Juſtice requir'd it, and Juſtice is diſarm'd by it; Juſtice only was to be contented; Mercy requir'd no bloud; Wiſdom ſtept in to decide the controverſie, and make an agreement.

If

If the condemning Attribute be ſatisfied, there is no condemnation to be expected. If it be ſweet to Juſtice, Juſtice cannot retain its former frowns; Juſtice cannot be pleaſed with that, and diſpleaſed with thoſe for whom it was offer'd, and accepted, and by whom it is received. 'Tis part of our happineſs, that we come not only to God as gracious, but God as a Judge, *To God the Judge of all*, Heb. 12. 23. As Chriſt was made ſin for us, ſo are we made righteous by him. He was made ſin to undergo a condemnation, that we might be made righteous and be above a condemnation. 'Tis more efficacious to divert the Sword of Divine Juſtice from the believing offender, than the Bloud of the Paſchal Lamb was to turn the edge of the Angels ſword from the houſe of an *Iſraelite*. The Bloud of Chriſt ſprinkled, cannot be of leſs force than the Bloud of a ſilly Lamb, ſince the efficacy of it was not as it was the Bloud of a Lamb, but the Bloud of a Type, deriving its virtue, not from the ſubject whence the Bloud was drawn, but from the Perſon ſignified, and the Sacrifice prefigur'd by it. Well then, his condemnation hath procured our abſolution, and God's acceptation of him hath enſur'd our liberty; the ſweet ſavour of the Sacrifice hath overcome the ſtench of our ſins. Though God forſook him for a time, he hath now accepted him, that he may not abandon us for ever; neither the wrath of God, nor the malediction of the Law is to be feared. God by this one act hath ſtop'd the courſe of his vengeance, and laid aſide the thunders of *Sinai*. The flames we had deſerv'd are quench'd by the Bloud flowing from the wounds of this *Victim*; the ſmoke of our Sacrifice ſhadows us, and in God's acceptance of him, every Believer finds his infallible abſolution.

(4.) *Here is a ſufficient ground for peace of Conſcience.* This only can give a repoſe to our Spirits, turn our fears into hopes, and our ſorrows into ſongs. If it were a ſweet ſavour to God, whoſe infinite knowledge was acquainted with the leaſt mite, as well as the greateſt mountain in the number of our ſins, and whoſe holineſs found an infinite loathſomneſs in our iniquities; if it thus contented God, it may ſettle the agitations of our Spirits; and becauſe it ſtill'd fury in God, it may ſilence troubles in us; if it gave God a delight, who in the knowledge of our ſins, loathing of them, and *condemning* for them, is *greater than our hearts*; 1 John 3. 20. 'tis a ground of peace to us, who come infinitely ſhort of God in knowing our charge, infinitely ſhort of his holineſs in loathing our guilt, and infinitely ſhort of his juſtice in condemning our ſelves. That which hath been a ſweet ſavour to pacifie God, wants not a ſavour to appeaſe our Conſciences. Our great enquiry is in troubles of Spirit, how ſhall we appear before God? The anſwer from this Doctrine is, in the ſmoke of this Sacrifice; the impurities of our Natures, the ſin of our Souls, and the mixture in our Services are puriſi'd by this. The ſweetneſs of this Sacrifice hath ſweetned the terrors of the Lord, and rendred man a welcome ſupplicant to that God, before whom he durſt not formerly appear.

(5.) *Here is a full ground of expectation of all neceſſary bleſſings.* God accepted it as it was offered; it was offered, not only as a propitiation, but a purchaſing Sacrifice, and the acceptance of it was in the ſame quality wherein it was offered, *Acts* 20. 28. His Bloud was a purchaſing Bloud; he purchas'd a People for Heaven, and purchas'd Heaven for his People; he did not only ſilence Juſtice with its wrath, but merited Heaven with its riches, and ſhed his Bloud as a price for the pleaſures of Paradiſe. God judged this Sacrifice not only enough to free man from miſery, but inſtate him in happineſs; not only to deliver our Souls from the pit, but to enlighten us with the light of the living. It was valued by him as a full compenſation for the wrongs he had ſuſtained, and a full merit for the bleſſings we wanted. When he found this ranſom, his voice was not only *deliver him from going down into the pit*, But I will *make his fleſh freſher than a childs*; a ſtrength and vigor of Grace ſhall be reſtor'd in him, as the radical moiſture in a Child; *He ſhall return to the days of his youth, he ſhall pray to God, and God will be favourable to him, and he ſhall ſee his face with joy*, Job 33. 24, 25, 26. The *Iſraelites* addreſt to the propitiatory, not only for the pardon of their ſins, but the conferring of other bleſſings; this is the Bloud of the Covenant, and therefore procures for us the bleſſings inthe Covenant. The bleſſings we want, are often in the Goſpel aſcrib'd to the merit ofthis Sacrifice, and not ſimply to the Grace of God. The Grace of God appointed the Sacrifice, but the bleſſings we receive, were merited byit; our *Victim* was ſo pleaſing to God, and the Obedience in it ſo full of aninfinite love to him, that he gain'd by it the affections of God, and a grant of whatſoever was moſt precious, to be beſtowed upon thoſe for whom he offered himſelf, that thereby the pleaſure he took in it might be fully evidenced.

5. Uſe. *Let us lay hold of it and plead this Sacrifice.*

(1.) *Let natural men imitate God in an acceptance of this Sacrifice.* No man periſheth for want of God's pleaſure in it, but for want of his own acceptance of it upon the Goſpel conditions. No bitten *Iſraelite* periſhed for want of a *brazen Serpent*, but for want of a look to it. Caſt not an aſperſion upon God by undervaluing that which he doth ſo highly prize; be guided by his infallible judgment, rather than by the errors of your own; think not of it coldly, as if you were indifferent whether you had a ſhare in it or no, ſince God receiv'd it not with an indifferent, but an unconceivable affection. Let that which is ſweet to God, be ſo to us; that which is ſavoury to that infinite Spirit, cannot juſtly be unſavoury to our contracted Souls. God found no ſweetneſs in the *bloud of goats*, or ſmoak of Incenſe, *Pſal.* 50. but only in this Sacrifice; nor ſhould any of us reſt in the tranſitory pleaſures of this life, and ſing a *requiem* to our Souls from periſhing enjoyments, but from the Bloud of the Lamb that endures for ever. There is no likelihood for a Creature to find reſt in that wherein God finds none; we are not ſure of our lives, but we are ſure we are guilty; and ſhall any of us be unconcerned about a powerful Sacrifice? Let a ſelf-abhorrency poſſeſs our Souls, without which we can have no eſteem of this Offering. As God's loathing of ſin made him value this for expiation, ſo our ſence of ſin will make us value this for our atonement. Let no man think that unworthy of him, which God thinks not unworthy of himſelf; he commanded the Angels to adore him for it, either when he brought him into the World to be a Sacrifice, or brought him into the World above, after he had by his Bloud *purg'd our ſins*, Heb. 1. 6. God would have men and Angels concur with him in the magnificent acceptation of our Saviour.

2. *Let thoſe that believe, continually apply and plead it.* This is ſo ſweet to God, that there is no need of a new Sacrifice, but there is need of a daily application; there was no need of a new Serpent to be erected upon every ſting, but there was need of a new looking up to the Serpent upon every

wound. We can be no more without this one day to comfort our Souls, than we can be without Bread to nouriſh our Bodies; the remembrance of it muſt come up with the remembrance of every ſin in our Conſciences. In this only ſhall we find mercy for our iniquities, and comfort our ſorrows. What was ſweet to God in the acceptance, will be ſweet to him in the pleas of it; it hath not loſt its ſavour, nor hath God changed his judgment. Chriſt is in the fragrancy of his Sacrifice with God, as well as in his Divinity, the *ſame yeſterday, to day, and for ever.* We contract a daily guilt, and we ſtand in need of a daily application to this. God will not make us perfect in this life, to keep up the continual credit of this Sacrifice, that we may live by Faith, and have every day ſenſible thoughts of the power of this oblation. Let all our pleas with God be founded in his acceptance of this; 'tis always to be pleaded by us, as it is always eyed by the Father. No pardon is granted but upon the account of it; in every pardoning act, God looks firſt with pleaſure upon this *Victim*, and dips his pen in the Bloud of it to blot out the iniquity. No bleſſing is pour'd upon us, on which the merit of this Sacrifice is not ſtampt; and no petition muſt be preſented by us, but in the Virtue of it.

A DISCOURSE OF THE NECESSITY OF Chriſt's Death.

LUKE XXIV. 26.

Ought not Chriſt to have ſuffer'd theſe things, and to enter into his glory?

THE words are an *anſwer* of our Saviour's to the Diſcourſe of *two* of the Diſciples who were going to *Emmaus*, *v.* 13. He came *incognito* to them, while they were diſcourſing together of the great news of that time, *viz.* the Death of their Maſter, whom they acknowledge a *prophet mighty in deed and word before God and all people*, v. 19. confirm'd by God to be ſo by Miracles, and confeſſed to be ſo by the people. Yet they queſtion'd whether he were the *Meſſiah* that ſhould redeem *Iſrael*, and erect the Kingdom ſo much promiſed and predicted in the Scripture. They could not tell how to reconcile the ignominy of his Death with the grandeur of his Office, and glory of a King. And though they had heard by the Women of a *Viſion of Angels* that aſſur'd them *he was alive*, yet they do not ſeem in their Diſcourſe to give any Credit to the report, but relate it as they heard it; though both by what they ſaid before *v.* 21. *that they had truſted that it was he that ſhould have redeem'd Iſrael*, and alſo by the ſharp reproof Chriſt gives them *v.* 25. *O Fools and ſlow of heart to believe all that the Prophets have ſpoken*, we may conclude, that they thought it a meer illuſion, or a groundleſs imagination of the Women. Chriſt to rectify their minds, begins with a reproof, and follows it with an inſtruction, that what they thought a ground to queſtion the truth of his Office, and the reality of his being the *Meſſiah*, was rather an argument to confirm and eſtabliſh it; Since that perſon Character'd in the Old Teſtament to be the *Meſſiah*, was to wade to his glory through a Sea of bloud, and ſuch ſufferings in every kind as cruel and ſhamefull, as that perſon in whom they thought they had been deceiv'd, had ſuffer'd three days before: and afterwards diſcourſeth from the Scripture, that his Death, and ſuch a kind of Death did well agree with the Predictions of the Prophets, and therefore *beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* He might well ſum up in two or three hours time (wherein we may ſuppoſe he was with them) moſt of thoſe teſtimonies which did foretel his ſufferings for the expiation of ſin. The Propoſition which he maintains from *Moſes* and the Prophets, is in the Text, *Ought not Chriſt to have ſuffer'd thoſe things?* which is laid down by way of interrogation, but equivalent to

to an affirmation; and he backt, without queſtion, his Diſcourſe with many reaſonings for the confirmation of it; to reduce them from the diſtruſt they had to a full aſſent to the neceſſity of his Death, in order to his own glory, and conſequently theirs; the foundation of his own Exaltation and the Redemption of mankind being laid in his being a Sacrifice.

Ought not?]

1. 'Tis *not ſaid*, 'tis *convenient* or becoming. As it was ſaid of his Baptiſm, *Mat.* 3. 15. *It becomes us to fulfil all righteouſneſs.* * His Baptiſm had more of convenience than neceſſity. He might have been the *Meſſiah* without ſubjecting himſelf to the Ceremonial Law, or paſſing under the Baptiſm of *John*. But it was impoſſible he ſhould be a redeeming Chriſt without undergoing an accurſed Death. No ſin was expiated meerly by his ſubmiſſion to the Yoke of Legal rites, or the Baptiſmal Water of *John*; all expiation of ſin was founded only in his bloudy Baptiſm.

* *Daillé* Serm. de Reſurrect. de Chriſt, p. 226.

2. 'Tis ſaid, *He ought*. Not an abſolute, but a *conditional ought*. Not his original duty as the Son of God, but a voluntary duty as the Redeemer of Man. He voluntarily engag'd at firſt in it, and voluntarily proceeded to the utmoſt Execution; yet neceſſarily after his firſt engagement. Neceſſity there was, but not compulſion. All Neceſſity doth not imply conſtraint and exclude will. *Paul* muſt neceſſarily die by the Law appointed to all men, but willingly he *deſires to be diſſolved, and to be with Chriſt*. God is neceſſarily holy and true, yet not unwillingly ſo. Angels and glorified Souls are neceſſarily holy by their confirmation in a gracious and glorious ſtate, yet voluntarily ſo by a full and free inclination. Neceſſary by the *decree and counſel of God*. Neceſſary by the *engagement and promiſe of Chriſt*, neceſſary by the *Predictions and Prophecies of Scripture*. * All which cauſes of neceſſity are linkt together; becauſe the reſtoration of man requir'd ſuch a ſuffering, therefore it was from Eternity decreed by God, embrac'd by Chriſt, publiſht in Scripture; It was Ordain'd in Heaven, and ſet out in the *Manifeſto* of the Old Teſtament; ſo that if this death had not been ſuffer'd, the Counſel of God concerning Redemption had been defeated; the Word and Promiſes of Chriſt violated, and the truth of God in the Predictions of the Prophets had fallen to the ground. * The Decree of God was declar'd in many Prophecies before the Execution, and this will of God is an evidence of the neceſſity of it. Why did he Ordain it, if it were not neceſſary, to ſo great an end? Though the end, the Redemption of man, was not neceſſary, yet when the end was reſolv'd on, this as the means was found neceſſary in the Counſel of God. The natural inclination and will of Chriſt, as Man, did ſtartle at it, when he deſir'd that this Cup might paſs from him. It was contrary to the reaſon and common ſenſe of men; How then ſhould that infinite wiſdom that wills nothing but what is unqueſtionably reaſonable, have determin'd ſuch a means, if it had not been neceſſary for his own Glory and mans recovery? But both the Father and the Son were mov'd to it by the height of that good will they bore to the fallen Creature.

* *Gerhard* in loc.

* *Daillé* Serm. de Reſurrect. de Chriſt, p. 226.

Theſe things, ταῦτα.] Every one of thoſe ſevere and ſharp circumſtances. The *whole ſyſtem* of thoſe ſufferings; not a Dart that pierc'd him, not a reproach that grated upon him, but was ordain'd: Every ſtep he took in bloud and ſuffering, was markt out to him. Since Chriſt was to die for the reparation of man, for the expiation of ſin, it was neceſſary that his Death ſhould be attended with thoſe particular ſharpneſſes that might render his love more admirable, the juſtice of God more dreadful, the evil of ſin more abominable, and the ſatisfaction it ſelf more valuable. The intenſeneſs of his love had not been ſet off ſo amiably in a light and eaſie Death, as in a painfull and ſhameful ſuffering. And though the greatneſs of his merit, and the fulneſs of his ſatisfaction did principally ariſe from the dignity of the ſuffering perſon; yet ſome conſideration might be alſo had of the greatneſs of his ſuffering. Not only his Death as he was conſider'd equal with God, but his ſhameful Death in the circumſtance of the Croſs, is a mark of his *obedience* and a cauſe of his Exaltation, *Phil.* 2. 8. Both were regarded in the Crown of Glory, and that high dignity wherein he was inſtated. So that the ſum of Chriſts Speech amounts to thus much; be not doubtful whether the Perſon ſo lately ſuffering, whom you account ſo great a Prophet, were the *Meſſiah*. You clearly may ſee in the Prophets, that nothing hath been inflicted on him, but what was predicted of him. So that it is not meerly the malice of man that hath caus'd thoſe ſufferings, that was only a means God, in his infinite Wiſdom, uſed to bring about his own Councel. He was not forc'd to what he ſuffer'd, but willingly deliver'd up himſelf to perform the Charge and Office of a Redeemer, which could not elſe have been accompliſht by him. And that glory which you expected, was not by the Order of God to be conferr'd upon him till he abas'd himſelf to ſuch a paſſion. He will have a glory to your comfort, though not anſwering your carnal expectations. Be not dejected, but recover your hopes of redemption, which you ſeem to have loſt, and let them be rectified in the expectation, not of an Earthly, but an Heavenly Glory.

Obſerve

1. The *nature* of Chriſt's ſufferings, *Theſe things*.
2. The *neceſſity*, *Ought not* Chriſt to ſuffer?
3. The *conſequence*. *And to enter into his glory?*

There are two things to be inſiſted on from theſe Words.

1. *There was a Neceſſity of Chriſts Death.*
2. *Chriſts Exaltation was as neceſſary as his Paſſion.*

For the firſt, *There was a neceſſity of the death of Chriſt*. It was neceſſary by the Counſel of God. *Acts* 2. 23. *Him being deliver'd by the determinate counſel and foreknowledge of God*, Acts 4. 28. It was not a fruit of ſecond cauſes, which God only ſuffer'd by a bare permiſſion, but it was a Decree of his will, fixed and determined, and that before the World began; an irrevocable Decree God made to deliver his Son to Death for the ſins of men, and according to this Counſel he was in time deliver'd, and by the merit of his Death hath reconcil'd to God all thoſe that believe in him.

In handling this Doctrine, I ſhall ſhew,

(1.) *What kind of Neceſſity this was.*
(2.) *That it was neceſſary.*
(3.) The *Uſe*.

1. What *kind of neceſſity* this was.

Propoſ. 1. *His Death was not abſolutely neceſſary, but conditionally.*

(1.) *It ſuppoſeth firſt the entrance of ſin.* There was no neceſſity that ſin ſhould enter into the World. There was no neceſſity on mans part to ſin. Though he was created with a poſſibility of ſinning; yet not with a neceſſity; he was created mutable but not corruptible; *God made man upright*; Eccleſ. 7. 29. His faculties as beſtowed upon him ſtood right to God. He had an underſtanding to know what of God was fit for him to know, a will without

out any wrong biaſs to embrace him, and affections to love him. God permitted him to fall, the Devil allur'd him to ſin; but neither the one nor the other did immediately influence his Will to the Commiſſion of his Crime. There was no neceſſity on God's part, that ſin ſhould enter; though his wiſdom thought good to permit it, yet there was no abſolute neceſſity that it ſhould ſtep up in the World. He might have fixt man as well as the holy Angels, in an eternal purity. He might have enlightned the mind of man by a particular act of grace at the firſt propoſal of the temptation by the Devil, to diſcern his deceit and ſtratagem and ſo might have prevented mans ſin as well as permitted it. Had not ſin enter'd, there had been no occaſion for the Death of the Creature, much leſs for the Death of Chriſt. The honour of God had not been invaded; there had been no provoked juſtice to ſatisfy, nor any violated Law to vindicate. * Some indeed there are, that think the Incarnation of Chriſt had been neceſſary without the entrance of ſin, becauſe they conſider God of ſo holy a nature, that it had been impoſſible for him to be pleas'd with any Creature, though the work of his own hands; ſo that neither Angels nor Men could have ſtood one moment in his ſight without beholding him in the face of a Mediator. * Several had anciently imagin'd, that if man had continued in obedience till the time appointed for his confirmation, then Chriſt would have been incarnate, and man have become one myſtical perſon with him for his confirmation, as the Angels were confirm'd by him. But none aſſert the Death of Chriſt, but upon ſuppoſition of ſin. All Sacrifices for ſin imply the guilt of ſin antecedent to them. But after man had tranſgreſt the rule by his diſobedience, and thereby made himſelf uncapable of anſwering the terms of that righteous Law which God had ſet him; the Death of Chriſt became as neceſſary as his Incarnation for the righting the injur'd Law, and ſatisfying offended juſtice, and the conveyance of mercy to the Creature, with the honour of God and preſervation of his rights. As Chriſt's rejoycing from Eternity in the *habitable parts of the Earth*, ſuppoſeth the Creation of the World, in the Order of Gods Decree, *Prov.* 8. 31. So the Eternal Counſel of God for the making his Son a Sacrifice, ſuppoſeth the riſe of ſin and iniquity in the world. Had not man run croſs to the preceptive will of God, he had enjoy'd the preſence of God without a Sacrificed Mediator, and would have had an Everlaſting Communion with him in happineſs. But after ſin enter'd upon the World, there was need of a propitiation for ſin; an infinitely pure God could not have Communion with an impure Creature. It was not fit a Sovereign Majeſty ſhould make himſelf ſavingly known to his Creature without a propitiatory.

(2.) *It ſuppoſeth Death to be ſetled by God as the puniſhment of ſin.* Some *queſtion* whether it were abſolutely neceſſary that Death ſhould have been threatned upon the breach of the Law: 'Tis true, As the Law depends upon the will of the Lawgiver, ſo doth the puniſhment. And it is in his liberty, if you conſider him as an abſolute Soveraign, to annex what penalty he pleaſeth. Yet as all Laws are to ſpring from righteouſneſs, ſo all puniſhments are to be regulated by righteouſneſs and Equity, that a puniſhment deſerv'd by the greateſt Crime, ſhould not be order'd as the recompence of offences of a lighter nature. But in the caſe of tranſgreſſions againſt God, no penalty leſs than Death, and Eternal Death, could according to the rules of Juſtice, have been appointed. 'Tis certain, ſin doth naturally oblige to puniſhment; 'tis ſenſleſs to imagine, that a Law ſhould be tranſgreſt without ſome penalty incurr'd. A Law is utterly inſignificant without it, and it is inconſiſtent with the wiſdom of a Lawgiver to enact a Precept without adding a penalty. If therefore a puniſhment be due to ſin, it is requiſite, according to the rules of Juſtice and Wiſdom, to proportion the puniſhment to the greatneſs of the offence. I ſay, this is the rule that righteouſneſs requires. And it is as natural that a crime ſhould be puniſht ſuitably to its demerit, as that it ſhould be puniſht at all. Why doth any fault deſerve puniſhment, but becauſe there is an unreaſonableneſs in it; ſomething againſt the nature of man, againſt the nature of a Subject, againſt the authority of the Lawgiver, againſt the order and good of a Community. The puniſhment therefore ought to be as great as the damage to authority by the Crime. To order a puniſhment greater than the Crime, is Tyranny; to order it leſs than the Crime, is folly in the Government: Unrighteouſneſs in both; becauſe there is an inequality between the ſin and the penalty. Now ſuch is the excellency of God's nature, and ſo inviolable with his Creature ought his authority to be, that the leaſt offence againſt him deſerves the higheſt puniſhment, becauſe it is againſt the beſt and moſt Soveraign Being. It ſeems therefore to us, that God had not acted like a righteous Governour, if he had not denounc'd death for the ſins againſt him; the offence being the higheſt, the puniſhment in the order of Juſtice ought to be the higheſt. What could be ſuppos'd more juſt and reaſonable, than for God to deprive man of that Life which he had given him, that Life which Man had receiv'd from the goodneſs of his Creator, and had employ'd againſt his Authority and Glory? As his ſin was againſt the ſupream good, ſo the puniſhment ought to be the depriving man of his higheſt good. The vileneſs of the perſon offending, and the dignity of the perſon offended, always communicate an aggravation to the Crime. The ſin of man being infinite, did in the juſtice of God merit an infinite puniſhment. And this is not only written upon the hearts of men by nature, that it is ſo, but that it is deſervedly ſo, *Rom.* 1. 32. *That they are worthy of death*; the juſtice of God inflicting Death for ſin, is as well known as his Power and Godhead; and the juſtice of it is univerſally own'd in the Conſciences of men, when they are awakened. *Adam* when he ſinn'd, did not think the offence of ſo great a weight; but his rouz'd Conſcience preſented him with thoſe natural notions of the juſtice of God, and ſunk him under the ſenſe of it, till God had reviv'd him by a Promiſe.

(3) *It ſuppoſeth that after mans tranſgreſſion, and thereby the demerit of death, God would recover and redeem man.* There was no neceſſity incumbent upon God to reſtore man after his defection from him, and rebellion againſt him. As God was not obliged to prevent mans fall, ſo he was not obliged to recover man fallen. When he did permit him to offend, he might have let him ſink under the weight of his own crimes, and left him buried in the ruines of his Fall. He might for ever have reſerv'd him in thoſe chains he had merited, and have let him feed upon the fruit of his own doings without one thought of his delivery, or employing one finger of that power for his reſtoration, whereby he had brought him into Being: For the reſtoration of man was no more neceſſary in it ſelf, than the firſt Creation of him was. As God might have left him in his nothing without producing him

* *Bacon's* Confeſſion of faith, at the end of his Remains, p. 117, 118.

* *Jackſon*, Vol. 2. Quart. p. 191.

him into Being, ſo he might have left him in his contracted miſery without reſtoring him to happineſs. Nor was it any ways more neceſſary, than the reducing the fallen Angels to their primitive obedience and felicity. The bleſſedneſs and happineſs of God had no more been infringed by the eternal deſtruction of man, than it was by the everlaſting ruine of Devils. Upon the ſuppoſition that God would ſave ſinners after his Juſtice was ſo fully engaged to puniſh them, no way in the underſtanding of man can be thought of, but the ſufferings of the Creature, or ſome one for him, to preſerve the Juſtice of God from being injured. Though the thoughts of ſome differ in other things, yet not in this. All ſay, it was not ſimply neceſſary that man ſhould be freed from his fallen ſtate. But ſince God would not hurl all men into the damnation they had deſerv'd, and treat them as he did the Devils in the rigours of his Juſtice, this way of the death of his Son was the moſt convenient way *; And indeed neceſſary, not neceſſary by an antecedent neceſſity (for there is no ſuch neceſſity in God reſpecting created things) but a conſequent neceſſity upon a Decree of his Will; which being ſetled, ſomething elſe muſt neceſſarily follow as a means for the execution of that Decree: as ſuppoſing God would create Man to be Lord of the Creature, and return him the glory of his works, it were then conſequently neceſſary that he ſhould create him with rational faculties, and fit for thoſe ends for which he created him; but the Creation of Man in ſuch a frame is not of abſolute neceſſity, but depends upon that antecedent Decree of his Will, of creating ſuch a Creature as ſhould render him the Tribute of his Works. So it is not neceſſary that God ſhould free man from the ſpot of ſin, and the miſery contracted thereby, and reduce him from damnation to felicity. But ſince he determined the redemption of him after the violation of the Law, which he had confirm'd by the penalty of death, God could not without wrong to his Juſtice and Truth freely pardon man, becauſe he is immutably righteous and true, and cannot lie. And ſince he is ſo righteous a Judge, that he can no more *abſolve the guilty*, than he can *condemn the Innocent*, *Exod.* 34. 7. His Juſtice was an invincible obſtacle to the pardon of ſin, though men had implor'd his Mercy with the greateſt ardency and affection, unleſs this Juſtice had been ſatisfied with a ſatisfaction ſuitable to it, *i. e.* infinite, as the Divine Juſtice is infinite. And ſince neither man, nor any other creature, being all of a finite nature, were able to give a full content to the Juſtice of God, a neceſſity is then introduced of ſome infinite Perſon to put himſelf in the place of the fallen Creatures, cloath himſelf with their nature, and ſuffer in it the penalty they had merited, that they might be exempted from that, which by the tranſgreſſion of the Law they had incurr'd.

* *Petav. Theol. Tom.* 5. *lib.* 2. *cap.* 13. §. 10.

(4) *It ſuppoſeth Chriſts voluntary engagement and undertaking of this affair firſt.* There could be no neceſſity upon God to redeem, nor any neceſſity upon Chriſt to be the Redeemer. But after his conſent, which was wholly free, his promiſe engaged him to performance. He was free from all bonds till he entred into bond; he was at liberty, whether he would be our Surity, no compulſion could be uſed to him, *Joh.* 10. 18. He had *power to lay down* his *life*; it implies a liberty either of laying down his life or not; a liberty of choice, whether he would die for man or no; he had power, if he pleaſed to avoid the Croſs; but he undertook it, *deſpiſing the ſhame*, Heb. 12. 2. * And after having once undertaken this charge, it was neceſſary for him to ſuffer; as it is in the liberty of a mans choice, whether he will engage himſelf in bonds for an inſolvent debtor; yet when he is entred into ſuretyſhip, both his own honeſty and the equity of the Law neceſſitates him to ſtand to his engagements, and pay the money he is bound for, if the debtor be ſtill inſolvent. So after Chriſt had promiſed payment for bankrupt man, he could not retract both in regard of his truth, and in regard of the tenderneſs, which firſt mov'd him to it. He could not violate his promiſe, nor deny his contract, both the order of his Father, and his own Righteouſneſs, did not permit him to caſt off this reſolution. Though it was naturally voluntary, yet it was morally neceſſary, and therefore often when he ſpeaks of his Sufferings to his Diſciples, he puts a *muſt* to them, *Mat.* 16. 21. *Joh.* 3. 14. *muſt* ſuffer many things, *muſt*, be lifted up. And his Prayer from a natural inclination of the humane Nature, that this Cup might paſs from him; if it were poſſible, not being granted, ſhows it to be morally impoſſible after it was determined, that we could be ſaved any other way. God's not anſwering his own Son, manifeſts an impoſſibility to divert his death without our eternal loſs. Had not that promiſe been paſt, if Chriſt had been incarnate, he might have liv'd in the world with glory and honour; he might have come, not as Surety, but as a Law-giver and Judge: But after that promiſe made by him to his Father, and that the Father had by the Covenant of Redemption laid upon him the iniquities of us all, and Chriſt on his part had Covenanted to take upon him *the form of a ſervant*, Phil. 2. 7. and to be *made under the Law*, Gal. 4. 4. he did owe to God an obedience as our Surety, according to the Law of Redemption, as well as an obedience to the Moral Law as a Creature, by virtue of his Incarnation. Had he been incarnate without ſuch a promiſe of ſuffering, he had not been bound to ſuffer, unleſs he had ſinned; for having no ſpot, neither original nor actual, he had ſtood firm upon the *Baſis* of the firſt Covenant. But the obligation to the obedience of ſuffering was incumbent upon him, by virtue of the compact between the Father and himſelf. Had he been incarnate without that precedent compact, he had owed an obedience to God in his Humanity as a Creature; but as he was incarnate for ſuch an end, and was purſuant to the Law of Redemption, made under the Moral Law, he owed an obedience to both thoſe Laws; an obedience as a Creature, an obedience as Mediator; as a Son owes obedience to a Father by virtue of his relation of a Son; but if this Son be bound Apprentice to his Father, he owes another obedience to him as a Servant by virtue of the Covenant between them, the duty of obedience as a Servant is ſuperadded to that of a Son; ſo the neceſſity of obedience, as a ſurety, was added to the neceſſity of obedience as a Creature in regard of Chriſt's Humanity. So that this neceſſity is only conſequent, and ſuppoſeth at firſt the *voluntary engagement* of Chriſt. * For indeed his ſufferings could not be of infinite merit for us, except they had been voluntarily undertaken by him. If his ſufferings took their worth and value from his perſon, they muſt likewiſe have their freedom and election from his perſon. Whatſoever puniſhment, reproach and trouble the fury of wicked men brought

* *Daille Serm. de Reſurrect. de Chriſt, p.* 226.

* *Bilſon on Chriſts ſufferings, p.* 286.

brought upon him, was not ſuffered by an abſolute neceſſity, but conditional, after the engagement of his Will.

Propoſition 2. *All things preceeding his death, and all circumſtances in his death, did not fall under a neceſſity of the ſame kind.* Upon the former ſuppoſition, his death was neceſſary, and could not be avoided. Death was threatned by God as a Soveraign; it was merited by man as a Malefactor, and was neceſſary to be inflicted by God as a Judge and Governour. And by virtue of this threatning and his engagement in Suretyſhip, it was neceſſary that he ſhould ſuffer, not as an innocent perſon, but under the imputation of a ſinner; A reputed ſinner, though he were perfectly innocent in his own nature, 1 *Cor.* 5. 21. *He was made ſin for us.* Yet Chriſt in his humiliation did undergoe ſome things which were not immediately neceſſary to our Redemption. We might have been redeem'd by him without his being hungry and weary. But this was mediately neceſſary to our Redemption in manifeſting the truth and reality of his humane Nature. We might have been redeem'd without the piercing of his ſide, and the letting out the Water in the *Pericardium.* But this was convenient to ſhow the truth of his death. Theſe were neceſſary by virtue of Gods Decree, manifeſted in the Prediction of the Prophets, to be done unto him. But his Incarnation and Paſſion to death were immediately neceſſary to our recovery, and the atonement of Sin. We could not have been redeem'd unleſs he had ſatisfied Juſtice; Juſtice could not be ſatisfied but by Suffering; Suffering could not have been undergone, unleſs he had been incarnate. A Body he muſt have prepar'd for ſuffering; nor could he have ſuffer'd for us, unleſs he had been incarnate in our nature.

2. Thing. To *demonſtrate this neceſſity.* Having declared what kind of neceſſity this is, we may now demonſtrate this neceſſity.

1. *To ſuffer Death was the immediate end of the interpoſition of Chriſt.* The principal end of his undertaking, was to right the honour of God, and glorifie his Attributes in the recovery of the Creature; but the immediate end was to ſuffer, becauſe this was the only way to bring about that end which was principally aimed at in Chriſts interpoſition, and God's determination concerning him. Death being denounc'd as the puniſhment of ſin, Chriſt interpoſeth himſelf for our ſecurity, with a promiſe to bear that puniſhment in our ſtead, for the procuring our exemption from it; therefore what puniſhment was of right to be inflicted on Man for the breach of the Law, was by a gracious act of God the Governour of the World, and Guardian of his Laws, transferred upon Chriſt, as putting himſelf in our ſtead. His firſt interpoſition was for the ſame end with his Death, but his Death was evidently for our ſins. It was for them *he gave himſelf,* Galat. 1. 4. they were our ſins which *he bare in his own Body on the tree,* 1 Pet. 2. 24. *for our iniquities he was wounded, and for our tranſgreſſions he was bruiſed.* Iſai. 53. 5. our *health* was procured *by his ſtripes,* and therefore intended by him in his firſt engagement. He offered his Perſon in our ſtead, which was able to bear our ſin, and afford us a Righteouſneſs which was able to juſtifie our Perſons; he offered himſelf to endure the curſe of the Law in his own Body, and fulfil the righteouſneſs of the Law in his own Perſon; he would be united with us in our nature, that he might make the ſins of our nature his own in ſuffering for them; and give to us what was his, by taking to himſelf what was ours; he took our ſtripes, that he might receive his medicine. This therefore being the end of his firſt undertaking, was neceſſary to be performed, for Chriſt is not *yea and nay,* 2 Cor. 1. 19. one time of one mind, and another time of another, but firm and uniform in all his proceedings, without any contradiction between his promiſe and performance.

That this was the *end* of his firſt interpoſition is *evident.*

(1.) *By the terms of the Covenant of Redemption incumbent on his part.* What God demanded, was complied with on the part of Chriſt. The demand of God was the offering of the Soul, becauſe upon that condition depends the promiſe of his exaltation, and ſeeing his ſeed, *Iſai.* 53. 10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed;* or as others, when his Soul is *put an offering for Sin.* The word אשם is properly a ſin-offering, and his Soul is the matter of this Offering, as well as the ſpring and principle of the offering himſelf to God. It was upon this condition only he was to ſee his ſeed; he had had no ſeed, *i. e.* none had been ſaved by him according to this Covenant, unleſs his Soul had made it ſelf an Offering for ſin. This Death of Chriſt was the main Article to be performed by him; this was the Eye of Chriſt fixed upon in the offering himſelf in the firſt tranſaction to do the Will of God, *Pſal.* 40. 6, 7, 8. *Burnt offering and Sin-offering haſt thou not required. Lo I come, I delight to do thy will,* Heb. 10. 7, 8. The Will of God for a ſatisfaction by Sacrifice; the Will of God was the demand of ſomething above all legal Sacrifices, for he had *no pleaſure in thoſe which were offer'd by the Law,* wherein Chriſt complies with God, and it was ſomething which was not to fall ſhort of, but ſurmount thoſe legal Offerings. The denial of any pleaſure or content in them, implies a demand of an higher pleaſure and content, than all or any of them could afford. To this Chriſt gives his full conſent, and offers himſelf according to the Will of God to be a Sacrifice, and puts himſelf in the place of thoſe ſin-offerings wherein God had no pleaſure; as if he ſhould have ſaid, a ſin-offering, Lord, thou wilt have, and one proportionable to the greatneſs of the offence; ſince none elſe can be ſuitable to an infinite Majeſty, I will be the ſin-offering, and anſwer thy will in this; and therefore the *Apoſtle* infers, *Heb.* 10. 10. that the offering the Body of Chriſt for our ſanctification, our reſtoration, was the particular *Will of God* in this affair, which Will, Chriſt particularly promiſes in that eternal tranſaction to perform, *Galat.* 1. 4. *Who hath given himſelf for our ſins according to the will of God;* and indeed, God could not have been ſaid to *enter into his reſt* at the foundation of the World without this tranſaction, as he is ſaid to do, *Heb.* 4. for foreſeeing that an univerſal ſtain and diſorder would overſpread the World by ſin; that the glory which ſhould naturally iſſue to him from the Creatures, would meet with an obſtacle from it, and no way be left for the glorifying of any other Attributes after ſin, but his Power and Juſtice in the due and righteous puniſhment of the Creature; he could not take any pleaſure in the works of his hands, had not the ſecond perſon ſtood up as a Sacrifice of atonement to purify the beſpotted World, rectify the diſorder, and render a content to the juſtice of God, that all the other Attributes of God in the Creation might have their due glory

perpe-

perpetuated and elevated. It was in this one perſon, and that by his bloud, that God found the beſt way and method *to gather together* thoſe things which ſin had ſcatter'd, *Eph.* 1. 7, 10. And the firſt promiſe in Paradiſe after the fall, of the bruiſing the Serpents Head, in having the Seed of the Womans Heel bruis'd by the Serpent, intending thereby his Death (as is clear'd up by conſidering the Revelations of God afterwards) ſhows that this was fixed in him, ſince it is moſt likely it was the ſecond perſon appear'd to *Adam*, and made that promiſe; this was the firſt Promiſe to man founded upon this Covenant of Redemption.

(2.) *The command that Chriſt receiv'd to die, manifeſts his interpoſition for this end.* * He was made under the Law, and his Death is call'd *obedience*, Phil. 2. 8. Obedience implies a Command as the rule of it. Obedience to the moral Law engag'd him not to die for us: It had bound him over to Death, had he been a tranſgreſſor of it, but conſider'd in it ſelf, it obliged him not, being innocent, to ſuffer Death for thoſe that were Delinquents. Obedience therefore in regard of his Death muſt anſwer to a particular command of God, flowing from ſome other act of his will than what was formerly expreſt in the moral Law. Such a command he receiv'd from his Father, *To lay down his life*, John 10. 18. Which ſuppoſeth the free proffer of himſelf to a ſtate of humiliation for ſuch an end as dying. Had it not been Obedience to a Command, God had not been bound to accept his Offering. Though in it ſelf and its own nature, upon the Tryal of God it would have been found ſufficient, yet it had been a juſt exception, Who hath requir'd this at your hands? If he had not offer'd himſelf to this purpoſe, he had not been God's voluntary Servant; and if he had not receiv'd a Law in order to the performance of what he offer'd, he had not been Gods *righteous ſervant*, as he is called, *Iſa.* 53. 11. there being no rule whereby to meaſure his righteouſneſs in this act. The concurrence of both theſe made his Death neceſſary and acceptable. Though as I ſaid before, this command of dying for us was not formally any command of the moral Law, yet after once he had receiv'd this order, and obliged himſelf to the performance of it, the moral Law oblig'd him to the higheſt manner of performing this, *i. e.* with the higheſt love to God and his Neighbour, whoſe nature he had taken, and thereby became our Kinſman. Since God was diſhonour'd and man damag'd by ſin, his love to the glory of God, and the Salvation of man were to be with the greateſt intenſeneſs; and this the moral Law enjoins in all acts we undertake for God.

(3.) *If he had not interpos'd himſelf for this end, he could not have ſuffer'd.* Since God paſſed ſuch a judgment on him, and laid upon him the iniquities of us all, there muſt be ſome precedent act of Chriſt for this end? For it was not juſt with God to force any to bear the puniſhment of another ſin. The juſtice of God in his dealings with man is regulated by his own Law, he inflicts nothing but what his Law hath enjoin'd. To puniſh without Law, and a tranſgreſſion of it, is Injuſtice. No Law of God ever threatned puniſhment to one in every reſpect innocent. Chriſt by a free act of his own, put himſelf into the ſtate of a reputed nocent, and by his interpoſition for us, as a ſurety, was counted by God as one perſon with us, as a Surety and a Debtor are in a legal and juridical account as one perſon, and what the Debtor is liable to in regard of that Debt for which the ſurety is bound, whether it be a pecuniary or criminal Debt, the ſurety being conſider'd as one perſon with him, is to undergo. Chriſt's ſubſtituting himſelf in our ſtead, was to this end, that the ſins of thoſe that God had given him, might be imputed to him; for he proffer'd himſelf to make his Soul an offering for ſin; it could be no ſin of his own; ſin he did not, ſin he could not; It muſt be anothers ſin transferr'd upon him in a juridical manner; transferr'd I ſay upon him, not by any transfuſion of our ſins into Chriſt, by way of inherency, but by imputation, without which he cou'd not be a Sufferer. For what reaſon, what juſtice had there been to expoſe one to ſuffering, that was wholly innocent, and had no ſin, neither by inherency nor imputation? How could any be liable to puniſhment, that could not in any manner be regarded as guilty; To be under judgment, ſuppoſeth a mans own crime, or the crimes of others. Since God therefore *made him to be ſin for us*, 2. Cor 5. 21. and could not in juſtice make him ſo without his own conſent, his conſent then in the firſt offer of his mediation was to be *made ſin for us*, i. e. to bear our ſins. He offered himſelf for the ſame end for which God accepted him, and for which God uſed him. Purſuant to this offer of himſelf, he was made under the Law, and put into ſuch a ſtate and condition, by his inveſting himſelf with the Humane Nature, as that the Law might make its demands of him, and receive the penalties which were due by it for the offence.

Add to this, * *The giving of ſome to Chriſt to ſave*, John 17. 8. John 6. 39. which preſuppoſeth the obligation of Chriſt to Death; for after ſin the Law being to be vindicated, and Juſtice glorified, God's committing ſome to him to ſave, preſuppoſeth his engagement to ſatisfie the Law and Juſtice on their behalf. It was for this end alſo he came to the hour of his Death, *John* 12. 27. and his Prayer to his Father *to ſave him from this hour* had been groundleſs, if he had not paſt his word to his Father to enter upon that hour. What need he have prayed to his Father to ſave him, who might have ſaved himſelf, if there had been no antecedent obligation to undertake this task?

He thus interpoſing himſelf for this end, it was neceſſary he ſhould die. For,

[1.] *Elſe none could have been ſaved from the foundation of the World.* Some were ſaved before his actual Death upon the Croſs. God was the God of *Abraham*, *Iſaac and Jacob*, but God is the God of the *living*, not of the dead, *Mat.* 22. 32. they therefore lived in his ſight before the actual oblation of Chriſt upon the Croſs; but they could no more have been ſaved without the credit of this Death of Chriſt in our nature, than the fallen Angels could have been ſaved. The reaſon they are not ſaved, is rendered by the *Apoſtle*, Heb. 2. 16. becauſe Chriſt took not *their nature*: his taking our nature therefore, and dying in it, is the cauſe of any mans ſalvation that lived after his coming; his promiſe of taking our nature, and dying in it, is the cauſe of the ſalvation of any that lived before. The *Apoſtles* reaſoning would not elſe ſtand good; had Chriſt aſſum'd the Angels nature, they would have been ſaved; had not Chriſt then aſſumed our nature, we could not have been ſaved; and had he not promis'd to aſſume our nature, none could have been ſaved. He could not have been called the Captain of the ſalvation of all the *Sons* that are *brought to glory*, whereof many were before his coming, *Heb.* 2. 10. They muſt have been ſaved upon the account of that future Death, or elſe there muſt be ſome other name beſides that of Chriſt whereby

* *Coc.* de Fœd. cap. 5. p. 117.

* *Coc.* de Fœd. Cap. 5. p. 118, 119.

they were ſaved, but that there is not, *Acts* 4. 12. Faith had not been always the way of Salvation. Chriſt had began to be a Mediator and Redeemer at the time of his Death, and not before, and ſo had not been in that relation, *the ſame yeſterday, to day, and for ever.* Had he not dyed, he could not have been ſet out with any good ground before his coming as an object of Faith. The promiſes of him had wanted their due foundation, the predictions of him had been groundleſs, and conſequently the Faith and Hope of the antient Believers had been in vain. Tis certain, all that were ſaved, were ſaved upon the account of his Death; for the merit of his Death might have an influence before it was ſuffered, it being a moral, not a natural cauſe of Salvation; as many times a Priſoner is delivered upon the promiſe of a ranſom before the actual payment of it.

[2.] *Since ſome were ſaved before upon the account of his future Death, had he not dyed, God had been highly diſhonoured.* Had not Chriſt performed his promiſe of ſuffering, and thereby ſatisfying the Juſtice of God, God having ſaved many before his Incarnation upon the credit of this promiſe, had received a manifeſt wrong. It would have argued a weakneſs in him to lay ſuch ſtreſs upon that which would not be full and ſecure, which would never have been accompliſh'd. God had not been omniſcient, but had been deceiv'd in his foreknowledge, had his expectations been fruſtrated. For what was the reaſon God ſav'd any before, but upon the credit of this ranſom; which was promiſed to be paid in time, and his foreknowledge that when the Term came, the Surety would not be wanting to diſcharge himſelf of his promiſe? Had not then Chriſt really ſuffer'd and accompliſh'd what he had promiſed, God had ſuffered in his Honour, and all things could not have been ſaid to be preſent to him, he would have been deceiv'd. As if a Priſoner be delivered upon the promiſe of a ranſom, and the ranſom be not paid according to agreement, the Perſon that hath delivered the Priſoner ſuffers in point of wiſdom, in truſting a Perſon that hath not been as good as his word, and is defeated of that which is in Juſtice due to him. Again, ſince God had admitted ſome to happineſs before the actual ſuffering of Chriſt, had not Chriſt performed what he had actually undertaken, God muſt have renounc'd either his Juſtice or his Mercy; his Juſtice, had he let ſinners go unpuniſh'd, and then he had deny'd in part his own *name*, which is *by no means* to *clear the guilty*, Exod. 34. 7. or elſe he muſt have puniſhed ſin in the Perſons of thoſe whom he had already brought to happineſs; and had he done ſo, how had the honour of his mercy ſuffered in turning them out of that felicity wherein he had always plac'd them? Some therefore make the remiſſion of the ſins paſt before the coming of Chriſt, not to be properly a full Pardon, but a paſſing by, the full remiſſion not being to be given till the actual payment was made; and indeed the word the *Apoſtle* uſeth in that place, *Rom.* 3. 25. is different, πάρεσις, *a paſſing by*, a word not uſed for pardon in all the New Teſtament, but ἄφεσις. Had not Chriſt ſuffered, there had been nothing of the Righteouſneſs of God manifeſted in the remiſſion of ſins which were paſt; the end of God had been fruſtrated, it being his end in the Death of Chriſt, *to declare his righteouſneſs for the remiſſion of ſins that are paſt*, to declare *at this time* his Righteouſneſs, *i. e.* what his Righteouſneſs was in paſſing by ſins before committed, to declare that he pardoned no ſins before, without an eye to this ſatisfactory Death of his Son; but that in all his former proceedings he kept cloſe to the rules of his infinite Juſtice. Now had not Chriſt dyed according to his engagement, God had highly ſuffer'd in his Honour, his Omniſcience had been defeated, God had been deceived in the credit he gave, his Righteouſneſs had not been manifeſted, his Juſtice had ſuffered, or his Mercy to his poor Creatures had been damm'd up for ever from flowing out upon them.

2. *The veracity of God in ſetling the penalty of Death upon tranſgreſſion, made it neceſſary for redemption.* God paſt his Word that *Death* ſhould be the puniſhment of ſin, *Gen.* 2. 17. the Veracity of God ſtood engag'd to make this Word good upon the conditions expreſs'd. The Sentence was immutable, and the Word that went out of God's mouth muſt ſtand; had it been revok'd without inflicting the puniſhment, the Faithfulneſs and Righteouſneſs of God, in regard of his Word, could not have been juſtified; *God cannot lye or deny himſelf*, Tit. 1. 2. 2 Tim. 2. 13. his truth is not a quality in him, but himſelf, his Eſſence. Had he then, after ſo ſolemnly pronouncing, without any reverſe, that the wages of ſin ſhould be no leſs than Death, been careleſs of his own word, and left ſin unpuniſhed, God had made a breach upon his own Nature, and had infringed his own Happineſs; for a lye or falſity is the fountain and original of all evil and miſery. Suppoſing God had other ways to deal with man (though it is beyond the capacity of man to imagine any other way of God's Government of him, or any intellectual and rational Creatures, than by a Law, and a penalty annext to that Law, which otherwiſe would have prov'd inſignificant) yet after his Wiſdom had ſetled this Law, and the threatning had paſt his Royal and immutable Word, it was no longer arbitrary, but neceſſary by the Soveraign Authority, that either the ſinner himſelf, or ſome ſurety in his ſtead, ſhould ſuffer the Death the ſinner had incurr'd by the violation of the Precept; we muſt either pay our ſelves, or ſome other pay for us, what we ſtand bound in to the Juſtice of God. Impunity had been an invaſion of Gods Veracity, which is as immutable as his Nature; ſince therefore the inflicting of Death upon tranſgreſſion was the real intent of God, upon the commiſſion of ſin Death muſt enter upon man, otherwiſe God would be a diſregarder of himſelf, and his Threatnings a meer Scar-crow.

(1.) *Had God violated his word, he had rendred himſelf an unfit object of truſt.* he had expos'd all the promiſes or threatnings he ſhould have made after mans impunity to the mockery and contempt of the Offender, and excluded his word from any credit with man. Had God ſet man right again by a meer act of mercy, without any regard to his word paſt, and inflicting any puniſhment upon the Offender, though he had made man more glorious promiſes than at the firſt, he would have had little reaſon to truſt God. If he had found God unfaithful to himſelf in the word of his threatning, he could not have concluded that he would have been true to the word of his Promiſe; but might reaſonably have ſuſpected, that he would falſifie in that, as he had done in the other. Had his truth fail'd in the concerns of his Juſtice, it had been of little value in thoſe of his mercy. He might be as careleſs of the honour of the one, as of that of the other. If a man fail of his word in one thing, there is little reaſon to believe him in another. The righteouſneſs of God would as little have engag'd him to fulfil his promiſe, as it did

did engage him to fulfil his threatning. God would have declar'd himſelf by ſuch an act, not willing to be believ'd, not worthy to be truſted, fear'd, lov'd, becauſe regardleſs of his truth and righteouſneſs. And by the ſame reaſon that he denied himſelf fit to be truſted, he would deny himſef to be a God, becauſe he would thereby have acknowledg'd a weakneſs incompatible to the nature of the Deity. How could any truſt him who had deny'd himſelf, by reſtoring a life to him, without righteouſneſs and truth on his part? It had rather been an encouragement to them to diſown him to be any fit object for their confidence, ſince the great ground of truſt among men, is their faithfulneſs to their word. Upon the ſuppoſition of Gods reſtoring the Creature, the doing it by the intervention of a ſatisfaction, was neceſſary to fix the Creatures confidence in God; for when he ſees God ſo righteous and true, that he will not do any thing againſt the rules of his truth and juſtice, he hath the more ground to believe God after a ſatisfaction made, that he will preſerve the honour of his Wiſdom in approving and accepting that ſatisfaction, and his Truth in promiſing, declar'd upon it.

(2.) *Had God violated his word, he had juſtify'd the Devil in his Argument for mans Rebellion.* The Devils Argument is a plain contradiction to Gods Threating. God affirms the certainty of Death, the Devil affirms the certainty of Life, *Gen.* 3. 4. *Ye ſhall not ſurely die.* Had no puniſhment been inflicted, the Devil had not been a Lyar from the beginning. God would have honour'd the tempter, and juſtified the charge he brought againſt him, and own'd that Envy the Devil accus'd him of, and thereby have render'd the Devil the fitteſt object for love and truſt. As the Devil charg'd God with a lye, ſo had no puniſhment been inflicted, God would have condemn'd himſelf, and declar'd *Satan* inſtead of a lying Tempter to be the trueſt Counſellor. He had expos'd himſelf to contempt, and advanc'd the credit of his Enemy, and ſo ſet up the Devil as a God inſtead of himſelf. It concern'd God therefore to manifeſt himſelf true, and the Devil a Lyar; and acquaint the World, that not Himſelf, but the Evil Spirit, was their Deceiver, and that he meant as he ſpake.

(3.) *Suppoſe God might have alter'd his Word, yet would it conſiſt with his Wiſdom to do it at that time?* It was the firſt word of threatning that ever went out of his lips to Man: And had he wholly diſpens'd with it, after he had fenc'd his Precept with ſuch a penalty, and ſeen ſuch a contradiction in his new created ſubject to his Truth, Authority, and Righteouſneſs, ſuch a daring contempt of his rich and manifeſted Goodneſs; he had enboldned the Apoſtate Creature in his ſin, and encourag'd him to a freſh Rebellion as ſoon as ever he had been ſet right again by an infinite Mercy, without any mark of his Juſtice. Men would have thought God had either been miſtaken in the reaſon of his threatning and had ſettled a penalty too great for the Offence; or had wanted power to maintain his Authority in inflicting the due puniſhment, had he indulg'd Man in this ſin. What influence could any of his Precepts have had upon the Souls of Men, if he had ſo lightly paſt by the tranſgreſſion of his Law? Would he not have been leſs ſecur'd in the rights of his Authority for the future, than he had been for the time paſt? Would not Man have been encouraged to have run the ſame risk of diſobedience in hopes of an eaſie Pardon, and continued the attempt which he had begun in his firſt Apoſtaſie to have freed himſelf from all the orders of the Divine Law, to have been his own rule? How could a juſt ſenſe and awe of God have been preſerv'd in the minds of Men, when they ſhould have thought God like one of themſelves, and as falſe to his own Righteouſneſs as they had been to his Authority? *Pſal.* 50. 21. This certainly would have been the iſſue, had man been ſet up in his former ſtate without inflicting that puniſhment upon the Humane Nature, which had been ſo righteouſly denounc'd, and ſo highly merited by the diſingenuity of man. Man had been more tempted by this to ſin, than he could have been by the Devil; and when he had been brought to an account for his ſecond tranſgreſſion, he would have excuſed himſelf by God's indulgence to him for the firſt; and indeed God's denial of his truth in this, would ſeem to be a ſufficient Apology for after Offences.

(4.) *Therefore God, for the preſervation of his Truth and Righteouſneſs, accepts of a Surety to bear the juſt puniſhment for man.* Since God had enacted, that if Man ſinned, he ſhould die; upon Man's Apoſtaſie God muſt either eternally puniſh him to preſerve his Truth and Juſtice, or neglect his own Law, and change it to diſcover his Mercy. Theſe things were impoſſible to the Nature of God, he muſt be true to his Nature, and true to his Word. If Juſtice ſhould deſtroy, what way was there to diſcover his Mercy? If Mercy ſhould abſolutely pardon, without the due puniſhment, what way was there to preſerve the honour of his Truth? The Wiſdom of God finds out a means to preſerve the honour of his Truth in the puniſhment, and diſcover the glory of his Mercy in a pardon; not by changing the Sentence againſt ſin, but the perſon; and laying that upon his Son as a Surety, which we in our own perſons muſt have endur'd, had the rigour of the Law been executed upon us, whereby his Righteouſneſs and Veracity are preſerved by the puniſhment due to the ſinner, and the honour of Mercy eſtabliſhed by the Merit of our Saviour. Death was threatned by the Law, but there was no excluſion of a perſon by that Law that ſhould offer himſelf to ſtand in mans ſtead under the puniſhment. Man had been for ever irrecoverably miſerable, had ſuch a clauſe been inſerted, and would have been without hope as much as the Devils. And therefore, ſaith a learned *Author* of our own *, This acceptance of a Surety for us was not an abrogation of the Law, for then there could be no execution of the Sentence upon wicked Men and Unbelievers for their ſins againſt it (where no Law is, there is no tranſgreſſion; and where no tranſgreſſion, no juſt execution) but it was a merciful relaxation or condeſcenſion of the Soveraign Lawgiver, by his infinite Goodneſs and Wiſdom to find out an expedient for the good of the fallen Creature, with the preſervation of the rights of thoſe Divine Perfections engag'd in the threatning. God was not prejudiced, or his immutability impared by a change of the Perſon ſuffering, as long as the penalty threatned was inflicted. Though there was a tranſlation of the penalty, yet there was not a nulling of the penalty; the Perſon was changed, not the puniſhment; Death was threatned, Death was inflicted? Death was threatned, not ſo much to the Perſon of *Adam*, as the Humane Nature, whereof he was the head, and regarded the deſcendents from him; Death was ſuffered by the

* *Burges* of Juſtificat. part. 2. p. 84.

Humane Nature, though in another Perſon; Death was threatned to *Adam* as the root of all in him; Death was ſuffer'd by Chriſt, as the myſtical head of all in him by Faith; ſo that, as *in Adam* ſinning, *all ſinned* that were in his loins as in their root, *Rom.* 5. 12, 14, 18. ſo it may be ſaid, that in Chriſt ſuffering all Believers ſuffered, his ſufferings being imputed to them by vertue of that union they have with him: Beſides, God having created the World for the diſplaying his Divine Perfections in Chriſt, *for whom all things were created*, Coloſſ. 1. 16. had in his eternal counſel decreed the Death of Chriſt as a Surety for man; and his threatning, as well as the Creation, being purſuant to this eternal counſel, did not exclude, but rather include the Surety, though it be not expreſt.

3. *The Juſtice of God made the Death of Chriſt neceſſary for our redemption.* Chriſt in his coming reſpected the glory of God's Righteouſneſs, for he ſubſtituted himſelf as a Sin-Offering, inſtead of thoſe inſufficient ones under the Law, *Heb.* 10. 8. *Sin-offering thou wouldſt not, Lo, I come to do thy will*, i. e the will of the Divine Juſtice as well as Divine Mercy: For in the legal Sacrifices both were expreſt; Juſtice in the Death of the Beaſt, whereby Man was taught what he had merited; and Mercy in ſubſtituting the Beaſt in his room. Chriſt came to do that in the room of a Sin-Offering, which the legal Sin-Offerings were not able to effect. The Command of the Father did chiefly reſpect this ſatisfaction of Juſtice. It principally requir'd of him the laying down his life, and *making his life an offering for ſin*, John 10. 18. And this it was which his Obedience did principally reſpect, whence it is call'd an *obedience to death*, Phil. 2. 8. Death is an act of Juſtice. After the Command was given, with the Sanction of it, the Authority of God in enacting it, and the Juſtice of God in adding the penalty to it, were contemn'd; and Man could not well be reduc'd to his Order without a reparation of the damage done to the Authority and Juſtice of God. How could God be the *Judge of all the Earth doing right*, Gen. 18. 25. had he ſuffer'd ſuch a manifeſt wrong to himſelf, to go unpuniſht? Juſtice had as loud a Cry for Condemnation, as Mercy could have for any ſtream of Compaſſion. The Sanction of the Law was irrevocable, unleſs God had ceas'd to be immutable in his Juſtice as well as his truth. * God can do whatſoever he will, but he can will nothing againſt his Goodneſs and Righteouſneſs. God had derogated from his own Righteouſneſs, if he had not recompens'd the ſin of Man. For as juſtice requires puniſhment, ſo it requires the greateſt puniſhment for the greateſt offence. Satisfaction muſt then be given in ſuch a manner as the Juſtice of God in the Law requir'd. It muſt be then by ſuffering that Death it exacted as due to the Crime, which muſt be done by the perſon Sinning, or ſome other capable to do it in his ſtead, and anſwer the terms of the Law, beween whom and the Sinner there might be ſuch a ſtrait union, as that there might be a mutual imputation of our ſins to him; and his ſufferings to us. That he might ſuffer, Juſtice was to impute our ſins to him; that his ſufferings might be advantageous, Mercy and Juſtice were to impute his ſufferings to us.

* Dr. *Jackſon.*

I ſhall lay down under this, *three* Propoſitions.

(1.) *It ſeems to be impoſſible but that juſtice ſhould flame out againſt ſin.* There is the ſame reaſon of all God's Attributes. 'Tis impoſſible that the goodneſs of God ſhould not embrace and kindly entertain an innocent Creature, for then he would not be good. 'Tis impoſſible his mercy in Chriſt ſhould refuſe a penitent Believer, then he would not be compaſſionate. 'Tis impoſſible he ſhould look upon ſin with a pleaſing countenance, then he would not be holy. 'Tis impoſſible that he can be falſe to his word, then he could not be true. 'Tis impoſſible that he ſhould not act wiſely in what he doth, then he would be Fooliſh. Shall we deny the ſame rites to his Juſtice, that we acknowledge to belong to the other perfections of his Nature? Why ſhould not his Juſtice be as unchangeable and inflexible as his Goodneſs, Mercy, Truth and Wiſdom? Shall we acknowledge him firm in the reſt, and wavering in this? Juſtice is as neceſſary a perfection pertaining to him as the Governour of the World, as his Wiſdom, or any other glory of his nature. Had God acted the part of a juſt Governour, if he had ſuffer'd thoſe Laws to be broken with impunity, whereof he was the Guardian as Well as the Enactor? Is there not a double reaſon of puniſhment accruing to him, both as he is the offended Party, and the Rector of the World? And what is Juſtice, but a giving to every one his due, reward to whom reward belongs, and puniſhment to whom puniſhment is due? If God had pardon'd where puniſhment was due, it had been an act of Mercy, but what had become of his Juſtice? If God be not juſt in every thing he doth, he is unjuſt in ſomething, and then doth Iniquity, which is utterly impoſſible for the Divine Nature; he neither *will nor* can *do Iniquity*, Zeph. 3. 5. This is an inſeparable property of the Divine Nature. What ſhould his Creatures? judge of him, if he were utterly careleſs of vindicating his Law, and did totally abſtain from evidencing his holineſs to his rational Creatures? Is holineſs only to be manifeſted in precepts, and not demonſtrated in puniſhments? If his love to righteouſneſs be eſſential to him, the exerciſe of that righteouſneſs upon ſutable objects is neceſſary. His love of righteouſneſs flows from his Nature as righteous, *Pſal.* 11. 7. *The righteous Lord loveth righteouſneſs*; 'tis not only an act of his will, but of nature; tis not ſo natural to him as heat is to the fire, that doth neceſſarily ſcorch and burn without any influence of a free and rational principle. There is a liberty of the Divine Will to order thoſe acts of his Juſtice in convenient ſeaſons. God acts in all things according to his own nature, and cannot act below himſelf and the rectitude of it. The firſt foundation of all his actings towards his Creatures is in his Will. As upon the ſuppoſition that God would create man (which it was free for him to do or not to do, and ſo depended only upon his Will) he could not according to the rectitude of his own nature but create him upright, otherwiſe he had denied his own holineſs; ſo upon the ſuppoſition of mans ſinning (the prevention or permiſſion of which depended upon his Will) he cannot but puniſh him, becauſe otherwiſe he had denied his Juſtice, and ſeem'd to have approved of the diſorder man had introduced into the World; and if he had not puniſhed it in the degree it merited, there had ſeem'd to be ſome abatement of that hatred which was due to the unrighteouſneſs of it; for ſo much as a puniſhment is leſſened, ſo much leſs doth the deteſtation of the crime appear. * The power of God is not limited hereby; his own holineſs and truth, and the righteouſneſs of his nature bound him. Doth any man deny the power of God in ſaying he cannot forget his Creature? Would it not be a weakneſs in him

* *Daillé de la Reſurrect de Chriſt, p* 358.

to

to be capable of lying? Is it not an imperfection to be capable of doing any thing unjuſt? And what would it be but injuſtice in the Judge of all the Earth, to let ſin go unrevenged? * 'Tis rather an argument of ſtrength and virtue, whereby he cannot renounce the rectitude of his nature.

* *Turretin de ſatisfac. p. 300.*

[1.] *This ſeems to be a general and a natural notion in the minds of men.* God hath ſetled it as an immutable and eternal Law, and engraven it upon the hearts of men, that ſin is to be puniſhed with Death. What other ſentiment could be expreſt by the univerſal practice of ſacrificing Beaſts, and, in ſome places, men for the expiation of their ſins, implying thereby a neceſſity of vindictive Juſtice, that God would not leave ſin unpuniſht without a compenſation from the Sinner himſelf, or ſome other in his ſtead? And therefore they thought the bloud of man, the beſt of the Creatures, a means to avert the ſtroke they had merited from him themſelves. What other foundation could there be of all thoſe Sacrifices, than a Conſcience of ſin, and ſetled notion of the vengeance of God? For that which they principally, or only reſpected in thoſe Sacrifices, was the Juſtice of God. Upon this account it was probably, that the *Apoſtle* ſo poſitively aſſerts, *Rom.* 1. 32. that *they knew that they were worthy of death.* They ſufficiently expreſt it in ſubjecting other Creatures to the ſtroke of Death in their ſtead, to pacifie the offended Deity, acknowledging thereby, that he could not pardon ſin without a ſatisfaction. This was learned by them in the ſchool of nature, not by the revealed Will of God; or if it were handed to them by tradition from *Adam*, it had ſo near an alliance with an univerſal principle in their own Conſciences, that it met with no oppoſition or diſpute, the practice of it being almoſt as univerſally ſpread, as the notion of the Being of a God, ſince we ſcarce find a Nation without the ſacrificing Animals, for the appeaſing the Divinity they ador'd.

[2.] *The holineſs of God ſeems neceſſarily to infer it.* Since Juſtice is nothing elſe but the teſtimony or expreſſion of God's hatred of ſin, it muſt be by conſequence unavoidable, unleſs the ſin committed can be wholly undone, which is impoſſible; or his Juſtice be appeaſed ſome way or other. If God did not puniſh ſin, how could his hatred of it be manifeſt? His Creature could not diſcern any averſion in him from it, without the interpoſition of vindictive Juſtice: for that perfection of God's Nature, which requires that he ſhould have an implacable deteſtation of ſin, requires alſo that the Sinner, remaining under guilt, ſhould be perpetually puniſhed. If God cannot but hate all the Workers of Iniquity, (*Pſal.* 5. 5. *Thou hateſt all the workers of iniquity*) he cannot but puniſh them. The holineſs of God is not only voluntary, but by neceſſity of Nature; were it only an act of his will, he might love iniquity if he pleaſed, as well as hate it. How could it be ſaid of him by the Prophet, *Hab.* 1. 13. that he is *of purer eyes than to behold evil, and cannot look upon iniquity*, if his purity had been only from choice, and a determination of the indifferency of his Will, and not from his Nature? 'Tis not ſaid, He *will not* look on iniquity, *i. e*, with affection; but he *cannot*. God cannot but be holy, and therefore cannot but be Juſt; becauſe injuſtice is a part of unholineſs. And upon the holineſs of God, *Joſhua* aſſerts the *Iſraelites* ſins in themſelves unpardonable, *Joſh.* 24. 19. *He is a holy God, he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins.* He is jealous of the honour of his Perfections; His holineſs and jealouſie ſtand as Barrs againſt forgiveneſs, without ſome means for preſerving the honour of them. His holineſs and jealouſie, whereby his Juſtice and wrath are ſometimes expreſs'd, are link'd together; * and are nothing elſe, but the contrariety in the Nature of God, which is infinitely good and righteous, to the Nature of ſin, which is evil and unrighteous, whereby he is inclined to deteſt it. All hatred is a deſire of revenge; and the ſtronger the hatred, the more vehement the inclination to revenge. The loathing of ſin being infinite in God, as he is the Rector of the World, and ſo neceſſary a Perfection of his Nature, that without it he would not be God; the inclination to puniſh it, and thereby highly manifeſt his hatred of it, neceſſarily follows that Perfection. A will to puniſh ſin is always included in an hatred of it. Now if the hatred of ſin be as eſſential to God as his love to his glory, puniſhment muſt follow it: There is a certain connexion between the one and the other. This hatred muſt neceſſarily be evidenced by ſome acts, according to the greatneſs of the evil; how ſhall it be teſtified, but by puniſhment? If he doth not puniſh, how ſhall we certainly know but that it pleaſeth him? By his bare Precept we cannot, if he ſuffers it to be violated at the pleaſure of men without rebuke; we may then judge him to be a negligent Governour, and one that hath no regard to his own Command, and cares not whether his Creature, obſerves it, or no. Hatred cannot be diſcovered without ſome expreſſions of averſion: What ſigns can thoſe be, unleſs God's denying his Communications to his Creature, and a poſitive inflicting of evil? If a Governour hates a diſorder never ſo much, if he expreſſeth it not, whereby the offending perſon may be ſenſible of his hatred; 'tis as much as no hatred: for, *Idem eſt non eſſe, & non apparere.* What would all his prohibitions of ſin amount to, if he did not puniſh the commiſſion of it? He that cannot but prohibit ſin, cannot but puniſh ſin. God cannot but prohibit ſin, becauſe he cannot but hate it, it being contrary to his holy nature. The Commands of God are not bare acts of his will, but of his Wiſdom and Righteouſneſs. If they proceeded from bare will, without any regulation by his Wiſdom and Righteouſneſs, he might command things contrary to the Law of Nature, and the neceſſary relation of a Creature to himſelf. So neither is his hatred of ſin only a free act of his Will, but neceſſarily reſults from the rectitude of his Nature. If it were only an act of his will as the Creation of the World, he might as well love ſin as hate it; as he might as well have neglected the Creation of the World, as performed it; and let the ſeveral Creatures remain in their Nothing, as well as have brought them into Being. But it flows from the righteouſneſs of his Nature, (*Prov.* 15. 9. *The way of the wicked is an abomination to the Lord*) and conſequently ſo doth his Juſtice, which is an expreſſion of this hatred, otherwiſe God would be unjuſt to his own holineſs.

* *Amyraut des Religion, p 39.*

(2.) Hence it follows, *That this Juſtice muſt be ſatisfied before man could be reſtored.* The Juſtice of God was the bar in the way, and muſt be removed by puniſhment. Chriſt could not have brought one Son to Glory, had he not firſt been *made perfect by ſuffering*, Heb. 2. 10. The wrath of God for the violations of the Law, was the flaming Sword that guarded Paradiſe from being enter'd into by guilty man. This was becoming God as the Governor of the World, in which capacity he is conſider'd in puniſhment. It became not God to do any thing unjuſtly or inordinately. It was an intolerable thing that the Creature ſhould deſpoil God of his honour, and withdraw it ſelf from

from that indiſpenſable ſubjection it owed to its Creator. It became God to reſtore that order by puniſhment, which had been broken by ſin.

Let us conſider,

[1.] *Juſtice had at leaſt an equal plea with Mercy.* If mercy pleaded for pardon, juſtice as ſtrongly ſolicited the puniſhment of the ſinner. The remiſſion of the offence would appear more charitable; but the vindicating the publick Laws, and puniſhing the offence, would appear more righteous. It was not convenient the Creature ſhould be utterly ruin'd as ſoon as ever God had diſplay'd his Power in creating it; nor was it convenient the Creature ſhould be emboldened in ſin by a free act of pardon, after ſo high and baſe an act of diſingenuity. What could mercy plead on the behalf of the Creature, that juſtice could not as ſtrongly plead on the behalf of God? If the ruine of the Creature be argued to move compaſſion, the diſhonour of God on the other ſide would be argued to excite indignation. If the Nature of God, as *love*, 1 *Joh.* 4. 8. be pleaded by mercy, the Nature of God, as *righteous and a conſuming fire*, Heb. 12. 29. would be oppoſed to it by juſtice. His mercy would plead, It were not for his honour to let his enemy run away, juſt after the Creation, with the ſpoil of the beſt of his works. His juſtice would reply, It was fit the Judge of the World ſhould do right, and be the Protector of his righteous Law. If his Mercy inclines him to will our Salvation, juſtice would not permit him to leave ſin unpuniſh'd, and his Laws trampled in the duſt. Had mercy been diſcover'd without preſerving the rights of juſtice, when the whole nature of man fell, God had been but a half Governour of the World, and exerciſed but one part of Government.

[2.] *Juſtice ſeems to have a ſtronger plea.* (1.) *The The higheſt right falls on the ſide of Juſtice.* That had been declared, and backt by his Truth, when Mercy was not yet publiſht upon the ſtage of the Creation. The righteous and juſt Nature of God had been ſignified to Man, and his Veracity brought in to ſecond it, *Gen.* 2. 17. No notion of pardoning mercy had yet been imprinted upon the mind of Man, or revealed to him; ſo that God was not ſo much concern'd in honour to ſhow mercy, which ſtood ſingle as I may ſay, and lay hid in the Nature of God without the appearance of any perfection to back and ſupport it. Had Man ſtood, the Veracity of God had ſtood on the ſide of his Goodneſs (for we may ſuppoſe a promiſe of life implied, if man continued in obedience, as well as a threatning expreſt, if he fell into rebellion.) But when man broke the precept, the whole force of God's truth fell on the ſide of juſtice. There being not a ſyllable of pardoning grace utter'd in any promiſe before the ſin of Man, the truth of God had no part at that time to take with mercy; ſo that there were greater engagements at that time from the manifeſtation of God's Nature for the making good his Juſtice, than for the demonſtration of his Mercy.

(2.) *Mercy could principally plead the good of the Creature, Juſtice principally inſiſted on the honour of God.* Mercy might ſollicite the liberty of God's Will, but Juſtice might ſtrongly challenge the holineſs and rectitude of God's Nature to ſupport, it. The Creature was fallen under the hatred of God, and penalty of the Law, and rendred it ſelf an unfit object of love by its rebellion and filthineſs.

(3.) Beſides, *the Wits and Conſciences of Men cannot frame ſo many arguments for the neceſſity of Mercy, in regard of God, as for the neceſſity of his Juſtice.* Mercy is wholly a free act, but Juſtice is a debt due to a ſinful Creature. The neceſſity of Mercy to a fallen Creature, in regard of God, cannot poſſibly be aſſerted with any reaſon. For it would then be aſſerted on the behalf of Devils more than men. I ſay, the neceſſity: For perhaps ſomething may be ſaid for the congruity of God's ſhowing mercy to man rather than to Devils. * Juſtice reſpects merit cauſed by the righteouſneſs or unrighteouſneſs of men, according to which God immutably carries himſelf in puniſhing of them, and never doth reward or puniſh any but according to their merit; but the mercy of God doth not at all reſpect merit, or any work done by man, but is buſied wholly in giving freely, and offering graciouſly to man thoſe things he hath not deſerved.

* *Zarnov. de ſatisfact. Chriſti, part* 1. *cap.* 2.

(4.) Again, *Juſtice had ſtronger Arguments from the rectitude of God's Nature.* Juſtice might argue, If God did righteouſly judge ſinners to everlaſting death, then if he had not judged them to everlaſting death, he had done unjuſtly, being unmindful of the rectitude of his own Nature. And if he ſhould not now, after ſin, inflict eternal death, but wholly lay aſide his threatning, he would do unjuſtly; for thoſe being contrary acts, one of them muſt needs be unjuſt. Who could call that a righteous Government, wherein Laws ſhould be made with the greateſt wiſdom, and be broken with the greateſt impunity?

(5.) Again, conſider. *Though mercy be eſſential to God, yet mercy muſt not be unjuſtly exerciſed.* The fallen Creature indeed was an object for both; as *miſerable*, he was an object of Mercy; as *criminal*, he was an object of Juſtice: But being firſt criminal, before he was miſerable, he was firſt the object of Juſtice by his crime, before he was an object of Mercy by his miſery. Had he been miſerable without being culpable (which was impoſſible, in regard of the goodneſs of God) he had then been an object for compaſſion only. But falling under Juſtice firſt, it was not fit Mercy ſhould wholly deſpoil Juſtice of its rights.

(6.) Again: *Man, as miſerable by the fall, is not the object of mercy.* For what Mercy could pardon an obſtinate Rebel? And how could man have been otherwiſe, without ſome ſupernatural operation upon him? Mercy could not challenge any footing to exerciſe it ſelf about man, till he had confeſs'd and bewail'd his crime, and been ſenſible, not only of his miſery, but of his offence. 'Tis not honourable for God to exerciſe mercy upon thoſe that continue in their enmity; this ſeems to be clearly againſt the rectitude of the Divine Nature; this had been a favouring of the crime as well as the criminal. Had he been ſenſible of, and ſorrowful for his miſery, without a true grief for his offence, this had been an act of love to himſelf, but had had in it nothing of a true affection to God. After man had contracted in his nature an enmity againſt God, how could he have acquir'd a true repentance flowing from an affection to God? Repentance for a fault againſt a Prince, and enmity againſt a Prince are inconſiſtent. How ſhould man have attained this quality of himſelf, any more than the Devils have done, of whoſe repentance we read not one ſyllable in the Scripture, who are left to thoſe habits of malice and averſion from God, which they had ſuperinduc'd upon themſelves? And if Devils, who were Creatures of greater underſtanding,

ſtanding, and more ſenſible of their miſery, becauſe they fell from a greater happineſs than man, were morally impotent to this: Can we think that man had a ſtronger biaſs in his will after the revolt from God, to return again to God? Beſides, *Repentance* is made *a gift of God*, 2 Tim. 2. 25. And the Spirit that gives repentance, is a fruit of Chriſt's death, and the *repentance* it ſelf is made a fruit of Chriſt's *exaltation* due to him upon his death, *Acts* 5. 32. To ſtrengthen this, it may be conſider'd, that when God came to examine *Adam*, as a Judge, about his crime, there is not a Syllable that favours of any true repentance, iſſues from him, *Gen.* 3. 8, 9, 10, &c. whatſoever he might exerciſe after the promulgation of the Goſpel-promiſe.

[3.] Conſider. *If there had not been a tempering of theſe two perfections towards man, one of them had remained undiſcovered to the World.* Juſtice only could have appear'd in the Creatures ſuffering, Mercy only could have appear'd in the Creature's reſtoration. Mercy could not have been diſcover'd by the condemnation of the Creature, nor Juſtice by the meer ſalvation of the Creature. Had there been no puniſhment, or a light one below the demerit of the Creature, there had been no demonſtration of the higheſt glory of his Holineſs in the hatred of Sin, or of the higheſt glory of his Juſtice in the puniſhment of ſin. Had the puniſhmment due to the Creature been inflicted upon him, the Creature had been utterly deſtroyed, and mercy had been for ever obſcured; and had mercy ſolely acted about the Creature, juſtice had been wrong'd. Juſtice therefore muſt be one way or other righted, that the ſtreams of his grace might flow out to man, ſince after mans Fall, juſtice had ſtopt all commerce of God with man, becauſe ſin had render'd him unfit for the Communications of God. As the nature of compaſſion muſt be ſatisfied in acting about a miſerable Creature, and the love God bore to man as his Creature manifeſted; ſo the nature of Juſtice muſt be ſatisfied for the injury done, and the hatred of God to man as a Sinner diſcover'd. And this muſt be ſatisfied either by the Creatures bearing the puniſhment, or compenſating the injury, for that properly is ſatisfaction. Gods Juſtice could not have come off with honour without it. For ſince he was engag'd by his word to have ſin puniſhed, would not God have been unjuſt, had he laid by all conſideration of his Juſtice and Holineſs in this Caſe? Had Juſtice been glorified upon the perſon of the Sinner, Mercy would have loſt the manifeſtation of it ſelf, and have had no objects to exerciſe it ſelf about. Had mercy been glorified in bringing man to a happy ſtate, without any puniſhment, after ſo baſe a breach of his Law, where had been the demonſtration of the unchangeable holineſs of God, and the exactneſs of his Juſtice? God therefore appointed a Mediator in whom he might act as a righteous Judge for the puniſhment of ſin, according to his Law, that his dreadful Majeſty might be more fear'd; and a tender Father according to the neceſſity of his Creatures, that his love might be commended; as a wiſe Governour tempering both together. And therefore God foreſeeing the fall of man, *elected ſome to eternal glory*; but *in Chriſt* as the means, *Eph.* 1. 4. not as the meritorious cauſe of Election, but as the means and foundation of the Execution of it; that the *glory of his grace* might iſſue out in the preſervation of the rights of his Juſtice, maintain'd by the bloud of his Son, in whom we have redemption, *v.* 6, 7. and without this way we cannot ſee how the glory of God had been preſerv'd. God had made the World for his Glory, and the Communication of his goodneſs. After the World was polluted and diſorder'd by ſin, the juſtice of God by annexing ſuch a penalty to the Law, ſtood as a Bar in the way of any kindneſs to the Creature, unleſs ſome way might be found out to preſerve the honour of that Juſtice. Shall God in a moment loſe all the glory of his Creation? Did he make the Creatures, whoſe fall he did foreſee, only to puniſh and damn them; and that the glory of his other perfections, ſave that of his Juſtice and Holineſs, ſhould be ſpoil'd by it? His glory therefore muſt be preſerv'd; that could not be if the glory of his Juſtice or Mercy were wholly loſt. To preſerve it therefore Chriſt is ſubſtituted in our room, and *the Captain of Salvation made perfect through ſufferings*, which was moſt becoming God, as he was Lord of all, and his glory the end of all, *Heb.* 2. 10. *His love not permitting him to leave the World under the Curſe, nor his Juſtice to leave ſin without puniſhment, both thoſe neceſſities are provided for by the wiſdom of God; a wonderful temperament wrought, whereby ſin is puniſhed in the Surety, and impunity ſecur'd to the believing Sinner.

* *Daillé ſur* 2 Jean. p. 330.

[4.] *This ſatisfaction muſt be by Death, becauſe death was threatned.* Since it was the judgment of God, that ſin was worthy of Death, God had contradicted his own Judgment, and holy Wiſdom, if he had remitted it without Death, or puniſhed it with leſs than Death. God eſtabliſh'd our propitiation in the bloud of Chriſt, *to declare his juſtice* Rom. 3. 25.*. If Juſtice had requir'd leſs than Death, it had been unjuſt to have demanded ſo much as Death; for then he had demanded more than was due. Sin could not be expiated by a leſs puniſhment than it had merited, but that was Death. Beſides, the love of God to his Son would not have permitted him to expoſe him to a Curſed and Cruel Death, meerly to ſhow his Juſtice implacable, had it not really been in it ſelf implacable, without it, as the moſt tranſcendent means to diſcover the incomprehenſible purity of his nature. Certainly, that God who would not do the leaſt injuſtice to the meaneſt of his Creatures, would not have deliver'd up his Son to ſo ſhameful a Death, and took ſo many Counſels about it, and made it the principal work of his Wiſdom in all Ages of the World, to order all things for the Execution of it, if Juſtice could have been contented with leſs than Death, and remiſſion of ſin could have been granted by the pure Mercy and Bounty of God, at leaſt after the threatning. Could Juſtice have been ſatisfied at a lower rate than Death, the Father would have anſwer'd the requeſt of his Son when he prayed ſo earneſtly that this Cup might paſs from him. Nor would Death have been exacted of him, if a drop of his bloud had been a ſufficient payment to the demands of Juſtice. The ſuffering death had been ſuperfluous, and the impoſing death upon him had been an unrighteouſneſs in God, and his giving himſelf up to death without any neceſſity, had been an injuſtice to himſelf. Could a few drops of bloud have ſatisfied Juſtice, it might have been ſatisfied without any bloud at all, as well as with a puniſhment beneath what the Law demanded. The effuſion of one drop of bloud cannot paſs for a puniſhment of ſin, when death for it was requir'd by the Law; ſo that it could be no leſs than death.

* Εἰς ἔνδειξιν, *for a demonſtration of his juſtice.*

3. Propoſition. *None could ſatisfie the Juſtice of God but the Son of God incarnate.*

[1.] *Let us remove thoſe things that might be ſuppoſed capable to do it.* Neither could man do it for himſelf, nor any intellectual or rational Creature

do

do it for him, nor any obſervances of God's inſtitutions do it, ſo that it muſt neceſſarily fall upon ſome one above the rank of Creatures; ſome Divine Perſon only was capable to undertake it and effect it. There is a neceſſity of ſatisfaction to the Law, both by paying Obedience to every tittle of it, and by enduring the penalty for the tranſgreſſion of it. God ſtands ſo much upon the honour of his Law, that the Heavens ſhall be folded up and the Earth ſhaken out of its place, before one *point of the Law* ſhall be diſregarded, *Mat.* 5. 18. Some one therefore muſt repair the breach made upon it, and reſtore the honour of it. Let us ſee if any thing elſe could.

(1.) *Man was unable to do it for himſelf.* It muſt be done either by active or paſſive Obedience, by doing or ſuffering; but was man capable of either as a full compenſation to God? Man by ſin fell in his Perſon, and with all that he had *under the curſe of the Law*, Galat. 3. 10. and what was under the curſe, and by ſin was forfeited, could not remove the curſe. Man may be conſidered as a ſinful Creature, or a gracious Creature; a ſinful Creature cannot ſatisfie, for being a ſinner in that ſatisfaction, he doth offend the Holineſs of God, and heap new provocations before the Eyes of his Juſtice inſtead of pacifying it. A gracious Creature cannot, for that ſuppoſeth ſatisfaction firſt, whereby Juſtice is mov'd to take away the bar that locks up the Treaſures of Grace from being diſpens'd to man. A man might be gracious after a ſatisfaction, but not before. Beſides, grace is finite, for whatſoever is in a finite Creature is finite; its effect therefore cannot be of an infinite value.

(1.) *Man could not effect it by offering ſomething to God, or by doing ſomething equivalent to the offence.*

1. *Man had nothing to give.* What was there he could call his own, ſince he was a Creature; eſpecially ſince as an offender, he had forfeited what was his by right of Creation? Had man the World to give? How came he by it? Was it created by him or for him? If not by him, it was none of his own; he was but a Steward to manage all for the uſe of his Lord and true Proprietor. Can a Steward recompence his Lord for the wrong done to his honour, by offering to his Maſter thoſe goods which are his own already, and which the Steward was only intruſted with? The World was none of mans to give; he never had it as an abſolute Lord by right of an independant Propriety, nor was it poſſible he ſhould, ſince he was not either the Creator or preſerver of it; and neither man, nor any other Creature in the World could poſſibly be brought into a ſtate independent on God, ſo that man held as a feudatory *in capite* of God. But ſuppoſe it had been his own, he had forfeited all by his Rebellion; for his ſake, for his ſin, the Earth was curſed by the Soveraign Lord of it, *Gen.* 3. 17. and a thing curſed in all the parts of it, could not be fit for an oblation to the Divine Majeſty.

2. *Nor could his Repentance be a compenſation.* Bare grief for an offence is not a compenſation for an injury done to man, much leſs for an affront of ſo high a nature offer'd to God. But we find no ſuch thing in man at the time wherein he fell from the top of his felicity to the gulf of miſery. If he, who had a ſence of the happy ſtate he had loſt, and the miſerable condition he had contracted, was more for *excuſes* than relentings, how can a penitent poſture be found by nature in any of his deſcendants? *Gen.* 3. 9, 10, 11, 12, 13. If there were any bluſhes in him, they were occaſioned more by the diſcovery of his crime, than by the ſence of the crime it ſelf; and he was troubled more at his loſs than at his offence, and ſo might relent that he was miſerable, not that he was criminal; and ſo it was a Repentance as it reſpected himſelf, not as it reſpected the honour of his Lord; and ſuch a Repentance is to be found in Hell, but is unable to break thoſe chains wherein they are held. How ſhould man come by a Repentance? Can he break himſelf into a true contrition? What ſtone was ever heard to melt it ſelf? Is not captive man fond of his ſin, in love with his chains? And how can he by Nature attain that which is ſo contrary to what he is by Nature mightily delighted with? The leaſt ſpark of Grace is above the power of corrupted Nature. How ſhould man then come by this repentance? Muſt it not be a melting ſpark from Heaven, lighting upon his Soul, that muſt produce ſo kindly a work in a forſaken Creature? Would it have conſiſted with the wiſdom of Divine Juſtice to ſeize upon the forfeiture, to withdraw from man ſupernatural grace, and preſently to reſtore it without any regard to the vindication of the honour of that Juſtice? Beſides, ſuppoſe man had been able to repent of himſelf, and had actually perform'd a repentance of the right ſtamp, what would this have ſignified, ſince no ſuch thing was requir'd as the condition the Righteouſneſs of God exacted in the Law? That demanded not repentance, becauſe it gave not liberty to any crime. It challenged an exact and perfect obedience, compleat in all circumſtances, of Man in his uprightneſs, and in caſe of failure left man to the ſeverity of the penalty he had incurr'd. Not a drop of repentance was allow'd as any part of legal obedience. That was introduc'd upon a change of the Diſpenſation from Legal to Evangelical. *The Law is not of faith*, and as little of repentance, *but the man that doth them ſhall live in them*, *Galat.* 3. 12. Beſides, if repentance and faith in the mercy of God could have raſed out the ſin of *Adam*, and broken in pieces the chains of eternal death, could we think that God ſhould be at the expence of the bloud of the promiſed Seed? What need had there been of a Sacrifice to appeaſe God, if he had been already appeaſed by the relentings of man? * What a vanity had that been, to go about the taking away that which the faith and repentance of *Adam* had already remov'd? The Wiſdom of God would not do any thing uſeleſs and in vain. Faith and repentance could never change the nature of God's Righteouſneſs, but muſt firſt ſuppoſe ſome ſatisfaction made to Juſtice, and then ſtep in as conditions, and the one an as inſtrument apprehending and applying mercy obtain'd by ſome other means, not the efficient or meritorious cauſe, no more than the looking upon the brazen Serpent was the efficient or meritorious cauſe of the cure, but only the means. But how can we think man after his Fall ſhould have either faith in the mercy of God, or repentance, which flows from a ſenſe of mercy, when no mercy had been reveal'd to him? He found nothing of it in the Law; and though he might apprehend ſuch a perfection in God by the conſideration of his own Nature, yet ſince he had never ſeen any miſerable object to draw out ſuch a perfection, 'tis a queſtion

* *Zarnoviec. de ſatisfact. part* 1. *cap.* 4. *p.* 14, 15.

queſtion whether he knew any ſuch quality to be in himſelf or no, and therefore could not conclude any ſuch perfection to be in God, ſince there was not the leaſt Revelation of it; and therefore could have no footing for any ſuch exerciſe of Faith and Repentance, till the diſcovery of mercy in the promiſed Seed.

3. *Nor could any after-obedience to the Law, be a compenſation for the offence.* For,

(1.) *Man had no power of himſelf after his Fall to obey.* He had by his revolt loſt that original righteouſneſs, which enabled him to a conformity to the Law, *Gen.* 3. 10. *I was afraid becauſe I was naked.* His corporeal nakedneſs could be no more the cauſe of fear after, than it was before his ſin; but he was naked, *i. e.* ſtript of the image of God, and his primitive integrity. Man cannot now do any work commenſurate to the precepts of the Law. In every thing he comes ſhort of his duty, and therefore being defective in what he ought to do by the Law of Creation, cannot ſatisfie for the injury done to God in the ſtate of corruption. *How ſhall a man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand,* Job 9. 2, 3. God requires an obedience to the Law, not according to our meaſure, but according to his own righteouſneſs, which is perfect, and this no ſinful Creature can ariſe to of himſelf. If any man were able to offer God a ſpotleſs Obedience, free from any defect the Law could find in it; by whoſe ſtrength would he do it? not by his own; for ſince he was a Sinner, he hath been without ſtrength. To be *Sinners* and to be *without ſtrength* are one and the ſame, *Rom.* 5. 6, 8. From whom then ſhould he have this ſtrength? From the Creator? How can he then ſatisfy God by that which is God's already? 'Tis as if when a man had wrong'd a Prince, he ſhould ſatisfy him for the injury by a ſumm taken out of the Princes Exchequer. Indeed man is not willing to obey any Command of God: There is nothing in his nature but an *enmity againſt God and his Law,* Rom. 8. 7. And therefore no compleat will to give God any ſatisfaction, or pay him any Obedience. The will is naturally enſlaved to ſin, and under the power of vitious habits, ſins always, never obeys perfectly, but in the moment of a material Obedience offends God, comes ſhort of what the Law requires. Till the will of man be chang'd, he cannot be willing with a compleat will to obey God, and the will cannot be chang'd before a ſatisfaction be made, becauſe 'tis not reaſonable that the puniſhment of ſin which was a ſpiritual as well as Eternal Death, and conſiſted in leaving the Soul under the power of thoſe ill habits it had contracted (which are indeed the Death of the Soul, as Diſeaſes are the Death of the Body) ſhould be taken off till ſome ſatisfaction were made. Man can no more free himſelf from this ſpiritual Death, than he can free himſelf from the Death of the Body; and we have no reaſon to think God would do it before a ſatisfaction, for then the Law he had enacted, would be wrong'd by himſelf. Well then, Man hath not power to obey God, *Job* 14. 4. *who can bring a clean thing out of an unclean? not one,* i. e. (ſaith *Cocceius*) who can change an unclean thing into a clean? Is there not one? yea, and but one, Chriſt only can do it.

(2.) *Suppoſing man had power to obey the Law, and that perfectly, yet this was due to God before the ſin of man, and therefore cannot be a compenſation for the ſin of man.* After-Obedience will not make amends for paſt Crimes; for Obedience is a Debt due of it ſelf, and what is a Debt of it ſelf cannot be a compenſation for another. What is a compenſation, muſt be ſomething that doth not fall under the notion or relation of a Debt due before, but contracted by the injury done. Obedience was due from man if he had not ſinn'd, and therefore is a Debt as much due after ſin as before it; but a new Debt cannot be ſatisfied by paying an old. As ſuppoſe you owe a Man money upon a Bond, and alſo abuſe him in his reputation, or ſome other concern; is there not a new Debt contracted upon that Treſpaſs, a Debt of Reparation of him in what you have wrong'd him? The paying him the Money you owe him upon Bond, is not an amends for the Injury you did him otherwiſe. They both in Law fall under a different conſideration. Or when a man rebels againſt a Prince of whom he holds ſome Land, will the payment of his quit-Rent be ſatisfactory for the Crime of his Rebellion? So Obedience to the Law in our whole courſe was a Debt upon us by our Creation, and this hath relation to the preceptive part of the Law, and to God as a Sovereign: But upon ſin a new Debt of puniſhment was contracted, and the penalty of the Law was to be ſatisfied by *ſuffering,* as well as the Precepts of the Law ſatisfied by *obſerving* them. And this was a Debt relating to the Juſtice of God, as well as the other to the Soveraignty of God. Now, How can it be imagin'd, that man by paying the Debt he ſtood oblig'd to before, ſhould ſatisfy the Debt he hath newly contracted? The Debts are different, the one is a Debt of Obſervance, the other a Debt of Suffering, and contracted in two different ſtates; the Debt of Obedience in the ſtate of *Creation,* the Debt of Suffering in the ſtate of *Corruption;* ſo that the payment of what was due from us as Creatures, cannot ſatisfie for what was due from us as Criminals. All ſatisfaction is to be made in ſome way to which a perſon was not obliged before the offence was committed; as men wrong'd in their Honour, are ſatisfied by ſome acts not due to them before they were injur'd. So that all men taken together, yea the Creatures of ten thouſand Worlds, cannot by Obedience to the preceptive part of the Law ſatisfie for one tranſgreſſion of it; becauſe whatſoever they can do, is a Debt due from themſelves before. When Men fell from God, and enter'd into League with the Devil, they laid themſelves at the foot of Gods righteous wrath, and ſunk themſelves into the deſert of eternal Death, and ſo ſtood in another relation to God than as ſubjects; and God might require a reparation for the paſt diſobedience, and ſecurity for obedience for the future; unleſs man could perform this, he muſt lie bound in chains of darkneſs. What compenſation could man make for what was paſt, or what ſecurity could he give for time to come? Some other therefore muſt interpoſe, whoſe ſuretyſhip God would accept, who could give a ſatisfaction to God as pleaſing to him as ſin had been diſpleaſing, and offer to God what was not due to him before, who was able to perform what he undertook, and whoſe ſecurity for what was due for the future, might be eſteemed valid; and therefore it muſt be ſome Divine Perſon, that was not bound in his own nature to thoſe terms of obedience, which were neceſſary to this ſatisfaction.

(3.) *Suppoſing man had power after his fall to obey, and that obedience were not due before, yet could not his obedience be compenſatory for the injury by ſin.* Becauſe being a finite Creature, whatſoever obe-

dience he could pay, could not be infinite, and ſo not proportioned to an infinite Majeſty. Since the Sin of man is infinite, in regard of the Perſon offended, who is an infinite and eternal Being, and thereby debas'd below the meaneſt of his Creatures, in the reflection that every ſin caſts upon him, as being not worthy to be belov'd and obey'd; and that which doth ſatisfie, muſt be as great as the demerit of the crime (for it muſt be proportionable to the diſgrace and damage accruing to God by ſin;) this a finite Creature cannot do: for though obedience is an honour paid to an infinite Perſon, as well as ſin a contempt of an infinite Perſon; yet the offence is always aggravated by the Perſon offended, as an injury done to a Prince, is by the dignity of his Perſon, and the greatneſs of his Authority; but the ſatisfaction is meaſur'd from the capacity of the ſubject offending, which is finite, and not commenſurate to the greatneſs of a wronged God. * Nor can our obedience and holineſs be counted infinite, becauſe they are the fruits of an infinite Spirit in us; for by the ſame reaſon all Creatures ſhould be accounted infinite, becauſe they are the works of an infinite power. The Spirit infuſeth the habits of obedience and holineſs, and excites them; but the Creature, and not the Spirit, exerciſeth them, the Soul doth obey and believe, *&c.* ſo that though they are the Spirit's *efficiently*, yet they are the Creatures *ſubjectively*. Beſides, though the Spirit dwells in Believers, yet he is not hypoſtatically united to them, as the Divine Nature of the ſecond Perſon was to the Humane. The Holy Ghoſt and the Soul do not make one Perſon; if ſo, the acts of the new Creature would be ſubjectively infinite, as the mediatory acts of Chriſt were, becauſe his Perſon, which was the ſubject of them, was infinite. So that our obedience cannot be infinite; and indeed the beſt obedience any meer Creature is able to pay, cannot be ſo honourable to God as ſin is debaſing, becauſe by our obedience we honour him according to his nature, as far as our capacity reacheth, and give him no more than his due, and acknowledge him as he is the moſt excellent Being, the moſt rightful Soveraign; but in ſin we prefer every thing before him, do what we can to ungod him, fight againſt his Soveraignty, ſnarl at his Holineſs, dare his Juſtice, and render him ſo vile, as if he were not fit to be rank'd above, or with any of his Creatures in our hearts; and what rate of obedience is able to render God a ſatisfaction for ſo great a contempt and audaciouſneſs? All the obedience a ſubject can pay to a Prince, can never be eſteem'd in value equal to the contempt, which an endeavour to deſtroy his Perſon, and pull down his Statues, and trample his Picture in the dirt, doth caſt upon him. * Sin is of a higher order in the rank of evils, than the works of righteouſneſs are in the rank of good.

* *Pohill* of the Degrees p. 288.

* *Beſſius.*

2. *Nor could man give a full ſatisfaction by ſuffering, ſo as to obtain a reſtoration to happineſs.* He is as unable to ſuffer out his reſtoration, as he is to work it out. His ſufferings would be as finite, in regard of the ſubject, as his obedience; but the Glory he had ſtain'd, and the Juſtice he had wrong'd, were the Glory of an infinite God; and the Sufferings of a finite Creature, though lengthened out to eternity, could not be a compenſation to an infinite Glory diſgrac'd by ſin. Alas, the wrath of an incenſed God, is too fierce and heavy for the ſtrength of a feeble man to break through. But ſuppoſe it were poſſible for a man that had committed but one crime againſt God, and afterwards repented of it, and retain'd no more affection to that ſin or any other, by ſuffering torments for ſome millions of years to make a compenſation for that one ſin; yet how is it poſſible for men, whoſe natures are deprav'd, and have nothing of a Divine Purity in them, to ſatisfie by ſuffering, ſince they ſuffer, not only for ſin, but in a ſinful ſtate, and are increaſing their ſins while they are paying their ſatisfactions? No ſuffering of any that retain their Rebellious Nature, can be a ſatisfaction to the Majeſty of God, ſo as to free ſuch a Creature from ſuffering, while that Nature remains, and he loves that ſin for which he is puniſhed, though he hath not opportunity to commit it. Beſides, ſince man by nature is *enmity againſt God*, Rom. 8. 7. Gods Judicial Power would not render him amiable to the ſinner, nor ſuffering inſpire him with a love to his Judge; if he ſhould therefore ſuffer multitudes of years, without any certain hope of recovery, could he be without a hatred of God? So then, all the time he would be ſuffering, he would be highly ſinning, and ſtill ſinning would encreaſe the debt of ſuffering inſtead of diminiſhing it. A Creature while a Creature, in every ſtate is bound to love God; but no fallen Creature can do it without a change of nature. Beſides, if a man be not able to ſatisfie by ſuffering for one ſin, how is he able to ſatisfie for numberleſs? Every new ſin increaſeth our obnoxiouſneſs to God, both in its own nature, and as it is a vertual approbation of all former ſins, at leaſt of the ſame kind; now he that cannot pay a farthing, or a ſhilling, or make ſatisfaction for a ſmall ſumm, is not able to make a recompence for millions. And though a man might begin his ſatisfaction by ſuffering, where would he end? Since he cannot give one infinite in value, he muſt give one infinite in time, and then he would be always paying, and never coming to a period of payment; for when you have in your thoughts run along the line of eternity, you would have further to go than you have gone, for in looking back you may find a beginning, but in looking forward you will never find an end; the further you look, ſtill more remains to come than is paſt.

To *conclude* this. The Church of old ſaw her utter inability any way to make a propitiation for ſin, but by God himſelf, *Pſal.* 65. 3. *Iniquities prevail againſt me, as for our tranſgreſſions, thou ſhalt purge them away.* Our iniquities are too ſtrong for us, we cannot make an atonement for them; but thou ſhalt be the *Meſſiah*, thou ſhalt propitiate by the *Meſſiah*, who is typified by the legal propitiatory, and therefore the ſame name is given to Chriſt, *Rom.* 3. 25. *a propitiation*, or the propitiatory for our Sins. Since the firſt age of the World to this day, wherein ſo many ages are run out, there is not one man to be found that ever was his own ranſomer, or paid a price for his own Redemption. הכפרים

(2.) *No Creature is able to do it for us.* All Creatures are nothing in their original; there could be then nothing of dignity in a meer Creature, to anſwer the dignity of the Perſon offended; the plaiſter would be too narrow for the wound; the whole collection of Creatures was of a finite goodneſs, and nothing to the honour due to ſo great a Majeſty. If a Creature could ſatisfie, it could not be by his own ſtrength, but by a great deal of Grace conferred upon him, ſo that he had not paid what was his own to God, but what was Gods own already. No Creature but muſt be ſuſtain'd by the Grace of God, that he may not fall into utter ruine, while he is ſatisfying. Angels themſelves could not do it but by Grace; and the more

more any Creature ſhould do by the Grace of God, the more he would be oblig'd by God, and the leſs compenſate him. Again, it muſt be one Creature, or a multitude of Creatures. How one meer Creature could ſatisfie for a numberleſs number of men, every one of them foully polluted, cannot well be conceived by common reaſon; one Creature can only be ſuppoſed to be a ſufficient ranſom for one of the ſame kind. There could not be a dignity in any Creature, to anſwer the dignity, and equal the value of all mankind; if a multitude of Creatures were neceſſary, there muſt be as many Creatures ſatisfying as were Creatures ſinning, ſo God would loſe one ſpecies of Creatures to reſtore another, or an equal number of Creatures to them that were redeemed; but indeed no Creature could ſatisfie, if the wrong was infinite; and by the rights of juſtice the ſatisfaction is to be proportioned to the greatneſs of the injury, and the Majeſty of the Perſon injured. Thoſe being infinite, no Creature was able to manage this affair, and bring it to a happy period, becauſe no Creature but is finite; and cannot be otherwiſe than finite; Infiniteleſs being the incommunicable property of the Deity. Therefore neither man, nor any Angel, is able to effect it.

1. *Not man.* This is clear. All men were ſunk into the gulf of miſery, and he that was unable to redeem himſelf, could not pretend to any ability to redeem another, *Pſal.* 47. 7. *None of them can by any means redeem his brother, nor give to God a ranſom for him.* All that a man hath, is not of ſo much worth as the Soul of man; ſo that no man can pay a ſufficient price for the redemption of his captive brother. All humane Nature could not have ſhown a valuable Sacrifice. Conſider him as man, he is worſe than nothing and vanity. How ſhall God have a ſatisfaction for an unexpreſſible evil from that which is worſe than nothing? Can the drop of a Bucket repair an infinite damage? But conſider him in a ſtate of rupture with God. And you find him by his uncleanneſs much more unfit for ſo great a task. It had been too much a debaſing the Majeſty of God, had one meer man been ſacrificed for others as a ſufficient price of Redemption, as if he had been equal in dignity to the offended Majeſty of God. And what advantage could it have been to the reſt of mankind, ſince the Sacrifice would be as corrupt and unclean as thoſe that needed it? No ſuch thing as an innocent meer man can be found ſince *Adam*'s revolt, in all thoſe Ages which have run out ſince. All were ſunk into the common gulf, *all come ſhort of the glory of God*, Rom. 3. 23. All were deſtitute of the Image of God, and *become filthy*, every one without exception, *Pſal.* 14. 3. And could the Sacrifice of Rebels redeem rebellious Creatures? Could any thing morally impure content God, when a maim'd Beaſt was not thought fit for his Altar? A polluted Sacrifice over-grown with uncleanneſs, and corrupt imaginations, would rather have provoked than pacified him. But ſuppoſe an innocent man could be found out, ſtor'd with all the holineſs of men and Angels; yet how can we conceive, that the holineſs of that man ſhould pleaſe God as much as the ſin of *Adam* diſpleaſed him? Such a perſon in his obedience would only have given God his due, whereas by ſin man robb'd God of his honour, more dear than many Worlds, and unconceivable numbers of men and Angels.

2. *Nor could Angels be a Sacrifice for us*; Becauſe they were not of the ſame Nature with the offending perſon. And the *Apoſtle* intimates, that the Redemption is to be made in the ſame Nature that tranſgreſt, when he excludes the fallen Angels from the happineſs of Redemption, becauſe *Chriſt took not upon him the Angelical nature*, Heb. 2. 17. Though the Angels were innocent, yet they were Creatures and finite, nor were they the offending Nature. And though they tranſcend man both in the dignity and holineſs of their Nature, yet they come infinitely ſhort of the dignity of God, who was injur'd. They are not pure in his ſight, with ſuch a purity as is commenſurate with the infinite Holineſs of their Creator, *Job* 4. 18. *He chargeth his Angels with folly.* They would fall and vaniſh from their glory, if they were not ſupported by the grace of God. By Angels, is not meant Prophets, Meſſengers God ſends to men; for he ſpeaks of perſons diſtinct from them that dwell in houſes of clay: But the Prophets were of this latter number. And that he means the good Angels, is evident, by giving them the title of *his Angels*, his Servants, as peculiarly belonging to his Service. He proves man not to be juſt and pure in God's ſight, *à majori*, becauſe he chargeth the Angels with folly. There had been nothing in the Argument, to ſay, Man is not more pure than his Maker, becauſe the Devils are not. Angels were Creatures, and therefore had not a holineſs adequate to the Holineſs of God. What proportion was there between a finite, mutable holineſs, and that which is immutable? Though Angels were innocent, yet in their own Nature they might ceaſe to be ſo. They had not ſtrength enough to bear and break through an infinite wrath; they could not ſatisfie ſo as to effect Redemption, till their ſatisfaction had been compleated, which could not have been even in an endleſs Eternity. What is finite in Nature can never become infinite in Nature; one cannot paſs into another. If one ſin ſunk a number of them into Hell, how could one Angel, or a number of them, anſwer for the multitude of ſins charg'd upon the World? So great alſo is the malignity of ſin, and ſo great an injury to the Majeſty of God, that it cannot be compenſated by all the ſervices and ſufferings of Saints and Angels. But ſuppoſe Angels had been capable to be Sacrifices for us, and ſo our Redeemers, it had not been agreeable to the Wiſdom of God to confer that honour upon a Creature to be the Redeemer of Souls, which would mount a ſtep higher than the bare title of Creator, and thereby glorifie a Creature above himſelf.

To *conclude* this. The moſt excellent Satisfaction, and Sacrifice becomes the dignity of an injur'd God, and ſuch a ſatisfaction that there cannot be imagin'd a greater by a Creature; but whatſoever ſatisfaction can be given by men or Angels, is not ſo great as may be imagin'd and apprehended by a Creature; for ſuch an one may be imagin'd as may proceed abſolutely holy from the perſon offering, and be attended with an immutable Innocence, without any poſſibility of a charge of folly, which is a condition above a created ſtate. God was made lower than any Creature by ſin, and therefore ſuch a ſatisfaction was ſuitable, as might render God infinitely higher than any Creature, and demonſtrate the higheſt and moſt glorious perfections of his Nature. This was wrought by the death of the Son of God, and could not have been evidenced in that height by the death of any Creature.

3. *Ceremonial Sacrifices under the Law could not be ſufficient for this affair.* The *Jews* indeed did reſt upon them; thought that, if not by their own virtue, yet by virtue of God's inſtitution they *purged away their ſin*, Iſai. 1. 13, 14, 15. But,

[1.] *This was againſt common Reaſon.* Common Reaſon would conclude, That the ſin of a Soul could never be expiated by the bloud of a Beaſt, and that a Nature ſo inferior could not be a compenſation for the crime of a Nature ſo much ſuperiour to it. The Prophet ſpake but the true reaſon of mankind, when he aſſerted, That the Lord would not be pleaſed with *thouſands of Rams*, or *ten thouſands of Rivers of Oyl*, nor *the firſt-born of the body* be a ſatisfaction for *the ſin of the Soul*, Mich. 6. 6, 7. The firſt-born and fruit of a mans own body was too low, much more the firſt-born of a beaſt. The Soul was the principal in ſin, and what fitneſs had a corporeal bloud to make amends for the crime of a ſpiritual Nature? A rational Sacrifice only was fit to be an atonement for the ſin of a rational Being. The brutiſh Nature was not the humane, there was no agreement between the nature of man and that of a Bullock. The tranſgreſſing Nature was to ſuffer, *The ſoul that ſins, that ſhall dye*, Ezek. 18. A beaſt had no communion in nature with man, whereby it might reſpect the ſinner, nor any worth in it ſelf, whereby it might reſpect God, nor any willingneſs or intention for ſuch an end. Can any think ſin ſo light, as to be expiated by ſuch pitiful mean bloud? * The remedy ought to be ſuted to the diſeaſe and the party afflicted. The ſin conſiſted in rebellion and hatred of God; the remedy then muſt conſiſt in perfect righteouſneſs, exact obedience, and intenſe love to God. All which beaſts were uncapable of. A man muſt put off his own reaſon, and have very debaſing apprehenſions of the Perfections of God, if he thinks infinite Holineſs ſcorn'd, infinite Juſtice provok't, infinite Glory rifled, can put up all upon the offering brutiſh bloud, that knows not why and to what end it is offer'd. It was too baſe a thing to be thought to bear a proportion to an infinite offended Nature. What ſhould the *fleſh* and *bloud of goats* ſignifie to a ſpiritual Nature, with which it had no agreement? *Pſal.* 50. 13. It was not agreeable to the Wiſdom of God. A wiſe earthly Law-giver would not think the life of a Beaſt to be a fit recompence for the capital crime of a Malefactor. The Wiſdom of God knew that they were unproportion'd to the end of an expiatory Sacrifice. And was it not inconſiſtent with this Perfection, for God to be contented with ſo vile a thing, after ſuch terrible Thundrings from Mount *Sinai*, and giving the Law with ſo much Solemnity? What a ridiculous thing would all that ado appear to be, if a Beaſts bloud were powerful enough to quench the force of thoſe flames, and put to ſilence the Thunders of the Divine fury, if the tranſgreſſion of any part of it might be waſht away by ſo cheap an Offering? Beſides, the ſame Wiſdom ſurely would not let man, the moſt excellent Creature, be beholden to Brutes for the merit of righteouſneſs, nor could they be agreeable to the Juſtice of God in the Law, which requir'd the death of the party offending. If all the Beaſts of *Lebanon* were Sacrific'd, and the *Cedars* cut down for Wood for the Burnt-Offerings, all could not be a ſweet ſmelling ſavour before God. There is an infinite diſproportion between this kind of ſatisfaction and the Divine Majeſty. *With God* only is *plenteous redemption*, Pſal. 130. 7, 8. with God, not in the Bloud of Beaſts, but in the true Sacrifice, and ranſomer; *yet with God*, and not *then* manifeſted to the World.

* *Turretin de Satisfact. p. 240, 241.*

[2.] *The repetition of thoſe Sacrifices ſhow'd their imperfection and inſufficiency.* 'Tis from this head the *Apoſtle* argues their weakneſs and impoſſibility to *take away ſin*, Heb. 10. 1, 2, 3, 4. There was after them *a remembrance of ſin*; the Offerer was not ſo better'd by them, but ſtill he had need of new ones to keep him right with God. Had any thing been perfected by them, they had ceas'd; only the new application of an old Sacrifice had been requir'd; but there was no ground for an after application of a paſt Sacrifice upon new ſins, becauſe the efficacy of the bloud ceas'd as ſoon as it was ſhed and ſprinkled; ſo that multitudes of them could not conſtitute an inexhauſtible treaſure of reconciliation and merit. The variety of them manifeſted, that there was nothing firm in them. As many Medicines ſhow their own inefficacy, ſo the many Sacrifices and purifications did evidence, that a firm and efficacious Propitiation was to be ſought elſewhere. If the great annual Sacrifice, the moſt ſolemn one in that whole inſtitution (of which you may read *Levit.* 16. 29. *Levit.* 23. 27.) could not effect it, much leſs could Sacrifices of a lower dignity. 'Tis from the repetition of this great Sacrifice *Paul* argues the inſufficiency of all. This was the moſt ſolemn Sacrifice, becauſe it was offered by the High Prieſt himſelf, and for all the people, and the bloud ſprinkled in the Holy of Holies. A leſs Sacrifice could not have a larger Virtue than the greateſt; yet the repetition of this ſhow'd its imperfection.

[3.] *God never intended them for the expiation of ſin by any virtue of their own.* The Majeſty of God that ſin fought againſt, was infinite; the Sacrifice then muſt be infinite; but none of thoſe Sacrifices under the Law were ſo. Why then did God inſtitute them? Not with any intention to purge away the ſin of the Soul, but the Ceremonial uncleanneſs of the fleſh, *Heb.* 9. 13, 14. *the bloud of Bulls ſanctifies to the purifying the fleſh.* The *Apoſtle* compares thoſe and the Sacrifices of Chriſt together, ſhowing that one purified only the fleſh, the other the Conſcience. It was not a moral guilt, they were intended to remove, but a Ceremonial, as when one was defil'd by touching a dead Carcaſs, or a leprous Body; which was in eſtimation a defilement of the Body, not of the Soul. * It was a guilt judged ſo by God, not by any Law of nature, but a poſitive Law, an arbitrary Conſtitution, which puniſhed it not with Death, but with a ſuſpenſion from Communion till it were expiated by a Sacrifice: and therefore God might ſettle what compenſation he pleaſed of a lower nature, for that which was not a moral guilt; for there was nothing in thoſe Ceremonial impurities which might waſt the Conſcience, or be accounted a *dead work*, v. 14. or infect the Soul. But as to moral Crimes, they were rather the confeſſions than expiations of them. And indeed God often diſcover'd their weakneſs, and that they could not give him reſt, or recompence the injury receiv'd by ſin, *Iſa.* 66. 1. *Where is the Houſe that you build me, and where is the place of my reſt? For all thoſe things have my hands made, and all thoſe things have been, ſaith the Lord.* By the Houſe or Temple is meant all the Jewiſh Oeconomy, and the lump of Sacrifices; all thoſe things though God appointed them, and though they had been us'd and perform'd, God had no reſt in. They neither ſatisfied his Juſtice, nor vindicated the honour of his Law; nor could they ever *take away ſin*, Heb. 10. 11. And therefore the only wiſe God never inſtituted them for that end, unleſs we will ſay he was deceiv'd in his expectations, and miſtaken in the end of his appointments. God therefore rejected them,

* *Turretin. de ſatisfac. p. 237, 238.*

them, not only upon the account of the Hypocriſy of the Offerers (as ſometimes he did) but upon the account of their own nature, being unable to attain the end of a propitiatory Sacrifice, *Heb.* 7. 18. They were diſannull'd for the *weakneſs* and *unprofitableneſs* of them.. Though they had been practis'd for ſo many Ages, yet not one ſin had been expiated by them in that long tract of time.

[4.] *God did therefore appoint them to prefigure a more excellent Sacrifice able to do it.* The vileneſs and poorneſs of a Beaſt appointed for Sacrifice might admoniſh the *Jews*, that ſuch light things were inſufficient for ſo great a work, as the taking away of ſin, the wrath of God, and Eternal puniſhment; and redeeming the Soul of Man (more precious than all the Beaſts of the Field, or Birds of the Air) they muſt needs conceive ſin was too foul to be waſh'd away with ſuch Bloud, and this would naturally lead them to conceive that they prefigur'd a Sacrifice more excellent and ſufficient for thoſe ends. They were but *ſhadows*, Heb. 10. 1. and did typically reſpect a Crucified dying Chriſt as the ſubſtance; and what virtue they had, was not in and from themſelves, but from their typical relation to that which they ſhadow'd: They ſignified the Sacrifice of Chriſt, by whoſe Bloud in the fulneſs of time, *the ſins that were paſt, were to be expiated*, Rom. 3. 25. and as ſhadows, receiv'd what value they had from their ſubſtance; they did not as ſhadows purge away any ſin, but repreſent that which ſhould. The ſhadow of a man ſhows like a man, but hath not the virtue and power of a man, whoſe ſhadow it is to act what he doth. * They eaſily might collect from them, that they were not able to expiate their ſins themſelves, that it muſt be done by Death, and by the death of ſome other, not the Offender, but of one too that was innocent, and whoſe Sacrifice might be of perpetual Virtue; and this thoſe ſhadows ſignified to any inquiſitive mind. And the Scripture evidenceth this, the will of God was the reparation of Mankind; and when thoſe were inſufficient for it, Chriſt ſteps in, as the great Sacrifice wherein God had pleaſure, to do *this will of God*, viz. Mans reſtoration in a way congruous to the honour of God, *Heb.* 10. 6, 7, 8. So that what pleaſure God had in the inſtitution of legal Sacrifices, did not ariſe from any thing in themſelves, nor was terminated in them, but in this Sacrifice more excellent than the Sacrifice of Worlds of Creatures.

* *Mornai contra Inſt. p.* 168. 169, &c.

[2.] *Since all theſe were inſufficient, ſome other muſt be found out to effect it.* And this was Chriſt only, the Son of God. To fancy a ſatisfaction below the demerit of the offence, and diſproportion'd to the injury committed, is to wrong the Wiſdom and Juſtice of God, and to vilify God in ſuch low thoughts of his nature. That only can be properly call'd a ſatisfaction, which is ſuited to the Majeſty of God, and is equivalent to the ſin of Man. Now ſince none elſe were able to offer to God any thing for the reparation of his glory, there muſt be ſomething offer'd to God, which is greater than every thing that was not God. There is therefore a neceſſity of ſome divine Perſon to give that ſatisfaction which was neceſſary for the honour of God, as that a *Father* ſaith, *there might be as much humiliation in the expiation, as there was preſumption in the tranſgreſſion.* If God would have accepted a ſatisfaction leſs than infinite, he might as well have pardon'd ſin without a ſatisfaction at all.

(1.) *Chriſt was the fitteſt, and only capable of effecting it.* He was more excellent than all the Creatures of the loweſt and higheſt Rank put together. There was none, whoſe merit and dignity could equal the greatneſs and infiniteneſs of the injury done to God by ſin. None could compenſate the blackneſs of the offence with ſuch a greatneſs of ſatisfaction. And indeed, we cannot imagine, that God would expoſe his Son to ſo cruel a death, were it not neceſſary, or highly convenient for his honour, or that the Son himſelf would have taken ſuch a task upon his ſhoulders, to redeem man in a way of perfect Juſtice. The Death of Chriſt was neceſſary, our Redemption could not elſe have been in the moſt perfect manner. None but a Divine perſon could offer a price of Redemption worthy of God. His Perſon was infinite, and therefore was able to compenſate an infinite injury; He was the prime *male* in the World, and therefore called, The *firſt born of every Creature*, *Col.* 1. 5. *i. e.* the *baſis* and foundation of the whole Creation. He was innocent, he was free from every thing, that might render him an unſavoury Sacrifice. He was like us, and in that had what was neceſſary for a Sacrifice; but ſin excepted, and in that he wanted what would have made him uncapable of effecting our Redemption. It was neceſſary, that we ſhould have ſuch a Surety and Satisfier, as was not only innocent, but immutably ſo, that could not by any means be beſpotted by ſin; and that the *Apoſtle* intimates, Heb. 7. 26. *Holy, harmleſs, undefiled, ſeparate from Sinners*, and from ſin. Had he only been holy, without being immutably ſo, the Election of God had not ſtood firm: For ſince God choſe ſome to bring to glory, and that in Chriſt, it had been a tottering and uncertain reſolution, had the perfecting the redemption of his choſen ones depended upon the tranſactions of a mutable perſon, that could not eternally ſecure himſelf from offending. Had it been poſſible for the Redeemer to ſin, it had been poſſible for the abſolute Decree of God to become vain, and of no effect. He had alſo ſtrength to do it, *His own arm brought ſalvation*, Iſai. 63. 5. He paid God that which he was not bound to pay; he paid an obedience as man, which was not due from him as God; he was *made* ſubject *to the Law*, *Gal.* 4. 4. not, he was ſubject to the Law by his Nature, but *made ſo* by his Incarnation. He was the fitteſt, in regard of his being the Second Perſon in the Trinity *. It was not fit the Father ſhould ſuffer, he is regarded as the Governour of the World; who ſhould then have been Judge of the ſatisfaction, whether it had been ſufficient, or no? Was it fit the Father ſhould have appear'd before the Tribunal of the Son? Nor was it ſo fit, that the Spirit of God ſhould undertake it? becauſe, as there was a neceſſity of ſatisfaction to content the Juſtice of God, ſo there was a neceſſity of applying this ſatisfaction, and quickning the hearts of men to believe and accept it, that they might enjoy the fruits of this Sacrifice. The order of the three Perſons had then been diſturbed, and that Perſon, whereby the Father and the Son execute all other things, had changed his operation.

* *D'avenant* injoc.

* *Amyrald.* ſur. 6. Heb. p. 156. 158. much changed.

He was fit, in regard of both Natures in Union *. Since neither man nor Angel could do this buſineſs, and there is no Nature above theirs but the Divine, it muſt be the Divine Nature and humane together: Humane, becauſe man had ſinned; Divine, becauſe the ſatisfaction ſhould equal the offence. Here they are both in Conjunction;

* *Ferrii* Orthod. Scholaſt. cap. 22. §. 3. p. 223.

junction; the ſubſtance of the ſatisfaction is made in the humane Nature ſuffering, and the value of the ſatisfaction is from the Divine. Had he not been mortal, he could not have undergone the puniſhment, ſin had merited; and had he not been Divine, he could not have given a reparation equivalent to the damage by ſin: He was man to perform it, and God to be ſufficient for it.

(2.) *The honour of God was moſt preſerv'd and elevated thereby.* This way mercy did not invade the rights of Juſtice, nor juſtice treſpaſs upon the bowels of mercy; both contain themſelves in their own ſpheres. Mercy was preſerv'd from being injured, by ſeeing man ſolely puniſhed; and Juſtice was preſerv'd from being wrong'd, by ſeeing man ſolely pardoned. Thus was the nature of God glorified, without one Attribute claſhing againſt the other. Juſtice could not ſo well have been declar'd without the Death of Chriſt; he was therefore ſet forth εἰς ἔνδειξιν, *Rom.* 3. 25. *To declare his righteouſneſs*, as an *index* of juſtice, to point to every head, and part of it in the nature of God. In this way God ſaved us as a *Judge*, a *Law giver*, and a *King*, *Iſai.* 33. 22. as a Judge in the manifeſtation of his Righteouſneſs, as a Law-giver in the vindication of his Holineſs, as a King in the demonſtration of his Soveraignty; in ſuch a way as that his Juſtice is clear'd, his Law righted, and his Soveraignty acknowledged. His hatred of ſin was more clearly manifeſted, and his truth in his threatnings made good and eſtabliſhed, and ſinners more oblig'd to God, and engag'd upon the account of ingenuity, to a greater abhorrency of ſin, and a fear and love of God, which by the ſuffering of any Creature, could not have had ſo ſtrong a foundation in them. God ſet a high value upon his Law, it was his Royal Law; and had it been wholly neglected, the Royalty of God had not only been violated, but his Holineſs and righteouſneſs had been diſparaged, which ſhone forth in the Law, and made up the whole frame of it; and ſince Death was required by the Law, Death muſt be ſuffered, that there might be an agreement between the threatning and the ſuffering, the puniſhment and the juſtice of God which requir'd it; we may reaſonably think it had been a greater act of Wiſdom, to make no Law, than to let it be violated always, without preſerving the honour of it.

Amyraut Sermons ſur l'Evangile, Sermon 3.

* The Doctrine of the Death of Chriſt is the ſubſtance of the Goſpel; though there be many Doctrines in it beſides that, there is no comfort from any of them, without the conſideration of the Croſs of Chriſt; for though God be merciful in his own nature, yet ſince ſin hath made a ſeparation between God and his Creature, 'tis impoſſible to renew any Communion with him, without a propitiation for the offence. We ſee then Chriſt is the only meritorious cauſe of our juſtification; nothing that we can do can ſatisfie God, we muſt be wholly off from our ſelves and our own Righteouſneſs, as to any dependance on it, and act Faith in the Death of the Son of God, if we would be ſecure here in our Conſciences, or happy hereafter.

As to ſuffer Death was the immediate end of the interpoſition of Chriſt. And the Veracity of God in ſeling the penalty of Death did require it. And the Juſtice of God made the Death of Chriſt neceſſary for our Redemption. So,

4. *It was neceſſary in regard of the Offices of Chriſt.*

(1.) *For his Prieſtly Office.* The reaſon that he was to be made like his Brethren ſubject to the Law, and the penalties and curſe of it, with an exception of ſin in his own Perſon, was *that he might be a faithful and merciful high Prieſt*, Heb. 2. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Prieſt in things pertaining to God, to make reconciliation for the ſins of the people; faithful* to God for the expiation of the guilt of ſin, *merciful* to men for the ſuccouring them in their miſeries by ſin; faithful to God in that truſt committed to him, to ſatisfie God for the guilt of ſin, that his anger might be averted, and the ſinner received into favour; and therefore he was made like to them in the curſe, though not in the ſin, which was neceſſary for his being a merciful high Prieſt. This qualification of compaſſion could not reſult in ſuch a high manner, from any thing ſo well as from an experimental knowledge of the miſeries we had contracted; and this muſt be by a ſence and feeling of them. No man is ſo affected with the wretched eſtate of men in a ſhipwrack by beholding it in a picture, as when he ſees the Ship daſh'd againſt the Rocks, and hears the crys, and beholds the ſtrugglings of the Paſſengers for Life; nor is any man ſo deeply affected with them upon ſight, as upon feeling the ſame miſeries in his own Perſon. That makes a man's compaſſions more readily excited upon ſeeing or hearing of others in the like ſtate. Now, had not Chriſt run through the chief miſeries of Humane Life, and the puniſhment of Death, he had not had that experimental compaſſion which was neceſſary to qualifie him for this Prieſthood. It was by *being made perfect through ſufferings*, that *he beoame the author of eternal ſalvation*, Heb. 5. 10. It was a thing becoming God as a juſt and righteous Soveraign in bringing many Sons to Glory, to make the Captain of their Salvation perfect through ſufferings, *Heb.* 2. 10. *It became him, by whom, and for whom are all things.* It became God as the Soveraign of all things, to have his Juſtice vindicated; and as the end of all things, to have the Glory of his Attributes exalted. Had not Chriſt ſuffered, he had not been a perfect Saviour, neither faithful to God, nor merciful to God, becauſe without Bloud, Juſtice had not been ſatisfied, and ſo ſin, the great hindrance of Salvation, had not been expiated. If he were a Prieſt, he muſt have a Sacrifice; a Prieſt and a Sacrifice are relatives; a Prieſt is not properly a Prieſt without a Sacrifice, nor a Sacrifice properly a Sacrifice without a Prieſt; being ſetled a perpetual *Prieſt*, Pſal. 110. 4. he muſt have a perpetual Sacrifice. Now, having nothing worthy of Gods regard but himſelf, he ſacrificed himſelf, no other Sacrifice could have been perpetual in its efficacy, and conſequently without a perpetual Sacrifice, he could not have been a perpetual Prieſt. He as a Prieſt purg'd our ſins, but by himſelf as the Sacrifice, *Heb.* 1. 9. *By his own blood* as the offering, *he entered into the holieſt* as a Prieſt, *Heb.* 9. 12. he could not have entered into Heaven to act as a Prieſt there without Bloud, and no Bloud was fit to be brought in there but his own; there had been elſe no analogy between him and the legal Prieſts, who were to enter into the moſt holy Place with Bloud, and never without it. He could not have been an interceding Prieſt, unleſs he had been a ſacrificing Prieſt, becauſe his Sacrifice is the ground of his interceſſion; his interceſſion is not a bare ſupplication, but a ſupplication with unanſwerable arguments, a preſenting his atoning Bloud, which he carried with him into the holy Place, when he went to appear in the

the preſence of God for us; whence the *Apoſtle* ſpeaking of his advocacy, joins it with his *propitiation*, 1 John 2. 1, 2. his propitiation on Earth, and his advocacy in Heaven, compleat him a Prieſt for ever; the one is the foundation of the other; without it Chriſt had been a bare petitioner in Heaven, and would have had no ground for any Plea againſt the demands of Juſtice.

(2.) *For his Kingly Office.* The firſt thing he was to do for our reconciliation, was the *offering his ſoul for ſin*, Iſai. 53 10. Upon this Article did all the promiſes of his Mediatory Exaltation depend; ſo that nothing of the Dignity promiſed, could be rightly claimed, or reaſonably expected by him, without the performance of this main and neceſſary Condition, which himſelf had conſented to in the firſt Agreement. For conſenting to this undertaking, upon the Condition of the promiſe of his Exaltation, he implyed, that he would not expect any Exaltation, unleſs he perform'd the Condition requir'd on his part, of making his ſoul an Offering for ſin; and therefore without ſuch an Oblation, could not juſtly demand the making good the promiſe to him. There was an *Ought to dye*, and *then to enter into glory* by the way of Death, as a price to be paid for the reſtoration of our nature to that happineſs from whence it fell; his obedience to Death was to precede, his exaltation to a Throne and Dominion was to follow; he was not to *ſit down on the right hand of the Majeſty on high*, till he had *purg'd our ſins by himſelf*, Heb. 1. 3. nor had he been *Lord of the Dead and living*, unleſs he had *dyed*, Rom. 14. 9. The Royalty, not only over thoſe whom he had redeem'd from ſin, but over the good Angels, was granted him as a recompence for his *ſufferings*, Phil. 2. 8, 9. and the conqueſt of the evil Angels was by his Death, for in his Croſs he *triumphed over principalities and powers*, Coloſſ. 2. 15. The Change of Laws in the Church, which is a part of Royalty, was to follow this Sacrifice of himſelf, which is underſtood in *Cant.* 4. 6. *Until the day break, and the ſhadows fly away, I will get me to the mountains of myrrh.* The removing the ſhadows of the Law, was to follow his being upon the Mount *Moriah*, the place of his ſufferings, there being an alluſion in the word מור *myrrh*, or *Moriah*; nor had the Spirit been ſent into the World, unleſs his Death had preceded, *John* 7. 39. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* This rich treaſure could not be diſpenſed till the acceptation of this Sacrifice, till his glorification; and he could not have a mediatory Glory, till he had offered his mediatory Sacrifice. 'Tis the *Lamb ſlain* that hath *ſeven eyes* and *ſeven ſpirits*, Rev. 5. 6. power to prefer his People, and power to ſend the Spirit to them for their ſupply. Beſides, the Spirit could not have come as a comforter without it, becauſe the conſolations he ſhoots into the Soul, are drawn out of this quiver. Without his Death we had not had a propitiation for ſin, the myſteries of Divine Love had lain undiſcerned in darkneſs; ſince we cannot be renewed without the Spirit (becauſe the nature of man was deprav'd by his fall, whereupon Juſtice denyed the reſtoration of original Righteouſneſs) Juſtice muſt be ſatisfied, and God reconciled, before Mercy could reſtore it. Juſtice muſt be appeaſed, before it would conſent to the return of that favour which had devolved into its hands by forfeiture; ſo great a gift as the Spirit, the author of renewing Grace, was not like to be beſtowed upon us by God, while he remained an Enemy. The gift of the Spirit is therefore aſcribed to the purchace of Chriſt's Death.

(3.) *There was ſome neceſſity of it for his Prophetical Office.* His Death was the higheſt confirmation of his Doctrine. This was not indeed the only cauſe, nor the principal cauſe of his Death; if it were, his Death would differ little in the end of it from the Death of *Martyrs*. Beſides, if he had ſuffered Death chiefly for this, what need was there of his undergoing the curſe, and groaning under the deſertion of his Father? There was no abſolute neceſſity of his Death for the confirmation of his Doctrine, ſince the miracles he performed, were a Divine Seal to aſſure us of its heavenly original; therefore he directs the Jews to his works as a means of believing him to be from Heaven, *John* 10. 38. Yet in his Death he ſet forth a perpetual pattern of that obedience, meekneſs, love to God and Man, and truſt in his Father above what any Creature had ever been able to propoſe to us. He taught us in his Life by the words of his Mouth, and in his Death inſtructed us by the exemplary exerciſe of his Graces, and the voice of his *Bloud*, 1 Pet 2. 21. He taught us the higheſt part of obedience to the utmoſt, by performing the exacteſt and ſublimeſt part of obedience to his Father. And therefore after he had diſcourſed to his Diſciples of his Death and departure, he adds the reaſon of it, *That the world may know that I love the Father, and as the Father gave me commandment, even ſo I do*, Joh. 14. 31. That the World might know that he loved the glory of the Father, who was ſo merciful as to be willing to remit ſin, yet ſo juſt as not to remit it without a Sacrifice.

5. *The Death of Chriſt was neceſſary upon the account of the Predictions and Types of it in the Scripture.* Had not Chriſt ſuffer'd, all the Predictions had been falſe, and the Types to no purpoſe. In this the Veracity of God was engag'd, not only in making good the threatning of death diſcover'd to the firſt Man, in inflicting what was threatned, but in the way of Redemption by his Son. This was not only truth to his own reſolve, as he had determin'd it, but truth to his word, as he had publiſht it. God having decreed and declar'd the Redemption of Mankind, and the Death of the *Meſſiah*, as the *medium*, could not appoint then another way; becauſe his Counſel had not only pitcht upon Redemption as the end, but the Death of Chriſt as the means, and there could be no change in God Had there been a change in the end, and had God alter'd his purpoſe for mans Redemption, he had obſcur'd and loſt the glory of all thoſe Attributes which ſparkled in it. There could be none in the means; if ſo, it muſt have been for the better, or worſe: the better it could not be; for no way of ſo great a ſufficiency could be found out as this, nor could any Sacrifice of a higher value be thought of: Nor could it be worſe; for he could not have pitched upon any deficient way, but he would have teſtified himſelf weary of, and changed in his end for which he appointed thoſe means. This neceſſity of his Death, Chriſt, in his diſcourſe with his ſtaggering Diſciples, confirms by the Expoſition of all the Scriptures, which contain'd the things concerning himſelf, beginning at *Moſes, i. e.* at the Books of *Moſes*, *Moſes*, and *all the Prophets*, Luke 24. 27. which he teſtifies again, *v.* 43. naming the *Pſalms* alſo, as particularly containing things that concern'd his Perſon and Death. *Moſes* diſcover'd it by *Types*, as he was the Miniſter of ſetling them, and by *Prophecies*,

cies, as he was the Amanuenſis to write ſome of them. The Prophets declar'd it in expreſs words, they ſpake it all with one mouth, and their chief Prophecies center'd in this, that Chriſt ſhould ſuffer, *Acts* 26. 22, 23. *Saying none other things than what Moſes and the Prophets did ſay ſhould come, that Chriſt ſhould ſuffer.* And the *Apoſtle Peter* excludes none of the Prophets from ſpeaking of thoſe things which were to be done in the *latter days*, *Acts* 3. 21. And that this was the deſign of the Spirit in them to *teſtifie of the ſufferings of Chriſt*, 1 Pet. 1. 11.

(1.) *Predictions.* We ſhall ſpeak of a few.

(1.) *The firſt Promiſe*, Gen. 3. 15. *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Speaking to the Serpent of the ſeed of the Woman, which was to defeat all his devices. The *Meſſiah* here, as the ſeed of the Woman, was promiſed to *Adam* to break the Serpents head, *i. e.* to take away ſin, and eternal death from man, which the Devil had introduced by the ſubtle contrivances of his head, into the World: for he was to take away the ſtrength, power, and wiſdom of the Devil ſignified by the head. The way whereby he was to do it was, by having his heel bruiſed, *viz.* the heel of his Humanity, by ſuffering. For as he was the ſeed of the Woman, having humane Nature, he was to be bruiſed, he was to feel the power of the Devil (now the *power of the Devil* was the *power of death*, *Heb.* 2. 14.) yet ſo to feel the power of the Devil, as not utterly to ſink under it; for not his head, but his heel, was to be bruiſed, *i. e.* his fleſh, not his wiſdom and chief deſign for the Redemption of man. He was only to be bruiſed, not deſtroy'd, or to ſee corruption; ſo that his Death and Reſurrection are here predicted. And by ſuffering his heel to be bruiſed by the Serpent, he was to break the Serpents head, *i. e. through death to deſtroy him that had the power of death*, Heb. 2. 14. And we know the Death of Chriſt was the Conqueſt of the Devil. * Suffe-

*Cocc. in Gen. 3. 15.

rings are neceſſary; for there can be no conqueſt of the Devil but by a ſatisfaction perform'd to the righteouſneſs of the Law; for his whole Empire conſiſted in the Curſe of the Law, and the Law after ſin requir'd death, called therefore *a Law of ſin and death*, Rom. 8. 2. The Devil was the Jailor, having the power of Death; the Law muſt be ſatisfied before the Priſoner be freed from the Jailors power.

*Cocc. in Gen. 3. 15.

* The value of thoſe ſufferings is declared, becauſe his bruiſe cannot wholly deſtroy the ſeed, nor hinder him from bruiſing the Serpents Head; he could not by ſuffering bruiſe the ſerpents Head, unleſs he had been innocent, and from his innocence derived a dignity and worth to his ſufferings, and this no fallen Creature could do. Again, he muſt be innocent; for if he had been under the power of the Devil, he could not have bruiſed his Head; and ſince he was to overcome the Devil by having his Heel bruiſed, it ſignifies his ſuffering for thoſe ſins which were the foundation of the Empire, and Dominion of the Devil. *Adam* might well underſtand this conqueſt of the Devil to be by the Death of the Seed, becauſe after this promiſe he was taught to ſacrifice; and the Sacrifices he was preſently taught (as may be well conjectured by the Skins of Beaſts, *viz.* of ſacrificed Beaſts, wherewith God cloathed him) as a Comment upon this Promiſe, ſhowed him in their Death what he had deſerved, and in what manner he was to expect his Redemption ſo lately promiſed him. And ſurely the Wiſdom and Goodneſs of God would not teach him the way of ſacrificing, without acquainting him with the reaſon and end of Sacrifices, which the *Scripture* mentions as a means to make man accepted with God, *Geneſ.* 4. 7. to *purge away ſin*, 1 Sam. 3. 14. and *to make reconciliation* for it, *Ezek.* 45. 17. And *Adam* having more natural knowledge after his Fall, than all his poſterity have had ſince, might eaſily know by reaſon, that the Bloud of Beaſts was too weak and vile to make an atonement for his late offence, which had brought ſo much miſery upon him, and thereby was manifeſted to be infinitely offenſive to God, and therefore more offenſive to him than the Bloud of Beaſts could be pleaſing. This he could not but know, that thoſe Sacrifices *could not make him that did the ſervice, perfect, as pertaining to the conſcience*, as the expreſſion is in *Heb.* 9. 9. And *Adam* being the High Prieſt, as head of all, could not but know that thoſe Sacrifices were offered for ſin, becauſe this was the end of the appointment of a Prieſt, and the chief part of his Office, as well as the end of the Sacrifice, *Heb.* 5. 1. *Every high Prieſt is ordained for men in things pertaining to God, that he may offer ſacrifices for ſin.* Let us further conſider, the end of this promiſe was to defeat the Devil, and to comfort *Adam* after his revolt from God, and thereby his falling under the vindictive Juſtice of God, and to chear him up before he ſhould hear his own *ſentence* which was pronounc'd, *Gen.* 1. 17. 18. 19. ſo that *Adam* could not reaſonably underſtand this promiſe any other way for his comfort, than that this promiſed ſeed ſhould take away ſin, and the Death threatned for it; otherwiſe it had been but little comfort to *Adam* to ſee himſelf ruined beyond any hopes of recovery, and to hear only of the deſtruction of his Enemy: but in this promiſe *Adam* ſaw the ſentence of Death reſpited, becauſe the ſeed of the Woman was promiſed, which neceſſarily included the continuance of his Life, elſe there could have been no ſeed of the Woman. This alſo ſignifies to us, that the ſufferings of Chriſt were intended for a ſatisfaction of the violated Law and provoked Juſtice, for if Sin and Death were to be taken away by *Adam*'s imitation of this promiſed ſeed when he ſhould appear, *Adam* could take no comfort in the promiſe, unleſs he had been ſure to live to ſee this promiſed ſeed in the fleſh. How could he imitate as an example the promiſed ſeed, whom he was never to ſee in the World, but was to return to duſt long before the appearance of it in the World? And it was neceſſary *Adam* ſhould behold this ſeed in the fleſh, if the breaking of the fetters of ſin and Hell, were to be brought about only by his imitation of this ſeed. Again, to bruiſe the Serpents Head, cannot reaſonably be underſtood of a confirmation only of the promiſed Mercy, (which ſome make the end of the Death of Chriſt) there was no need of bruiſing the Heel barely for a confirmation of this Mercy; for that was confirmed by the unalterable Promiſe and Will of God. And no queſtion but *Adam* thought it ſufficiently valid, ſince he received it from the mouth of God himſelf and had had ſo late an experience how true God was to the word of threatning. There is no other thing left then as the end of this bruiſing the Heel, but to render Mercy triumphant without any wrong to Juſtice, and to vindicate the honour of the Law, and in a way of Righteouſneſs, not only of Soveraign Dominion, to defeat the Serpent, and reſtore the fallen Creature.

[2.] Another *Prediction* is *Pſalm* 22. All the circumſtances of his paſſion are here enumerated; ſufferings, revilings, contempt by men, the deſertion of God, his Agonies, the parting his Garments

and

and at laſt the propagation of the Goſpel, and the calling of the *Gentiles* are here predicted. *The *Jews* underſtood it of the Body of the Jewiſh Nation, but the deſign of the *Pſalmiſt* is to ſet forth a particular Perſon, who is diſtinguiſh'd from the wicked Crew that oppreſſ'd him, and from thoſe that favoured him, whom he calls his *Brethren*, and diſtinguiſheth himſelf from the *Congregation* wherein he would *praiſe God*, v. 23. and upon the Death of this Perſon the World was to be gathered in to God, *v.* 27. *All the ends of the world ſhall remember, and turn unto the Lord.* Agreeable to the Prediction of our Saviour, that when he ſhould be lifted up, he would draw all men after him. Here is the Prediction of the very words he ſpake upon the Croſs, when he lay under the imputation of our ſins, and cried out under a ſenſe of his Fathers wrath, *v.* 1. *My God, My God*, &c. The miſerable condition he was brought to, *v.* 6. as *a worm and no man*, expoſed to ſuch a ſtate of miſery, and to be of no more account than the moſt contemptible Animal, a Worm. The word *Worm* * comes of a תּוֹלַעַת which ſignifies the grain which gave a ſcarlet dye, becauſe the colour proceeded from a Worm encloſed in that grain. Our Saviour was as a Worm cruſh'd to tincture others with his Bloud. The very geſture of the People when they reviled him, *wagging their heads*, v. 7. &c. Mat. 27. 29. the reproaches they belch'd out againſt him, *v.* 8. *Mat.* 27. 43. *He truſted in God, let him deliver him*; the ſharpneſs of his Death, *v.* 14. *I am poured out like water, all my bones are out of joynt*, a diſtortion and racking of all his Bones, effuſion of his Bloud, diſſolution of his vital vigour (like wax melted) under the ſenſe of Gods wrath, an expreſſion uſed, *Pſal.* 68. 2. to ſhow the greatneſs of God's wrath againſt ſin and ſinners. His extream thirſt, *v.* 15. *My tongue cleaveth to my jaws.* The manner of his Death by crucifixion, *v.* 16. *By piercing his hands and his feet*, ſhowing it to be a lingering and painful Death; which manner of Death is alſo propheſied, *Zach.* 12. 10. *They ſhall look upon me whom they have pierced*, which the ancient *Jews* underſtood of the *Meſſiah*, and is a proof that the *Meſſiah* was to be pierced or digged into. And this place is cited as a Prediction of the Death of Chriſt, *John* 19. 37. *Revel.* 1. 7. and as the manner of his Death, ſo the excellency of his *Perſon* is deſcribed there, the ſame Perſon is a God to pour out the Spirit, and a man to be pierced; he works wonders as God, and ſuffers wonders as man.

[3.] *The whole* 53. *of* Iſaiah *is a Prediction of this.* He was to be *rejected of men, wounded for our tranſgreſſions*, to have our ſins *laid upon him* by God, to *bear iniquity*, to be led *as a ſheep to the ſlaughter*, to *make his ſoul an offering for ſin.* * This is ſo plain, that the *Jews* anciently underſtood it of the *Meſſiah*; but the latter *Jews* to evade it, have fanſied a double *Meſſiah*; one a ſufferer, another a triumpher; the ſufferer, of the Tribe of *Ephraim*, the triumpher, of the Tribe of *Judah*; but where doth the Scripture mention a *Meſſiah* of the Tribe of *Ephraim*? It always fixeth his deſcent from the Houſe of *David* of the Tribe of *Judah*.

Many other Prophecies there are of this, *Zach.* 13. 7. *I will ſmite the Shepherd*, and *Dan.* 9. 24. the *Meſſiah ſhall be cut off, but not for himſelf*: he ſhall be counted the wickedſt man, and put to death as the greateſt Malefactor, who hath no crime of his own to merit death, but his death ſhall be for the good of mankind. And the ends of it are expreſs'd, ver. 24. *To finiſh tranſgreſſion, and make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy. To finiſh tranſgreſſion*, or reſtrain it; to aboliſh ſin in regard of the guilt of it, and reſtrain it from accuſing us before God, and procuring the condemnation of us. *To make an end of ſin*, or ſeal up ſin, covering it, that it ſhall no more appear againſt us: As the Writings of the *Jews* were roul'd up, and ſealed on the Back-ſide, that the Writing could no more be ſeen. *To make reconciliation for iniquity*, to expiate iniquity, (a word belonging to Sacrifices) to take away the obligation of ſin. (And it is obſervable, that all the words uſed in Scripture to ſignifie ſin, are here put in, to ſhew the univerſal removal of them, as to any guilt, by the Death of Chriſt.) And *to bring in everlaſting Righteouſneſs*; As Righteouſneſs was loſt by the *firſt Adam*, ſo it was to be reſtored by the *ſecond*, to make us for ever accepted before God. *And to ſeal up the viſion and prophecy*, to accompliſh all the Viſions and Prophecies in the appearance of his Perſon, and Performance of his Work. All Prophecies pointed to him, and center'd in him; and the end of his coming and exciſion, was to deliver us from ſin, and introduce ſuch a righteouſneſs as might be valuable for us before God. And then he was to be a Prince, when he had been a Sacrifice, and cut off for the ſins of the people. As the time approached for the coming of this promiſed Seed, God made clearer revelations of the Death of the *Meſſiah*, and his chief deſign in it. And this is ſuch a teſtimony of a dying *Meſſiah*, by the hands of violence, and for thoſe great ends which the Chriſtian Religion affirms, that the *Jews*, with all their evaſions and obſtinacy, know not how to get over it.

(2.) The ſecond thing is, *The Types.* There were ſeveral *Types of Chriſt* in the Old Teſtament, both in the Perſons of men, and the Ceremonies of the Law. No one Type, no, nor all together, could fully ſignifie this great Sacrifice. *The figure hath not what the Truth hath. The image of a King, repreſents not all that the King hath, or is. *Moſes* was a Type of the *Meſſiah*, who was to be raiſed up *like to Moſes*, Deut. 18. 15. *Moſes*, put into an Ark, was expoſed to the mercy of the *Egyptians* on the Land, and the Crocodiles in the River; and after that advanced to be chief Governor of *Iſrael*: *Jonas* buried *three days in the Belly of the Whale*; *Noah* penn'd up in an *Ark*, to become the Father of a ſecond Generation; *Joſeph*, cruelly put into a Pit, and ſold by his Brethren; and afterwards lifted up to a Throne, to be the Preſerver of his ſpiteful Brethren; theſe 'tis likely had all ſome relation, as Types, to Chriſt. It would be endleſs to mention all: Let us conſider in general.

[1.] *Sacrifices.* Theſe were practis'd by all Nations, as well *Gentiles* as *Jews*, and from a notion that they did pacify their offended Deities. *Heathen* Authors give us a full account of their ſentiments in this caſe; and the *Philiſtines*, Neighbours to the *Jews*, declare this as their ſence in their *treſpaſs offering*, they would return to God after they had felt his hand. 1 *Sam.* 6. 3, 4, 5. The common notion of all *Heathens* was, that they were offer'd to God for a propitiation for ſin, and either for preventing the Judgments they fear'd, or removing the Judgments they felt.

(1.) *Theſe Sacrifices could not ariſe from the light of nature.* Being univerſally practis'd, they muſt ariſe from the light of nature, common to all men, or from ſome particular inſtitution deriv'd to all men by Tradition. The light of nature could not be any ground for the framing ſuch an imagination in mens minds, that God ſhould

*Dr. *Owen* on Heb. Vol. 1. Exercit. p. 217, 218.

חוֹלַעַת * Vermilion colour is derived of *vermis*.

פֶּשַׁע חַטָּאָה עָוֹן

*Theodoret.

* Pugio fidei. part. 3. diſtinct. 1 cap. 23. §. 4, 5. &c. d. 3. cap 319.

be appeas'd by the bloud of irrational Creatures. The diſproportion of them both to the offence, the Offender, and the offended Perſon, hath been ſeen and ſpoken of by the wiſer ſort of the *Heathens* themſelves. Natural light would rather have dictated to them, that their devout Prayers, deep Repentance, and hearty reformation, would have been more efficacious to avert the anger of God, than the cutting the throat of a Bullock, or Lamb, and pouring out the bloud at the foot of their Altars. They could no more ſuppoſe that ſuch offerings ſhould appeaſe an offended God, than the cutting off a Dogs Neck, or the cruſhing a Fly before the Statue of a Prince would have appeas'd the anger of their injur'd Sovereign. And none could think but the killing a Worm, and offering it to the Prince, had been as well or more ſufficient to have mitigated his wrath, than the killing a thouſand Cattle had been to allay the wrath of God, in regard of the proportionableneſs of a Worm to the one, greater than that of all the Beaſts in the World to the other. The light of nature would not inſtruct the *Heathens* barbarouſly to take away the lives of men, and offer them for the expiation of their ſins. For that teacheth us to love one another as being deſcended from one root, and being of the ſame ſtamp. Beſides, had any Law of nature oblig'd men at any time to bloudy Sacrifices in ſuch a nature, it would have oblig'd them ſtill. No Law of nature is ras'd out by the Goſpel, but more clear'd; and whatſoever is due to God by the Law of nature, is more improv'd by the Chriſtian Religion. Natural light would be able to make more objections for the forbearance of ſuch a practice, than arguments for the preſerving it in the World.

(2.) *They muſt be therefore from inſtitution.* And ſince the practice hath been ſo univerſal, and the head of it can leſs be trac'd than the Head of the River *Nilus*; it muſt be ſuppos'd to deſcend from the firſt man by tradition, and carried by his Poſterity to all the places which they firſt peopled, and ſo continued by their Deſcendants. Bloudy Sacrifices ſeem to be inſtituted juſt after the fall. How ſhould *Adam* be cloth'd with the *Skins of Beaſts*? Gen. 3. 21. If it be meant that God only taught him to cloth himſelf with the Skins of Beaſts, it implies a giving him order to ſlay Beaſts, and moſt probably firſt in Sacrifice, and ordering him to take the Skins for Clothing, which in the *Levitical* Service were appropriated to the Prieſts. For food, 'tis probable, they were not kill'd; the food then appointed was the *Herb of the field*, even after the Fall, *Gen.* 3. 18. And the objection againſt this, that there were but two of a Kind, Male and Female Created; and therefore if two Beaſts of the ſame Kind had then been ſlain, a *ſpecies* had been deſtroy'd, is of no validity. For the ſtory of the Creation mentions not ſuch a parſimonious Creation; nay it is more probable there were more than two of a ſort Created. However Sacrifices began early, *Abel* is the *firſt* we plainly read of, *Gen.* 4. 4. He brought of the *firſtlings of his flock*, and *Cain* brought of *the fruit* of the ground, an offering to the Lord. They may not be out of the way, who think that there was a crime in the matter of *Cain*'s Sacrifice, it not being a bloudy one. No doubt but he had ſeen his Father offer to God the Fruits of the Earth, as well as the Bodies of Beaſts, and might think that the offering thoſe Fruits of the ground (the tilling whereof was his proper employment) was ſufficient, that there was no need of bloud for the expiation of his ſin. He ſeems to ſtand upon his own righteouſneſs, and offer only what was an acknowledgment of God's Dominion, and Lordſhip over the World; as if he had been only his Creature, and not an offending Creature. It was not inconſiſtent with a ſtate of innocence for man to make ſuch acknowledgments to God, as the Lord of the Creation, and the Benefactor of Man. But after the Fall there was not only the Dominion of God, but his Juſtice, to be acknowledged, which was beſt ſignified in a way that might repreſent to man the demerit of his offence, and the Juſtice due to him, which could not be by the offering of Fruits, but by the ſhedding of Bloud, without which there is no remiſſion.

(3.) *If then they were from the ſpecial inſtitution of God they muſt be figures of ſomething elſe intended.* For ſince we find an univerſal ſentiment in the Practicers of them among the *Gentiles*, that they were for Expiation; and that common reaſon could not find ground enough to fortifie ſuch an opinion in them; and that the Scripture, the ancienteſt Book in the World, gives us an account of their ancient practice and Divine inſtitution; they could not be inſtituted by God, as the prime means of appeaſing him; for that could not be congruous to the Nature of God. There was no proportion between the Juſtice of God and them, nor between them and the ſin of man. But the moſt reaſonable concluſion would be, that they were ordain'd to ſignifie ſome other thing or Sacrifice intended for the expiation of ſin. That they were typical of the death of ſome one able to bear the puniſhment, and purge the tranſgreſſion; ſince they could not purge the Conſcience, they muſt be concluded to be Types of ſomething that ſhould have a ſufficiency, and an actual efficacy to this end. And this the *Heathens* might have gueſs'd from reaſon and the univerſal practice, that they were ſhadows or ſomething elſe, though they could not have imagin'd the true perſon they were ſhadows of.

To *ſumm* up therefore the account the Scripture gives us of them, we muſt conſider, * That after *Adam*'s revolt, and contracting death and the curſes of the Law by that Apoſtaſie, there was a neceſſity of maintaining the honour of the Law, and God's own Veracity in the commination, and ſatisfying his provoked Juſtice, which muſt be done by that Nature which had offended. Upon this account and for this end the ſecond Perſon, the Son of God, voluntarily expoſed himſelf, and ſtood as a Screen between the conſuming Fire and the combuſtible Creature. Hereupon the ſufferings of the Son of God were mutually agreed upon, the particular ſufferings appointed and determined, and the time when he ſhould be incarnate, and expoſe himſelf to that which the Criminal ſhould have endured, was ſettled, and the Redemption the deſign of thoſe Sufferings declar'd by promiſe; and becauſe the time would be long before his coming to ſuffer, and the faith of men might languiſh, God kept it up by lively repreſentations of thoſe Sufferings, and the end of them in the death of Sacrificed Beaſts. Not that they ſhould reſt upon them, but uſe thoſe ſhadows as props to their Faith in the promiſed Seed, till the fulneſs of time ſhould come. All thoſe Sacrifices were a rude draught or initial Elements or Rudiments, to teach the World what was to be done with a full efficacy by the perſon appointed to it. Whence the *Apoſtle* calls them the *rudiments of the World*, Col. 2. 20. And ſo they were a

* Owen Heb. Vol. 2. Exercit. p. 61.

Copy

a Copy of what was reſolv'd in Heaven from Eternity to be fulfilled in time for the expiation of ſin. They all had relation to Chriſt. They were to be without blemiſh, and dedicated wholly to God, as things that were to periſh for his glory; and being burnt, and the ſmoke aſcending to Heaven, God might, as it were, partake of the oblation, as the Scripture teſtifies, *Gen.* 8. 21. *And God ſmelt a ſweet ſavour, viz.* from *Noah*'s Sacrifice. So Chriſt offered himſelf as a *Holocauſt* to the Father, as the Antitype of thoſe *Victims* that were wholly to be conſum'd by fire. And this bloud ſpeaks better things than the bloud of *Abel*'s Sacrifice, or the bloud of all the Sacrifices ſhed from the very firſt; for this pacifies an angry God, purges a guilty Conſcience, and breaks the chains of Hell and Damnation. There is no queſtion to be made, but the Believers among the *Jews* did apprehend the heel of the promiſed Seed bruiſed in every Sacrifice; they could not elſe offer them in Faith.

* *Maref contra Volkel. Lib 3. Cap. 33. p. 389.* * As *Mathematicians* meaſure the greatneſs of the Stars, which are above their reach, by the ſhadows of the Earth, which are within their Compaſs; ſo did they, upon the view of thoſe Sacrifice-ſhadows, apprehend the virtue and efficacy of the grand Oblation. As thoſe that did underſtand Chriſt in the *Manna*, did alſo eat Chriſt in the *Manna*, 1 *Cor.* 10. 3, 4. So thoſe that did apprehend Chriſt in the legal Sacrifices, were alſo ſprinkled with the Bloud of Chriſt. *Thus was Chriſt a Lamb ſlain* from the foundation of World, not only by Purpoſe and Decree, but ſignificatively and typically in all the ancient Sacrifices. I might here inſtance in the *two anniverſary Goats*, Levit. 16. *one* offer'd, the *other* devoted to the Wilderneſs. In the *red Heifer*, Numb. 19. burnt upon the day of Expiations, both eminent Types of the Death of Chriſt. As alſo in the *Paſſeover* or Paſchal Lamb, the Bloud whereof ſprinkled upon the poſts, was of no neceſſity in it ſelf for the *Iſraelites* preſervation from the deſtroying Angel, nor had any intrinſick virtue in it to procure their ſecurity. * The *Angel* no doubt had acuteneſs of ſight enough to diſcern the Houſes and Perſons of the *Iſraelites*, from thoſe of the *Ægyptians*. We cannot juſtify the Wiſdom of God in this conduct, if we refer it not to Chriſt as a repreſentation of that great miracle of Redemption to be wrought by him for the true *Iſraelites*, when he ſhould come to free man from a Bondage worſe than *Ægyptian*. This is the *true Lamb of God*, that hath the virtue and vigor of all that where of the Paſchal Lambs had but the Image and ſhadow. Let me add the obſervation of one * [the command of God, that the *bones of the Paſchal Lamb ſhould not be broken*, ſignified that the Redeemer of the World ſhould dye ſuch a Death wherein the breaking of Bones was uſual.] Yet that that circumſtance ſhould not be us'd in his Death, and therefore that that Order of not breaking the bones of the Paſchal Lamb is cited by *John*, as if it had been literally meant of him and not of the *Lamb*, John 19. 36. *That the Scripture ſhould be fulfilled, a bone of him ſhall not be broken.* I might alſo inſtance in that eminent type of the bloud of Chriſt, the bloud of the Sacrifice ſprinkled upon the Altar, Book of the Law, Veſſels of the Sanctuary. After which the Elders of *Iſrael* eat and drunk in the preſence of God, no longer expos'd unto his anger, *Exod.* 24. commented upon by the *Apoſtle*, Heb. 9. 19, 20.

* *Daillé ſur 1. Cor. 5. 7. Serm. 20. p. 381.*

* *Pearſon on the Creed, p. 408.*

[7.] Iſaac's *Death was a Type of the Death of Chriſt.* Of *his Death.* For he was, in the purpoſe of his Father, upon the Command of God, cut off. * And *Iſaac*, bearing the Wood, did prefigure the manner of the Death of Chriſt, *viz.* ſuch a Death, wherein the bearing the Wood was cuſtomary: As in crucifying, the Offenders bore the Croſs to the place of Execution, and Chriſt did his. And a Type alſo of the Reſurrection of Chriſt: For it was the *third* day from the Command of offering him, that *Abraham received him to life*, as new born, and raiſed from the dead, *Gen.* 22. 4. and that *in a figure* of ſome nobler Sacrifice and Reſurrection, *Heb.* 11. 9. *Moriah* was the place appointed by God, where *Abraham was to offer his Son.* Gen. 22. 2. In one part whereof was the *Temple*, and the Tower of *David*; another part of the Mount was without *Jeruſalem*, and was called *Calvary*, upon which *Iſaac* was to be ſacrificed; as *Hierom* tells us from the *Jewiſh* Tradition. Now upon *Abraham*'s readineſs to offer his Son *Iſaac*, God binds himſelf by an oath, *That in his Seed all the Nations of the Earth ſhall be bleſſed*, Gen. 22. 16. 18. In his Seed, *as dying*, and to be offered up, and riſing again; as *Iſaac* did *in figure*. God now binds himſelf by an Oath, to do that to *Abraham*, which he had before promiſed to *Adam*. The intent of which Oath, the *Apoſtle*, Heb. 6. 13, 19, 20. refers to the ſetting of Chriſt as Redeemer and more poſitively affirms, *This Seed to be Chriſt*, Galat. 3. 16. This Oath to *Abraham*, was purſuant to that promiſe to *Adam*, which expreſs'd the *bruiſing of the Seed of the Woman*; and now God by Oath appropriates this Seed to *Abraham*, (as being ſingled out from the reſt of the World) from whom the *Meſſiah* ſhould deſcend. God oblig'd himſelf to bleſs the World by one of the Seed of *Abraham* to be offer'd up really, as *Iſaac* was *in figure*. And by his hindering him from Sacrificing *Iſaac*, and ſhowing him a *Ram*, he intimates that there would be ſome interval of time before the bleſſed Seed ſhould be offer'd. And the words which *Abraham* ſpeaks, *Gen.* 22. 8. *God will provide himſelf a Lamb for a burnt-offering*, ſeem to be a Prophetick Speech of the Death of this great Sacrifice. Though *Abraham* might not at that time know the true meaning of that Speech, no more than many of the *Prophets* knew what they *propheſied* of, 1 *Pet.* 1. 11. And the Mount *Moriah* is concluded by that Prophecy, *v.* 14. *In the mount of the Lord it ſhall be ſeen*, to be the place of the appearance of this Seed, *In the Mount the Lord Jehovah ſhall be ſeen*; the Particle [*of*] not being in the *Hebrew* Text, which was the place afterwards of the ſufferings of Chriſt.

* *Pearſon on the Creed, p. 416.*

Uſe.

1. *Let us ſee here the evil of ſin.* * Nothing more fit to ſhow the baſeneſs of ſin, and the greatneſs of the miſery by it, than the *ſatisfaction* due for it: As the greatneſs of a diſtemper is ſeen by the force of the Medicine, and the value of the Commodity by the greatneſs of the price it coſt. The ſufferings of Chriſt expreſs the evil of ſin, far above the ſevereſt judgments upon any Creature, both in regard of the greatneſs of the Perſon, and the bitterneſs of the ſuffering. The dying groans of Chriſt ſhow the horrible nature of ſin in the eye of God; as he was greater than the World, ſo his ſufferings declare ſin to be the greateſt evil in the World. How evil is that ſin that muſt make God bleed to cure it? To ſee the Son of God hal'd to Death for ſin, is the greateſt piece of Juſtice that ever God executed. The Earth trembled under the weight of Gods wrath when he puniſh'd Chriſt, and the Heavens were dark, as though they were ſhut to him, and he crys and groans and no relief appears; nothing but ſin was the procuring meritorious cauſe of this. The Son of God was ſlain by the ſin of lapſed

* *Charnock.*

Creature; had there been any other way to expiate ſo great an evil, had it ſtood with the honour of God, who is inclin'd to Pardon, to remit ſin without a compenſation by Death, we cannot think he would have concented that his Son ſhould undergo ſo great a ſuffering. Not all the Powers in Heaven and Earth could bring us into favour again, without the Death of ſome great Sacrifice to preſerve the honour of God's Veracity and Juſtice; not the gracious interpoſition of Chriſt, without becoming mortal, and drinking in the Vials of wrath could allay divine Juſtice; not his interceſſions, without enduring the ſtrokes due to us, could remove the miſery of the fallen Creature. All the holineſs of Chriſt's Life, his innocence and good works, did not redeem us without Death. It was by this he made an atonement for our ſins, ſatisfied the revenging Juſtice of his Father, and recover'd us from a ſpiritual and inevitable Death How great were our Crimes, that could not be wip'd off by the works of a pure Creature, or the holineſs of Chriſts Life, but requir'd the effuſion of the Bloud of the Son of God for the diſcharge of them? Chriſt in his dying was dealt with by God as a Sinner, as one ſtanding in ourſtead, otherwiſe he could not have been Subject to Death. For he had no ſin of his own, and *Death is the wages of ſin*, Rom. 6. 23. It had not conſiſted with the goodneſs and righteouſneſs of God as *Creator*, to afflict any Creature without a cauſe, nor with his infinite love to his Son to bruiſe him for nothing. Some *moral* evil muſt therefore be the cauſe. For no *Phyſical* evil is inflicted without ſome *moral* evil preceding; Death being a puniſhment ſuppoſeth a fault: Chriſt having no crime of his own muſt then be a ſufferer for ours. *Our ſins were laid upon him*, Iſa. 53. 6. or tranſfer'd upon him. We ſee then how hateful ſin is to God, and therefore it ſhould be abominable to us. We ſhould view ſin in the ſufferings of the Redeemer, and then think it amiable if we can. Shall we then nouriſh ſin in our hearts? This is to make much of the Nails that pierc'd his Hands, and the Thorns that prickt his Head; and make his dying groans the matter of our pleaſure. 'Tis to pull down a Chriſt that hath ſuffer'd, to ſuffer again, a Chriſt that is rais'd, and aſcended, ſitting at the right hand of God, again to the Earth, to lift him upon another Croſs, and overwhelm him in a ſecond Grave. Our hearts ſhould break at the conſideration of the neceſſity of his Death. We ſhould open the heart of our ſins by Repentance, as the Heart of Chriſt was open'd by the Spear. This doth an [*Ought not Chriſt tody?*] teach us.

2. *Let us not ſet up our reſt in any thing in our ſelves, not in any thing below a dying Chriſt.* Not in Repentance or Reformation. Repentance is a condition of Pardon, not a ſatisfaction of Juſtice; it ſometimes moves the Divine Goodneſs to turn away judgment, but it is no compenſation to Divine Juſtice. There is not that good in Repentance, as there is wrong in the ſin repented of; and ſatisfaction muſt have ſomething of equality, both to the injury and the Perſon injured; the ſatisfaction that is enough for a private Perſon wrong'd, is not enough for a juſtly offended Prince; for the greatneſs of the wrong mounts by the dignity of the Perſon. None can be greater than God, and therefore no offence can be ſo full of evil as offences againſt God, and ſhall a few tears be ſufficient in any ones thoughts to wipe them off? The wrong done to God by ſin, is of higher degree than to be compenſated by all the good works of Creatures, though of the higheſt elevation. Is the Repentance of any Soul ſo perfect, as to be able to anſwer the puniſhment the Juſtice of God requires in the Law? And what if the Grace of God help us in our Repentance, It cannot be concluded from thence that our Pardon is formally procured by Repentance, but that we are diſpoſed by it to receive and value a Pardon. 'Tis not congruous to the Wiſdom and Righteouſneſs of God, to beſtow Pardons upon obſtinate Rebels. Repentance is no where ſaid to expiate ſin; a *broken heart is called a ſacrifice*, Pſal. 51. 17. but *not a propitiatory one*. *David's* ſin was expiated before he penn'd that *Pſalm*, 2 Sam. 12. 13 Though a man could weep as many tears as there are drops of water contained in the Ocean, ſend up as many vollies of Prayers as there have been groans iſſuing from any Creature ſince the foundation of the World; though he could bleed as many drops from his heart, as have been pour'd out from the veins of ſacrificed Beaſts both in *Judea* and all other parts of the World; though he were able, and did actually beſtow in charity all the Metals in the Mines of *Peru*, yet could not this abſolve him from the leaſt guilt, nor cleanſe him from the leaſt filth, nor procure the pardon of the leaſt crime by any intrinſick value in the acts themſelves; the very acts as well as the perſons might fall under the cenſure of conſuming Juſtice. The Death of Chriſt only procures us Life. The bloud of Chriſt only doth quench that juſt Fire ſin had kindled in the breaſt of God againſt us. To aim at any other way for the appeaſing of God, than the Death of Chriſt, is to make the Croſs of Chriſt of no effect. This we are to learn from an [*Ought not Chriſt to dy?*]

3. Therefore, *Let us be ſenſible of the neceſſity of an intereſt in the Redeemers Death.* Let us not think to drink the Waters of Salvation out of our own Ciſterns, out of Chriſts wounds. Not to draw Life from our own dead Duties, but Chriſts dying groanes. We have guilt, can we expiate it our ſelves? We are under Juſtice, Can we appeaſe it by any thing we can do? There is an enmity between God and us. Can we offer him any thing worthy to gain his Friendſhip? Our natures are corrupted, can we heal them? Our ſervices are polluted, can we cleanſe them? There is as great a neceſſity for us to apply the Death of Chriſt for all thoſe, as there was for him to undergo it. The Leper was not cleans'd and cur'd by the ſhedding the bloud of the Sacrifice for him, but the *ſprinkling the bloud of the Sacrifice upon him*, Levit. 14. 7. As the Death of Chriſt was foretold as the meritorious cauſe, ſo the *ſprinkling* of his bloud was foretold as the formal cauſe of our happineſs, *Iſa.* 52. 15. By his own bloud he enter'd into Heaven and Glory, and by nothing but *his bloud can we have the boldneſs* to expect it, or the confidence to attain it, *Heb.* 10. 19. The whole Doctrine of the Goſpel is *Chriſt Crucified*, 1 Cor. 1. 23. and the whole confidence of a Chriſtian ſhould be Chriſt Crucified. God would not have mercy exercis'd with a neglect of Juſtice by man, though to a miſerable Client, *Levit.* 19. 15. *Thou ſhalt not reſpect the perſon of the poor in judgment.* Shall God who is infinitely juſt neglect the rule himſelf? No man is an object of mercy till he preſents a ſatisfaction to Juſtice. As there is a perfection in God, which we call mercy, which exacts Faith and Repentance of his Creature before he will beſtow a pardon; ſo there is another perfection of vindictive Juſtice that requires a ſatisfaction. If the Creature thinks its own miſery a motive to the diſplaying the perfection of mercy, it muſt conſider, that the honour of God requires alſo the content of his Juſtice.

Juſtice. The fallen Angels therefore have no mercy granted to them, becauſe none ever ſatisfied the Juſtice of God for them. Let us not therefore coin new ways of procuring pardon, and falſe Modes of appeaſing the Juſtice of God. What can we find beſides this, able to contend againſt Everlaſting Burnings? What refuge can there be beſides this to ſhelter us from the fierceneſs of Divine wrath? Can our Tears and Prayers be more prevalent than the Crys and Tears of Chriſt, who could not by all the ſtrength of them divert Death from himſelf, without our Eternal loſs? No way but Faith in his bloud. God in the Goſpel ſends us to Chriſt, and Chriſt by the Goſpel brings us to God.

4. *Let us value this Redeemer, and redemption by his Death.* Since God was reſolv'd to ſee his Son plung'd into a diſgraceful emptineſs, cloath'd with the form of a Servant, and expos'd to the ſufferings of a painful Croſs, rather than leave ſin unpuniſhed; we ſhould never think of it without thankful returns, both to the Judge and the Sacrifice. What was he afflicted for, but to procure our Peace? bruis'd for, but to heal our wounds? brought before an earthly Judge to be condemn'd, but that we might be brought before a Heavenly Judge to be abſolv'd? fell under the pains of Death, but to knock off from us the ſhackles of Hell? and became accurſed in Death, but that we might be bleſſed with Eternal Life? Without this our miſery had been irreparable, our diſtance from God perpetual. What Commerce could we have had with God, while we were ſeparated from him by Crimes on our part, and Juſtice on his? The Wall muſt be broken down, Death muſt be ſuffer'd, that Juſtice might be ſilenc'd, and the goodneſs of God be again Communicative to us. This was the wonder of divine love, to be pleas'd with the ſuffering of his only Son, that he might be pleas'd with us upon the account of thoſe ſufferings. Our Redemption in ſuch away, as by the Death and Bloud of Chriſt, was not a bare Grace. It had been ſo, had it been only Redemption; but being a Redemption by the Bloud of God, it deſerves from the *Apoſtle* no leſs a title than *riches of Grace*, Eph. 1. 7. And it deſerves and expects no leſs from us than ſuch high acknowledgments. This we may learn from [*Ought not Chriſt to dye?*]

A DISCOURSE OF THE NECESSITY OF CHRIST'S EXALTATION.

LUKE XXIV. 26.

Ought not Chriſt to have ſuffer'd theſe things, and to enter into his Glory?

WE have already ſpoken to the *Firſt part* of this Scripture, and from thence declared the *Neceſſity of Chriſt's Death*; the *next* is *his Exaltation.* His Sufferings were neceſſary for the expiation of our ſin, and his Exaltation neceſſary for the application of the merits of his Death. Some add the particle [*ſo*] *and ſo to enter into his Glory*, but that is not in the *Greek*, though it may be implyed, for the entrance of Chriſt into his Glory, was to be by the way of Suffering.

Obſerve by the way. *The great Grace of God, that makes often the diffidence of his People an occaſion of a further clearing up of the choiceſt Truths to them.* Never did thoſe Diſciples hear ſo excellent an *Expoſition* of the Scriptures concerning the *Meſſiah* from

ſtom the mouth of their Maſter, as when their diſtruſt of him had prevailed ſo far. *Glory* he was to enter into.] By this Glory is not meant only his Reſurrection; that was not his glory, but the beginning of his Exaltation, a *cauſa ſine qua non*, it freed him from mortality and inveſted him with immortality, but was not the *term*, but a neceſſary *means* of his glory, (as the fetching *Joſeph* from Priſon, was a neceſſary antecedent to his elevation on a throne, he could not be a Governour while he was a Priſoner.) By his Reſurrection he was prepar'd for it, by his Aſcenſion he was poſſeſſed of it, his Reſurrection was an entrance into his glory, but not the conſummation of his felicity. [*His Glory*] 'tis called *his* as diſtinguiſht from the glory belonging to any other; thus he diſtinguiſheth a glory peculiarly his own, from the glory of his Father, and the glory of the holy Angels, when he mentions his coming to Judgment in all thoſe glories, *Luke* 9. 26. *When he ſhall come in his Own Glory, and in His Fathers, and of the Holy Angels*, * in the mediatory glory; in the glory of the Father, the glory of his Godhead, as he is equal with God; in the glory of the whole Creation, the Angels being the top of it; or in the glory of all the adminiſtrations of God, the glory of God as Creator, Creation being attributed to the Father; the glory of the holy Angels by whoſe diſpoſition the Law was given, in the glory of the legal Adminiſtration; in his own glory, the glory of the Goſpel adminiſtration, as judging men according to thoſe ſeveral degrees of light they were under, the light of nature, that of the Law, and the more glorious of the Goſpel. *His Glory.*

* Scerry *of the Will.* p. 244.

(1.) As having a peculiar right to it.

[1.] In *regard of his deſignation to it by his Father.* He calls it a *glory given* by God, *John* 17. 24. His glory as *promiſed* him by the Father, and covenanted for by himſelf; he was to be *the firſt-born higher than the Kings of the Earth*, *Pſal.* 89. 29. His glory as by *gift* he was to have *dominion from Sea to Sea, and from the River to the ends of the Earth, they that dwell in the Wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt; for he ſhall redeem the Soul of the needy from deceit and violence, his name ſhall indure for ever, men ſhall be bleſſed in him*; and *the whole Earth* was to be *filled with his glory*, *Pſalm* 72. 8, 9, 14, 17, 19. *verſes.*

[2.] *In regard of his purchaſe of it*, all this was his glory. 'Tis generally ſaid that Chriſt had a title to glory, by virtue of the union of the divine nature to the humane; 'tis true had Chriſt been only incarnate for no other end, but to take our fleſh, glory had of right belonged to him from the beginning, by vertue of that union; but in regard of that œconomy of God for Redemption by bloud, and the covenant paſt between them conſiſting of ſuch Articles, it was not his incarnation, but his paſſion inveſted him with a right to claim it; he was to fulfil his charge before he was to have the fruition of his reward. His glory was promiſed to him, not as aſſuming our fleſh, but as ſuffering in our fleſh, and making his Soul an offering for ſin, and being incarnate for this end. Glory belong'd not to him till his death had been actually ſuffered and declared valid in the ſight of God: The ſatisfaction of his Father *by* him, was to precede his Fathers ſatisfaction *of* him, *Iſaiah* 53. 11. His obedience to death gave a *wherefore* to his Exaltation, *Phil.* 2. 8. 10. *Wherefore God alſo hath highly exalted him*; the right to it may be meaſur'd by the order of conferring it; it was not conferr'd, till he *had purged our ſins*, *Heb.* 1. 3. and therefore the right to claim it was not, till he had performed what was due to his Father.

(2.) *As being the firſt ſubject of glory*, as being the ſpring of glory to all that were to be glorified. As *Adam* the head of mankind was the firſt ſubject of Gods rich gifts to his reaſonable Creature, ſo was Chriſt the firſt ſubject of God's glorious grace, and gifts to and for his redeemed Creature. Others have a glory from him as private perſons, Chriſt hath this glory as a publick perſon, as a *ſecond Adam*, and ſo it is his glory peculiar to him, and incommunicable to any elſe, as being the only and ſingular head, the one and only publick perſon in the charge of Redemption. As his ſufferings were peculiarly his, wherein neither men nor Angels could be partners with him, ſo is the glory peculiarly his. As he trod the wine preſs alone, ſo he alone hath right to the Crown, and whoever elſe wears a Lawrel, wears it as his member, not as a head.

Let us conſider the connexion: *ought not Chriſt to ſuffer thoſe things, and to enter into his glory?* 'Tis argued whether there was a meritorious connexion between the ſufferings of Chriſt, and his glory, *i. e.* whether this glory was merited by his ſufferings.

1. Some ſay his ſufferings were not meritorious of his own glory, though his Exaltation followed upon his paſſion, yet it was not merited by it, his croſs was the way to his Crown, but not the deſerving cauſe of his Crown, he merited by his ſufferings a glory for us, but not for himſelf, and the act of God whereby it was conferr'd is expreſt by a word, ἐχαρίσατο, *Phil.* 2. 9. *given him*, or freely given him *a name which is above every name*, which ſignifies an act of grace and not of debt; as he did not fulfil the Law for himſelf, but for us, that he might redeem us from under the curſe of the Law, by being made a curſe for us, and therefore is ſaid to be *given to us*, *Iſa.* 9. 6. or for our ſakes, not to himſelf or for his own ſake; ſo he acquir'd nothing for himſelf by his death, but what he had poſſeſſion of before, *quoad divinitatem* and *quoad humanitatem*, for all *power* both *in Heaven and Earth* was conferred upon him before his death, *Matth.* 11. 27. * All glory, ſay they, would have flowed down upon his humanity at the inſtant of his Conception, as the glory of the Husband is conferr'd upon the ſpouſe at the firſt moment of Marriage; but God by a ſpecial diſpenſation detain'd it till he had accompliſhed his work in the loweſt degree of his humiliation, God ſuſpended his concourſe, as he did to the fire, which hindred it from exerciſing its proper quality of burning upon the three Children; but this work being performed, and the ſuſpenſion taken off, his glory could not but naturally fill his humanity, as the quality of fire would return to its natural courſe upon removing the ſtop; and therefore to aſſert any merit for himſelf is a diſparagement of, and an impeachment to his glorious union; and for thoſe *Places* which are alledged for his merit of it as *Phil.* 2. 8, 9. *Heb.* 1. 9. *and alſo the text*, they ſhow the order of conferring it rather than the merit of it, that his glory followed his paſſion, not that his paſſion merited his glory *, his glory rather ſeemed to be a neceſſary conſequent of God's acceptation of his death, and a teſtimony of Heavens approbation of it. As the occaſion

* Donn *Vol.* 1. *p.* 108. Alvarez *de Incarnat.*

* Suarez.

of

of his death was the fall of man, ſo the moving cauſe of his death was the Redemption of man, not the Exaltation of the name of Chriſt, primarily and immediately; for our ſakes he ſlid down from Heaven into our Nature, for our ſakes he bore that burden the Law and wrath of God had caſt upon him, it was for us that he combated with death, and forced our enemies out of their fortreſſes, and ſo by this voluntary ſubmiſſion and humiliation he came to his former dignity, for if he came to an higher dignity than he had before, it had been evident that he was obedient for himſelf, not for others.

2. Others ſay, Chriſt did *merit this glory for himſelf*. The Oyl of gladneſs was pour'd upon his humanity, wherein he had *fellows*, *becauſe* he had *loved Righteouſneſs*, *Heb.* 1. 9. *Therefore* is a cauſal particle, not only of the final cauſe, but the moral, efficient, or meritorious cauſe. He did by this merit an Exaltation at the right hand of God, above all the quires of Angels. It was indeed due upon his ſuffering, yet called *Grace* * becauſe the whole deſign of Redemption in the pitching upon Chriſt and the ſending him was an act of free Grace in God to us; as it was grace to accept his interpoſition for us, ſo it was grace to promiſe him this glory and ſet this joy before him for his encouragement in his ſufferings *, and as it was free grace to unite the fleſh to the perſon of the Son of God, ſo it was of grace, that there was a continuation of demonſtrating the glory of the Deity in the ſame fleſh; yet after his ſufferings the glory of Chriſt may be ſaid to be a merited reward, becauſe his glory was not improportionable to his ſufferings, he merited the diſpoſſeſſion of the Devil, and merited therefore the transferring that power upon himſelf, to manage for the honour of God which the Devil had uſurp'd over man in rebellion againſt God. A man may have a double title to an inheritance, by birth and by ſome ſignal ſervices done, whereby what was due to him by birth, may be due to him by merit; as when a province flies into Rebellion againſt the lawful Prince, he ſends his eldeſt Son with an Army to quell thoſe tumults, his arms prove ſucceſsful and the rebels are reduced to obedience; doth he not merit a title to that inheritance by his Sword which was due to him by his birth; Indeed Chriſt did not merit his firſt miſſion, no more than the Princes Son merited his being ſent for the reduction of the Rebels; nor did he merit his firſt unction and habitual grace, this belonged to the perfection of the ſoul of Chriſt, and fitted him for his mediatory work in our nature, he could not have wanted this without prejudice to the work of Redemption and to our Salvation which was the end of it, though this was neceſſarily conſequent upon an admiſſion of Chriſt's Mediation, and a neceſſary article in the Covenant of Redemption, yet it was the act of God's free grace. Nor muſt we think that this glory was the motive to Chriſt to ingage him firſt in this undertaking, but pure grace to us; for what attractives could there be in our nature to make his Divine perſon aſſume it? Or what glory could be confer'd upon the humanity, that could allure the Deity to embody it ſelf in it? Could the promiſe of an honour to be conferr'd upon an Angel, if he would incloſe himſelf in the body of a fly or other inſect, move him to link his own nature with that for ever, ſince he enjoyed before a higher honour in his own nature, than could be conferr'd upon him upon ſuch a conjunction? It was the grace of Chriſt that mov'd him when he was rich to become poor, not that *he* might be the richer by that poverty, but *we*, 2 *Cor.* 8. 9. *For you know the grace of our Lord Jeſus Chriſt, that though he was rich, for our ſakes he became poor, that we through his poverty might be rich.* Yet Chriſt may be ſaid to merit this Mediatory glory for himſelf; the Holy Ghoſt was a meritorious fruit of the ſufferings of Chriſt, and why not that glory then which was neceſſary to the ſending the Holy Ghoſt, whoſe coming he had purchaſed? The very ſending the Holy Ghoſt was a great part of his glory, and we muſt remember that whatſoever was merited by Chriſt, was not merited by vertue of his humanity ſingly conſidered, but as having the Deity in conjunction with it; and why might not ſo great a perſon merit at the hands of God?

3. Let this be as it will, yet the ſufferings of Chriſt were a *cauſe* of his glory, or a *way* to his glory, *by Mediatory compact*. For as he was by that bound to pay an obedience he was not obliged to before, ſo was the Father by that oblig'd to give him a glory proportionable to his work, and a glory diſtinct from the glory of the Deity. *The waters* were to *come into his Soul*, *Pſal.* 69. 2. He was to *drink of the Brook in the way, therefore ſhould he lift up his head*, *Pſal.* 110. 7. This order did God require for the exalting of him, combat before triumph. This glory could not be conferred upon him before his ſuffering. If he had enjoyed it from the beginning, by vertue of the hypoſtatical union, his body had been impaſſible, uncapable of ſuffering, and ſo could not have been a ſacrifice for our ſins. His trumphant laurel grew upon the thorns of his croſs, and received a verdure from his dying tears. The palms ſpread in his way at his entrance into *Jeruſalem*, a little before his ſuffering, are by ſome regarded as an emblem of this, it being the nature of that Plant to grow higher by the weights which are hung upon it, for ſo did our Saviour riſe more glorious by his preſſures. There was a worthineſs in his death to entitle him to the fruition of glory, *Revel.* 5. 12. *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*; worthy to receive *power* for ſilencing the Oracles of the Devil, power to conquer his enemies, *Riches* to pour out upon his Friends, *Wiſdom* to govern his Empire, *Strength* to execute his Orders, worthy to be *Honoured*, *Ador'd*, *Bleſſed* by all; and this glory he challeng'd as due by vertue of his ſufferings, *John* 17. 1. it was fit he ſhould be lifted up above death after he had ſo obediently ſuffered, and be inſtated in the Empire of the World after he had ſo magnificently redeem'd it. The neceſſity of his ſufferings is here deſcribed, and alſo the neceſſity of his glory; *ought not*, is to be referred to *both*, *ought he not to ſuffer*, *ought he not* upon thoſe ſufferings *to enter into Glory?* How did he ſuffer? as Man; he entred into glory as Man; as man he ſuffered, as man he was glorified. His Divine Nature was impaſſible, and alſo unglorifiable by any addition of glory to it. His Death was neceſſary for us;

* As was noted before in the word ἐχαρίσατο *Phil.* 2. 9.

* Coccei *de Fœdere*, *Sect.* 106.

us, ſo was his glory. He dyed in a publick capacity as a ſurety for mankind, he was exalted in a publick capacity as the head of thoſe he died for; as he offered himſelf to God for us upon the Croſs, ſo *he entred into Heaven to appear in the preſence of God for us* upon his Throne, *Heb.* 9. 24.

The *Doctrine* to be hence obſerved is this,

Doctrine. *The exaltation of Chriſt was as neceſſary as his paſſion.*

As it was neceſſary for him to reconcile us by *his Death*, ſo it was neceſſary for him to reinſtate us in happineſs by *his life*, *Rom.* 5. 10. *Reconciliation* is aſcrib'd to his *Death*, *Salvation* to his *Life* in Glory. He could not have been a Saviour without being a Sacrifice, he could not have applyed that Salvation without being a King; he was to deſcend from Heaven cloathed with our infirmities, to ſuffer for our Crimes; he was to aſcend to Heaven inveſted with immortality, to preſent our Perſons before God, and prepare a glory for every believer.

In the handling this Doctrine, I ſhall ſhew

I. *The neceſſity of this Glory.*

II. *The Nature of it.*

III. *The Ends of it.*

IV. *The Uſe.*

1. *The Neceſſity of this Glory.*

Firſt, *Upon the Account of God.*

1. *In regard of his Truth*, the Truth of his Promiſe; his Promiſe *to* him, his Promiſes *of* him.

(1.) *His Promiſe to him, to Chriſt.* God's Truth was ingaged for his glory, as the Mediators Truth was ingaged for his Suffering, and therefore that was as neceſſarily to be conferred upon him, as the other was to be endured by him. As the Ignominy for the Croſs was an Article on his part, ſo the honour of a Crown was an Article on God's part. Upon the making his Soul an offering for Sin, did depend all the Promiſes made to him of his Headſhip over the Church, Dominion over the World, Manifeſtation of his Deity, propagation of his Kingdom, and ſubjection of his Enemies. Without the performance of what he promis'd, he could not claim one; and upon the performance of what he promis'd, he could claim all, and his claim could meet with no demur in the Court of Heaven, ſo long as God was true to his Word. Chriſt was to ſurrender himſelf as a Surety for Man, to the Wrath of God; and God was to ſurrender the Government of the World into the Hands of Chriſt. His *Viſage* was to be *marr'd*, and he was *to ſprinkle many Nations* by his bloud *Iſa.* 52. 14, 15. and then *Kings* ſhould *ſhut their mouths at him.* Kings in Power, Kings in Wiſdom, ſhould be aſtoniſhed at his growth, and ſubmit to his Scepter. As he was to ſuffer for many Nations, ſo he was to *judge among many nations*, *Mich.* 4. 3. He was *not to ſee corruption, his Soul was not to be left in Hell*; *Pſal.* 16. 10, 11. *Thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thy holy One to ſee corruption*, &c. *Act.* 2. 27, 28. Chriſt Articled with God to go into the ſtate of the Dead, but not to be left there; he was to paſs into the Grave, but not to be invaded by the rottenneſs of it; he was to be *ſhown the paths of Life*, *i. e.* to be reſtored to another Life, to be poſſeſſed of a fulneſs of Joy, that was to follow his Reſurrection, after the Ignominy of his Death, and the Agonies of his Spirit. As he was to have a fulneſs of *Spirit* in the World, ſo he was to have a fulneſs of *Joy* in his Glory. As his Grace was to be ſo great as not to be meaſured, ſo his Glory was to be ſo great as not to be bounded; and as his Death was to be of a ſhort duration, not fully the term of three days, ſo his Pleaſures were to be of an endleſs duration, *Pleaſures for evermore.* And all this glory was to flow from the preſence of God, whom his humane ſoul was for ever to behold and converſe with, with infinite pleaſure; *In thy preſence is fulneſs of Joy.* His whole Exaltation which conſiſted principally in a manifeſtation of his Deity, and Son-ſhip, was paſſed by a decree of God, and publiſh'd to him as Mediator, *Pſal.* 2. 7. *I will declare the decree, the Lord hath ſaid unto me, thou art my Son, this day have I begotten thee*; which is interpreted of his Reſurrection, *Act.* 13. 33. which was the firſt powerful declaration God iſſued out to the World of his being his Son, *Rom.* 1. 4. Upon which account *Peter* tells us he was *fore-ordained* both to his Sufferings and Glory, *before the foundation* of the World, 1 *Pet.* 1. 20, 21. he was to inherit the ſpoils of his Enemies, and take for his own, what was before Satans Prey, as a reward, and that for the *pouring out his Soul to Death*, *Iſa.* 53. 12. *he was to ſee his ſeed upon the making his ſoul an offering for ſin*, *Iſa.* 53. 10. *then alſo his days were to be prolonged*; What, to a miſerable and infirm life? No, but to ſuch a one as ſhould endure to Eternity; wherein is included, not only his Reſurrection, but his glorious State. How could he ſee his ſeed, if he remained in the fetters of Death? or behold them with Comfort, if he ſhould enjoy an Immortality in as infirm a Body as he had in the time of his Humiliation? The ſight of his ſeed was to follow his inveſtiture in glory, and was a part of it; then it was that *Nations* ſhould *run unto him*, *Iſa.* 55. 5. All thoſe Promiſes were made to him as incarnate, and making himſelf an oblation; for as God, he was not the ſubject of any Promiſe. He was to bear our iniquities on the Croſs, and then to live Triumphantly upon a Throne. Chriſt pleads this, *Joh.* 17. 1. *The hour is come, Father, glorifie thy Son*; the hour of my Paſſion, the hour of thy Promiſe. I am willing to undergo the one, and juſt now ready to drink of the brook in the way; be thou ready, O Father, according to thy Promiſe and Oath wherein thou ſtoodeſt oblig'd, to perform the other part, my Glorification; and particularly the manifeſtation of my Deity, upon which all the other parts of my Exaltation depends, *ver.* 5. *And now, O Father, glorifie me with thy own ſelf, with the glory which I had with thee before the world was.* Which was not the glory of his Humanity, (which was not in being before the World was) but the glory of his Divinity in the full unveiling of it, that it might ſhine brighter before the eyes of men. It had indeed before been obſcur'd in the form of a Servant in the time of his Life, in the Repute of a Criminal at the time of his Death; but now he prays that he might be manifeſted to be what he really was, a Perſon that had a glorious exiſtence before the World was, and that had no need to come down, and take the nature of man for any advantage to himſelf. Now as God promiſed him a glory, and Chriſt pleads the promiſe, ſo God perform'd it; and therefore his Aſcenſion is expreſt by God's *receiving him up into glory*, as well as by his own act of *entring* into it, 1 Tim. 3. 16. *received up into glory*, ἀνελήφθη, recovered again unto

to glory, for it was impoſſible God ſhould be falſe to his Eternal purpoſe, and his repeated promiſe.

(2.) *His Promiſes or Predictions of him.* So that his exaltation was neceſſary to juſtifie the *prophecies* of it, which were not the Predictions of one or two of the moſt eminent of the Prophets, but that which all of them one way or other ſpake of, ever ſince the *world began*, *Act.* 3. 21. *Iſaiah* is the plaineſt of all, and many things to this purpoſe are inſerted in his *Prophecy*, *Iſa.* 4. 2. *In that day ſhall the branch of the Lord be beautiful and glorious, and the fruit of the earth ſhall be excellent and comely.* As he is *the fruit of the earth*, he ſhall be *excellent* in his humanity, and as he is *the branch of the Lord*, he ſhall be acknowledged in his Divinity. Or, as he is the branch of the Lord in his conception by the Holy Ghoſt, and the fruit of the Earth in his Birth of the Virgin he ſhall be glorious in the World. And this was to be for his ſervice, and as the *Servant* of God, Iſa. 52. 13. *My ſervant ſhall be exalted and extolled and be very high*, which relation of ſervice he had not in the Divine Nature, but his Mediatory Function; and ſo glorious was his Life to be, and ſo long the duration of it after he ſhould be taken from Priſon and from Judgment, that it ſhould be paſt the declaration of any creature, *Iſa.* 53. 8. *Who ſhall declare his generation?* And 'tis very clear in *Ezek.* 17. 22. *I will alſo take off the higheſt branch of the high Cedar and will ſet it, I will crop off from the top of his young twigs, a tender one, and will plant it upon a high mountain and eminent*, &c. This is not meant of *Zerubbabel*, under whom the people had not ſuch a ſignal reſt, nor did his empire extend ſo far as to *ſhadow* the *fowl of every wing*, the People of every Nation. Chriſt was a plant of his Fathers ſetting, a young twig in his Humbled, a tall Cedar in his Exalted ſtate, planted in the higheſt mountains, eminent above all the reſt, *i. e.* even he was to be *cut off*, but *not for himſelf*, *Dan.* 9. 26. not to himſelf, ſay ſome*, his cutting off ſhall not be without a ſecond ſpringing up in a Reſurrection. And when he is the Son of Man, he was to be brought with the Clouds of Heaven, with the Angels which attended him at his Aſcenſion, before the Antient of days, and that near to him; and ſo welcom he was to be upon his approach, as to be preſented with the dominion of the whole World, *Dan.* 7. 13, 14. which is not to be underſtood of his coming at the day of Judgment, but his coming after his oblation; he comes not here to judge man, but to be judged by his Father; and upon being found to have perform'd the part of the Son of man he hath a Kingdom both extenſive and everlaſting beſtowed upon him, which ſhould not be deſtroyed by the ſubtleties or force of his Enemies; a preſent only worthy of the Son of God. Again, He received not his Power at the day of Judgment, but upon his Reſurrection and Aſcenſion after his Death; but, this expreſſeth the firſt inveſtiture of this Power in him. * This glory was propheſied of a Thouſand years before the accompliſhment; *Pſal.* 6. 17, 18. *Thou haſt aſcended on high*; the whole deſign of the *Pſalm* manifeſts it; as well as the citation of it by the *Apoſtle*, *Eph.* 4. 8. *Joſeph* was not taken from Priſon to live his former Life of Slavery, but a Princely Life upon a Throne, and Rule the whole Kingdom next to the Soveraign Prince; ſo Chriſt was not to live the ſame Life after his Reſurrection, that he had done before in his Sweats and Combats, and to endure the contradictions of ſinners againſt himſelf; but was to be advanced to a place ſutable to his Greatneſs upon the right hand, and Throne of his father.

1. *Upon the account of Righteouſneſs and Goodneſs.*

(1.) In regard of *his Innocence*; He was a real innocent, though a reputed Criminal; Innocent in himſelf, Guilty only as ſtanding in *our ſtead*; *Holy, harmleſs, undefiled, ſeparate from ſinners*, *Heb.* 7. 26. as if there were not words enough to expreſs his purity, he being moſt *holy* and *undefiled*. It doth not ſeem to conſiſt with the *Juſtice* of God, for him ſo to give his Life for us, as never to reaſſume it. He was a perſon more excellent than the whole World of Men and Angels; he being a Divine perſon, his Life was incomparably more excellent than the Lives of all Mankind; ſurely God that loved him ſo dearly, would not have given ſo glorious a Life for the Salvation of men, to be ſwallowed up in the Grave without a happy Reſtoration of it. It doth not ſeem to conſiſt with the Wiſdom, Love or Juſtice of God, to give ſo excellent a life for the ſaving ours, if it were not again to ſpring up to a glorious ſtate out of the Aſhes of Mortality. Was not his Death the fruit of his Innocence? Was it equal, that he ſhould be held in the bands of that or walk in the world under the load and burden of a mortal Body, any longer than the expiation of our ſins requir'd *? If this had been, had not a Fundamental Law of God, which orders Immortality and Happineſs to perfect Holineſs, been violated, which is impoſſible?

(2.) *In regard of the near alliance to himſelf.* Did it conſiſt with equity to let that perſon who was equal with himſelf in regard of the Divine Nature; that perſon who was in the *form of God*, as well as in the *form of a Servant*, *Phil.* 2. 6, 7. that Nature which was ſo glorioufly united to a Nature infinitely above the Angelical, to corrupt in the Grave, and crumble to dirt and filth? To be a Banquet for Worms, that had been a fragrant Sacrifice to God? Or could it be counted Equity to have rais'd him to no better a Life, than that miſerable one he led before his Agonies in the Garden, and his gaſpings on the Croſs? Had it not been an unrighteouſneſs to himſelf, as well as to his Son? Surely, that a Fleſh which had the honour to be the Temple of God, a branch of the Lord, the powerful Conception of the Holy Ghoſt, that had the glory to be perſonally united to the Son of God, to live and ſubſiſt in him; ſhould not be glorified after it was raiſed again, ſeems to be againſt all the Laws and Rules of Goodneſs and Righteouſneſs.

(3.) *In regard of the work he had performed.* How could Juſtice forbear to deliver the ſurety; after he had paid ſo much, that it was impoſſible upon an exact ſcrutiny to find a farthing wanting? How could it be agreeable to goodneſs, to continue a perſon under the Chains of Death, or the lighter Fetters of an infirm and earthly Life, who was not lyable to more puniſhment, nor capable of performing a greater Service in this World,

* Sennert. *de Idiotiſ. linguar. orien. canon 28. pag.* 25.

* Daille *de l'aſcenſion page.* 431.

* Daille *ſur reſurrect. de Chriſt. pag.* 361.

than what he had already done? It was the intereſt of ſatisfied Juſtice to raiſe him from Death; and was it not as well the intereſt of remunerative Righteouſneſs, to exalt him to be the head of that Church he had ſo dearly purchaſed? Could Goodneſs continue him a little lower than the Angels, who had performed a task that would have broke the back, and crackt the Heart of the whole Angelical nature to accompliſh? If God rewards as a *righteous Judge*, 2 *Tim.* 4. a Reward below an Exaltation above all the Angels, had been diſproportioned to ſo deep a Humiliation, of ſo punctual, and in all reſpects a voluntary and unconſtrained Obedience. Was it congruous to the goodneſs of God, to let ſo ſignal an Obedience, more excellent than the Obedience of Millions of Worlds of Angels, paſs away without a ſignal reward? That ſo ſharp a Croſs endured by an innocent, with ſo much Affliction and Freeneſs, ſhould not be ſucceeded by a Crown as Glorious, as the Croſs was Ignominious? In Equity he was to be placed far above Principalities, and Powers, the revolted Rabble of Devils, and their companions bad men, ſince he had ſo gloriouſly *conquered* and routed thoſe Armies of Hell, *Col.* 2. 15. And above the Corporations of the ſtanding *Angels*, ſince he had ſo graciouſly confirm'd them, *Eph.* 1. 10. by whom thoſe bleſſed Spirits commenced, maſters of a greater knowledge of the perfections of God, than they had by the whole Creation for *four thouſand years*, There was all the reaſon, that ſo incomparable a Victory ſhould be attended with as glorious a triumph.

(4.) *In regard of the glory which redounded to God from this work.* All that was done, tended to the reſtoring of Gods honour in the caſting out the Prince of the World from his uſurpation, demoliſhing Idolatry, and reſtoring the worſhip of God upon pure and ſpiritual Principles. God received more glory by his Mediation, than by all the works of his hands, the glory of his Grace in his Miſſion, the glory of his Juſtice in his Sufferings, and the glory of his Wiſdom in the whole diſpenſation, which was a new glory that never accrued to him before, nor could ever be brought into his Exchequer by any other way than this; by this the Bar to Gods reſting and rejoycing in his work was removed, the bands of ſin were broken off, a Carnal *Adam* changed into a ſpiritual, the defac'd Image of God reſtored, the World formed into a ſecond and more noble Creation, and the Kingdom of God eſtabliſhed in the World by the conqueſt and ſpoiling of the revolted ſpirits. If God were glorious by creating a World, he was more glorious in the Redemption of the World. It was reaſonable Chriſt ſhould be advanced to the higheſt pitch of Glory,, ſutable to that degree of emptineſs to which he had abaſed himſelf for this End*: that he ſhould Triumphantly be ſetled in the moſt glorious and Majeſtick place of the Empire of God, and have not only the higheſt place of Reſidence, but the greateſt height of Authority over men and Angels, having made peace between God and the Creation, and between one part of the Creation and another; that as he died once with a pure Zeal for the glory of God, he might *live* in a new ſtate to a further exaltation of him; for ſo he doth, *Rom.* 6. 10. *In that he lives, he lives unto God.* To gather his people to glorifie them, and be glorified by them. As there was a glory brought to God by Chriſt in his low Eſtate, ſo there was a further glory to be brought to him in his exalted, eſtate according to the voice of the Father to him, *Joh.* 12. 28. *I have both glorified my name and will glorifie it again*; as he had glorified it in the *doctrine* and *Miracles* of Chriſt, ſo he would glorifie it again by his *Paſſion* and *Reſurrection*, ſending the Spirit, propagating the Goſpel, and ſetting him upon the Throne as the Judge of the World. This glorifying God was the Argument Chriſt pleaded for his Aſſiſtance and Exaltation, in the Prophet, (*Pſal.* 69. 7. *Becauſe for thy ſake I have born reproach, ſhame hath covered my face*) that the Faith of the Saints in the Divine Promiſes might not be enfeebled by any careleſsneſs of God towards him, *ver.* 6. And near the time of his Death, he pleads it in his own Perſon, that he might be in a ſtate to carry on that glory he had begun to bring to God, to the higheſt degree, *Joh.* 1. 17. *Glorifie thy Son, that thy Son alſo may glorifie thee.* Chriſt was to do more ſervice for God in Heaven, than he did on Earth, and glorifie his Father after his Father had glorified him, *i. e.* by a particular application of his Death to men, by the virtue of his Interceſſion, though indeed the foundation of all that glory was laid upon the Croſs by his ſatisfaction. Had God been good to the Redeemer, if he had given him leſs than a Crown for a Croſs, a reward for the work effected by his ſuffering? And had he been righteous and good to himſelf, if he had put Chriſt into a ſtate below that, which ſhould capacitate him to perfect the remains of that honour of his Name, which were further to be extant in the World? What capacity could we imagine him to have, if he had lain under the feet of death, or ſat languiſhing on the footſtool of the earth in a feeble immortality? A Throne was due for the Glory he had gain'd, and a Throne was fit for the Glory he was yet to effect.

3. *Upon the account of Love to Chriſt.* * His paternal affection to his Son, required not only a deliverance of him from the jaws of death, but the putting ſuch a Crown upon his head, by which he might be known by all to be his Son, whom he embraced with an ardent Affection. God would not love his Son according to his own greatneſs, if he did not manifeſt it to the World, with the moſt ſignal marks and Enſigns of Authority; and ſurely after he had vanquiſhed his Fathers Wrath and triumphed over the Enemies of his honour, he could expect no other than the ſtrong effluxes of his Fathers Love in the higheſt expreſſions of it. What could hinder him from reſting in his boſom, when all the Wrath excited by the Tranſgreſſion of the Law, was calm'd, and the Redeemer came out victorious from that Furnace of wrath wherein he had been enclos'd. Wrath thus being quenched by his Sufferings, there was no room for the exerciſe of any other affection to him than that of *Love*, and no teſtimony could be given proportionably to ſuch an Affection, but the higheſt degree of honour conferred upon him. The Father *loved* him becauſe he laid down his Life, *Joh.* 10. 17.

*Faucheur *in* Acts 2. 9. pag 109.

* Amyrauld Symbol. Apoſtol. pag. 169.

10. 17. and the ſame Affections would be more ſtrongly manifeſted after he had laid it down, and prompt him to ſhow him greater works than thoſe which had been wrought in the World, that the World might *marvel*, *Joh.* 5. 20. He would manifeſt him to be the partaker of all his Counſels, that nothing of Authority ſhould be denied him, nothing of knowledge concealed from him. Theſe were the ſignal demonſtrations of the Fathers Love, expected by our Saviour.

Secondly, *It was neceſſary on the account of Chriſt himſelf.*

(1.) *In regard of his Nature.*

[1.] *As it was of an heavenly original*; He *came down from heaven*, *Joh.* 3. 13. He was that *holy thing* born of the Virgin, but as overſhadowed by the *power of the higheſt*, *Luk.* 1. 35. He was not born by the force of Fleſh and Bloud, according to the Law of Creation ſettled in the old *Adam* he was an heavenly man, or the *Lord from Heaven*, 1 *Cor.* 15. 47. and therefore was immortal in the true, and original conſtitution of his Nature. And though he lived in a veiled condition to fulfill the charge which he undertook, and which could not otherwiſe be accompliſh'd; yet after the compleating of it, he could not be retained in the bands of Death, but muſt neceſſarily return by the Law of his own Nature to his true and original condition, and lead an heavenly and glorious Life, ſuitable to the principle whereby he was formed. *All things are order'd by God in places ſuitable to their Natures; heavy things are placed loweſt, lighter things higheſt; and if for the good of the Univerſe they remove out of their proper place contrary to their Natures, as ſoon as ever the occaſion which obliged them to ſuch a motion is over, they return to the place of their former ſettlement proportionable to their Nature. As Air, whoſe place is above the Earth, when it is encloſed in the Bowels of the Earth, and there encreaſed by vapors, will find its way out by an Earth-quake, to that place which God hath ſettled for it; Stones deſcend, and Water flows down to its proper place, as ſoon as the Let is removed; ſo though Chriſt for the good of mankind, ſtept into the World, yet when he had effected that buſineſs, he muſt neceſſarily take his flight to Heaven, his proper place. When that which obliged him to come upon the Earth was ceas'd, and he had no more to do here, upon that occaſion of the Expiation of our Sin. Heaven, that was the principle of his Original, was to be that of his Reſt and abode. As Earth was aſſign'd to the *firſt* man who was earthly for an Habitation, ſo Heaven was the proper Element of repoſe for the *ſecond* Man who was Heavenly.* It was moſt convenient that an earthly Man ſhould be lodged in the Earth, and the Son of God have his Seat where the Throne of his Father was. It was not fit that any Creature ſhould be above the Perſon of the Son of God, what Nature ſoever he had aſſum'd, and therefore his Exaltation above the Angels, was due to him alſo upon that Account.

*Daille *Melan. Part* 2. *pag.* 631.

*Daille *ſur l' Aſcenſ. de Chriſt. pag.* 434. *ſomewhat changed.*

*Faucheur *in Act.* 1. 9. *pag.* 109.

[2.] *As his Body was changed by the Reſurrection.* * Since after his Reſurrection his Body was made Immortal, and had new qualities conferr'd upon it, whereby it had acquired an incorruptible Life; As our bodies ſhall at the Reſurrection be *incorruptible* and *ſpiritual*, 1 *Cor.* 15. 42, 44. It was not fit it ſhould make any long ſtay in a place of Corruption and Miſery; and that ſo excellent a Perſon ſhould have an Habitation in a World of Men and Beaſts. A corrupted place was not convenient for an immortal Body; nor an Earth, curſed by God, ſutable to an unſtain'd Nature, that had nothing further to do here by himſelf; * But ſeeing it was the moſt perfect body, it was convenient it ſhould be taken up into the moſt perfect place, and aſcend above all Bodies. Indeed while he had a body of ſuch a mould as ours, and furniſht with the ſame Earthly Qualities and Infirmities with ours, his abode in the World was ſomewhat ſuited to his body, as well as to his work; but when he had put off his Grave-cloathes, and was ſtripped of that old Furniture, and enriched with new and heavenly Qualities, Heaven was the moſt proper place for his Reſidence. Again, had the Earth been a proper place for him, it was not fit the Divinity ſhould ſtoop to reſide in the proper place of the Humanity, but the Humanity be fetched up to the proper place of the Deity, where the Deity doth manifeſt it ſelf in the Glory of its Nature. The leſſer ſhould wait upon the greater, and the younger ſerve the Elder.

*Faucheur *ibid.*

*Savanarola *Triumph. cruc. lib.* 3. *cap.* 19.

[3.] *As the greateſt part of his Exaltation conſiſted in the manifeſtation of his Deity.* It was not fit ſo great a Conqueror and Redeemer, who was God as well as Man, ſhould have his Deity ſtill under the Veil of our fleſh, after he had accompliſhed ſo great a work. Indeed he hath our Fleſh united in Heaven to his Divine Nature, but his Divine Nature is not veil'd by it, as it was here. Now, had his Deity been manifeſted here below in that vaſt brightneſs and ſplendour which was proper for it, the Sons of Men had been undone, and met with their Ruin inſtead of their Recovery; for *who can ſee God and live? Exod.* 33. 20. *No man can ſee my face and live.* Heaven was therefore the only place, where this could be manifeſted in that Illuſtrious manner which it ought to be, though Earth was the place for the powerful effects of it. I ſay then, it was not fit the glory of his Deity ſhould have been longer over-ſhadow'd by the Veil of his Humanity; and it could not have broken out in its clearneſs, without not only dazling our eyes, but conſuming our Beings, in that ſtate we are. The brightneſs of an Angel, is too great an Object for weak Man, without the ſhadow of ſome aſſum'd body; much more the brightneſs of the Son of God; and what need was there of his being veiled for us ſtill, when he had done all that was neceſſary to be effected in that Veil of Infirmity he had wrapped himſelf in?

(2.) *It was neceſſary upon the account of Chriſt*, in regard of his Offices. Had not Chriſt been glorified, the Offices conferr'd upon him by his Father could not have been executed; his Prophetical, Prieſtly and Royal Functions could not have been exerciſed, to which he was choſen by God, and without which he could not have been a Saviour to us. He had been a Sacrifice, without being a Prieſt; a King, without poſſeſſing a Throne; a Prophet, without a Chair to teach in; at leaſt none of theſe Offices could have been managed in a way worthy of himſelf, unleſs he had been in a glorious condition, and his humanity in a glorious place.

[1.] *It was neceſſary for his Prophetical Office.* As he did but begin to exerciſe his prieſtly Office in his Death, and began to execute his Royal function in his miracles, ſo he did but *begin* to manage his Prophetical Office in his Life, *Heb.* 2. 3. *Salvation began to be ſpoken by the Lord.* His death was a conſecration to a further exerciſe of his prieſtly office, his ſigns and wonders the firſt eſſays of his Kingly, and his own teachings the firſt rudiments of Prophecy. After his Aſcenſion he did as the *Sun of Righteouſneſs* ſpread the wings of his grace, and flew about the World in the illuminations of Hearts, *Mal.* 4. 2. As it is with the Sun, ſo was it with Chriſt, the nearer the Earth in the Winter of his humiliation, the leſs force he had for the production of fruits, but the higher he mounted in Heaven, the more vigorous. The beams of the Sun ſhot from Heaven make us diſtinguiſh thoſe things which we miſtook in the dark, and the rays of Chriſt after his Aſcenſion manifeſted the difference between Truth and Error: Then the living waters of the Sanctuary *grew high*, *Ezek.* 47. 3, 4, 5. and what was before but a drop of knowledge in Chriſt's beginning to teach, became an unfathomable Sea of knowledge in Chriſts effuſion of the Spirit at his Aſcenſion.

[1.] *Without this Aſcenſion his Doctrine had not had a perfect confirmation.* As his Divine Sonſhip was declar'd in part in his *Reſurrection*, *Rom.* 1. 4. ſo his doctrine met with a confirmation in that manifeſtation of him to be the Son of God; but as that was but the firſt ſtep to a manifeſtation of his perſon, ſo it was but the firſt degree of the manifeſtation of his Doctrine. The more compleat Juſtification of his doctrine was clear'd by his elevation to Heaven; it then appear'd that he did (as he ſaid himſelf) *declare the words of God*; that as his humiliation diſcover'd him to be a man, his Exaltation and the fruits of it diſcovered him to be a Divine Prophet of a greater dignity and richer influence than all that went before him. He had been unjuſtly charged in the delivery of his Doctrine with the Crime of blaſphemy, and very few were perſwaded either of the divinity of his perſon or the heavenlineſs of his Doctrine; by his Aſcenſion God declar'd him to be a Prophet ſent by him, and *that Prophet* whereof *Moſes* ſpake, *Acts* 21. 22. he acknowledged him to be really what he reported himſelf to be, one with the Father, having a perfect knowledge of the Father, one ſpeaking the words of God, and acting according to the order of God. Had what he aſſerted of himſelf been falſe, he had been ſo far from being advanced to Heaven, that he had been hurl'd down to the bottomleſs pit for his impoſture. God would not by any act, much leſs by the conferring ſo great a glory, have contributed credit to a lye. But God hath decided the controverſie between him and the *Jews* his accuſers, and caſt them by owning him in the quality of his Son, and the great Prophet, whereby he had entitled himſelf among them. What greater teſtimony can there be than God's putting all power into his hands, giving him the keys of Death and Hell, the power of opening the Seals, and ſlaying by the words of his mouth? Thus God recommended his Doctrine, and by lifting him up to Heaven, ſet him there as a Sun to free the World from the blackneſs of errour, wherewith the night had fill'd it.

[2.] *Without this the Apoſtles could not have been furniſhed with gifts for the propagation of his doctrine.* Thoſe weak men could not have gone about ſo great a work without a mighty furniture and magazine of Divine eloquence and vigorous courage; to give this was not his immediate work as Mediator, and in the Oeconomy of the Divine perſons pertain'd to the Holy Ghoſt. It was neceſſary therefore that he ſhould as High Prieſt enter into the Holy place, and appear before God with the blood of his eternal ſacrifice, that the treaſures of the Spirit might be opened, and that that Divine flame might iſſue out from thence to inſpire them with abilities for ſo great an undertaking. This he had not had power to do, unleſs he had been glorified, *John* 7. 34. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* He could not before inveſt his Officers with a tranſcendent power, becauſe he was not mounted to a full execution of his own office. It was after this he erected the Chriſtian Church among the *Gentiles* as well as *Jews*, compleated the Rule of Faith in the Writings of the *Apoſtles*, which was to endure to the end of the World. Without this glorification he had not been the univerſal Teacher of the myſteries of Salvation, nor qualified the *Apoſtles* for the propagation of his Doctrine. But by this means he exerciſed his office, not only among the *Jews* as the miniſter of the circumciſion, but among all Nations of the *Gentiles*, as the chief Doctor and Prophet of the World, by the publication of the Goſpel, and the Grace of the Spirit.

[3.] *Nor could the Apoſtles without this have had any ſucceſs.* They had nothing of a worldly ſtamp and beauty, that could perſwade people to an entertainment of their Doctrine. They had not the wealth and grandeurs of the World to offer them, nor could allure them by earthly Empires and Conqueſts, as *Mahomet* did his followers.

*To preach a Crucified God would be juſtly thought an extravagance and the fruits of a frenzy; but when they ſhould hear not only of his Reſurrection, but the poſſeſſion of a glory, from ſo many witneſſes upon whom they could faſten nothing of diſtemper, an end would be put to their aſtoniſhment. His crucifixion could not appear ſo irrational to them, as the news of an Exaltation, whereby the ignominy of the Croſs was changed into the glory of a Crown, would appear amazing. Since the Spirit could not come unleſs Chriſt were glorified, it was impoſſible that without this glorification of the Redeemer and conſequently the effuſion of the Spirit, that thoſe Delegates of Chriſt could publiſh the Goſpel with ſuch power, reſiſt ſuch violences, triumph over ſuch oppoſitions. And impoſſible for men to have believed or regarded what they ſaid, ſince their doctrines were ſo contrary to the common maxims of the World, which had been ſo long ſtrengthned by education and cuſtom, the ſtrongeſt chains next to corrupt nature.

* Amyraut. *in Tim.* p. 224.

As

As the Aſcenſion of Chriſt gave the *Apoſtles* (the Spectators of it) courage to publiſh the greatneſs of our Saviour, with boldneſs, as before they had denied him with cowardize in his humiliation; ſo it made way for the entrance of his doctrine into the belief of the hearers, which otherwiſe they would have been aſhamed to entertain, had it not been back'd with ſo great an argument, and teſtified by ſuch witneſſes, and ſeconded by ſuch miracles againſt which they could have no exception. Without this, thoſe main truths of the Goſpel upon which the Chriſtian Religion depended, and which are the Life and Soul of it, as the Redemption of man, the Juſtification of Believers by the blood of his Sacrifice, had wanted a ground for the manifeſtation of them, and all the comforts of the Goſpel been fruſtrate. Men could have had no apprehenſion of ſuch things without an accompliſhment of his Glory. Hence it was ſo often Chriſt aſſured his Diſciples while he was inſtructing them, in the time of his Life, of the great works they ſhould perform, and the ſucceſs they ſhould meet with after his departure. His doctrine had been more obſcure, and loſt much of its clearneſs, had he ſtaid below.

[4.] *Heaven alone was a fit ſeat for him, wherein to exerciſe this office.* It was no more convenient for him to be placed on Earth, who was to diſperſe his light into the underſtandings of men, and ſcatter ignorance in all parts of the World, than for the Sun to have been placed on the Earth for the ſpreading its beams into all Climates of the World. *An earthly ſeat was fit for an earthly Prophet; but was it fit for him who was conſtituted by God, not only a Prophet to the *Jews*, but to all the Nations and Tribes of mankind; whoſe Doctrine was not to be confined to the narrow limits of *Jeruſalem* or *Judæa*, but extend to all parts of the World? What though the duſty Earth bore his body in the days of his humiliation, while he was laying the foundation of thoſe Truths which were to ſound in every quarter? Yet when he came to be inſtalled the ſole Doctor and Teacher of the whole World, it was not fit he ſhould be placed in any ſphere lower than that of Heaven, whence he might make his voice known both to Heaven and Earth, to Men and Angels, and convey his inſtructions to thoſe bleſſed Spirits who were yet to Learn more of the *myſteries of Divine Wiſdom*, *Epheſians* 3. 10. and alſo to the multitudes of the *Gentiles* as well as to the ſmall number of the loſt Sheep of the houſe of *Iſrael*.

*Daille ſur l'Aſcenſion de Chriſt. p. 435. ſomewhat changed.

(2.) *Neceſſary it was for his Prieſtly Office.* Though he was a *Prieſt* by authority in the days of his Humiliation, yet he was not fully inſtall'd in the perpetual exerciſe of his Office, till his *ſitting at the right hand of God*, *Pſal.* 110. 1, 4. And he was declared *harmleſs*, and *undefiled* and *ſeparate from ſinners*, though ſacrificed for them, and thereupon made higher than the Heavens, and by that declared to be the Son of God, then he was as his Son Conſecrated a *prieſt for evermore*, *Heb.* 7. 26, 28.

[1.] *He had not done the whole work of a Prieſt, had he remained upon the earth.* As the legal High Prieſt had not been a compleat High Prieſt, and fulfilled every part of his Office, had he not enter'd into the Holy of Holies; ſo neither had Chriſt performed the whole work of a *Prieſt*, had he remained upon Earth, and not entered into the Heavenly Sanctuary to appear or be manifeſted in the *preſence of God for us*, *Heb.* 9. 24. *It was not enough for the Legal High Prieſt to cut the Throat and pour out the bloud of the Sacrifice in the outward Tabernacle and offer it upon the Altar on the day of the annual Expiation; but he was to paſs within the Veil to preſent the bloud of the *victim* to the Lord, and ſprinkle it towards the *propitiatory*, *Lev.* 16. and upon his return, to publiſh the Atonement and Reconciliation to the People; ſo that there had been no Analogy between the Type and the Antitype, if our Saviour after his oblation on Earth, had not in the quality of a Prieſt paſſed into the Heavens, as through the Veil, which ſeparated the heavenly Sanctuary from the outward Court. It was neceſſary therefore, that the true High Prieſt ſhould advance into the true Sanctuary, into Heaven it ſelf, (figur'd by that Legal Place) where God hath his Reſidence among the true *Cherubims* and *Angels* of Glory; that he ſhould ſprinkle this Mercy-ſeat, and preſent before the Throne that Bloud which he had ſhed upon the Croſs, till the time that the number of his Elect being compleated, he is to return out of the Sanctuary, *i. e.* deſcend from Heaven to Earth to pronounce the Sentence of their general Abſolution, and gather them to himſelf in the glory of his Kingdom. *By his own bloud he enter'd into the holy place, having obtain'd eternal Redemption for us*, *Heb.* 9. 12. This entering into the Holy Place with the Bloud of the Sacrifice, was the main end of the Sacrifice, and a neceſſary act of the High Prieſt, and appropriate to him alone; the end why it was offered in the Temple, was that it might be preſented in the Sanctuary: ſo while Chriſt diſpoſed himſelf to thoſe ſufferings which he was to undergo for the expiation of our Sins, it was neceſſary he ſhould be upon the Earth; but after he had offered himſelf a Sacrifice upon the Croſs, it was no leſs neceſſary for him to aſcend in Perſon, and carry the Treaſures of his Bloud with him, to be laid up in that repoſitory, to be ſprinkled in the Heavenly places, and remain for ever as a mark in the true Sanctuary, as a Treaſure of perpetual Merit. The Legal Prieſt was alſo to burn Incenſe in the Holy Place; by Incenſe in *Scripture*, is frequently meant Prayer. If Chriſt be not then an Interceſſor in Heaven, there is no Analogy between the Type and the Antitype. This Interceſſion, a great part of his Prieſtly Office, could no more have been managed but in Heaven, than the Oblation, the firſt part of his Office, could have been performed any where but on Earth. Had he therefore remained upon the Earth after the ſhedding of his bloud, he had not fully executed his Office, but had perform'd it by halves; and that which he had performed on Earth had been without ſtrength, without performing the other in Heaven: for then it was, that he was made an high Prieſt *for ever, after the order of Melchiſedeck*, *Heb.* 6. 20. and a *Miniſter of the Sanctuary*, *Heb.* 8. 1, 2. He is hence called the *High Prieſt of our profeſſion*, *Heb.* 3. 1. as performing all the Duties,

*Fanchen in Act. Vol. 1 page 111.

Duties, and enjoying all the Privileges really, which the Legal High Prieſt did perform, and enjoy figuratively. Without this glorious Tranſlation he could not really in his own Perſon, have carried his Bloud into the Sanctuary, nor appeared in the preſence of God for us, nor have opened Heaven for thoſe that are his followers.

[2.] *Heaven only was fit to be the reſidence of ſo great a Prieſt.* As he was a *Prieſt*, it was fit he ſhould have a Sanctuary; as he was the great Prieſt, it was fit he ſhould have the higheſt Sanctuary; as he was theEverlaſting Prieſt, it was fit he ſhould have an Everlaſting Sanctuary; as he was an undefiled Prieſt, it was fit he ſhould have an undefiled Sanctuary; as he was a Prieſt conſtituted and conſecrated in a ſpecial manner by God, and not by man as *Aaron* and his poſterity were, it was fit he ſhould have a ſpecial Sanctuary, which *Aaron* and his poſterity had not. As he was to appear in the preſence of God for us, it was fit it ſhould be in a place where God doth manifeſt himſelf in the glory of his Diety: Now no place but Heaven can challenge all thoſe qualities. It was very convenient and neceſſary that he who was the High Prieſt according to the order of *Melchiſedeck*, a *bleſſing* as well as a *ſacrificing* Prieſt, diſtributing ſpiritual and heavenly bleſſings to his people, ſhould not be ſeated in an orb inferior to that place whence thoſe bleſſings were to receive their original and flow down upon the World. And ſince he was a Prieſt not deſign'd for one particular Nation, nor conſecrated only for ſuch a ſpot of Land as *Judæa*, but for the whole World, it was neceſſary that he ſhould be in ſuch a place, where all may addreſs themſelves to him that ſtand in need of the exerciſe of his office, and from whence he may behold all with thoſe compaſſions which are annext to his Prieſtbood. It was neceſſary alſo that he that made the Reconciliation for men, ſhould reſide with God (who had been offended, and now was reconciled) to preſerve it firm and ſtedfaſt, ſince, while the World doth laſt, there are dayly ſo many breaches made to forfeit it.

[3.] *It was neceſſary for his Kingly Office.* It was fit that he that had done ſo great a work, and had merited ſo great a Crown, that was *exalted to be a Prince and a Saviour*, and had received an heavenly authority and power *to give Repentance and forgiveneſs of ſins*, *Acts* 8. 31. ſhould alſo be received into *Heaven, till the time of the reſtitution of all things. Acts* 3. 31. till all things be reſtored to their due order.

*Amyraut *in Tim. p.* 213. [1.] *It was neceſſary for his Triumph.* * Indeed for the beginning of the exerciſe of his prophetical Charge, there was a neceſſity of his reſidence among men for the divulging ſome Truths and Counſels of his Father; and while he was to conflict with his Enemies with ſweat and Bloud, it could not well be but in the field of Battle, wherein the Enemies were; but when he came off with Victory, he could not conveniently Triumph in the place of Battle, or Reign as a King ſutably to his Grandeur upon the Dunghil of the Earth. It was fit he ſhould ſit in Triumph at the *right hand of his Father*, to end and compleat the fruits of his Victory; *Pſal.* 110. 1. *Sit thou at my Right hand, till I make thine enemies thy footſtool.* As he had not been in a capacity to Reign had he continued as a ſubject under the dominion of Death, ſo he could not exerciſe the office of a King ſo commendably as upon the Throne of his Father. Heaven only was a Palace fit for the reſidence of the King of Kings.

[1.] *It was neceſſary for his Government.* As Heaven is the Fountain of Providence, ſo it was fit that the King into whoſe hands God committed all judgment, the Power and Government of the World, ſhould ſit upon a Throne in Heaven; and it was not congruous that he that was made the head of Principalities and Powers, the Governor of the Angelical Spirits, ſhould have a meaner dwelling than the greateſt of his Subjects, and as low as the vileſt of his Vaſſals. * The Wiſdom of God hath diſpoſed all cauſes in an order ſuperior to thoſe effects which depend upon them; the Heavens are above the Earth, becauſe the Earth is influenced by them, and the Sun above the Earth, becauſe the Earth is enlightned by it; it was no leſs neceſſary according to the order of God's Wiſdom, that he who was made by God his Viceroy both in Heaven and Earth, and had the management of all things conferred upon him, ſhould be lodged in a place ſuperior to thoſe things he was to Govern, from whence he might ſend forth his directions to all his ſubjects. And though he had by his death given his enemies a mortal wound, and ſtript the Devil of the right he had acquir'd by the ſin of Man, yet in the order of Divine Wiſdom the poſſeſſion he had of the World was not to be taken away, and men reduc'd to the Scepter of this great King, but in a way convenient to the nature of man; thoſe gifts therefore which were neceſſary for the reduction of him, could only be diſpenſed from Heaven; it was therefore neceſſary for Chriſt in perſon to Aſcend thither to give out his Commiſſion, and enable his ſervants with gifts, whereby to *wound the head of his Enemy*, *Pſal.* 68. 18, 21. It was fit that an eternal King ſhould have an everlaſting Palace; that a King conſtituted in a ſpecial manner by God, ſhould have a Palace not made with hands; that he who was put into the *poſſeſſion* of all Nations, *Pſal.* 2. 8. and had a grant of all the *Kingdoms of the World to be his own*, *Revel.* 11. 15. that was not to rule in a corner of the Earth and ſway his Scepter in places that could be included in a Map, ſhould have his Throne fixed in any part of the World but the glorious Heaven. An Earth defiled by that ſin he hated, and an Earth yet too much filled with thoſe Enemies he had conquered, was not a place convenient for the perpetual reſidence of ſo great a Monarch. It was moſt fit alſo that he who was ordained the Judge of the whole World, and confin'd in that Office by his *being raiſ'd from the dead*, Acts 17. 31. ſhould be taken up into that Soveraign Court of Heaven, and come in Majeſty from thence to execute that charge. All the ends of his Government and Triumph could not have been anſwer'd without this Glory, he could not have reign'd in the midſt of his Enemies unleſs he had been placed above them, nor conducted his Church to an happy immortality unleſs he had had a poſſeſſion of that Heaven, he was to conduct them to.

* Daille *vint. Serm. p.* 435.

3. As this glory was neceſſary on the account of *God*, and on the account of *Chriſt*; ſo it was neceſſary *on our account* alſo.

That

(1.) *That God's choice acceptance of his sacrifice for us might be manifested.* The acceptance of it by God was in part manifested by his Resurrection, but the infinite pleasure he took in it, and the fragrancy of that savour he smelt from it, had not been testified to the World, had he given him only the recompence of an earthly Life and Glory. Indeed his Resurrection is an attestation of the truth and fullness of his satisfaction, for he *rose again for our Justification*, *Rom.* 4. 24. He cannot be considered as our propitiation, but in the state of his Resurrection: No man is freed legally and justly from Prison, till he hath paid his debts: So then the Resurrection of Christ is an argument that his payment was *commensurate to the debt*; but the glorious Exaltation of Christ is an argument of the high acceptableness of it to God. Who can doubt of his satisfaction after his Resurrection? And who can doubt of the infinite content God took in his obedience, after he hath crown'd him with so immense a glory, and established him a Prince and a Priest for ever at his right hand? God hath not only declared himself satisfied, but satisfied with an incomparable pleasure. God made a diligent search into him to see whether he was without spot, and perfect in his person and works, *Dan.* 7. 13. *And they brought him near before him, i. e.* the Son of man before the ancient of days; as persons and things are brought near to be tryed and diligently inspected, so was Christ brought near to God in a judicial way, that God might pass a judgment upon him and his work, and upon a strict view he was so ravished with his obedience, that he conferr'd upon him a Dominion, Glory, Kingdom, that all People, Nations and Languages should serve him, an everlasting Dominion, a Dominion that passes not away, *&c. verse* 14. such a multitude of expressions used in this donation do signifie the mighty pleasure of God in him, as if, (to speak after the manner of men) God had been grieved that there was not more to conferr upon him. As by the Resurrection of Christ God declared himself by the Title of *a God of peace*, *Heb.* 13. 20. So in the Ascension of Christ he declared himself a *God of all Grace to us*, 1 *Pet.* 5. 10. He declared himself reconciled to us by raising Christ from the dead, and he hath declared himself a God of all Grace, in calling us to an Eternal Glory by Christ, because the Glory Christ hath, is a pledge of that Glory Believers shall have, as a fruit of Gods high acceptance of him. This is the cordial Christ gives his Disciples, and assures them they had reason to rejoice in the midst of their worldly calamities at *his going to his Father*, if they well understood it, *John* 14.28. 'Tis indeed a clear evidence that God hath an unconceivable pleasure in him, he would not otherwise have suffered him to enter Heaven, but would have thrust him back again upon the Earth. In his death there is a satisfaction, and in his Glory the highest testimony of it. Without a glorious entrance into Heaven, his Resurrection with his continuance upon Earth had not been so clear a witness of Gods high value of his sufferings; but now by his glorified state it must be concluded, that his death was not the common fate of mankind, but highly meritorious, since God hath rewarded him with so great an honour as the government of Men and Angels; I say it must be concluded, not only that it was a death proportionable to what the justice of God required, but an infinite purchase of whatsoever happiness the creature wanted.

(2.) *That the Spirit might have a ground to Comfort us.* Since the end of the Spirits coming is, to comfort us, and the principal argument whereby he comforts us, is the high value of his Death with God, and the acceptance he meets with in Heaven; there had been little or no ground for him to build his comfort upon without the Ascension of Christ to glory. How doth the Spirit demonstrate the sufficiency of Christ's Righteousness? Not because he was raised, but because *he goes to his Father, and is seen no more* here, *Joh.* 16. 10. *He shall convince the World of Righteousness, because I go to the Father, and you see me no more.* His Resurrection is the first corner stone of Comfort, because it was a necessary Antecedent to his glory. But had he been only raised to an Earthly Life, our Joy had been but a twilight mixt with darkness, and the Arguings of the Spirit for our chearing, been somewhat disputable, and wanted much of that efficacy which now they have. This going to the Father, which includes a glory, was the Spring whence the Spirit was to draw those waters of Consolations he was to pour into our Souls. Had Christ remained upon the Earth, the Spirit had not come; but if he had, the breasts of Consolations had been very lank, and little could have been drawn out by us. Some Jealousies would have remained, we could not have fully answered the Accusations of our sins, our own Consciences would have had some Racks, and we should have felt sometimes some griping doubts. If God had appeared reconciled by the raising him, yet he would not have appeared highly pleased with us without his glorious Translation. We might have had some Comfort in peace with him, but seen no appearance of Favourable and gracious smiles in his Countenance. Our Saviour lays a stress upon that, of *seeing him no more* here, *viz.* in that state wherein he was before, or in a state without a glory. This in his Account was a sufficient Argument of the value of his death with God. Could we behold him here in the flesh, we might discard all our hopes of standing before God in a glorious Eternity as vain Imaginations; but when you shall see me *go to my Father*, and maintain my interest in his favour, you may conclude, that God is not only pacified; but hath lofty thoughts of Grace towards you. Without this his going to the Father the Cordials of the Spirit would have wanted their due Temper, and had not found any relish in our guilty Consciences.

(3.) *That there might be an irresistible ground of Faith.* If the Spirit had wanted a ground of Comfort, our Faith had wanted a ground of Reliance. * As Faith respects the Person of Christ, it had been subject to staggering; it could have had no assurance, that he had truly the dignity of the Son of God, if he had remain'd in the Condition of a man upon the Earth. As Faith respects the Death of Christ, though it might have concluded an expiation of the Crimes, yet not a fulness of Merit to procure a compleat felicity, if he had had no other sphere but the rude Earth to spend his Immortal Life in. And less confidence still had belonged to Faith as it respects the Word and Promise of Christ; for how could we imagine he could prepare Mansions for us in Heaven, if he had never stept from the Earth? or restore us to Paradise, a Place of Bliss, that could not find the way back to that Heaven, from whence he said he descended to redeem us? We could not have concluded that his Death had been a Ransom, if his Word had been false; and his Word had had no Credit with us, if he had not returned to that Heaven to which he affirmed he always had a Right. He could never bring us to that place to which he could not restore himself. Had he not risen, we

* Daille *Melan.* 1. p. 14. *&c.*

should have thought him no higher than a mere Man; nay an Impostor, and his Death a punishment of his own Crime: Had he not risen, we should have regarded him as no other than a Conquered Captive of Death, among the rest of Mankind; and had he after his Resurrection resided in the corrupted Earth with our Flesh, could we have imagin'd it to be the Flesh of God, any more than we could have conceived it so, had it remain'd under the power of Death? His glory hath given Assurance and Courage to our Faith, which had been very languishing, or rather nothing at all, had he staid on Earth. Nor could we have had any hopes ever to have attained the happy Vision of God in Heaven; had the Redeemer abode on this side that place of glory, we had been without a pledge of so great a Felicity. Nor could our Souls have been carried out with those noble Affections, suitable to the extraction of them. Our Love to Christ had been directed by *a knowledge of him after the flesh*, 1 *Cor.* 5. 16. and therefore had mounted no higher than a carnal Affection. We should have had no ground for those refin'd and spiritual Affections, and lifting our Hearts to Heaven, which are the ennoblement of our Spiritual Natures. Without this Entrance into Glory, there had been no Foundation for the superstructure, and Exercise of any grace in a lively and delightful manner; and without it, and the acknowledgement of it, all falls to the Ground.

But now there is a ground for all, since,

[1.] *Satisfaction is declared to be full.* The validity of the price is not to be scrupled, since we are assured of the weight of his Glory. Shall we doubt of the sufficiency of that, after the Assurance of so many Jewels in his Crown? What is all his Glory but a return of his Blood, and an approbation of the value of it, for the ends for which it was shed? His appearance in Heaven could not have been glorious, had not his oblation on Earth been satisfactory. For our sins being in the nature of *Debts*, *Mat.* 6. 12. and the Justice of God in the *Law* in the nature of a Creditor, to which we are responsible, *Gal.* 3. 10. His Death was the payment, his Resurrection the Acquittance, but his Glory the fullest Testimony that God can give that he is satisfied, and remains so. So that there is no room for any doubt of Eternal Redemption purchased, since his *entrance into the holy place*, with the blood of his sacrifice, *Heb.* 9. 12. His Exaltation assures man that he hath appeased God.

[2.] *And therefore all Enemies are removed out of the way.* His Triumph had not been just, if his Victory had not been full. The Law would have resisted his Elevation, and stopt his way to the Throne, if it had any thing to object against him. This Glory manifests that all the Enemies which stood with drawn weapons between him and his Throne, are remov'd out of the way, the Obligation against us Cancelled, the Devil disarmed by the taking away sin, upon which his power was founded; *Principalities and Powers* spoil'd of their Prey, *Col.* 2. 14, 15. Justice appeased, the Law fulfilled, Sin expiated, Death vanquished, all those are sealed to us by his entrance into glory, and Gods hanging the *Keys of death and hell at his girdle*, *Rev.* 1. 18.

[3.] *Heaven is assured.* As our bond against us is evidenced to be Cancelled, so God hath entred into a bond by this Act towards Christ, whereby he doth acknowledge, that he as it were owes Heaven to every Believer, upon the account of the Surety, and hath manifested his reality by beginning the payment of it in the Glory of his Person. For in setting Christ at his right hand *in heavenly places*, all Believers were virtually set there *Eph.* 2. 6. As his Resurrection assures us of the fulness of the payment of our debt, so his glory assures us of the fulness of the Merit of our Happiness. Had he lain in the Grave, our hopes had remain'd wrap'd up with him, and mouldred to dust with his body; or after his Resurrection, had he remained on the Earth, our hopes had aspired no higher than the place of his Residence *. But when we do not only see him rising Victoriously from the Horrors and Corruptions of the Grave, but mounted into an incorruptible Glory, we have Reason to believe we shall by his Power enjoy that Glory we Believers breath after. For as he did not rise to live for himself, and expose his Members to a perpetual Captivity under Death; so he hath not received his Glory to Reign for himself, and leave his Members groveling in the Mire of the Earth; but both the intention of God in conferring it, and the design of Christ in receiving it, was, that all united to him in Grace, might be joyned with him in Glory, to see and enjoy according to their Measures, the Glory *God hath given him*, *Joh.* 17. 24. Now had Christ staid in a miserable World, though he had not lain in a corrupting Grave, we could not have concluded our debt to have been paid to Divine Justice; nor expected the Benefits he had promised, nor upon any ground elevated our Hopes, Hearts or Affections to Heaven, there had not been those Comfortable Encouragements to Duty, nor those delightful motives to any Acts of Religion. But now his admission into Glory spirits our Faith, erects our Hopes, expels our Fears, stifles our Jealousies and Doubts, and fixes wings to a Spiritual Love, by giving us not only a demonstration of the fulness of his Satisfaction, but the overflowing redundancy of his merits for our happiness, and a pledge of an Eternal and Glorious Life.

* Faucheur *in Act. Vol.* 1. *p.* 62.

To *Sum* up all, and in that, the whole Scheme of the Christian Religion and Doctrine in short, let us consider, since it was the common condition of the Sons of *Adam*, to have rebell'd against God; and after that Revolt, were no more able to stand in the presence of Gods consuming Justice, than straw and stubble before the fury of a Flame, there was a necessity for some other Person to make way for our return by appeasing that Justice which was exasperated against us. Though this Person were found out, and kindly and couragiously undertook, and as faithfully, and to a full content of Justice, performed it in the most perfect manner; yet there could be no assurance of it, without some signal Testimony of the Gratefulness of the Person, and the accomplishment of the Undertaking. His continuance of the World would have nourished rather some Jealousies of the imperfection of his Person and Passion, than assurances of their Acceptation with God. His Exaltation therefore was a necessary sign, that he had fulfilled Righteousness, and disarm'd Justice, conquer'd Death and Hell, and open'd the Gates of Heaven, since he suffered as our Surety, his Glory would manifestly be conferred on him, because he so suffered, and therefore it would respect our interest; and though by the efficacy of his Death, had he only risen again, we had been freed from those Torments that remain after Death; yet had he not been glorified in Heaven, we could not have been restor'd to the Happiness of that Paradise we had lost, no more than our Bodies could have been delivered from the darkness of the Grave, had he himself remained under the Chains of Death. We should have wandered about the Earth without a supream Felicity, though without a smarting punishment. But by his Glory we have a certain evidence, that we are not only freed from the dominion of Death, but made Heirs of Life, and have

have a pledge in our hands that we shall enjoy it. If we have a Union with him by Faith, and a Communion with him in the Power of his death, there is no doubt but we shall have a Communion with him in the Felicities of his heavenly Glory: and to such a confirmation of our Faith and Hope, was an entrance into his Glory necessary. This Doctrine is the highest Comfort in the Christian Religion; and without this and a share in it, what Comfort can we expect in the deplorable, and I may say, stupifying dispensation we are now under?

Second Thing. *The Nature of this Glory.* It was a great Glory. As he was filled with the spirit without measure, above all the Prophets, for the performing his Mediatory Function; so he was instated in a Glory without stint, above all the Angels for the Application of the Fruits of his Mediation. As great a Glory as a Creature united to the Person of the Son of God was capable of receiving. As he had the Spirit without measure, so he had a glory without end. God did *superexalt* him, as the word signifies, *Phil.* 2. 9. ὑπερύψωσεν as he was set at the right hand of God, which was granted to no mere Creature, and had a name above every Name. Christ consisted of two Natures, Divine and Humane, let us see how these were glorified.

1. *His Deity was glorified.*

(1). *This could not properly have any addition of intrinsical Glory.* To enter into Glory doth suppose a temporary exclusion or absence from glory, as to be advanced supposeth some meaner state as the term from whence that advancement is. Now the Deity was never empty of any Essential Glory; nor could that be advanced, because it being Infinite, was not capable of any higher degree, but was above all alteration. The substance and properties of that Nature, which always remain the same, are uncapable of abasement and elevation. We may as well conclude a diminution of the Essence of God, as a decrease of the essential glory of God. The Divine Nature cannot ascend, any more than it can descend, because of its filling all places by its immensity: so neither can it be humbled or exalted; but the person that consists of both Natures, may be said to descend and ascend, to be humbled and exalted, because that Person which was glorious in Heaven, manifested himself on Earth by the Assumption of our Nature; and ascended to manifest himself in Heaven in our Nature, which he had assumed on Earth. The Deity then had no new Glory by the entrance of Christ into Heaven, as it had no essential disgrace by his Humiliation on Earth; for that nature is Immutable and Infinite, free from any change. If the Divine Nature might be essentially less than it was, it might wholly cease to be what it was; all diminution is a degree of destruction.

(2.) *There was a manifestation of the Glory of this Divine Nature of Christ.* The Divine Nature while it was wrapt up in the rags of our infirm Flesh, wanted that Reputation which was due to it from man, and in this respect Christ is said to *empty himself*, as the word ἐκένωσε which we render, *made himself of no reputation*, signifies, *Phil.* 2. 7. he that was Sovereign became a Subject, as the Seed of the Woman, to the Law of Nature, subject as an *Israelite* to the Law of *Moses*, subject as a man and our surety to the penal Infirmities belonging to the humane Nature, as weariness, hunger, thirst, death. And as the Divine Nature seem'd to be humbled in being obscur'd under the veil of our Flesh so it is glorified in breaking out with most resplendent rays in the Son. As he was humbled under the form of a servant, so he was exalted in appearing in the form of God. [* In the same sense that we say Christ as God was humbled, in the same sence we may say Christ as God is glorified, but it is certain that Christ who was *equal* in regard of his Deity with his Father, did *humble himself* to the form of a servant] *Phil.* 2. 7, 8. As the Divine Nature may be said, to be humbled by suffering an Eclipse, so it may be said to be glorified by emerging out of it, as the Sun may in a sort be said to enter into a glory, or re-assume its glory when it scatters a dark Cloud which muffled it, and strikes its warm and clear beams through the Air: there is nothing here of a glory added to the Sun, but a glory exerted by the Sun which before lay in obscurity under a thick mist; and when God is said to be glorified by men, we must not conceive any addition of intrinsick glory to God, but an acknowledgement of that glory he displays in his works of Creation, Providence, and Redemption. So the Exaltation of Christ was not the conferring a new glory upon the Divine Nature, but the out-shinings of it in the sacred vessel of his humanity, and surmounting those mists wherewith before it had been clouded. It was then a manifestation of him as the Son of God, and a discovery of that relation he had to the Father from Eternity, which was not only clouded in the days of his Flesh, but all the Time of the Old Testament, and was not known, at least in such a measure and clearness as in the discovery in the Gospel; therefore he prays *John* 17. 1. *Father glorifie thy son,* discover this prerogative of sonship, that I am the only begotten of the Father, of the same essence with thee, and not a meer man as the World accounts me. Therefore the Resurrection of Christ which was the first step to his glory, is called a new Nativity of him as the son of God in regard of his manifestation, *Acts* 3. 33. *In that he hath raised Christ from the dead, as it is also written in the second Psalm thou art my son this day have I begotten thee,* as his Resurrection was a confirmation of his Eternal Generation and consequently of his Deity; and therefore Christ adds in his prayer, *John* 17. 5. *Glorifie me with thy own self, i. e.* in a way of equality with thy self. As the Father did not in the time of his humiliation treat him as a son, but as a servant, as a Sinner, as one he was angry with, he was exposed to the violences of men, as if he had been utterly neglected, and abandoned by his Father, he desires therefore that he might have that glory he had with God before the World was, that he might be treated and declared to be the Son of God, equal to the Father in Power and Majesty, and that this might be manifested both in Heaven and Earth, in Heaven to the Angels, and in Earth to *Jews* and *Gentiles.* And thus he *sat down on the right hand of the Majesty, on high as the brightness of the Fathers Glory, and the express image of his person* *, all which is not an addition of glory, but a *manifestation* of Glory; for Christ, *John* 17. 1. desires the Father to glorifie himself as his Son, that he might glorifie him as his Father; now the glory Christ brought to God, was not a new accession of any glory to the Nature of God, but a displaying the Glorious perfections of his Nature to the sons of men. So the glory of Christs Deity is the springing of it out of that obscurity wherewith it was maskt, and a breaking out from under the Cloud of his humanity in a glorious lustre. And after he was cloathed with a *vesture dipt in blood,* his name was manifested to be the *Word* of God; *Revel.* 19. 13. *i. e.* he was manifested to be the Word of God, after and upon the account of his Death, and his glory was sensible as the glory of the only begotten son of God.

* Jackson Vol. 3. Fol. 314.

* For so Camero refers the word sat down to the ἀπαύγασμα, Heb. 1. 3.

(3.) *There was a manifestation of the glory of his Deity in and through his humanity.* As it had been obscured in the humanity while he was humbled, so it breaks out in the Humanity when that Nature is glorified, as a Candle in a dark Lanthorn doth thro' the transparant Horn or Chrystal, when the obscuring plate is drawn aside. This Glory he prayed for, *John* 17. 5. *Glorifie me with the Glory I had with thee before the World was.* The Glory he had as God before the World was, was not impar'd, and therefore is not that which he here desires; his Humanity was not glorified before the World was, that had no existence, till it was formed in the Womb of a Virgin. We must therefore understand it of the Glory of his Deity, to be extended to his Humanity, to capacitate it for those Offices which were to be performed in it. He was to be the Guardian of his Church as Mediator, and the Judge of the World; But his Humanity could not know the names of all his People he was to guide, unless inform'd by his Divinity. As *Man*, he is to *execute Judgment*, *John* 5. 27. which he could not do, unless he knew the inwards of Men, and viewed their Thoughts; nor could his Humanity do this, unless instructed by his Divinity. This Knowledge is not originally from the Human Nature, but by revelation from the Divine; the Government of the World, of Angels, and Men, could not be managed by him as the Son of Man, unless his Humanity were enliven'd, and throughly influenced by the Divinity as he was the Son of God; so that Christ here desires another manner of Glory in regard of manifestation than was before; a derivation of that Glory to his Humanity. He doth not say *Glorifie me with that Glory, which my Humanity had with thee before the World was*; but which I, *my Divine Person*, had with thee; That that Glory which I had with thee from Eternity, according to my Divine Nature, may be derived upon the Humane Nature, to fashion it for those great ends for which it is design'd. I see no reason to understand it of the Glory of his Humanity, which he had before the World was, by the predestinating Decree of God, for then there would be no preculiarity in Christs Prayer to himself, for every assur'd Believer may pray the same, Lord, Give me that Glory which I had with thee before the World was; *viz.* in thy Decree. But no such expression fell from the lips of *Moses*, *David*, *Paul*, or any of those most triumphant in the assurances of Everlasting Happiness. It must be some expression of Glory peculiar to the Son of God, and therefore a manifestation of the Glory of the Deity in his Humanity in another manner than before, since that person that was the Son of God, was now also the Son of Man. Now this was no addition of Glory to his Deity, but a new mode of manifesting that Glory which the Divine Nature had before the World was, which never was exerted in such a manner before. It was a real addition of Glory to his Humanity, but a new way, or manner of manifestation of his Divinity.

2. *His Humanity was really and intrinsecally glorified:* There was a Glory confer'd upon his Humanity by the Grace of Union with the second Person in the Blessed Trinity; this was at the first conception in the Womb of the Blessed Virgin. A greater Glory than this can no Creature have, *to be called the Son of God.* *Luke* 1. 35. There was also a Glory bestowed upon it by the communication of unmatchable perfections to his Soul, a fulness of the Spirit, a spotless Sanctification, and an infallible knowledge of God, and of those Truths he was to reveal. But now his Humanity did ascend up where his person was before, and our Nature was carried up to sit with him in the same Court, where he had been glorious before in his Deity. He *ascended* far above the *highest Heavens*, *Eph.* 4. 10. into that place where God represents himself in the greatest Majesty to Angels and glorified Spirits. He descended to assume our Nature, he ascended to glorifie our Nature. The Humanity was taken into perpetual society and conjunction with the Deity at the first assumption of it; but by his Exaltation the Eternal subsistence of it in the Deity was confirmed, and by the translating it to Heaven, assurance was given that it should never be laid aside, but be for ever preserved in that Marriage knot with the Divinity. It was so enlarged and spiritualiz'd, as to be a convenient Habitation for the fulness of his Deity to reside in, and exert its proper Operations, *Col.* 2. 9. *In him dwells all the fulness of the Godhead Bodily*, not dwelling as if imprisoned, but to break forth in all its Glories and Graces, not formerly dwelling in it, but now *dwells.* There is a way of the presence of the Deity with the Humanity above all those manners of the presence of God with Angels and Men: it dwells in it, and acts in it as a Soul in its own Body 'tis cloathed with, so that the Humanity is the Humanity of the Son of God, and heightned to be the sacred Vessel of the fulness of the God-head: That Nature wherein the person of the Son of God was *made lower than the Angels, was Crowned with Glory and Honour*, *Heb.* 2. 7. That Nature wherein he was raised, was set at *Gods right hand in heavenly places*; *Ephes.* 1. 20. and in that Nature, as well as in the Divine, the person of the Son of God had a Sovereign Authority granted to him: Thus the Humanity was glorified above all the reach of any Humane Understanding. The glory of the Saints is not to be fathom'd by the conceptions of Men, much less the Glory of Christ, the Exemplar of all the Glory they are to have.

The Humanity of Christ consisting of *two principal parts*, *Body*, and *Soul*, both were glorified.

(1.) *His Body.* As his Sufferings were in order to his glory, so the Part wherein he suffered was to enjoy a glory; *enter into his Glory*, *i. e.* a glory due to him for his sufferings, therefore due to every part wherein he suffered. This being an Essential part of the Humane Nature, is not laid aside, the Knot between this and his Deity remains forever indissoluble; it remains still as to its substance, though inricht with new qualities, being stript of the mutability, and mortality to which it was subject on Earth: As in his descent the Deity was emptied of the manifestation of its Glory, so in his Exaltation, his Body of its Natural Infirmities. The Image of the *first Adam*, except the substance, was razed out, and was actually framed in the *second Adam*: There was not a destruction of the Body, but a transfiguration of it; and his Body is no more changed in regard of the substance by its translation into Heaven, than it was in his transfiguration on the Mount; nor changed in its lineaments, but in its qualities, *Mat.* 17. 2. His face did *shine as the Sun*, the substance remained, but changed into a glorious appearance; he had the same lineaments in *Tabor*, as he had at the foot of the Mount. *Peter* could not else have distinguisht him from *Moses*, and *Elias*: Had he not been stript of his Infirmities, he had still even in Heaven been in some sort lower than the Angels, which he was designed to be only for a time, *Heb.* 2. 7. Βραχυ τι, *a little while* a short space, in the time of his Humiliation.

[1.] *His Body is therefore of a spiritual Nature, in opposition to infirm flesh.* Flesh in Scripture is sometimes taken so, *Psa.* 78. 39. *He remembred that they were but flesh*; *i. e.* infirm and perishing flesh. The *Natural* Bodies of the Saints shall at the Resurrection be changed into *Spiritual*, 1 *Cor.* 15. 44. much more is the Body of Christ in Glory, since it is the pat-

pattern according to which the *Body* of the Saints ſhall be copyed and faſhioned, *Phil.* 3.21. His State in the World is called *the day of his fleſh*, *Heb.* 5. 7. His State above is a Spiritual State, as being free from the infirmities and clogs of the fleſh. Fleſh he hath ſtill, but more ſuited to that Heaven, which was his Original; an *Heavenly*, no longer an Earthly Image, 1 *Cor.* 15, 48, 49. like Turf, or Wood, that loſes its droſſy and foggy qualities, when heightned into a pure flame, or Minerals heightned into Spirits. His Body was ſpiritual after his Reſurrection, it could paſs in a ſhort *moment* from one place to another, *Luke* 24. 31. As his Body roſe, ſo it aſcended, and remains a Spiritual Body, or as one calls it *organiz'd light*.

[2.] *'Tis therefore bright and glorious.* If the Righteous are to ſhine *as the Sun in the Kingdom of their Father*, *Mat.* 13. 43. the Head of the Righteous ſhines with a ſplendour above that of the Sun, for he hath a Glory upon his Body, not only from the Glory of his Soul, (as the Saints ſhall have) but from the Glory of his Divinity, in Conjunction with it. The Glory of his Divinity redounds upon his Humanity, like a beam of the Sun that conveys a dazling brightneſs to a piece of Chryſtal. There was an interruption of this Glory while he was in the World, though the Humane Nature then was united with the Divine: But this interruption was neceſſary for thoſe acts which he was to perform in our ſtead, for the ſatisfaction of God, and the diſcharge of his Office. Had the Glory of the Divinity broke out upon his Body he had not been capable of ſuffering. What Mortal could have ſtood before him, much leſs, laid hands on him? What Mortal durſt have accounted him a Blaſphemer, an Impoſtor, and have exerciſed any violence againſt him, had his Divinity ſo faſhioned his Humanity? But now it is, as it was in his *tranſfiguration*, *Matthew* 17. 2. the Glory he had then *in tranſitu* wrought an alteration not only in his Body, but in his Garments, which could not be of the moſt ſplendid, as not ſuting his preſent ſtate of Humiliation, yet *they became ſhining, exceeding white as ſnow, ſo as no fuller upon Earth can white them. Mark* 9. 3. much more muſt that firm and perpetual Glory in Heaven have the ſame influence upon his refin'd Body, that hath caſt off thoſe corruptible qualities which hung upon it on Earth, and doth more excel in Glory that Body he had on Earth, than the Glory of the Sun ſurpaſſeth that of a Gloe-worm: 'Tis ſuch a Glory as would dazle Mortals to behold it; for if his Glory upon Mount *Tabor* caſt *Peter* into an extaſy, what effect would his Glory upon his Throne work upon a Mortal Nature? Whence it follows, that there muſt be a mighty change of the Bodies of the Glorified Saints to capacitate them for the *beholding* this Glory of Chriſt, the intent views whereof are part of their Happineſs. *John* 17. 24.

[3.] *His Body is Immortal.* His Body now lives, and ſhall live for evermore. *Rev.* 1. 18. *I am he that lives and was dead, and behold I am a live for evermore*, Amen; which is confirmed by him with a ſolemn. *Amen.* A corruptible Body is not fit to be admitted to ſit down upon the Throne of the Father in Heaven. The promiſe that ſecur'd to him in the State of his Humiliation a ſpeedy Reſurrection from the Grave, and an impoſſibility of *ſeeing corruption*, *Pſal.* 16.10. is as valid as ever. That Body that was not diſſolved to duſt by the power of the Grave, cannot ſink into nothing in the Glories of Heaven. The Union of the Godhead to it preſerved it here, and the perpetual confirmation of that Union preſerves it for ever above. His Body lives an indiſſoluble Life, Death ſhall never more lay hands on it, he hath no more ſufferings to endure, or ſatisfactions to make to the demands of the Law, Men and Devils cannot touch him in his Perſon, though they do in his Myſtical Body. He is above the reach of all Temptations, all Wrath from his Father, all Violence from Men, and therefore his Glorious Body is not in ſuch a ſtate as to be ground between the Teeth of Communicants, or eaten by Rats and Mice, or in any part of it dropt upon the ground, and buried again in the duſt or mire, as the Bread in the Supper may: if that were really the Body of Chriſt, the Body of Chriſt would be then ſo treated, as conſiſted not with the Glory it is now poſſeſſed of.

[2.] *As his Body, ſo his Soul, the principal part of the Humanity was Glorified.* That ſuffered in Agonies and Sorrows. His Soul *was ſorrowfull even to the Death*, *Mat.* 26. 38. that alſo enters into Glory, and indeed the Body cannot be rightly glorified without the Glory of the Soul; for the Glory of the Body is but the Reflection of the Glory of the Soul in any Creature.

[1.] *He hath an unſpeakable joy in his Soul. Pſal.* 16. 11. *Thou wilt ſhow me the path of Life, in thy preſence is fulneſs of joy, at thy right hand are pleaſures for evermore.* 'Tis Chriſt's triumphing in the conſideration of his Exaltation, and taking pleaſure in the Fruits of his Sufferings; *Thou wilt ſhow me the paths of Life.* God hath now opened the way to Paradiſe, which was ſtopt up by a Flaming Sword, and made the path plain by admitting into Heaven the Head of the believing World. This is a part of the Joy of the Soul of Chriſt, he hath now a fulneſs of Joy, a ſatisfying delight inſtead of an over-whelming ſorrow; *a fulneſs* of Joy, not only ſome ſparks and drops, as he had now and then in his debaſed Condition; and that in the preſence of his Father. His Soul is fed and nouriſhed with a perpetual Viſion of God, in whoſe Face he beholds no more frowns, no more deſigns of treating him as a Servant, but ſuch ſmiles that ſhall give a perpetual ſucceſſion of Joy to him, and fill his Soul with freſh and pure flames, *Pleaſures* they are, Pleaſantneſs in compariſon whereof the greateſt Joys in this Life are Anguiſh and Horrors. His Soul hath Joys without mixture, Pleaſures without number, a Fulneſs without want, a Conſtancy without interruption, and a Perpetuity without end: And having a fulneſs of Joy, he hath a fullneſs of Knowledge in his Soul; he increaſed in Wiſdom in his Soul, as he did in Stature, and that as really in the *one* as he did in the *Other*, *Luke.* 2. 40. his Humanity had not the knowledge of all things in his Humiliation, his Soul had one thing revealed to it after another. But in his Exaltation his Soul is endow'd with all the Treaſures of Wiſdom and Knowledge. He knows now the time of Judgment, ſince he is conſtituted the *Judge of the World*, whereof his Reſurrection was an aſſurance to Men, and no leſs an aſſurance to himſelf, *Act.* 17. 31. ſince by his Reſurrection, the firſt ſtep of his Exaltation, God judged him a Righteous Perſon, and acknowledged him his Son with Power, that had redeem'd a World, whereby there was an evidence alſo, that by him he would judge the World: Among other Infirmities of his Nature, his Soul hath put off that of Ignorance. Nothing that is a treaſure of knowledge is concealed from it; he hath the knowledge of God's Decrees concerning his People; *Rev.* 1. 1. *God gave the Revelation of all to him*; no other perſon *opens the Book*, or is acquainted with the Councel of it, *Rev.* 5. 5, 6, 7. this Knowledge he hath in his Humanity, as he is the *Lion* of the Tribe of *Judah*, and the Root of *David*. This Revelation is to him as Mediator, in his Humane Nature, diſtinct from that Knowledge he had as God. As his Mediatory Glory is diſtinct from

that

that Essential Glory he had as God, so there is a revealed Knowledge to him, distinct from that Knowledge he had as God. There was a necessity that Christ in his Humane Nature should understand the secrets of God, since he was in that Nature to be the Executor of the Counsels of God; and this is another part of the Glory of his Soul.

(3.) *His Person was glorified.* His Divine Nature being glorified in a manifestation, and a new manner of manifestation; and his Humane Nature being glorified by an accession of new qualities to it, his Person then was glorified. As his person was the prime subject of Humiliation, in taking upon him the form of a Servant, so it was the prime *subject* of Exaltation and Glory. His Person was the *subjectum quod*, and his Humane Nature the *subjectum quo*; In regard of his Person he is glorified, as in regard of his Person he was humbled; the same Person that was rich, *became poor*, 2 *Cor.* 8. 9. He that was rich, and he that was poor, was one and the same Person, howsoever Riches, and Poverty were distinct Conditions, and Divinity, and Humanity were distinct Natures; yet they were the Conditions, and they were the Natures of one and the same Person, who is both rich and poor in regard of differant states, as well as Immortal and Mortal, existing from Eternity, and born in Time, in regard of different Natures; Eternal as God, and Born as Man, above all suffering and violence, as God; expos'd to suffering and violence, as Man; the Person that was crucified, was *the Lord of Glory*, 1 *Cor.* 2. 8. The Person that was crucified and suffered, enter'd into Glory; it was the Person of Christ therefore wherein this glorious Exaltation did terminate; as the Deity was not emptied, nor could be, but obscur'd in the assuming our Flesh, and investing himself in the form of a Servant for the performance of those Mediatory Acts in his Humiliation, which were necessary for our Redemption, so the Diety could not be Exalted, but by displaying it self, and discharging that disguise of Infirmities wherewith it was clouded: Nor could the Exaltation of his Humane Nature simply considered, be for the Happiness and Comfort of his People; for as Man barely considered he could not be the King of Angels, and Governour of the Church; he could not as Man barely consider'd, direct the Angels in their needful Messages, or relieve the Church in her great distresses; for the Humanity was neither Omniscient, nor Omnipotent, nor could be. 'Tis impossible Humanity can become a Deity, and a Creature inherit the incommunicable perfections of the Creator. But as the Deity is in Conjunction with the Humanity, and doth make use of the Humanity, and act in and by it, he is capable of performing those things which were necessary, as Lord of the World, and Head of the Church. The Actions Christ doth perform, as sitting at the Right Hand of God, are the Acts of him as Man; but the principle of those Acts are his Divine Nature as he is God; the glorious Exaltation of Christ is therefore the Exaltation of his Person, for those ends which were necessary for the good of the believing World.

4. *This Glory which Christ entered into, was a Mediatory Glory.* The Glory Christ was advanced to, was not the Essential Glory of God, for this he always possessed, this was communicated to him in the Communication of the Essence, and inseparable from him. As being God, he had all the Prerogatives of God; But it was a Mediatory Glory confer'd upon his Person, as the first born of every Creature; such a Glory, as the Humanity so dignified by the Divine Natures assumption of it, was capable of. The Humanity being a Creature, was not capable of a Divine and Uncreated Glory; the glory Christ hath as God, is the same with the Glory of the Father, but the Glory Christ hath as Mediator, is peculiar to him as a person consisting *of a Divine* and *a Humane* Nature; therefore it is in the *Text* called *His Glory*, in a way of peculiarity belonging to him as a Sufferer: For the Divine Nature was not capable of an addition of Glory, nor the Humane Nature capable of the infinite perfections of the Divine. In regard of his Essential Glory, he was the *Son* begotten; in regard of his Mediatory Glory, he was the Heir appointed, *Heb.* 1. 2. He is appointed Heir in order after his sufferings, as he was appointed *Mediator* in order to his sufferings. *Heb.* 3. 2. He was Mediator by a voluntary designation, so he was Heir by a voluntary donation. His Glory was given to him upon condition of suffering, and confer'd upon him after his suffering; but he was from Eternity the Lord of Glory, and Son of God by a Natural Generation; the one belong'd to him by Birth, the Mediatory by Office; the one is natural to his Person, the other is the reward of his sufferings, *Phil.* 2. 8, 9. *Wherefore God hath exalted him, viz.* because of his Obedience to Death. In the Essential Glory he is one with the Father; in his Mediatory Glory he is lower than the Father, as being his Deputy and Substitute; his Essential Glory is absolute, his Mediatory Glory is delegated, *Judgment is committed to him*, *John* 5. 22. The Essential Glory is altogether free, and hath no Obligation upon it; the Mediatory Glory hath a charge annexed to it, (for he is *ascended far above the Heavens, that he may fill all things.* *Ephes.* 4. 10.) an Office of Priesthood to interceed, and a Royal Office to gather and govern those that are given to him by his Father. His Essential Glory he would have enjoyed, if he had never undertaken to be our ransom; yet without his sufferings for us, he had never had the glorious Title of the Redeemer of the World. As God had been Essentially glorious in himself, if he had never created a World, but he had not then been so manifest under the Title of Creator,* This Glory was nevertheless properly neither Divine, nor Humane; not Divine because considered as Man, was a Creature, and a Divine Glory is incommunicable to any Creature; considered as God, there could be no addition of Glory to him, this is said to be given him as that which he had not before: Not a Humane Glory, for as Man only he was below it, and was not a Subject capable of it. A meer Man was unable to govern and Judge the World. To be Head of the Church, and Judge of the Universe, are Titles that belong only to God, and none else. But it was a Mediatory Glory, proper to the Person of Christ, and both Natures as join'd by the Grace of Union for the Work of Mediation. Now tho' Christ in regard of his Divine Nature *was equal with his Father*, *Phil.* 2. 6. yet in the state of Mediator and Surety for Man, his Father was *greater than he*; *John* 14. 28. and in this state he was capable of a gift and glory from the Father, as from one that was Superior to him in that condition; as it hath been recorded in *History*, that a King Equal, nay Superior to another Prince, hath put himself under the Ensigns of that Prince inferiour to him, and received his pay, as he puts himself in such a Military state, he is Inferiour to that Prince he serves as his *General*; and what Military Honour may be confer'd upon him for his Valour and Service, is an Honour distinct from that Royal Dignity he had before as a Sovereign in his own Territories; so is this *Name* given to Christ *above every Name*: *Phil.* 2. 9. *i. e.* A Glory surpassing that of all Creatures, the Pot-

*Rivet. *in Psal.* 110. *pa.* 300. *Col.* 1. changed.

tentates

tates of the Earth, or Seraphims of Heaven; which was a distinct Glory from that which he had, as one with the Father, before his Incarnation and Passion, and had possest, if he had never suffered: but this Glory mentioned by the *Apostle*, was given him upon his sufferings. It was not therefore a Name in regard of his Eternal Generation, as some interpret it*; for the particle *wherefore*, in the begining of *v.* 9. puts a bar to any such Interpretation, it referring this Glory as a consequent upon his Humiliation to the death of the Cross. It was therefore a Mediatory Glory, whereby the Authority of God was confer'd upon him, not *absolutely* and formally, as though he were then made God: But as to the exercise of it *as Mediator* in that Humane Nature, which he had so obediently subjected to the Cross, for the Glory of the Father, and the good of the Creature.

* *Ambrose.*

(5.) *This Mediatory Glory consisted in a power over all Creatures*; for it was such a *name* as was *above every name*, so that *at the name of Jesus every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father*, *Phil.* 2. 10, 11. He had the same power committed to him, which the Father hath; his *Throne* is the highest, being the *same* with that *whereon the Father sat*, *Rev.* 3. 21. *A throne* of Government and Dominion. His Commission is extensive, a power as large *as the confines of Heaven and Earth*, *Mat* 28. 18. *All power is given me both in Heaven and Earth.* A power over *Hell* is also put into the Patent, *Rev.* 1. 18. *And have the keyes of Hell and Death.* His right to this was conditionally confer'd upon him, at the first striking of the agreement between the Father and himself, *Isaiah* 53. 10, 12. he promised upon his oblation for sin, to *divide him a portion with the great*, and he should *divide the spoil with the strong*; this was acknowledged due to him upon his Resurrection, which being an owning of the validity of his performance, was an acknowledgement of the justice of his claim, and to this that in *Mat.* 28. 18. refers, *all power is given to me.* But the solemn investiture was not given him till his Ascension. God put the Scepter in his hands, when he used that form of words, *Psal.* 110. 1. *Sit thou at my right hand till I make thy Enemies thy footstool*; for in the Apostles sense, to sit at the right hand of God and to reign, are one and the same; for what is sitting at the *right hand of God till his Enemies be made his footstool*, is *reigning till all Enemies be put under his feet*, 1 *Cor.* 15. 25. At his Resurrection he was stript of his servile garb, at his Ascension he put on his Royal *Robes*, on his session at the right hand of God, he was *crown'd*, and began the exercise of his Royal dignity.

[1.] *He hath all power in Heaven.* Power in the Treasures of heaven, Power over the inhabitants of heaven.

(1.) *Power in the treasures of heaven, of sending the Comforter John* 15. 26. *The comforter whom I will send*, which was sent in *his name*, *Joh.* 14. 26. His power was first in heaven, then in earth; his power on earth could not have been manifested without a power first in heaven; by his power in heaven he gathereth his people on Earth. When God had given us the greatest gift, his son for the honour of his Mercy, he gives the greatest gift next to him, *viz.* That of the spirit, for the honour of his sons Mediation. As Christ in the *Evangelick Oeconomy* acted for the honour of the Father, so doth the spirit in the same *Oeconomy* for the *honour of Christ*, *John* 16. 14. *He shall glorifie me.* He is therefore called the spirit of Christ. He is also said to have the *seven spirits of God*, *Revel.* 3. 1. *Seven* is a Scriptural number of perfection; he hath the full power of the gifts and graces of the spirit to bestow upon the Church, and fill his mystical body with. By this it was evident, that as Mediator he had a mighty power with God, since the first fruits of his Exaltation was the effusion of a Comforter for us, a second Advocate on Earth. This being the fruit of his Mediation, and given to him as Mediator, was a full confirmation not only of the virtue of his Death, but the powerful continuance of it still in Heaven, not only that it was accepted for us, but that the vertues and fruits of it should be perpetually distributed to us. This power of the spirit was given to Christ immediately upon his Ascension, as the purchase of his sufferings, and the reward of his *Conquests*, *Psal.* 68. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men.* By his solemn investiture he was settled in a power over the treasures of God, and gave out that in abundance, which before was communicated in some few drops; the Heavens are opened and a golden shower comes down upon the World. In a sensible and apparent manner he received this spirit before for himself, for he had it without measure, he received it before when he entred upon his Office to fit him for his mediation; he now receives this power as mediator upon his Ascension, and as a steward for his people to distribute this rich Revenue of God for the greatning of his Church; upon his Ascension he received it to give out to those he had left behind him in the World, *Psal.* 68. 18. *Received*, *Eph.* 4. 8. *Gifts for men*; it was then the donative of the Father to Christ, that it might be Christs donative to us. By the way we may take notice of another argument for the necessity of the Exaltation of Christ in Heaven, since the *spirit* being an *heavenly gift* it was not fit he should be sent by a person that was not possessed of heaven, and it being the purchase of the Mediator, and to be sent in his name, it was convenient the Mediator should be in heaven, and have a more glorious residence than in the Earth before the mission of so great a gift.

[2.] *Power over the Inhabitants of heaven.* In his incarnation, in the days of his Flesh, he was lower than the Angels; in his Ascension he is made higher by the shoulders than the loftiest of them; and this in regard of his Office *as Mediator*; for as God he had an Essential superiority above them before; the superiority over them as he was God, he had by nature; the superiority over them after his humiliation, he had upon the execution of his Mediatory Office. The Angels that had their Residence in heaven, were to bow to him, yield Obedience to him as he was God-man, for so he was exalted, as *Jesus*, as one that had *suffered death*, *Phil.* 2. 9. They were to give him an adoration which pertained to God, and according to this Divine order they pay him actual Adorations before his *Throne* as *the Lamb of God*, *Revel.* 5. 11, 12, 13. and they are put in subjection to him as their head, not only for a time but for ever, in *this World*, and *that which is to come*, *Eph.* 1. 21. to order, direct and commission them for the Ends of his Mediation, according to that compassionate sence he hath in his glory, of the infirmities and distresses of his people. He is Lord of all of them to this purpose; one hath not the Privilege to stand before God, and another subject to run upon his errands in the World, but all are subjected to the Scepter of Christ to be used by him at his pleasure in his service. And in this respect he received all power, first in Heaven, then in Earth, *things in Heaven* are first gathered, after that *things on Earth*, *Eph.* 1. 10. The holy Angels were all subjected to him upon his Exaltation by one entire donation,

tion, the promise of making him their head was fully accomplisht; whereas there is to be a Revolution of time to the end of the World, before things in Earth shall be gathered to him, before all his Elect shall submit to his Scepter, and his Enemies be debased to his footstool. But upon his advancement, as there was an actual donation of them by his Father, so there was an intire submission of them in one body to him, the whole Corporation of those blessed spirits waited upon him in his entrance into Heaven to his Coronation according to the Will of their God, and his God, who had given them a Precept to *worship him*, *Psal.* 68. 17, 18. and that in a military posture as their General, noted by the word *Chariots*, which were used chiefly in War and Warlike Triumphs.

[2.] *Power in Earth over all creatures. There is nothing left that is not put under him*, *Heb.* 2. 8. All things are given him by God, to be in subjection either voluntary or constrained *, he is Lord of all the Creatures; as God-man because all the Creatures were made for man, and Christ being the Lord of all mankind is also the Lord of all the Creatures that were made for the use and benefit of man. He is therefore the *first-born of every Creature*, *Colos.* 1. 15. the right of primogeniture is conferred upon him, and so he became Lord of all, as *Adam* in regard of all his Dominion over all earthly Creatures might be said to be the first born of them, though himself is created after them. His power upon Earth consisteth in this, that all the worship of God is to be done in his name, our supplications for the supply of our wants, our acknowledgments for the receit of his Blessings must be presented *in his name*, *John* 16. 26. *Eph.* 5. 20. he is made a Priest to offer our sacrifices and incense of Prayers, he is the channel through which God conveys all the marks of his kindness to us, he hath power as a *Prince* to give *Repentance* as the means, and *Remission of sin* as the privilege of those that are given to him, *Acts* 5. 31. He hath a name above every name in the Earth, no person was ever so famous, none ever was ador'd by so many worshippers, none worshipped with so much fervency, none ever had so many lives sacrificed for his glory, and acknowledgement of his Mediation and Person. His glory hath extended one time or other over the whole World. 'Tis a power that hath given check to the power of Kings, and silenc'd the Reason of *Philosophers*; it hath put to flight the Armies of Hell, and been celebrated by the Songs of Angels; no name was ever so glorious, no power ever so great.

* *Sabund Tit.* 263. 550.

The Third thing, I should come to is,

III. *The end of his Glory.* As his sufferings were necessary for us, so was his glory, as it was needful he should die to redeem us, so it was needful he should enter into glory to bless us. There are *two great* things accrue to us by Christ, *Acquisition* of Redemption, and *Application* of Redemption, the one is wrought by his death, the other by his Life, the one by his elevation on the Cross, the other by his advancement on his Throne. 'Tis there he hears us, and from thence he purifies us, had not Christ entered into glory, we had wanted the application of the fruits of his death, and so his Incarnation and passion had been fruitless.

I shall name only *two*, one consequent upon the other.

1. *The sending of the Spirit.* Indeed since there could be no grace and sanctification without the spirit, we must suppose that the spirit was given before the coming of Christ. In the old World the spirit did strive with men, and the spirit of God was in, and upon the Prophets, and the holy men in the old Testament; but it was communicated in weaker measures, scanty drops, not in that abundance, till the installment of Christ, it was then *shed abundantly through Jesus Christ*, *Tit.* 3. 6. whence our Saviour is said after his Ascension, not to drop upon Persons, *but to fill all things*, *viz.* by his spirit, *Ephes.* 4. 10. The spirit was in the World before, as light was upon the face of the Creation the three first days, but not so sparkling and darting out full beams till the fourth day of the Creation of the World. The full effusion of the Holy Ghost was reserved for the time, and honour of Christ; he was communicated to the *Jews* anciently for working miracles and uttering Prophecies; but the *Jews* tell us, that after the death of *Zachary* and *Malachy*, the spirit of God departed from *Israel* and went up. So that afterwards Miracles were very rare among them, and therefore when the Disciples at *Ephesus* of the *Jewish* race, *Act* 9. 2. Said they, *Had not heard whether there were any Holy Ghost or no*, 'tis not to be understood that they had not heard that there was such a person, for that they believed, but they knew not whether the Holy Ghost which departed away after the death of *Malachy* was restored again in the gift of Prophecy and Miracles. The golden shower of the spirit for grace and gifts was not to be rain'd down upon the World in so full and sensible a manner till the Coronation of Christ, as only at some publick solemnities of Princes, the Conduits use to run with Wine. Hence Christ flatly tells his Disciples, that it was expedient for him *to go* that the *Comforter* might *come*, which was not to come till after his departure, and particularly by his mission, *John* 16. 7. *Nevertheless I tell you the Truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you*, and this he avers as a certain Truth. Indeed Christ received the spirit for himself at the first inauguration and entrance into the exercise of his Office at his Baptism, but not fully to convey it to his people, but upon his Coronation, and full investiture with all Power. Then he received the *promise of the spirit*, *Acts* 2. 33. *i. e.* he obtain'd the full execution of the promise in the full effusion of the Holy Ghost, when he had entered into the Sanctuary not made with hands. The purchase of it was a fruit of his death, but the mission of it was consequent upon his Exaltation; by his death in satisfying the Justice of God he removed that bar which had been upon those Treasures, and broke the seal from the Fountain, that the waters of divine grace might be poured out upon men; by his death he merited it, by his glory he possessed it, and then made the effusion of it, and that for the good of his people * *'Tis expedient for you*; it was not only for his honour that he went to heaven, but for our advantage, that our Faith might be perfected, our hope elevated, and every Grace strengthned and refin'd. Now the spirit was sent to this end to carry on the work of Christ in the World, and to apply the Redemption he had wrought. He was *to bring things to remembrance whatsoever Christ had said to them*, *John* 14. 26. he *was not to speak of himself*, *John* 16. 13. He was not to be the Author of a new Doctrine in the Church, but to impress upon men what Christ had taught, and what he had wrought by his passion. He is therefore called *the spirit of Truth*, *i. e.* Teaching and clearing up to the minds of Men, that Truth which Christ had taught and confirmed by his blood, and raise the superstructure upon that foundation Christ had already laid. He was to declare only *what he heard*, *John.* 16. 13. 14. to act the

* Pont. *part.* 5. *Med. dit.* 17. *p.* 324.

the part of a Minister to Christ, as Christ had acted the part of a Minister to his Father: to *glorifie Christ*'s, *i. e.* to manifest the fulness of his merit, and the benefits of his purchase, for he was to receive of Christs, *i. e.* The things of Christ, his Truth and Grace, and manifest them to their Souls, and imprint upon them the comfort of both. This Spirit being then a fruit of the Glory of Christ, is an abiding Spirit for those ends for which he was first *sent*: *John* 14. 16. The Permanency of the Spirit is as durable as his Glory. Christ must be degraded from his Exaltation, before the Spirit shall cease from performing the Acts of a Comforter, and Advocate on Earth.

2. *Consequent upon this was the communication of gifts for the propagation, and Preservation of the Gospel.* Christ was to raise a Gospel Church among the *Gentiles*, to apply the Fruits of his Death; this he could not do without receiving gifts to bestow upon Men; these gifts were not to be received by him, till his finishing his work, and this work could not be declared to be compleatly finished without his advancement to the *right hand of his Father*; *Psal.* 68. 18. He received them with one hand, and distributed them with the other; he handed them to the World, as they were conveyed to him by his Father in his glory. *He ascended up far above all Heavens, that he might fill all things*; *Eph.* 4. 10. all the World with the knowledge of himself, all kinds of Men with gifts; Officers with Abilities; private Christians with Graces. His glory is the Foundation of all Christianity; by those gifts of the Spirit to men, he rescues Men from a Spiritual Death, and plants them as Living Trees in the Garden of God; by those we find our hearts linkt to him in love, panting after him with desires, and aspiring to the happiness of Heaven where he is: All the Channels thro' which he pours the Waters of Life upon the World, were cut and framed by his hands: The Spirit is called the *seven spirits in the hand of Christ*, and joyned with the *seven Stars*, *Revel.* 3. 1. as being distributed by him in the seven States, and Periods of the Church, to the end of the World.

There might be more named, but they may come in the Use, to which we may now proceed.

IV. *U S E.*

I. *Of Information.*

1. *How groundless is the Doctrine of Transubstantiation,* [*and to enter into his glory after his suffering.*] Had there been such a thing as his daily descent to Earth in the sacrifice of the Mass, it had been a very proper season to have intimated such a notion to his Disciples in this Discourse; he might have had a very fair occasion to say, Wonder not at the sufferings of your Redeemer; he ought not only to suffer those things, but you shall see him every day a sufferer in the Sacramental Wafer, as often as a Priest shall be the Consecrator, you shall crush his body between your Teeth, and see him suffer a thousand times not by the hands of violent Men, but between the Teeth, and in the Stomachs of impure Creatures. No such thing is here spoken of, 'tis *enter into his Glory*: He was to be a sufferer but once, and then be received into glory; his glory was to follow his sufferings. By this Doctrine his daily sufferings would follow his glory, would be together with his glory: He would be a sufferer on Earth, while he were glorified in Heaven; and while he sits at the right hand of his Father, his body would be corrupted in the foul stomachs of some Men as bad as Devils at one and the same time. Is this a glory his Humane Body entred into, to be frequently degraded to a lodging in an impure Stomach, among the dregs of the last nourishment which was taken in, to pass from thence to the draught, and be condemn'd to the dungeon of a Putrefying Jakes? Would not this be worse than his sufferings on the Cross, which were but temporary, and more loathsome and ignominious than all the reproaches he suffered on Earth? this is a dealing with the Mediator, as the *Heathens* did with God, in changing his glory into a corruptible Image. This is inconsistent with that Glory he is enter'd into after his sufferings; there is a repugnancy between his siting upon a Throne, and being subject to the accidents of material things on Earth. As Christ was silent in any such Doctrine; so were the *Angels* at his *Ascension* (*Acts* 1. 10, 11. *This same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen him taken up into Heaven*) when they had a fit occasion to mention it; especially, when they mention his coming so again for the comfort of the Disciples that were Spectators of it. They mention not a coming every day in Body and Soul in the Wafer, into their mouths, but only of a visible and glorious coming again in the same manner as he Ascended. As he hath entred into glory, so the Heavens receive him, and contain him, till the time of the restitution of all things: His Body is too glorious to pass into the Mouths and Stomachs of Man, and undergo those various changes with their nourishments.

2. *How greatly is our Nature dignified!* He is entered into glory with our Nature, and hath lifted up our Flesh above the Heavens; and hath in this glorified our very dust. In that Nature wherein he suffered, in the same Nature he hath ascended into the most glorious part of the Creation of God above the highest Heavens. The humanity of Christ, and in that our Nature was not taken up for a time, but for ever. It was debased for a *short space*, *Heb.* 2. 7. *Thou madest him a little lower than the Angels*, or, thou hast made him lower than the Angels for *a short time*; but he is advanced for ever: *Thou hast crowned him with Glory and Honour*, the Redeemer is always to wear our Nature, 'tis never to be out of fashion with him. How glorious is this for us, that the Son of God should take our Nature, our dusty Humanity, all our Infirmities, except sinful, to clear our Natures from all penal infirmities, to transform our Clay (if I may so say) into Virgins Wax, and wear it as a pledge that the Members of his Body shall at length be brought to him? Our Nature now hath by Christ's assumption of it, an affinity with the Divine, which that of the glorious Angels hath not in such a manner. Our Nature, not theirs was assumed, and remains united to the person of the Son of God. 'Tis advanced to the Right Hand of God, sits upon the Throne with God. The Angelical Nature is below the Throne, stands about it, but is not advanced to sit upon it. Our Nature hath not only now a Dominion over the Beasts as at the first Creation, but *a principality above* and over the *Angels*, *Eph.* 1. 21. By creation we were made a little lower than the Angels, by this Union of the Divine, and the Exaltation of the Humane Nature of the Son of God, our Nature is mounted above theirs. It was then made as low as Earth, 'tis now advanced as high as Heaven, yea, above the Heavens; our Nature was before at the Foot of the World, the World is now at the Foot of our Nature.

3. *How pleasing to God is the Redemption of Man?* Christ's glorious advancement speaks a fragrancy in his satisfaction to God, as well as a fulness of merit for Men. There was a good pleasure

in his Miſſion, there was a ſweet ſavour in his paſſion; for ſince he is crown'd with Glory upon a Throne, that ſo lately ſuffered ignominiouſly upon a Croſs, what can the conſequence be, but that his obedience to death was highly agreeable to the mind of God, and afforded him a raviſhing delight? For without his receiving an infinite content by it, 'tis not poſſible to imagine he ſhould beſtow ſo glorious a recompence for it. We have his word for a teſtimony of his delight in the ſervice he deſign'd: *Iſa.* 42. 1. *Behold my ſervant in whom my Soul delights.* We have his deed for an Evidence of the pleaſure he took, in the ſervice he performed, by putting the Government into the hands of the Mediator, and giving him power over the Angels, and ſetting him at his right hand as his Son. He hath teſtified what a raviſhing ſenſe he hath of the Redemption he wrought, and of that Death whereby he compleated it. He took more pleaſure in him as the Redeemer, than in all the Angels in Heaven. The *Apoſtle* challengeth all to produce any one Angel, to whom God ſpake ſo magnificent a word, *Sit thou at my right hand, till I make thy Enemies thy foot-ſtool. Heb.* 1. 13. *To which of the Angels ſaid he ſo at any time.* He is proclaimed to the Angels as an Object of Worſhip, as he is *brought into the World, Heb.* 1. 6. as he is the *Heir appointed*; as well as he is the Heir begotten; as he hath *by Inheritance obtained a more excellent name than they*; he hath now a glorious Empire over the Angels, as Mediator in his Humanity, which he had before in his Deity, as God bleſſed for ever: He enters into Glory, as *Adam* into the poſſeſſion of the World, with a Dominion over all the Works of God. Had not every part of his Work in the World adminiſtred a mighty pleaſure to God, there had not been a hand reached out to have lifted him to glory; but he went up with a *ſhout, Pſal.* 47. 5. with the applauſe of God, and acclamations of Angels. No ſhouting had been in Heaven, no Chariot ſent from thence to fetch him; no Attribute of God had bid him welcome, had any been diſgraced by him, there had been a gloomineſs, and diſorder, inſtead of a *Jubilee*; nor could he ever have ſat down upon the Throne of the Divine Holineſs, had not the Holineſs of God, the moſt Eſtimable perfection of his Nature, been highly glorified by him.

4. *How terrible ſhould the conſideration of the glory of Chriſt be to the unregenerate, and unbelievers?* The greatneſs of Gods pleaſure in the Redemption performed by our Saviour, teſtified by this his Exaltation, argues a Wrath as terrible againſt thoſe that lightly eſteem him. What greater provocation, than to ſet our Judgment againſt the Judgment of God, and to think him not worth glory, by our diſeſteem, who hath deſervedly enter'd into a glory above all Creatures? 'Tis far worſe to deſpiſe a Saviour in his Robes, than to crucifie him in his Rags. An affront is more criminal to a Prince upon his Throne, than when he is diſguiſed like a Subject, and maſkt in the Cloaths of his Servant: Chriſt is enter'd into glory after his ſufferings. All that are his Enemies muſt enter into miſery after their proſperity. As there is the greateſt contrariety in their Affections, ſo there will be the greateſt diſtance in their conditions: ſuch cannot be with him where he is in glory, becauſe they are contrary to him. What Prince upon his Throne, and in his Majeſty would admit into his preſence baſe and unworthy Criminals, but to puniſh them, not to cheriſh them? Impure Perſons are not fit to ſtand before a Princes Throne. The ſight of Chriſt in glory is the happineſs of believers, not to be communicated to the Wicked. Thoſe that will not bow to him, muſt bend under him: if they will not bend to him in his glory, they muſt fall under his wrath, and be parts of his conqueſts in his anger, if they will not ſurrender to him upon his Summons from his Throne of Grace. What a folly is it to kick againſt that perſon before whom, one time or other, all *knees muſt bow*, either voluntarily or by conſtraint; and *render him* an active, or a paſſive *Honour*? *Phil.* 2. 10, 11. Since he had a power join'd with his glory, that power will as much be exerciſed againſt his Enemies, as for his Friends. As the one are to ſit upon his Throne, ſo the other are to be made his Foot-ſtool, and whoſoever will not be ruled by his Golden Scepter, ſhall be cruſht by his Iron Rod.

2. *Uſe* is of *Comfort*. The great ground of almoſt all diſcomfort, is a wrong and imperfect notion of the Death, and eſpecially of the Exaltation of Chriſt, and his ſiting at the Right hand of God: *Sorrow filled* the Diſciples hearts, becauſe they apprehended not the reaſon and ends of Chriſt's *departure from them, John* 16. 5, 6. had they conſidered whither he was to go, and for what, they would not have been dejected.

(1.) *By his Glory the juſtification of believers is ſecured.* As all believers did make a ſatisfaction to God in the Death of Chriſt, ſo they are all diſcharged by God in the Reſurrection, and Aſcenſion of Chriſt: Chriſt having a full diſcharge by his entering into glory as a common perſon, all thoſe whoſe ſins he bore, have a fundamental diſcharge in that ſecurity of his perſon from any more ſuffering. As he bore the Sins of many as a common perſon in the off'ring himſelf, and thereby ſatisfi'd for their guilt; ſo he receives an Abſolution as a common head for all thoſe whoſe guilt he bore in his ſufferings. The glory he enter'd into, ſecures him from any further lying under the burden of our ſins or enduring any more the penalties of the Law for them; for as he ſuffered, ſo he was acquitted, and enter'd into glory as *our Surety* and Repreſentative: *Heb.* 9. 27. *As 'tis appointed unto all Men once to dye, and after that, the judgment, ſo Chriſt was once offered for the ſins of many: and unto them that look for him, ſhall he appear without ſin unto Salvation.* As *Judgment* is appointed for all Men, as well as Death, and they receive their final and irreverſible Judgment after Death; ſo Chriſt by his Exaltation is judged perfect, fully anſwering the Will, and Ends of God; and ſhall not appear any more as a Sacrifice in a weak and mangled Body, but in a glorious Body, as a manifeſtation of his Juſtification, fitted for the comfort of thoſe that look for him. Upon the ſcore of this Judgment paſſed upon him by God in our behalf, he is to appear at length for Salvation. If he ſuffered for us, his ſufferings are imputed to us; and if his Exaltation be an approbation of his ſufferings for us, then the validity of his ſufferings for our Juſtification, is acknowledged by Gods receiving him into Glory; for as in his Death all Believers were vertually crucified, ſo in his Juſtification, (whereof his Exaltation is an aſſurance) all Believers have a fundamental Juſtification. It was for the *purging* not his own, but our *ſins*, that he *ſat down at the right hand of the Throne of the Majeſty on high, Heb.* 1. 3. and therefore he ſat down as juſtified for us; the reaſon of his advancement was the expiation perform'd by him. As long therefore as the glory of Chriſt holds, the reaſon of that glory holds; *i. e.* the ſtability of his Expiation, and conſequently the ſecurity of our Juſtification upon Faith. The glory Chriſt is dignified with, adds no value to his ſufferings, but declares the value of them, as the Stamp on Bullion declares it to be of ſuch

such a current value, but adds no intrinsick value to what it had before. In Christ's death the Nature of his Sacrifice is declared, in his Resurrection the validity and perfection of his Sacrifice is manifested, in his glorious Ascension, the Everlasting virtue of that Sacrifice is testified. All three eyed by Faith in Conjunction, secure our Justification, and render a perpetual repose to the Conscience. His Throne being for ever and ever, the virtue of his Sacrifice, upon the account of which he was placed in that Throne, is incorruptible, and therefore there is no room for dejection and jealousies of the sufficiency of the ransom after so illustrious a recompense received by him. Had he not indeed entered into Glory, we had had but a weak assurance of a discharge from the Judge.

(2.) *Hence there is a perpetual bar against the charge our sins and Satan may bring against us.* As Christ suffered for us, so he enter'd into Glory for us; he suffered in the notion of a *Redeemer*, and he is ascended up into Heaven under the notion of an *Advocate*. He sits not there as an useless Spectator, but as an industrious and powerful Intercessor. The end of his being with the Father, is to be an Advocate, 1 *John* 2. 1. *We have an Advocate with the Father*; and the Office of an Advocate is to plead the cause of a Client against a false, and unjust Suit. He drew up the answer upon the Cross to the Bill sin had put in against us; and in his Glory he pleads, and makes good that answer. He merited on the Cross, and improves that merit on his Throne; and diffuseth his Righteousness to Shame the accusations of sin. It was through the Blood of the Covenant he rose: It was through, and with the blood of the Covenant he enter'd into the holy place, to carry the merit of his Death as a standing Monument into Heaven. He fixes the sight of it always in the Eye of God, and the savour of it is in his Nostrils; so that as the World, after the savour of *Noah*'s Sacrifice should no more sink under the Deluge, so a Believer in Christ should no more groan under the Curses of the Law, tho' he may smart in this World under the correction of a Father. We have great Enemies, the Devil tempts us, and corruptions haunt us, and both accuse us; to whom do they present their accusations, but to that Majesty, at whose right hand the Redeemer hath his residence? Whence must the vengeance they call for ensue, but from that Majesty, upon whose Throne a suffering Saviour sits in Triumph, to answer the charge, and stop the revenge? Since he suffered to tear the Indictment, hath he enter'd into Glory to have it piec'd together again, and renewed? As he bowed down his head upon the Cross to expiate our sins, so he hath lifted it up upon the Throne to obviate any charge they can bring against us. This is a mighty comfort to a good and clear Conscience in the midst of Infirmities, that Christ is ascended into Heaven, and is on the right hand of God; Angels, Authorities, and Powers, evil ones, as well as good being made subject to him; evil ones by force, and good ones voluntarily; and therefore secures those from any charge of the evil Angels, that are baptiz'd into his death, and have the *stipulation of a good Conscience towards God*, which is the *Apostle*'s reasoning, 1 *Pet.* 3. 21, 22.

(3.) *The destruction of sin in a perfect sanctification is hereby assured*: Since his Glory is a pledge of the Glory of Believers, 'tis an earnest also of all the preparations necessary to the enjoyment of that Glory; but a perfect Holiness is the only high way to happiness. A Redeemer in glory will at length *present to himself a glorious Church*, *Ephes.* 5. 27. Glorious without spot, smooth without wrinkles, sound without blemish, like to himself. The Resurrection of Christ, the beginning of his Exaltation, is the Foundation of the Sanctification of every Believer. The power which raised him, and set him in Heaven, was an earnest of the power that was to be exerted to raise and work in those that were to be his Members, and fix them in the like condition, *Ephes.* 1. 19, 20. Christ being risen and exalted for their Justification, was an assurance that the same power should be employed for doing all works necessary in a justified person. As in his Death they were crucified with him, and by virtue of his Resurrection raised from their Spiritual Death; so by virtue of his Exaltation, they shall at last cast off their grave Clothes, and like *Elijah*, be wholly separated from a dusty Mantle. All that are chosen by God, shall pass into a *conformity to the Image of his Son*, *Rom.* 8. 29. What did Christ enter into Glory for, and receive a power, but to destroy the strength of that in the Heart, the guilt whereof he expiated by his blood; that as he appeased the anger of God, and vindicated the Honour of the Law by removing the Guilt, he may fully content the Holiness of God, by cleansing away the Filth? as he had a body prepared him to accomplish the one, so he hath a glory conferr'd upon him to perfect the other; that as there is no guilt shall be left to provoke the Justice of God, so there shall be no defilement left to offend his Holiness. The first fruits of this glory therefore was the mission of the Holy Ghost, whose proper Title is *a Spirit of Holiness*, in regard of his Operation, as well as his Nature; and whose proper work is to quicken the Soul to a newness of Life, and mortifie by his Grace the Enemies of our Nature, he is not entered into glory to be unfaithful in his Office, unmindful of his Honour, negligent of improving the virtue of his Blood, in purging the Souls that need it, and desire it. No doubt, but *Father sanctifie them through thy truth*, sounds as loud from his Lips upon his illustrious Throne, as it did upon Earth, when he was approaching towards the confines of it, *John* 17. 17. He did not utter those words upon the borders of his Kingdom, to forget them when he was instated in it. What he prayed for in his Humiliation, he hath power to act in his Exaltation; and therefore since his desires for the Sanctification of his people were so strong then, his pursuit of those desires, and his diligence to obtain them, will not languish now in his present state. His peremptory desire *John* 17. 24. that all his people might *be with him*, implies a desire for the perfection of that Grace which may fit them to be with him.

[4.] *An assurance from hence of an holy assistance in, and an honourable success of all Afflictions and Temptations.* He enter'd into Glory, but after his suffering; and therefore went not into Glory without a sence of his sufferings. He enter'd into Glory in the same relation as he suffered; he was a sufferer for us, and therefore ascended into Heaven for us; he hath therefore a sense of what sufferings he endured for us, as well as of what Glory he enjoys for us. The sense he bears in him still is therefore for our sakes. 'Tis that Humane Nature wherein the Expiation was made on Earth, that is now crowned with Glory in Heaven; that Humane Nature, with all the Compassions inherent in it, with the same Affections wherewith he endured the Cross, and despised the shame; with the same earnestness to relieve us, as he had to die for us; with the same desire to supply our wants, as he had to redeem our persons. He forgets not in his Glory what he was in his Humiliation, nor is unmindful of them in their Misery, whom he intends to bring to Glory. He remembers his own suffer-

ings, and for what he ſuffered, and how he hath left a ſuffering people behind him. He cannot mark out a Manſion in Heaven for any one remaining upon Earth, but he remembers what condition he left them in, and what preſent miſery attends them; *to that end he went to Heaven to prepare a place, and order the Manſions for Reception*, *John* 14. 2. His Head is not more glorioufly crowned, than his Heart is glorioufly compaſſionate. His paſſion was temporary, but his compaſſions are as durable as his glory: While he left the Infirmities of his Body behind him, he took his pitying Nature with him to wear upon his Throne. He is *touched with a feeling of our Infirmities*: *Heb.* 4. 15. Indeed he cannot but be touched with them, becauſe before his glorious entrance he felt them. To think there is a glorified Head in Heaven, is a refreſhment to every ſuffering Member on Earth; and ſuch a glorified Head that can as ſoon forget his own Glory, as any part of his ſuffering Body. And as to temptation from the Devil, this Glory gives an aſſurance of a compleat Victory over him at laſt. That Devil that was repulſed by him in the Wilderneſs, wounded by him on the Croſs, chained by him at his Reſurrection, and triumphed over at his Aſcenſion, cannot expect to prevail; he that could not over-power our Head, while he was covered with the Infirmities of the Fleſh, cannot maſter him ſince all power is delivered to him in Heaven and Earth; and while the Head is in Glory, it will protect and conduct the Members. He that wanted not wiſdom and ſtrength in the form of a Servant to defeat him, doth not want it upon the Throne of a Conqueror to outwit and cruſh him: He can and will in due ſeaſon as well ſilence the ſtorms of Hell, as in the days of his Infirm Fleſh he did the Waves of the Sea, and the Winds of the Air: The Members cannot be drowned while the Head is above Water.

[5.] *An aſſurance of the making good all the promiſes of the Covenant accrues from hence.* If he ſuffered death to confirm them, he will not enjoy his Glory but to perform them. *The ſure Mercies of David were eſtabliſhed at his Reſurrection*; and at his Aſcenſion put into his hands to be diſtributed by him; by thoſe (though his Reſurrection is only named as being the beginning of his Exaltation) God aſſures us, that he ſhall die no more, but live to diſpenſe thoſe bleſſings he hath purchaſed, and accompliſh thoſe Covenant promiſes in his Glory, which he ſealed by his Blood; which are ſure Mercies, declared ſure by his Seal, and by his poſſeſſion. The end of his Exaltation is not croſs, but purſuant to the end of his Paſſion. 'Tis upon the account of his being a *faithful Witneſs* that he is the *Prince of the Kings of the Earth*, *Rev.* 1. 5. 'Tis a ſtrong Argument that he will be exact in his glorious condition to honour the truth of God in the performance of his promiſes, ſince he hath been ſo exact in the ignominious part of his work, to remove that which barr'd the way to the accompliſhment of them, *viz.* ſatisfying that Juſtice which protected the Covenant of Works, that mercy might act by a Covenant of Grace towards Men.

[6.] *Hence there is an aſſurance of the Reſurrection of our Bodies*: He began to enter into glory when he was raiſed, and his Reſurrection was in order to his further Glorification. He was exalted to bring Death among the reſt of his Enemies under his feet; and therefore his *entrance into Glory*, compleats the Conqueſt of it: 1 *Cor.* 15. 25, 26. 'Tis not ſo much an Enemy to his perſon now, ſince he hath ſurmounted it, but an Enemy to his Myſtical Body, and therefore is to be conquer'd in it. As *Adam* in his fall was the ſpring of Death to all that deſcend from him; So Chriſt in his advancement is the Fountain of Life to all that believe in him. Hence is he called *a quickning ſpirit*, 1 *Cor.* 15. 45. ſo that he hath the ſame efficacy to give Life, as *Adam* had to tranſmit death to his poſterity. *v.* 20, 21, 22. As it was not only the Soul of Chriſt, but the Body was exalted, ſo our bodies ſhall be raiſed ſince they are ſanctified by Chriſt, as well as our Souls. He redeemed not one part of us, but our Perſons, which conſiſt both of Body and Soul. There is no ground to imagine that when the Head is raiſed, the Members ſhould always remain crumbled to duſt, and covered with grave Clothes. He roſe as our head, otherwiſe we could not be ſaid by the Apoſtle to *riſe with him*, *Coloſ.* 2. 12. The glorious Reſurrection of Chriſt indeed is not the meritorious cauſe of our Reſurrection (for all the merit pertains to his Humiliation) but the ſeal and earneſt and infallible argument of it. He did not only riſe for himſelf, but for his Members, and their Juſtification, *Rom.* 4. 25. and therefore for their Reſurrection; for there is no reaſon Death the puniſhment ſhould remain, if guilt the meritorious Cauſe of it be removed. He roſe for our Juſtification declaratively, *i. e.* his Reſurrection was a declaration of our Fundamental Juſtification, becauſe Juſtice was thereby declared to be ſatisfied, which would elſe have ſhut us in the Grave, and lockt the chains of Death for ever upon us. 'Tis by this the firſt ſtep of his entrance into Glory, we have an aſſurance that the Graves ſhall open, bodies ſtand up, and Death be ſwallowed up in Victory.

[7.] *Hence ariſeth an aſſurance of a perfect glorification of every Believer.* The Heavens receive him *till*, and therefore in order to *the reſtitution of all things*, *Acts* 3. 21. the full reſtauration of all things into due order, and therefore a full freedom of the Regenerate Man from ſin and miſery. As the *Apoſtle* argues in the caſe of the Reſurrection, *if Chriſt be riſen we ſhall riſe*, 1 *Cor.* 15. 13. ſo it may upon the ſame reaſon be concluded, that if Chriſt enter'd into Glory, Believers ſhall enter into Glory; for as from the fulneſs of his Grace we receive Grace for Grace, ſo from the fulneſs of his Glory, we ſhall receive Glory for Glory; and the reaſon is, becauſe he enter'd into Glory as the Head, to take livery, and ſeizin of it for every one that belongs to him: He entered as a fore-runner, to prepare a place for thoſe that were to follow him, and was crowned with Glory as he is *the Captain of Salvation*, *Heb.* 2. 9. ſo that this Glory was not poſſeſſed by him meerly for himſelf; (for he was glorious in his Deity before) but to communicate to our Nature which he bore in his Exaltation. As Immortality was given to *Adam*, not only for himſelf, but to derive to his poſterity, had he perſiſted in a ſtate of Innocence; ſo the ſecond *Adam* is clothed with a glorious Immortality, as the communicative principle to all Believers. As God in creating *Adam* the root of mankind, did virtually create us all, ſo in raiſing and glorifying Chriſt the root of ſpiritual Generation, he did virtually raiſe and glorifie all that were his ſeed, though their actual appearance in the World either as Men, or Believers, were afterwards. As the Reſurrection of Chriſt was an Acquittance of the principal Debtors in their ſurety, ſo the advancement of Chriſt was the glorification of his ſeed in the root. When the Head is crowned with a triumphant Lawrel, the whole Body partakes of the honour of the Head; and a whole Kingdom has a ſhare in a new ſucceſſion of honour to the Prince. As thoſe that *believe in Chriſt* ſhall ſit *with him upon his Throne*, *Rev.* 3. 21. ſo they ſhall be crowned with his Glory; not that they ſhall poſſeſs the ſame Glory that Chriſt hath, (for his perſonal Glory as the

of God, and his Mediatory Glory as the Head of the Church are incommunicable, it hath an authority to govern joined with it, which the higheſt Believer is uncapable of) but they ſhall partake of his Glory according to their capacity, which he ſignifies by his deſire and will, *Joh.* 17. 24. *That they may be with him where he is, and behold his Glory*; not only *with him* where he is, for ſo in a ſence Devils are, becauſe as God, he is every where; but in a fellowſhip, and communion with him in Glory. He is exalted as our Head, whereby we have an aſſurance upon Faith of being glorified with him. Had he ſtaid upon Earth, we could have had no higher hopes, than of an Earthly Felicity; but his advancement to Heaven is a pledge that his Members ſhall mount to the ſame place, and follow their Captain; in which ſenſe, his people are ſaid to *ſit together with him. Epheſ.* 2. 6. And herein is the difference between the tranſlation of *Enoch into Heaven*, the rapture of *Elias* in a fiery Chariot, and the *Aſcenſion of Chriſt*; they were taken as ſingle perſons, he as a common perſon: Thoſe tranſlations might give men occaſion to aſpire to the ſame Felicity, and ſome hopes to attain it upon an holy Life, but no aſſurance to enjoy it upon Faith, as the Aſcenſion of Chriſt affords to his Members. And further, The Glory of Chriſt ſeems not to be compleat till the glorification of his Members: His abſolute Will is not perfectly contented, till his deſire of having his people *with him* be ſatisfyed. *John.* 17. 24. The departed Saints are happy, yet they have their deſires as well as fruitions; they long for the full perfection of that part of the Family which is upon Earth. Chriſt himſelf is happy in his Glory, yet the ſame deſires he had upon Earth to ſee his believing people with him in Glory, very probably do mount up in his Soul in Heaven; and though he fills all in all, and hath himſelf a fulneſs of the beatifick Viſion, yet there is the fulneſs of the *Body Myſtical*, which he ſtill wants, and ſtill deſires. The *Church* which is his *Body*, is called *his Fulneſs*, *Epheſ.* 1. 23. 'Tis then his Glory is in a Meridian height, when he comes to be *glorified in* all *his Saints* about him, 2 *Theſ.* 1. 10. The elevation then of the Head is a pledge of the advancement of Believers in their perſons; and a tranſporting them from this Vale of Miſery, to the Heavenly Sanctuary. His Death opened Heaven, and his Exaltation prepares a Manſion in it: His Death purchaſed the Right, and his Glory aſſures the Poſſeſſion.

III. *USE.*

Of *Exhortation.*

Meditate upon the Glory of Chriſt: Without a due and frequent Reflection upon it, we can never have a Spirit of thankfulneſs for our great Redemption; becauſe we cannot elſe have ſound impreſſions of the magnificent Grace of God in Chriſt. 'Tis the leaſt we can do, to give him a room in our Thoughts, who hath been a fore-runner in Glory, to make room for us in an happy World.* As the ancient *Iſraelites* linkt their Devotion to the Temple and Ark at *Jeruſalem*, the viſible ſign God had given them of his preſence, ought we not alſo to fix our Eyes and Hearts on the Holy place which contains our Ark, the Body of the Lord Jeſus? The meditation on this Glory will keep us in acts of Faith on him, obedience to him, *a lively hope* of enjoying bleſſedneſs by him. 1 *Pet.* 1. 21. If we did believe him dignified with power at the right hand of his Father, it would be the ſtrongeſt motive to encourage and quicken our obedience, and fill us with hopes of being with him, ſince he is gone up in Triumph as our Head: It would make us highly Bleſs God for the Glory of Chriſt, ſince it is the day of our Triumph, and the aſſurance of our Liberty.

* Daille *vint ſerm.* p. 443.

[1.] *It will eſtabliſh our Faith.* We ſhall eſteem Chriſt fit to be rely'd upon, and never queſtion that Righteouſneſs, which hath ſo great an advancement to bear witneſs to the ſufficiency of it. Since his obedience to Death was to precede the poſſeſſion of his Glory; that being now confer'd, evidenceth his obedience to be unblemiſht. It gives us alſo a proſpect of that Glory which ſhall follow our ſufferings for him, which is very neceſſary for the ſupport and perfection of our Faith.

(2.) *It will inſpire us not only with a patience, but a courage in ſuffering for the Goſpel.* By this the *Apoſtle* encourageth *Timothy to endure hardneſs*, 2 *Tim.* 2. 8. *Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead.* The Elevation of Chriſt is a full confirmation of the Goſpel, and all the Doctrines contained therein. Who can faint under ſufferings for that, that ſeriouſly reflects, and ſees the ignominy of the Croſs turn'd into the Honour of a Crown. If his Humiliation was ſucceeded by an Exaltation, the Members may expect the ſame Methods God uſed to the Head. What ſhame can it be to confeſs, yea and die for one that is ſo highly advanced, eſpecially when in that advancement we have a communion with him? A conformity to him in ſuffering, will iſſue in an honour in the ſame place. If he entred as a fore-runner, then all that are to follow him, muſt go the ſame way; to mount to a like honour.

(3.) *It will encourage us in Prayer.* From this Topick, Chriſt himſelf raiſed the Diſciples hopes of ſpeeding in their Petitions. *John* 14. 12, 13. *Becauſe I go to the Father, whatſoever you ask in my name, that will I do*; for ſo ſome join the words: he was glorified as a *Prieſt*; not only becauſe he was one, but that he might be in a better capacity to exerciſe the remaining part of his Office. The perpetuity of his Prieſthood is a great part of his Glory, and it is a part of this office to receive and *preſent the Prayers of his people*, *Rev.* 8. 3. How chearfully may we come to him, who is entred into the Holy of Holies for us, if we had ſenſible apprehenſions of his preſent ſtate? A dull frame is neither fit for that God that hath glorified Chriſt, nor fit for that Chriſt that is glorified by him.

(4.) *It would form us to Obedience.* Since the Humanity is in Authority next the Deity, it would engage our Obedience to him, to whom the Angels are ſubject: The Angels in beholding his Glory eye him to receive his Commands; and we in meditation on it ſhould be fram'd to the ſame poſture. Chriſt by his Death acquired over us a right of Lordſhip, and hath laid upon us the ſtrongeſt Obligation to ſerve him: He made himſelf a Sacrifice, that we might perform a ſervice to him: *Rom.* 14. 9. *He both dyed, and roſe, and revived, that he might be Lord both of the Dead and Living.* By his reviving to a new ſtate and condition of Life, his right to our Obedience is ſtrengthned. There is no Creature exempt from his Authority, and therefore no Creature can be exempt from Obedience to him. Who would not be Loyal to him, who hath already received a Power to protect them, and a Glory to reward them?

(5.) *It would alienate our Affections from the World and pitch them upon Heaven.* The thoughts of his Glory, would put our low and ſordid Souls to the bluſh, and ſhame our baſe and unworthy affections, ſo unſuitable to the Glory of our Head. If we looked upon Chriſt in Heaven, *our Converſation would be more there*, *Phil.* 3. 20, 21. our hearts would *ſeek* more *the things which are above*, *Coloſ.* 3. 1. we ſhould loath every thing where we do not find him, and think on that Heaven, where only we can

fully

fully enjoy him. It would make us have Heavenly pantings after the Glory of another world, and disjoint our affections from the mud and dirt of this. This would elevate our Hearts from the Cross to the Throne, from the Grave to his Glory, from his Winding-sheet to his Robes. If we think on him mounted to Heaven, why should we have affections groveling upon the Earth? 'Tis not fit our hearts should be where Christ would not vouchsafe to reside himself after his work was done. If he would have had our Souls tyed to the Earth, he would have made Earth his Habitation; but going up to the higher World, he taught us that we should follow him in Heart, till he fetcht our Souls and Bodies thither to be with him in person.

(6.) *It would quicken our desires to be with Christ.* How did the Apostle long to be a *stranger to the body*, that he might be in the arms of his triumphant Lord? *Phil.* 1. 23. How did *Jacob* ardently desire to see *Joseph*, when he heard he was not only living, but in Honour in *Egypt*? And should not we upon the meditation of this Glory be inflamed with a longing to behold it, since we have the Prayer of Christ himself to encourage our belief that it shall be so? What Spouse would not desire to be with her Husband in that Glory she hears he is in? What loving Member hath not an appetite to be joyned to the Head? There is a Natural Appetite in the several parts of some Animals, as Serpents, &c. to joyn themselves together again: No Nature so strongly desirous to joyn the several parts, as the same Spirit of Glory in Christ, and of Grace in his Members, is to joyn Head and Members together. The thoughts of his Glory would blow up desires for this conjunction, that we may be free from that sin which hinders his full Communications to us, and by pure Chrystal Glasses receive the Reflections of his Glory upon us.

(7.) *It would encourage those at a distance from him, to come to him, and believe in him.* What need we fear, since he is entered into Glory, and sat down upon a Throne of Grace? if our Sins are great, shall we despair, if we do believe in him, and endeavour to obey him? This is not only to set light by his Blood, but to think him unworthy of the Glory he is possessed of, in imagining any Guilt so great that it cannot be expiated, or any stain so deep that it cannot be purified by him. A *Nation* should *run to him* because he is *glorified*, *Isa.* 55. 5. The most condescending Affections that ever he discover'd, the most gracious invitations that ever he made were at those times when he had a sence of this Glory in a particular manner, to shew his intention in his possessing it. When he spake of all things delivered to him by his Father, an invitation of men to *come unto him* is the use he makes of it, *Mat.* 11. 27, 28. If this be the use he makes of his Glory, to invite us; it should be the use we should make of the thoughts of it, to accept his proffer. Well then, let us be frequent in the believing reviews of it. When *Elisha* fixt his eyes upon his Master *Elijah* ascending into Heaven, he had a double portion of his Spirit: If we would Exercise our understandings by Faith on the Ascension and Glory of the Redeemer, and our Hearts accompany him in his sitting down upon the Throne of his Father, we might receive from him fuller showers, be reviv'd with more fresh and vigorous Communications of the Spirit; for thus he bestows Grace and Gifts upon men.

A DISCOURSE OF CHRIST'S INTERCESSION.

I JOHN ii. 1.

My little children, these things I write unto you, that ye sin not; if any man sin, we have an Advocate with the Father Jesus Christ the Righteous.

THE *Apostle* having in the *latter verses* of the *former Chapter* spoken of the *extensiveness of* pardon, *v.* 7, 9. subjoyns *v.* 8. 10. that yet the reliques of sin do *remain* in Gods people. But though all sin that was pardoned, was pardoned upon the account of the *Blood of Christ*, which had a property to cleanse from all sin, and that confession of sin was a means to attain this forgiveness purchased by our Saviours Blood; yet, men might suck in the poysonous Doctrine of licentiousness, believing that upon their confession they should presently have forgiveness, though they walked on in the ways of their own Hearts: And on the other side, many good men might be dejected at the consideration of the *reliques of sin* in them, which the *Apostle* asserts, 1 *John* 1. 8, 10. *That no man was free from* in this Life. In *this verse* therefore the *Apostle* prevents those *two mistakes which* men might infer from the former Doctrine, that we may not presume by the news of Grace, nor despond by a reflection on our sin.

I. *Presumption* on the one hand, in these words, *My little Children, these things write I unto you that you sin not*: Though I have told you that forgiveness of sin is to be had upon Confession, yet the intent of my writing is not to incourage a voluntary Commission.

II. *Dejection* and *Despair*, in these words, *If any man sin, we have an Advocate with the Father*: If you do commit sin, you must not be so much cast down as if the door of mercy were clapt against you; no, there is an agent above to keep it open, for every one that repents and believes. Here then the Apostle treats of the remedy God had provided for the sins of Believers; *viz.* the Advocacy of Christ, who having laid the Foundation of our Redemption in the satisfaction made to God by his Blood, resides in Heaven as an Advocate to plead it on our behalf. This saith *one* * is the sum and scope of the whole Gospel; he that believes this, can never despair; he that believes it not, is ignorant of Christ, though he hath the whole Doctrine of the Gospel in his memory. The word Παράκλητος signifies an *Advocate*, *Comforter*, or *Exhorter*; 'tis only in this place used of Christ, but of the Spirit it is used, *Joh.* 14. 16. *Joh.* 16. 7. and in both places rendred *Comforter*. And παράκλησις, a word of affinity to this from the same root, is rendred 1 *Thes.* 2. 3. *Exhortation*. *Some tell us, that because the *Advocates* among the *Romans* and *Greeks* were the most Eloquent Orators, therefore the *Jews* commonly called the most eminent Doctors among them *Paracletes*. * The word is used by the *Jews*, who derived it from the *Greeks*, for one that intercedes with a Prince, either to introduce, or restore a person to his favour. The *Syriack* uses the same word פרקליטא derived from the *Greek* word, though it seems to have some affinity with the word פָּרַק which signifies to redeem or deliver. The word is used to express an *Advocate* by another Author, * where he tells us, that it is necessary for him that would be consecrated to the Father of the World, to make the use of his Son the most perfect Advocate, both for the remission of our Sins, and the communication of happiness to us; where the word παράκλητος cannot be taken for a Comforter, but an *Advocate* or *Solicitor*; because the Son of God procures the not remembring of sins, as well as the supplying of us with all good. * And the same Author in another place ascribes the purging of sin to the λόγος θεῦ, a term whereby Christ is signified in Scripture. The same word, which when serving to express the Holy Ghost, is translated Comforter, is here, when used of Christ tran-

Ferus *in loc.*

* Mede *fragment. sacra.* p. 104.
* Camero. p. 179.

* Philo Judæ. *vitâ Mosis.*

* *Critica* p. 158. *Christus* λόγος.

translated Advocate. The Spirit is a perswasive Advocate for God among men, as Christ is an Eloquent Advocate by the Rhetorick of his Wounds with God for men. Christ is both an Advocate and a Comforter; He owns himself a Comforter, as well as the Spirit, *John* 14. 16. *I will pray the Father and he shall give you another Comforter*; Implying that he was a Comforter as well as the Spirit; He is a Comforter of man in the name of God, an Advocate with God in the behalf of man.

Let us consider the words distinctly; *We*, We *Apostles*, We *Believers*.

1. *Not only we Apostles.* The intercession of Christ is not so narrow'd; he sits not in Heaven only to plead the cause of twelve men; he doth indeed manage their concern; and if they which are specially commissioned by him, and are to judge the World, need him in this Relation, much more do others.

2. But *we Believers*; 'tis the same *we* he speaks of in the first Chapter, *we* that have our sins pardon'd, *we* that have fellowship with God, *we*, as distinguisht from all the World, *v.* 2. *Who is a propitiation for our sins, and not for ours only, but for the sins of the whole World*: Where the *We* (the *Apostles* speaks of) that have an Interest in this Advocate, are differenced from the World; his propitiation belongs in some sort to the World, his Intercession to his Church; to those that are Children new begotten by the Spirit. Upon the Cross as a man he prayed for his Murderers, but in his Mediatory Prayer, *John* 17. 9. he prays *not for the World*, but those given him out of it.

3. *We in particular.* Every one who hath the like precious Faith, hath the like powerful Advocate; he means the Children he writes to, and every one of them. It had not been any preservative against dejection, had not this Advocate belonged to them, and every one of them. *If any man sin*, let him be what he will, rich, or poor, high or low, one as well as another belongs to this Advocate; every Believer is his Client; he makes intercession for them *that come unto God by him*, *Heb.* 7. 25. and therefore for every one of those comers.

We have not had, as if it were only a thing past, nor *shall have* as if it were a thing to come, and expected, but *have* ἔχομεν in the present Tense, which notes duration and a continued act. We *have* an Advocate, *i. e.* we constantly have; we have him as long as his life endures. And another *Apostle* tells us *he ever lives to make Intercession*. He is at present an Advocate, always an Advocate; and in particular, for every one that comes to God by him; and for every one of them, he is an Advocate as long as he lives, which is for ever; we have him not to seek, but we have him this instant in the Court with the Judge before the Tribunal where we are to be try'd.

An Advocate.] 'Tis a *Metaphor* taken from the *Romans* and *Greeks*. * The proper Office of an *Advocate is to defend the innocency of an accused person against his Adversary*: In that notion doth the *Apostle* take it here, he mentions Christ as an Advocate in the cause of sin, which is a charge of the Law. An Advocate stands in opposition to an Accuser, and his work is in opposition to the charge of the Accuser: *Satan* is the Accuser, Sin the charge. Christ stands by to answer the Accusation, and wipe off the charge by way of Plea, as the Office of an Advocate is to do.

*Tertullian *Apolog. Cap.* 2. *p.* 23.

Advocate.] It is not *Advocates*. It seems *John* was ignorant of the intercession of Saints and Angels: this was a Doctrine unknown in the Primitive Time: *John* knew but one, but the *Romanists* have made a new discovery of many more, multitudes of Saints and Angels in this Office for them, and they never canonize a Saint, but they give him his Commission for an Advocate, as if they mistrusted themselves since their Apostacy, or fear'd the affection or the skill of him the Primitive Christians trusted their cause to. It had been as easie a matter for the Apostle to have wrote *Advocates* as Advocate; it had been but the change of a letter or two, and the cause had been carried. This *Apostle*, to whose care Christ bequeathed the *Blessed Virgin* when he was upon the Cross, would not have wav'd her right, had there been a just claim for her. We find them urging the distinction of Mediators of *Redemption*, and Mediators of *Intercession*; they acknowledge the sole honour of the first to belong to Christ, but link Colleagues with him in the second. The Holy Ghost here nulls any Title but his to either, since the same person who is called *our Advocate in the Text*, is called *our propitiation in the next verse*, as there is but *one Redeemer*, so there is but *one Intercessor*; and the right of his Intercessory power flows from the sufficiency of his propitiatory Passion. The intercession of this one Advocate, Jesus Christ, brought all the glorified Saints to Heaven; and he can by the same Office secure every Believer to the end of the World, without needing the interposition of any that he hath introduced before them. He is not yet tired in his Office, nor are the multitudes of his Clients too numerous for his memory to carry, so that he should need to turn any of them over to weaker head.

With the Father.) As the first person in order, and the *Conservator* of the rights of the Deity: Not only with God, where God is, but with God as the *Object of his intercession*, and with God as a Father. *With the Father.*

(1.) *Not with an Enemy.*] Little hopes then that he should succeed in his suit. An Enemy may lay aside his anger, and he may retain it; the pressing an Enemy with importunities many times makes his fury seven times hotter. But it is with *the Father*, one reconcil'd to us by the price of the Redeemers Blood. No, nor with a *Judge*, a term as affrighting as that of a Father is refreshing. Thus Christ phrased it before his departure, *John* 14. 16. *I will pray the Father*; not I will pray the *Judge*: The *Apostle* puts it in the same term Christ had done before him.

(2.) 'Tis not said with *his Father*. 'Tis no mean advantage for the Son of an offended Prince, to espouse the suit of a Rebel; the Affection of the Father might encourage the solicitation of the Son, but this had not been a sufficient Cordial; the relation of a Son might make him acceptable to his Father for himself, but not for the Criminal: Christ might have been dear to God in the place of a Son, but we might have still been hateful to him upon the account of our Rebellions.

(3.) Nor is it said, with *your Father*. Had God been only our Father, and an angry Father, and standing in no such relation to the Advocate we might have had reason to hang the Wing: The Title of a Father is often without the Bowels of a Father.

(4.) But with *the Father*: *A Father both to the Advocate and Client*: To the Advocate, by an unspeakable Generation; to the Client, by an Evangelical Creation; a Father in all respects, not only by general Creation, but special Adoption and Spiritual Regeneration; one of paternal tenderness as well

well as Title, and poſſeſſing the Compaſſions, as well as the relation of a Father. The Father reſpects both; as Christ aſcended to God as *his Father*, and *our Father*, *John* 20. 17. ſo he intercedes with him as ſtanding in ſuch a capacity both to him and us. Christ treats not with him as a Judge only, but as a Father: As a Judge, Gods Juſtice was ſatisfied by the death of Christ, but the end of his Advocacy is upon the account of this ſatisfaction, to excite the paternal Bowels of God towards his people. The Object of the Oblation was God as a Judge or Governor; the Object of Interceſſion is God as a Father, an Advocate with the Father: The firſt was a payment to Juſtice, and the other is the ſolicitation of Mercy. This Title of Father aſſures us of the ſucceſs of his Interceſſion.

Δίκαιον Δικαίου צַדִּיק צַדִּיק

Jeſus Christ the Righteous.] Now he ſpecifies *this Advocate* together with his neceſſary qualification. The words Righteous, and Righteouſneſs, both in the *Hebrew* and *Greek* are ſometimes taken for Mercy and Charitableneſs: The words following may favour the Interpretation of *Righteous* in this ſence, for it was the Compaſſion of Christ that mov'd him to be our propitiation, and his charitable temper is not diminiſht by the things that he ſuffer'd; but I would rather take Δίκαιος in the proper ſenſe for *juſt*. Mercy without Righteouſneſs in the World is but a fooliſh pity, and may ſupport a world of Unrighteouſneſs. The Honeſty and Righteouſneſs of an Advocate upon Earth, is of more value and efficacy for his Client with a juſt Judge, than all his Compaſſion. In this ſence of Holy or Righteous, doth *Peter* uſe the word, *Acts* 3. 14. *You have denied the Holy one, and the juſt*, where juſt is oppoſite to an Unrighteous Murderer; and 1 *Pet.* 3. 18. *Christ alſo hath once ſuffered for ſin, the juſt for the unjuſt*; where the Righteouſneſs of the ſurety is oppoſed to the Unrighteouſneſs of the Criminal for whom he ſuffered. This is the comfort, that he is as Righteous for an Advocate, as the Father is for a Judge; that he is as Holy, as we are Unholy: Our Sin rendred us hateful, but the Righteouſneſs of the Advocate renders him ſuch as it *became* him to be for us, whoſe Advocate he is, *Heb.* 7. 26.

He may be ſaid to be *Righteous*.

(1). *In regard of his admiſſion to this Office.* He was Righteouſly ſettled in it: Every man cannot thruſt himſelf into a Court to be an Advocate in anothers cauſe; 'tis not enough to be entertain'd by the Client, but there muſt be a legal admiſſion to that ſtation in the Court. Christ was legally admitted into this Office, he had Gods order for it, *Pſal.* 2. 8. *Ask of me.*

(2.) *In regard of the ground of his admiſſion*, which was his loving Righteouſneſs: *Heb.* 1. 9. *Thou haſt loved Righteouſneſs*, &c. *therefore God, even thy God*, thy God, and thy Father, whom thou didſt ſerve, and rely upon in the Office of Mediation, *hath anointed thee*, or inaugurated thee in the chief Office of truſt, *above thy fellows*. Unction was a ſolemn Inveſtiture of the High Prieſts among the *Jews* in that Honour and Function. This anointing of Christ to the perpetual Office of High-Prieſt (whereof this of his Interceſſion is a conſiderable part, and the top-ſtone) was upon the account of the vindicating the Rights of God, the Honour of his Law by his Death; he loved Righteouſneſs above his Fellows, and therefore is advanced to the higheſt Office above his Fellows; he is ſuch an one who hath made a compleat ſatisfaction, and hath upon that account been entertain'd by God, and ſetled *an High Prieſt for ever, after the Order of Melchiſedeck*. He was anointed as being moſt Holy in finiſhing Tranſgreſſion, making Reconciliation for iniquity, and bringing in *Everlaſting Righteouſneſs*; *Dan.* 9.24. His Holineſs manifeſted in all theſe, preceded his Unction to that unchangeable Prieſthood which is exerciſed in Heaven ſolely in his *Interceſſion*, *Heb.* 7. 24, 25, 28.

(3). *In regard of his Perſon.* No exception againſt his Perſon, or his Carriage, to weaken any motion he ſhould make. The known Unrighteouſneſs of an Earthly Advocate, is rather a ruin than ſupport to the Clients cauſe manag'd by him. Christ is *righteous*, therefore the Father cannot be jealous of his intruding upon his Honour, or preſenting any unbecoming ſuit to him. And becauſe Righteous, therefore fit to be truſted by us with our concerns; he can neither wrong the Father, nor his People: Righteous towards God in preſerving his Honour, Righteous towards us in managing our Cauſe: And this Righteouſneſs was manifeſted in his being a propitiation for ſin, whereby the Righteouſneſs of God was glorified, and the Righteouſneſs of the Creature reſtor'd. This being without *ſin* render'd him fit to be a Sacrifice; 1 *John* 3. 5. which alſo renders him fit to be an Interceſſor. A guilty perſon is not a proper Advocate for a Criminal, nor can he well ſue for another, who needs one to ſue for himſelf.

(4.) *In reſpect of the cauſe he pleads*, viz. *the pardon of ſin*. Which upon the account of his being a propitiation for ſin, he may rightly lay claim to. 'Tis a juſt thing for him to plead, and a juſt thing for God to grant, 1 *John* 1. 9. *He is juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*. Remiſſion and Sanctification, the great matters of Christ's Plea, are Righteous Suits: He hath a ſufficient price with him, whereby he may claim what he deſires; and a price ſo large, that it is not only a ſufficient Compenſation to God for what he doth deſire for his people, but is equivalent to a world of ſins.

(5.) *Upon the account of his Righteouſneſs in all theſe reſpects, he muſt needs prevail with God.* This the Apoſtle implies, he repreſents him as an Advocate, and as *righteous* for the comfort of Believers that through a temptation fall into ſin, which could be none at all, if the efficacy of his Interceſſion were not included in this of his Righteouſneſs: Becauſe he is Righteous in his Admiſſion, in the Foundation of his Office, in his Perſon, and the matter of his Plea; he is worthy to be heard by God in his Pleas, and ſince he wants nothing to qualifie him for this Office, he will not want entertaiment with the Father in any ſuit he makes; and ſince his propitiation is ſufficient for the ſins of the whole World, we need not queſtion the prevalency of his Interceſſion for them that believe: if it hath a ſufficiency for ſuch multitudes, it muſt have an efficacy for thoſe few that do comply with the terms of enjoying the benefit of it. The Righteouſneſs of the perſon of our Advocate renders his Interceſſion grateful to God, and ſucceſsful for us.

The Foundation of this Diſcourſe or the reaſon of it is *v.* 2. *He is the propitiation for our ſins, not for ours only, but for the ſins of the whole World.* He hath expiated our ſins, and appeaſed the Wrath of God which flamed againſt us.

[1.] *Not only for our ſins who now live, but the ſins of all Believers in the paſt, and ſucceeding ages of the World, as well as the preſent*; his propitiation in the virtue and efficacy of it looks back upon all Believers, in every age ſince the Foundation of the World; and looks forward to every Believer, to the laſt period of time. The Apoſtles following Diſcourſe in this Chapter evinceth, that he reſtrains the Efficacy of this expiation to Believers that manifeſt their Faith by their Holineſs, and walk in his Commands.

(2.) Or he is the propitiation, *not only for the ſins of us Jews, but for the Gentiles alſo.*

[3.] Or, *He is a propitiation for the whole world in point of ſufficiency of the Sacrifice, and infinite value of his Blood.* The malignity of them that refuſe it doth not diminiſh the value of the price, nor the bounty and grace that offers to them the benefits of it upon believing.

We may now thus *paraphraſe* the whole:

Theſe things I write to you, not that you ſhould ſin upon a preſumption of pardon, after the confeſſion of your crimes, and from God's readineſs to forgive, imagine you have a grant of liberty to offend him with the greater ſecurity: No, But that you ſhould out of an ingenuous principle, fly from all occaſions of offending a God of ſuch boundleſs Mercy; yet, if any of you that walk in communion with God, do fall through the Infirmities of the Fleſh, and the ſtrength of a Temptation, be not ſo dejected as to deſpair, no, though the ſin may happen to be very hainous; but let them conſider, that they have a gracious and righteous Advocate with the Father in Heaven, even with that Father whom they have offended, to plead their cauſe, and ſue out a pardon for them; and remember alſo, that this Advocate is the very ſame perſon, who in the days of his Fleſh did expiate ſin, and reconcile God by his bloody Paſſion, and made ſo full an atonement, as that it was ſufficient not only for the ſins of the preſent age, but of the whole World; and hath been efficacious for the blotting out the ſins of all former Believers before his comming. And to this Advocate you muſt addreſs your ſelves by faith, for you muſt *know* him, *i. e.* believe in him, which is implyed in *verſe the* 3*d.*

We ſee here *a deſcription of the Office of Chriſt in Heaven.*

1. *The Office it ſelf,* an Office of *Advocacy.*

2. *The Officer, Jeſus Chriſt the Righteous, deſcribed.*

1. *In his Perſon and Inauguration,* Jeſus Chriſt the *Meſſiah,* the anointed to this, as well as any other part of his work.

2. *Qualification, Righteous*: Righteous in his Perſon, Office, Actions, Cauſe.

3. *The Court wherein he exerciſeth this Office,* in Heaven, *with the Father*; his Father, our Father, a Father by Affection as well as Creation.

4. The *Perſons for whom, We,* Us Believers, Us Sinners after believing, every one of us. *If any man ſin.*

5. *The Plea it ſelf, Propitiation.*

6. *The efficacy of this Plea,* from the *extenſiveneſs* of this propitiation, *for the whole World.*

Several *Obſervations* may be drawn hence.

1. *The Doctrine of the Goſpel indulgeth no liberty to ſin: Theſe things write I unto you, that you ſin not.* Not that ſin ſhould not raign in you, but that ſin ſhould not be committed by you. Some underſtand, that not the *Act* of ſin, but the *Dominion* of ſin is here chiefly intended by the *Apoſtle*; * but the contrary is manifeſt, the term *ſin* muſt be taken in the ſame ſence in the whole ſentence: But when he ſaith, *if any man ſin,* he means it of an *Act* of Sin, or a fall into Sin; and therefore the former words *I write unto you that you ſin not,* muſt be underſtood in the ſame ſence; for if any man be under the Empire of ſin, and gives the Reins to the luſts of his own Heart, he is not the ſubject of Chriſt's Interceſſion. Chriſt is an Advocate for none but thoſe that are in communion with him, and walk in the Light, as appears by the connexion of this with the former Chapter; if any ſuch perſon fall into a ſin, Chriſt is an Advocate for him; *if any man ſin, i. e.* any man of theſe I have before deſcribed. 1 *Joh.* 1. 7. No ſin muſt be indulged, 'tis the breath of the Devil, the filth of the Man. One ſin brought Death upon Mankind, violated the Divine Law, deform'd the face of the Creation, wrackt the Soul, inflam'd the Wrath of God; every ſin is of this Nature, and therefore muſt not be practiſed by us: Not to hate ſin, not to reſolve againſt it, not to exerciſe our ſelves in an endeavour to avoid every act of it, is inconſiſtent with a Believer; 'tis not to receive, but to abuſe and prophane the Goſpel.

* Meſtrezat 1 Jean 2. 1, 2. p. 237.

2. *Believers while in the World, are lyable to acts of ſin, If any man,* he ſuppoſeth that Grace may be ſo weak, Temptation ſo ſtrong, that a Believer may fall into a grievous ſin. While Men are in the Fleſh, there are indwelling Sins, and invading Temptations; there is a Body of Death within them, and ſnares about them. The *Apoſtle* excludes not himſelf, for putting himſelf by the term *We,* into the number of thoſe that want the remedy, he ſuppoſeth himſelf lyable to the diſeaſe, *We have an Advocate with the Father.*

3. *Though Believers do through the ſtrength of the Fleſh, ſubtlety of the Tempter, power of a Temptation, and weakneſs of Grace fall into ſin, yet they ſhould not deſpair of ſuccour and pardon. If any man ſin, we have an Advocate.* Such a total deſpondency would utterly ruine them; Deſpair would bind their ſins upon them. Be not only caſt down under the conſideration of the curſes and threatnings of the Law, but be erected by the promiſes of the Goſpel, and the ſtanding Office of Chriſt in Heaven.

4. *Faith in Chriſt muſt be exercciſed as often as we ſin. If any man ſin, we have an Advocate.* What is it to us that there is an Advocate, unleſs we will put our Cauſe into his hand; though we have a faithful Attorney in our worldly Affairs, yet upon any emergency we muſt entertain him, let him know our Cauſe, if we expect relief. Though Chriſt being Omniſcient, knows, and compaſſionates our caſe, yet he will be ſolicited; as, though God knows our wants; he will be ſupplicated to for the ſupplies of our neceſſities; though he underſtands our Caſe, he would have us underſtand it too, that we may value his Office. Faith ought therefore to be exercis'd, becauſe, by reaſon of our dayly ſins, we ſtand in need of a dayly Interceſſion. *If any man ſin,* it implies that every man ought to make reflections on his Conſcience, lament his Condition, turn his Eye to his great Advocate, acquaint him with his State, and entertain him afreſh in his Cauſe. Though he lives for ever to make Interceſſion, it is only for *thoſe that come to God by him* as their Agent and Solicitor, for thoſe that come to the Judge, but firſt come to him as their Attorney.

5. *Chriſt is not an Advocate for all men, but only for them that believe, and ſtrive, and watch againſt ſin:* For thoſe that are invaded by it, not for thoſe that are affected to it; for thoſe that ſlip and ſtumble into ſin, not for thoſe that lie wallowing in the mire. He doth not ſay ſimply, *If any man ſin,* as folding up in that expreſſion every man in the World: But, *And if any man ſin,* by that copulative particle linking the preſent ſentence with the former Chapter, ſignifying that he intends not this comfort for all, but for thoſe that are in fellowſhip with God, and ſtrive againſt Temptation. Interceſſion being the application of the propitiation, implies the accepting the propitiation firſt. Chriſt in his mediatory Prayer excludes all Unbelievers. *Joh.* 17. 9. *I pray for them, I pray not for the World*; for *them,* for whom? *for thoſe that have believed that thou didſt ſend me,* v. 8. He *lives* for *ever to make Interceſſion for thoſe that come to God by him*; ſo that the coming to God by him is previous to the Interceſſion he makes for them.

6. The

6. *The proper intendment of this Office of Christ, is for sins after a state of Faith.* He was a Priest in his *propitiation*, to bring God and Man together; he is a Priest in his *Intercession*, to keep God and Man together: His propitiation is the foundation of his Intercession, but his Intercession is an act distinct from the other; that was done by his Death, this is managed in his Life; his Death was for our reconciliation, but his *Life* is for the perpetuating that reconciliation. *Rom.* 5. 10. *If any man sin we have an Advocate*: If any man sin that hath entred into a state of communion with God, let him know that this Office was erected in Heaven to keep him right in the favour of the Judge of all the World. We should quickly marr all, and be as miserable the next minute after Regeneration and Justification as before, if provision were not in this way made for us. In the *first Acts* faith eyes the *propitiation* of Christ, and pitches upon his Death: Christ as dying, is the great support of a Soul new come out of the gulf of Misery, and Terrors of Conscience: In *after acts* it eyes the Life of Christ as well as the Death, taking in both his propitiation and intercession together.

7. *No man can possibly be justified by his own works. We have an Advocate Jesus Christ the righteous.* He directs them not to any pleas from their former walking in the light. If our Justification be not continued by virtue of our own works after Conversion; (for though they are works proceeding from renewed principles, and are the fruits of the operation of the Holy-Ghost, spring from a root of Faith and Love, and are directed in the aim of them to the glory of God; yet one flaw spoils of the efficacy of all in the matter of Justification:) I say, if our Justification be not continued by works after Conversion, which have so rich a tincture on them, much less is it procur'd by works before Conversion, wherein there is not a mite of Grace. Our Justification in the first sentence of it, and also in the securing and perpetuating our standing before God, depends not in the least upon our selves, but upon the mediation of Christ for us. If Justification and Pardon owe their continuance to Christ, they much more own their first grant solely to the mediation of Christ.

8. Therefore *observe* further, *That nothing of our own Righteousness, or Graces, or Privileges are to be set up by us, as joint Advocates with Christ before the tribunal of God in case of sin.* The *Apostle* saith not, *if any man sin*, let him plead his former Obedience, let him plead his habitual Grace, let him plead his Adoption, and by that challenge the renewing of Gods paternal Affection; let him plead his present Repentance; he strikes off our hands from all these, by that one word, *We have an Advocate, Jesus Christ the Righteous.* We must enter no plea but what Christ doth enter, and that is only his propitiation. The Apostle hints not any matter of the plea of this Advocate, but this one. Those that set up their own satisfactions, penitential acts, their humiliation, remorses, or their other glittering graces, mightily intrench upon the honour of Christ, and his standing Office in Heaven. They may be of some use in the accusations of our own Consciences, but not before God's Tribunal. 'Tis certain our own Righteousness sticks as close to us, as our enmity to God; nay, a secret confidence in it, is the great Citadel, and chiefest Fort, and strength wherein our enmity against God, and his Righteousness lies; there is no man but is more willing to part with his sin, than to part with his Righteousness; and there is nothing we find more starting up in us in the actings of Grace than the motions of Spiritual pride: We would be taking out the merits of Christ, and be our own Advocates: We would not let him manage the cause upon his own account, and by this we spiritually injure Christ in the work of mediation, as much as the *Papists* do in setting up glorified Saints and Angels with him; may I not say, worse, since an unspotted Angel, and a perfected Saint is a more meet mate for him than a spotted Righteousness and Grace.

9. *Christ is a person in the God-head distinct from the Father; Advocate with the Father:* The Father and the Advocate are here distinct: A Judge and an Advocate are different persons, have different Offices, are exercised in different Acts. The Father is consider'd as the Governour, and the Advocate as a Pleader.

10. *How Divine is the Gospel! Sin not, if any man sin.* It gives us Comfort against the demerit of sin, without encouraging the acts of sin; it teaches us an exact conformity to God in Holiness, and provides for our full security in Christ a powerful Advocate. No Religion is so pure for the Honour of God, nor any so cordial for the Refreshment of the Creature.

The Doctrine I shall handle is this, *Christ is an Advocate with the Father in Heaven, continually managing the concerns of Believers, and effectually prevailing for their full Remission and Salvation upon the account of the propitiation made by his death.* We shall see,

1. *That Christ is an Advocate*, in some general propositions.
2. *What kind of Advocate he is.*
3. *How he doth manage this Advocacy*, and *Intercession.*
4. *That he doth perpetually manage it.*
5. *That he doth effectually manage it.*
6. *That he doth manage it for every Believer.*
7. The *USE.*

I. In General, *Christ is as much an Advocate, as he is a Sacrifice*, as God is as much a Governour, as he was a Creator. As we say of Providence, it is a continued Creation, so of Intercession, it is a continued Oblation; as Providence is a maintaining the Creation, so this Intercession is a maintaining the Expiation, and therefore is by some called a presentative Oblation. The Heathens had some notice of the necessity of some Mediator or Intercessor, either by Tradition from *Adam*, from whom the notion of a Mediator might as well be transmitted, as the notion of expiation of guilt by bloody Sacrifices; but while they retain'd the Carcass, they lost the Spirit of it; and while they preserved the sentiment of the necessity of an Advocate, they framed many wrong and unserviceable ones: They dub'd their Heroes and Men that had been Benefactors to them in the World with this Title after their Death, and elevated them to be *intermediate* powers between God and them: *Some of those *Dæmons* are fancied to carry up their Prayers to God, and back their Prayers with new Supplications; Others brought gifts from God; some handed their Petitions and pleaded for them, others brought the answers of their Prayers and relieved them, which the *Apostle* alludes to 1 *Cor.* 8. 5, 6. *For though there be that are called Gods, as there be Gods many, and Lords many; but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.* As they had many Gods, so they had many Mediators between themselves, and those particular Gods; but, saith he to us, there is but *one God* the principal cause, and *one Lord Jesus Christ*, the procuring cause of all things, by whose suit we are what we are, and enjoy what we have. This Intercession of Christ was ancient: 'tis as ancient as his

*Apuleius de Deo Socratis p. 426.

firſt undertaking our ſuretyſhip, by virtue of which, the vengeance the ſinner had merited, was deferr'd: *He upholds all things by the word of his power*, *Heb.* 1.3. or his powerful, or prevailing word, when they were ready to ſink; not only as God by the word of Providence, but as Mediator by his word of Interceſſion, that the guilty ſinner might not be dealt with by the rigours of Juſtice, but in the tenderneſs of Mercy. As he was fore-ordain'd a Sacrifice, ſo he was fore-ordain'd an Advocate; as he was a Lamb ſlain, ſo he was an Advocate entertained from the Foundation of the World. His Sacrifice though not perform'd, could not have a credit with God as it had, but his pleas upon the credit of that Sacrifice muſt be admitted alſo. Thus were believers of old ſav'd by him, and redeem'd in his pity, as he was *the Angel of the preſence of God*, *Iſa.* 63. 9. *i. e.* in the phraſe of the *New Teſtament*, *appearing in the preſence of God for them*, *Heb.* 9. 24. noting the manner of his Interceſſion. He did as an undertaker for them, interpoſe for their Salvation; he bare them, and *carryed them all the days of old*, alluding, I gueſs, to *Aaron* the High Prieſt, bearing the names of the *twelve Tribes* in the Breaſt plate of Judgment upon his heart, when he went into the Holy place to *intercede for the people*, *Exod.* 28. 29. He was an Advocate for them to whom the credit of his propitiation did extend: but that did extend to thoſe that believed before his coming in the Fleſh, to them therefore his Interceſſion extended alſo. It was then indeed an Interceſſion upon credit, 'tis now an interceſſion by demand, ſince the actual offering himſelf a victim.

1. *This Office of Advocacy belongs to him as a Prieſt, and it is a part of his Prieſtly Office.* The High Prieſt was not only to ſlay and offer the Sacrifice in the outer part of the Tabernacle on the anniverſary day of Expiation, but to enter with the freſh Blood into the Sanctuary, and ſprinkle it *ſeven times*, to ſhow the perfection of that expiating blood which was figured by it, *Levit.* 16. 14. *In the Blood* was the expiatory virtue, *Levit.* 17. 11. *'Tis the Blood that makes an atonement for the Soul*; yet, the High Prieſt did not perform his Office compleat, till he had ſprinkled the Blood of the Sacrifice with his Finger on the Mercy Seat. He was alſo to bring a cenſer full of burning coals from off the Altar, and incenſe in his hands, and put it upon the Fire before the Lord, within the Veil, that the *cloud in the incenſe might cover the Mercy Seat*, *Levit.* 16. 12, 13. As the High Prieſt going into the Holy of Holies after the Sacrifice, was a Type of Chriſt's Aſcenſion after his Paſſion on the Croſs; ſo the Blood he was to ſprinkle, was a Type of that Blood, * and the Incenſe he was to kindle, a Figure of the Prayers of Chriſt after his entring into Heaven. *Incenſe* in Scripture frequently ſignifies *Prayer*, and Prayer is compared to Incenſe: As the High Prieſts Office was to enter into the Sanctuary with this Blood and Incenſe to intercede for the People, and obtain a bleſſing for them; ſo it pertained to the Office of Chriſt as a Prieſt, not only to enter with his own Blood, but with the Incenſe of his Prayers, as a Cloud about the Mercy Seat, to preſerve by his Life the Salvation he had merited by his Death. Chriſt entred into Heaven as a Prieſt, and in that capacity *ſat down on the right hand of the Throne of the Majeſty in the Heavens*, *Heb.* 8. 1. and was ſettled *an High Prieſt for ever*, by a ſolemn *Oath*, *Pſal.* 110. 4. There is therefore ſome Prieſtly act, which he hath a capacity and an obligation by virtue of his Office to perform for ever all the time he ſtays in Heaven, till his ſecond appearing, (as the High Prieſt all the time he was in the Holy of Holies, was performing a Sacerdotal Act) which is not the Act of Sacrificing, that was done by him on Earth (as the Sacrifice was ſlain without the Veil) nothing but interceſſion can anſwer to that Type which is called an *appearing* for us as a Proxy or *Attorney in the preſence of God*, *Heb.* 9. 24. otherwiſe there is no Prieſtly act for him to do, and ſo his being a Prieſt would be an empty Title, a Name without an Office: Gods Oath would be inſignificant, if there were not ſome Prieſtly act to be perform'd by him, as well as a Prieſtly Office veſted in him: Being a Prieſt therefore he muſt have ſomething to offer, even in Heaven; which cannot be a new Sacrifice, for that was but once to be done; it muſt be therefore the preſenting his old, his Body wounded, which is nothing elſe but this which we call Interceſſion; a preſenting to God this Sacrifice of himſelf, and pleading the virtue of it in every time of need. The *Apoſtle* tells us, our Salvation depends upon his Interceſſion, and his Interceſſion upon his Prieſthood, *Heb.* 7. 24, 25. Our Salvation depends not ſimply upon his living for ever, for that he had done, if he had never come upon the Earth to redeem us; but upon his *living for ever* in an unchangeable Prieſthood; the end of which Unchangeable and Everlaſting Prieſthood is Interceſſion. As our Salvation depends not upon Gods living for ever, for God had lived for ever had we been damn'd; but upon Gods living for ever as a reconcil'd God, and entred into Covenant. As he was a Prieſt upon the Croſs to make an Expiation for us, ſo he is our Prieſt in the Court of Heaven, to plead this atonement both before the Tribunal of Juſtice, and the Throne of Mercy againſt the Curſes of the Law, the Accuſations of Satan, the Indictments of ſin, and to keep off the puniſhment which our guilt hath merited.

*Amyraut *ſur.* Heb. 9. p. 74.

2. *This therefore was the end of his Aſcenſion, and ſitting down at the right hand of God*, In his Incarnation he came from the Father to acquaint us with his gracious purpoſes, and how far he had agreed with God on our behalf; and at his Aſcenſion he went from us to the Father, to ſue out the benefits he had ſo dearly purchaſed. He drew up an anſwer upon the Croſs to the Bill, that ſin by virtue of the Law had drawn againſt us, and aſcended to Heaven as an Advocate to plead that anſwer upon his Throne, and rejoyn to all the replys againſt it. When his offering was accepted, he went to Heaven to the ſupream Judge to improve this acceptation of his Sacrifice, by a negotiation which holds and continues to this day, *Heb.* 9. 24. *Chriſt is entred into Heaven*; for what end? *To appear in the preſence of God for us*, but may he not appear for us at firſt, and afterward ceaſe from it? No: Now to appear for us: He entred into heaven long ſince, but he appears for us this inſtant; Now, as if the Apoſtle ſhould have ſaid, while I am writing, and you are reading, in this, in that inſtant Νῦν is he appearing for us as a publick perſon: Though there be a change in his condition from a ſtate of Humiliation, to a ſtate of Exaltation, yet there is no Change in his Office, *Heb.* 8. 1, 2. *He is ſet down as a Prieſt on the right hand of God, a Miniſter of the Sanctuary, or of holy things*, λειτουργὸς τῶν ἁγίων as a performer of a Divine Office for Men. As *Moſes* forty days after his conducting the *Iſraelites* out of *Egypt* (the Type of our Redemption) aſcended the Mount, while his redeemed people were in a conflict with *Amaleck*, to pray for them as a Type of Chriſt; ſo Chriſt himſelf forty days after his Reſurrection, which was an evidence of our deliverance from Spiritual ſlavery, aſcend-

aſcended up into Heaven to lift up his head there as our Advocate for aſſiſtance to be granted to us againſt our Spiritual Enemies. And this Interceſſion is the true deſign of his Eternal Life as a Prieſt; and ſince the *Apoſtle* lays it down as a manifeſt truth, witneſs'd by *all the Prophets*, *Acts* 3. 21. that there is to be a *reſtitution of all things*, and that *the Heavens receive Chriſt till that reſtitution*: It will follow that he ſits there in order to that reſtitution; not as an idle Spectator, but a promoter of it by the efficacy of his Mediation; and no other order did he receive from his Father after his Reſurrection, being declared the *begotten Son* by his Reſurrection, but to *ask*, for that follows juſt upon the declaration of being *his Son*, *Pſal.* 2. 7, 8. which is interpreted in the *New Teſtament* of his Reſurrection. Asking was all required of him for the enjoying his reward, of which the advantage of his People in injoying the fruits of his Death, is none of the meaneſt part in his own account, ſince it was *the joy ſet before him*. His Mediation kept the World from ruin after mans fall, and his Interceſſion promotes the Worlds reſtauration after his own paſſion.

3. *This Advocacy is founded upon his Oblation.* He is our Advocate, becauſe he was our propitiation; the efficacy of his plea depends upon the value and purity of his Sacrifice: He is an Interceſſor in the virtue of his blood. The *Apoſtle* therefore ſpeaking of his Interceſſion, *Heb.* 7. 24. conſiders it with a reſpect to his *Sacrifice*, *v.* 27. he could not have interceded as a Prieſt, if he had not offered. As the High Prieſt could not enter into the Holy of Holies, till by the ſlaying of the Sacrifice he had blood to carry with him, ſo the true High Prieſt was not to be admitted to ſolicit at the Throne of Grace, till he had ſatisfyed the Tribunal of Juſtice; ſo that a propitiation and his advocacy are not one and the ſame thing, (as the *Socinians* affirm,) but diſtinct; the one is the payment, the other the plea; one was made on Earth, the other is managed in Heaven; the one was by his death, the other by his life; the one was done but once, the other performed perpetually; the firſt is the Foundation of the ſecond: Becauſe he paid the Debt as our ſurety, he was fit to plead the payment as our Attorney; what he finiſhed on Earth, he continually preſents in Heaven: By ſhedding his Blood he makes Expiation, by preſenting his blood he makes Interceſſion; in the one he prepares the remedy, and in the other he applies it. They are not the ſame acts, but the firſt act is the foundation of the ſecond, and the ſecond hath a connexion with the firſt.

4. *The Nature of this Advocacy differs from that Interceſſion or Advocacy which is aſcribed to the Spirit.* The *Spirit* is ſaid *to make Interceſſion for us*, *Rom.* 8. 26. and he is in a way of excellency called the *Comforter*; which, we heard, is the ſame word in the Greek with this word, which is here tranſlated *Advocate*. Chriſt is an Advocate with God *for us*, and the ſpirit is an Advocate with God *in us*, *John* 14. 17. Chriſt is our Advocate, pleading for us in his own Name; the Spirit is an Advocate aſſiſting us to plead for our ſelves in Chriſt's Name: Chriſt pleads for us in the preſence of God, the Spirit directs us to ſuch arguments as may be uſed for pleas for our ſelves. The Spirit doth not groan himſelf, but excites in us ſtrong groans, by affecting us with our Condition, and putting an edge upon our Petitions, and ſtrengthning us *in the inward Man*, *Eph.* 3. 16. The Spirit is an Advocate to indite our Petitions, and Chriſt is an Advocate to preſent them: Some diſtinguiſh them, that Chriſt is an Advocate by way of Office, and the Spirit by way of Aſſiſtance; but certainly the Spirit is an Advocate by way of Office to counſel us, as Chriſt is an Advocate by way of Office to plead for us, and the Spirit is as much ſent to do the one in our hearts, as Chriſt was called back to Heaven to do the other for our perſons. The Spirit is an Interceſſor on Earth, and Chriſt is an Interceſſor in Heaven. Again, as there are two Courts we are ſummon'd to appear in, the Court of the ſupream Judge, and the Court of the Judges Deputy, our own Conſciences; Chriſt clears us by his plea at God's Bar, and ſets us right with the offended Father; the Spirit as Chriſt's Deputy, being ſent in his Name, clears us at the Bar of our own Conſciences; Chriſt anſwers the charge of the Law in the Court of God's Juſtice, and the Spirit anſwers the accuſations of ſin in the Court of God's Deputy; the one pleads for our diſcharge above, the other pleads for our peace below, and the voice of God's Spirit is as mighty in us, as the voice of Chriſt's Blood is mighty for us.

II. Thing. *What kind of Advocate Chriſt is.*

1. *An Authoritative Advocate.* He intercedes not without a Commiſſion and without a Command. God owns himſelf as the Cauſe of his drawing near, and approach to him, *Jer.* 30. 21. *I will cauſe him to draw near, and he ſhall approach unto me*, both in his firſt Mediation and his following Interceſſions. He manages not an Interceſſion meerly in a way of Charity, but in a way of Authority, as a perſon entruſted by God, and dignifyed to this end; not only as our Friend, but as a Divine Officer; as an Attorney may manage the Suit of his Kinſman, but not only as being related to his Client, but as being admitted by the Court into ſuch an Office. Chriſt is not only admitted as one of kin to us, but commiſſioned as Mediator for us. This was promiſed, that he ſhould be *Prieſt upon his Throne*, *Zach.* 6. 13. The commiſſion takes date from the day of his Reſurrection; when he was declar'd to be the *begotten Son of God*, he had an order to *ask*, *Pſal.* 2. 8. This charge was given him at his ſolemn Inauguration, and was to preceed all the magnificent fruits of it. * God ſettles Chriſt as a Prieſt and Interceſſor, while he commands him to ask the *Heathens* for his Inheritance; which connexion the *Apoſtle* confirms, *Heb.* 5. 5. *Chriſt glorified not himſelf to be made an High Prieſt, but he that ſaid unto him, Thou art my Son*: But the Prieſthood doth not appear to be ſettled upon Chriſt by any other expreſſion than this, *Ask of me*. The *Pſalm* ſpeaks of his inveſtiture in his Kingly Office; the *Apoſtle* refers this to his Prieſthood, his Commiſſion for both took date at the ſame time; both beſtowed, both confirm'd by the ſame Authority; the Office of asking is grounded upon the ſame Authority, as the Honour of a King. Ruling belonged to his Royal Office, *asking* to his Prieſtly. After his Reſurrection the Father gives him a Power and Command of asking, and obligeth himſelf to a grant of what he ſhould ask; the ſame Power that admits him to be an Advocate, aſſures him he ſhould be a prevailing one; the Obligation to give is as ſtrong as his order to ask. As his Death was the end of his Incarnation, ſo his Interceſſion was the end of his Aſcenſion; his dignity in Heaven was given him for the exerciſe of this particular Office, *Heb.* 7. 25. As he had his Life from God, ſo he had it for this end, to make Interceſſion. He had a Command to be a Sufferer, and a Body prepared him for that purpoſe; ſo he had likewiſe a Command to be made an Advocate, and a life given him, and a Throne prepared for him at the Right Hand of God to that end. The like commiſſion is mentioned, *Pſal.* 89. 26. *He ſhall cry unto me, Thou*

* Rivet. in *Pſ.* 2. 8.

thou art my Father, my God, and the rock of my Salvation, and this after his exaltation, *verſe* 24, 25. yet for the full compleating of it, *verſe* 27. the matter of his plea is there mentioned, *thou art the rock of my Salvation*, the foundation, the firſt cauſe of all thy Salvation I have wrought in the World, being the firſt mover of it, and promiſing the acceptance of me, in the performance of what was neceſſary for it. As he hath Authority to cry to God, ſo he hath an aſſurance of the prevalency of his cry, in regard of the ſtability of the Covenant, the Covenant of Mediation which ſhall *ſtand faſt* with him, or be faithful to him, *and my mercy I will keep for him for evermore*, *verſe* 27. the treaſures of my mercy are reſerved only to be opened and diſpenſed by him; and the injoying of his ſpiritual ſeed for ever, and the *eſtabliſhing of his own Throne* thereby, is the promiſed fruit of this cry, *verſe* 28. Chriſt indeed was a ſurety by authority, but by a greater right an Advocate; that he was accepted in the capacity of a ſurety was pure mercy; it was at Gods liberty whether he would accept a ſurety for us, or accept Chriſt for our ſurety; but after he had accepted him, upon the doing of his part in the work of Redemption he hath a right to the application of Redemption, and conſequently to the Office of Advocate, to ſee right done us, to ſee our debts diſcharged, and to put Juſtice in mind of the full payment he hath made. He hath a right to it, a Commiſſion for it, a command to diſcharge it, he is as much bound to intercede as he was to ſacrifice, for it is as much belonging to his Prieſtly Office as the other.

2. *He is a wiſe and skillful Advocate.* Every Advocate muſt underſtand the Law of the State, and the Cauſe of his Client that he may manage it to the beſt advantage. This *Advocate* hath an infinite knowledge as God, and a full and ſufficient knowledge as man. His Deity communicates the knowledge of our cauſe to his humanity, and excites the compaſſions of his Nature; he knows the ſincerity of his Clients hearts, their inward groans and breathings which cannot be expreſt; he knows our cauſe better than we do our ſelves, he needs not the repreſenting our own cauſe from our ſelves, *he needs not that any ſhould teſtifie of man, he knows what is in man*, *John* 2. 25. he underſtands the beſt, and the worſt of our cauſe, he hath a clear view of all the flaws in it better than they are viſible to our ſelves. If he had no more skill and knowledge of us than what our outward expreſſions might furniſh him with, he might miſtake the buſineſs of a ſtammering ſpirit, and on the other ſide be impoſed upon by the voluble expreſſions and flouriſhing gifts of others; he might be cheated by the hypocriſie of ſome, and miſtake the concerns of his own people who ſo often miſtake themſelves, and are not able to expreſs their own wants; but it cannot be ſo with him, *He knows all things*, he knows thoſe that love him, and thoſe that hate him, *John* 21. 17. He underſtands our cauſe, he underſtands the Law according to which he is to plead, the articles of agreement between the Father and himſelf, and he underſtands the fulneſs and redundancy of his own merit. He uſes arguments proper to the cauſe he pleads, and drawn from the Nature of the Perſon he applies himſelf to. When he meets with the Church in weakneſs and diſtreſs by potent Adverſaries, and would have the *Jews* delivered, and the Temple rebuilt, he ſolicites God as *the Lord of Hoſts*, *Zacch.* 1. 12. When he finds his people in danger of Sin and Temptation, he petitions God under the Title of *Holy*, *John* 17. 11. When he would have promiſes performed to them, he appeals to the *righteouſneſs* of the Father, *John* 17. 25. it being part of his Righteouſneſs, to fulfill that word which he hath paſſed, and make good the grant which ſo great a redeemer merited. He pleads the reſpects he had to the Divine Will in the exerciſe of every part of his Office both of *Prieſt and Prophet*, *Pſal.* 40. 9, 10. *a prophetick Pſalm of Chriſt. I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs, and thy Salvation, I have not concealed thy loving kindneſs, and thy truth from the great Congregation*; the adding *thy* to every one of them is emphatical, it was thy Righteouſneſs I had commiſſion to declare, thy Faithfulneſs I had order to proclaim, thy Mercy I had a charge to publiſh, thou wert as much intereſted in all that I did as I my ſelf was. I ſhall be counted falſe and a liar, thou wilt be counted unjuſt and cruel, if all be not fulfilled as I have ſpoken; ſince it was thy rule I obſerv'd, and thy glory I aimed at in declaring it, diſgrace not thy ſelf and me in refuſing the petition of ſuch a ſupplicant, who believes in my word which I gave out by thy Authority. Surely as Chriſt obſerved the will of God upon Earth, ſo he is wiſe to intercede for nothing, but according to thoſe Rules he obſerved in his humiliation, which was whatſoever might honour and manifeſt the Righteouſneſs, Faithfulneſs, Salvation, Truth, and Loving-kindneſs of the Father. This is a part of his Wiſdom, to plead for nothing, but for what he hath the nature of God to ſubſcribe to his petitions, and back him in them. 'Tis not for the honour of an Advocate to undertake a Cauſe he cannot bring to paſs, nor will any wiſe man ingage in a ſuit which he hath not ſome ſtrong probability to effect. Our Lord, in whom are hid all the Treaſures of Wiſdom and knowledge, ſtands more upon his honour than to undertake a cauſe he cannot accompliſh.

3. *He is a Righteous and faithful Advocate.* He is as Righteous in his Advocacy as he was in his ſuffering. His being without ſin rendered him fit to bear our ſins on the Croſs, 1 *John* 3. 5. *he was manifeſted to take away our ſins, and in him is no ſin*; and it renders him fit to plead for the pardon of our ſins upon his Throne as he was manifeſted to deſtroy the works of the Devil, ſo he is exalted to perfect the Conqueſt by his Interceſſion. If he had ſin, he could not be in Heaven, much leſs a pleader there. God tryed him and found him faithfull in all his houſe, in all his own concerns, and the concerns of his people which are his ſpiritual Temple. The *Altar of Incenſe*, which was overlaid with pure Gold all about the ſides of it, *Ex.* 37. 26. and ſet before the *Ark of the Teſtimony*, *Ex.* 40. 5. ſignified the purity of his Soul, and his freedom from any kind of corruption in thoſe pleas he makes in the Holy of Holies above, where he *ever lives to make intercеſſions for thoſe that come to God*, *Heb.* 7. 25. But in what ſtate, *verſe* 26. An High Prieſt, Holy, Harmleſs, Undefil'd, ſeparate from ſinners; he lives in Heaven, a pure perſon, fitted by his purity to ſuch an Office. The words refer not to Chriſt's life in the World*, but to his Life in Heaven, ſeparate from ſinners in regard of communion in their ſins, but not in regard of compaſſion to their miſeries. He hath nothing of his own concerns to divert him from our buſineſs; as he had no ſin of his own to ſuffer for in the World, ſo he had no ſin of his own to ſollicit the pardon of in heaven. He having an incomparably Righteous Nature, will be exactly Righteous in his Office. After Chriſts Reſurrection, when he had finiſhed his work on Earth, and was to begin it in Heaven, God ſaluted him with a great deal of kindneſs, *Pſal.* 2. 7. *This day have I begotten thee**. God re[illegible] him as his only begotten Son,

* *As* Crellius *well notes.*

* *Upon which the* Chaldee *hath this note* Purus es acſi hac die creaviſſem te.

Son, of the same holy and righteous Nature with himself; Justified him as his Righteous servant, and thereupon gives him a power of asking, so that the prevalency of his intercession depends upon the Righteousness of his person, and the Righteousness of his cause; he pleadeth his own Righteousness, which carries with it a necessity of having sin pardoned, which the Righteousness of God is asready to remit, as the Righteousness of Christ was to purchase the remission of it. Whatsoever Christ intercedes for, is Righteous; if it were unrighteous, it were not fit to be moved to God, this would be to endeavour to perswade him to an unworthy act, contrary to his Nature. If any proposal of his were unrighteous, Christ would be false to God, and his own principles in making and defending such a motion. This would be to destroy all the ends of his coming, and design of his death, which was to declare the Righteousness of God, advance it in the World, and in the souls of men. If Christ should undertake an unrighteous cause, what ground of confidence, and security could any Righteous man have in him?

4. *He is a compassionate Advocate.* His *compassion* to us is joyned with his *faithfulness* to God in his Priestly Office, *Heb.* 2. 17. So that if he be not tender to believers in misery, he is not faithful to God in the exercise of his Office. His intercession springs from the same tenderness towards us as his oblation, and both are but the displaying of his excessive Charity. His compassion to us was a lesson he learn'd, together with obedience to God, by his sufferings, *Heb.* 5.8. He learn'd how necessary obedience was to God, and how grievous the misery of man was, and being instructed in one as well as the other, his pity to us had as deep an impression, as his sense of obedience to the Divine Will: and since one part of his obedience was to make way for the opening the Treasures of his mercy, he cannot be obedient to his Father, without being merciful to us. He was exposed to such a condition as wrested from him strong crys for himself, that he might send up strong crys for us in our misery. He was a man of Sorrows that he might be a man of Compassions: He indeed had pity of old; for with such an Affection he redeemed the *Israelites*, *Isa.* 63. 9. His compassions are not lessened by an assumption of our Humanity, but an experimental compassion gain'd in his Humane Nature, which the Divine was not capable of, because of the perfection of impossibility. By a reflection upon his own Condition in the World, he is able to move our cause with such a tender feeling of it, as if he had the smart of it present in his own heart and bowels. The greatest pity must reside in him, since the greatest misery was endured by him in our Nature; what he had a real feeling of on Earth, he must have a memorative feeling of in Heaven; He cannot forget above what he experimented below; since one part of his Priestly Office in suffering, was to fit him for a more faithful and merciful exercise of the other part in his Intercession; not an affliction was laid upon him, but was intended to compose his heart to a sympathizing frame with his people, *Heb.* 4. 15. *We have not an High Priest which cannot be touched*: (*Two negatives* affirm it strongly.) Not a tast of bitterness in any temptation he endured, but was more deeply to engrave in his heart a tenderness to us; nor can those Compassions in him be equall'd by any Creature; no Angel nor Man can be touched with such a sense as he is, because no Angel nor Man ever smarted under such extremity as he did. Our pity to our selves cannot enter into comparison with his pity to us. With what a sense of his Disciples condition did he *pray for them* upon Earth? *John* 17. The glory of heaven hath made no change in his Judgment and Affections; he hath the same Will in Heaven that he had on Earth; the same humane Will, and therefore the same humane Compassions in league with his Divine: He was God-Man on Earth, Man to suffer for us, and God to render that suffering valuable; he is God-Man in heaven, Man to pity us, and God to render that Compassion efficacious for us. This fits him for a zealous prosecution of our cause in heaven. His Intercession receives a sharper edge from the things which he suffer'd; the taste that he had of the infirmities of men, and the wrath they are oboxious unto, warms his heart, and strengthens his pleas, and makes him a more zealous Solicitor at the Throne of Divine Grace; as an Earthly Advocate that had drank deep of the same Cup, and had had the same suit for himself, as he hath for his Client, better understands the cause, and is able to manage it with a deeper sense, than if he had never felt the like misery. Our Advocate was fram'd in the same mould with us in regard of his Nature, and was cast into the same Furnace of wrath which we had merited; and thus knowing the miseries of Man not by a bare report, but experience of the heaviness of the burthen, is more careful to solicit the Liberty and Absolution of every comer to God by him from the sentence that hangs over them; and the greater their miseries are, the more are his compassions exercis'd. The more deplorable the misery is, the greater object of pity the person is that feels it; and to exercise compassion when the object stands most in need of it, is very agreeable to a compassionate Nature, such as Christ's is; and therefore if he had so much pity to procure the Redemption of the *Israelites* from a temporal and bodily Captivity; much more will he be careful to free Believers from the spiritual Captivity they groan under, since in that condition they are more sutable objects of compassion, than any Man can be under a meer bodily and temporal affliction. And therefore when ever the knowledge of our condition comes to his humanity by the assistance of his Divinity, we cannot have a more powerful Solicitor than the experimental sense he hath in his own Breast and Bowels. To conclude, he is a compassionate Intercessor, because he was a great Sufferer, as compassionate to us as he is valuable with God; his merit for us is not greater than his pity to us.

5. *He is Ready, and Diligent*; He is never out of the way when the cause should be heard, he always sits at the right hand of the Father, who is the Judge of the World, and is never out of his presence. When *Stephen Acts* 7. 56. saw *the Heavens opened, he saw Christ standing at the right hand of God*, in the posture of an Advocate and Protector, as sitting is the posture of a Prince and Judge. He times his *Intercession* for the Church according to the providential state of the World; *Zach.* 1. 11, 12. he had sent out his *Messengers* to view the state of the Earth, who upon their return brought him word that it was in peace and rest; upon which news he petitions for the restoring of *Jerusalem*; he would not let slip the opportunity of such an Argument, that the Church, the seat of the Divine Glory on Earth, should be in Misery, when the World wherein God did less concern himself, flourisht in peace and prosperity: Shall the Enemies of the Church be in a better condition than the people thou hast intrusted with thy Law? His Messengers brought him an exact account of things, and he is diligent to take hold of the first occasion to solicit the security or restoration of his People: now that the Princes of the Earth have nothing of War to hinder them, put it into

into their hearts to deliver thy people, and rebuild thy Temple. 'Tis one property of Chriſt to be of *quick underſtanding in the fear of the Lord*, *Iſa.* 11. 3. to be ſenſible of any thing that may promote the Honour and Worſhip of God, or may obſtruct and leſſen it; his ſence is as quick as his underſtanding, and readily interpoſeth for whatſoever may conduce to the manifeſtation of the Attributes of God, which is the foundation of his fear in the World. He is ready to put in a plea for us to the Father, and is more ſtudious of our welfare, and to bring us off, than we are our ſelves. In the midſt of his dolours he gave us an evidence of it; though his Diſciples were ſo careleſs, and ſenceleſs of his preſent condition that they fell aſleep, when they had moſt need to watch both for him and themſelves; yet after his reproof for their negligence, he frames an excuſe for them from the conſideration of their *weakneſs*, before they could apologize for themſelves; *Mat.* 26. 41. *The Spirit is willing, but the fleſh is weak.* He lays it upon the *infirmities of their fleſh*, though it was alſo the ſecurity of their Spirits, as appears by his reproof; is he not as ready to plead the ſame for us in his glory? He is always ready at the Throne of Grace, to give out Grace and Mercy in *a time of need*; *Heb.* 4. 16. we have no reaſon to fear his abſence from that Throne of Grace we ſolicit in our neceſſities; he is paſſed into the Heaven, ſeated there in a perpetual exerciſe of this Office, to entertain all comers at all times, and can no more be ſleepy than he can be cruel; no more ceaſe to be diligent, than he can to be bereaved of his Compaſſions.

6. *He is an earneſt and preſſing Advocate.* When an Advocate hath much buſineſs for himſelf, it will cool him in the Affairs of his Client: Chriſt hath once offered up himſelf, and being thereupon advanced, has no need to offer up himſelf again; he is ſecure from any further ſuffering in his perſon; he hath nothing to do for himſelf, but all his ardency is employed for his people, which is the reaſon render'd why he *lives to make Interceſſion for the comers to God by him.* *Heb.* 7. 25. compared with *verſe* 27. *He needeth not dayly, as thoſe High Prieſts to offer up Sacrifice firſt for his own ſin, and then for the peoples, for this he did once, when he offered up himſelf.* He needs not any ſolicitouſneſs for himſelf as before the time of his Death; he hath nothing now to blemiſh his Happineſs, and divert his affections from the concerns of his people. He hath no ſtrong crys now to put up for himſelf, all his Affections run in another Channel, his whole Soul is put to pawn in the buſineſs, as the *word* ſignifies in *Jer.* 30. 21. *He hath engaged his heart to approach unto me, ſaith the Lord*: He hath undertaken it with the greateſt Cordialneſs of Spirit. His Expoſtulation ſpeaks his earneſtneſs of old; *Zach.* 1. 12. *Oh Lord of Hoſts, how long wilt thou not have mercy on Jeruſalem?* Like an expreſſion we uſe, when we would rouze a drowſie perſon in a time of danger, and ſnatch him out of the fire; as if Chriſt thought the mercy of God too ſleepy, and earneſtly joggs it to awaken it, and ſpurs it on to manifeſt it ſelf: *how long wilt Thou*, Thou who haſt an Affection to the Captives, an Affection to me their Solicitor, thou who haſt Mercy to pity them, and power to reſcue them; thou, who knoweſt that the ſet time of their captivity is at an end, and haſt faithfulneſs to be as good as thy word? The Seventeenth of *John* is a *Map* of his carriage in Heaven, how he preſſes his Father for his people. When he prayed for himſelf, 'tis, *Father, If it be thy will, let this cup paſs from me*; 'tis then not *as I will*, but *as thou wilt*; but for his Diſciples Glory and Salvation: 'Tis *I will*, *v.* 24. as though he were more a Judge than an Advocate; and had more a right to a Soveraign Dominion, than that of a Plea. *What did the *Cenſer full of burning coals of fire from the Altar*, which the High Prieſt was to carry *within the veil into the Holy of Holies*, *Levit.* 16. 12, 13. repreſent; but the ardency of the Affections in the Soul of Chriſt, when he preſents the incenſe of our Prayers to his Father in heaven? The Names of the Tribes of *Iſrael* were to be not only upon the high Prieſts Shoulders, *Exod.* 28. 12. but alſo upon his *Breaſt-plate*; *v.* 29. near his heart, when his face is towards them, and as near his heart, when in deſertion his back is turn'd upon them: They are next his heart all the time he is in the Holy of Holies. Great Affections cannot be without earneſtneſs in their cauſe. He *deſir'd* not more *earneſtly* to be baptiz'd with his bloody baptiſm on Earth, than to compleat all the fruits of it in Heaven: he was not more vehement to ſhed his Blood, than he is to plead it. No man is more ſolicitous to increaſe the Honour and Grandeur of his Family, than Chriſt is to ſecure the Happineſs of his People. Our Prayers for our ſelves, when tinctured with the greateſt Affection, cannot be ſo fervent as his pleas for our Souls are at the right hand of his Father; for to what purpoſe did he carry up thoſe Humane Affections to Heaven, but to expreſs and act them in their livelineſs and vigour for us, and to us?

* Amyrault *ſur* 9. *Heb.* p. 83.

7. *He is a joyful and chearful Advocate*: He hath not a ſower kind of earneſtneſs, as is common among Men, but an earneſtneſs with a joy, as being the delight of his heart. When he prayed in the Garden for himſelf, he was in an Agony; but in his Mediatory Prayer, a Model of his Interceſſion in Heaven, he was in a *chearful frame*, *John* 17. for it was his Prayer after the moſt comfortable Sermon he ever preached to his Diſciples, wherein he had heaped up all the conſiderations that might be capable to elevate their hearts, and he makes this uſe of it in the end, *John* 16. 33. *That they ſhould be of good chear at his victory, becauſe he hath overcome the World.* And in this frame he puts up this Mediatory prayer immediately, to ſignifie to them both the matter and manner of his Interceſſions in Heaven for them, and that he doth rejoice in putting up theſe requeſts above, as well as he did when he preſented them at times before, as is intimated *v.* 13. *Theſe things I ſpeak in the World, that they might have my joy fulfilled in themſelves*; that they might have ſuch a joy in the conſiderations of it, and in receiving thy favour, as I have in the petitioning for them. Certainly he doth as well rejoyce in the habitable parts of the Earth, ſince he hath laid ſo great an obligation upon it, as he did formerly in the proſpect of what he was to do for it. His Death was ſweet to him after his Reſurrection, the very remembrance of it was a pleaſure; in which ſence ſome underſtand that *Jer.* 31. 25, 26. *I have ſatiated the weary Soul, and I have repleniſhed every ſorrowful Soul. Upon this I awakt and beheld and my ſleep was ſweet unto me.* 'Tis certain ſome paſſages in that *Chapter* are apply'd to Chriſt's time, as *v.* 15. the weeping at *Ramah* was a prediction of the ſlaying of Infants by *Herod*, *Mat.* 2. 17, 18. And *v.* 22. the *creating a new thing in the Earth, a Woman ſhall compaſs a man*, is generally underſtood of the Conception and Incarnation of Chriſt; and the expreſſion in *v.* 25. ſeems to be too magnificent to be underſtood of any other Prophet, than that in whom the weary find reſt; and the conſideration of the ſucceſs of his Incarnation and Paſſion make his *ſleep*, *i. e.* his Death pleaſant to him, at his *waking*, or Reſurrection. His pleading therefore for the fruit of his Death cannot be bitter, or diſtaſtful to him; he delights as much in the exerciſe of this Office, as he

he did in the first undertaking of it, and consecration to it; since he accounted his Priesthood an honour, when God called him to it, he will not think it disgraceful when his people own it, and desire the exercise of it in their behalf.

8. *He is an acceptable Advocate:* He hath an active joy in his Intercession, a passive joy in his Acceptation. He is the favourite of the Court wherein he pleads, acceptable to the Judge in his person, acceptable to him in his Office, acceptable to him in the suits he manages: His Intercession is nothing else, but the presenting to God the Sacrifice which restor'd to him the pleasure of his Creation, gave him a rest, and continues it. The savour of that Sacrifice in Heaven which was offered on Earth, is grateful to the Judge of the World; 'tis as sweet to God as the *Levitical* Incense, the Type of it, can be to man, mention'd, *Exod.* 30. 34, 35, 36. and reserved for the service of the Temple, a composition of the sweetest and most aromatick simples. How much sweeter is the Advocacy of Christ to God, than the most fragrant scents can be to us? In the presence of God he meets with a *fulness of joy*, *Psal.* 16. 11. *Thou wilt shew me the paths of Life, and shew me in thy presence a fulness of joy, and pleasures at thy right hand for evermore.* So *Cocceius* reads it. 'Tis to be understood of his Mediatory pleasure he hath in his being in the presence of God, or appearing in the presence of God for us, *Heb.* 9. 24. You know that *Psalm* is to be understood of Christ, which is evidenced by *v.* 10. applyed to him, *Acts* 2. 31. *Acts* 13. 35. *Thou wilt shew me the path of Life*, thou wilt bring me into Glory, as the Saviour of Man, and the Head of the believing World, of those Saints, and excellent ones in whom my delight hath been; in this presence I shall have fulness of Joy in the reflections upon my Obedience, and the plentiful effusions of thy Grace upon the account of it. Pleasures flow with a full and perpetual Torrent from the Right Hand of God, by the Mediation of Christ: 'Tis as if he should have said, I shall have a fulness of Joy after my bitter passion, in the contemplation of thy pleased countenance to the Sons of Men, and thy Right Hand shall communicate Spiritual Blessings upon the account of this Passion, which shall be the delight of my Soul; all this thou wilt shew me after my Resurrection, to testifie how acceptable my Mediation hath been to thee. Since God constituted him a Priest by an irreversible Oath, an *Oath* he would never repent of, *Heb.* 7. 21. and thereby confirmed him in an *unchangeable Priesthood*, *v.* 24. as he hath an unchangeable Office, so he hath an endless acceptation; He that never will repent of fixing him in it, will never repent of his exercising of it. As God is infinitely pleased with this Office, so he is infinitely pleased with the execution of the charge; and the presenting his Death for any Soul is unexpressibly grateful to the reconciled Judge. His Deity adds a value and efficacy to his Intercessions in Heaven, as it did to his Passion on Earth.

9. *He is the sole Advocate.* Those of *Rome* distinguish between Mediators of Redemption, and Mediators of Intercession; the first they appropriate to Christ, in the other they make Angels and Saints his Companions, and thereby snatch the Glory from Christ to confer it upon a Creature: But since our High Priest *alone* hath the honour to sit at the right hand of God, he *alone* hath the honour of this Office of Advocacy. To which of the Angels or Saints did he at any time say, *ask of me, and I will give thee the Heathen for thine Inheritance*? The Office and Power of asking belongs to him, who is the begotten Son. Since Christ trod the Wine-press alone, he solicits our cause alone, *Intercession* being founded upon propitiation; he therefore that is the sole Propitiator, is the sole Intercessor: He only hath the right to plead for us, who had the right to purchase us. As God never gave any Commission to redeem us to any other, so he never gave a Commission to any other to appear for us in that Court. The entring into the Holy of Holies with the perfuming incense, was annex'd to the honour of the chief Priesthood, which had any of the inferiour Priests, or any Soul alive usurpt, they had incur'd the pains of Death. 'Tis a disparagement to Christ to interest any Creature in it, as though he wanted some other Favourite to give him a full credit with the Father, and some Monitors to excite his affections to us; or as though the suits he had to manage were so numerous, that he wanted a multitude of Clerks to draw up for him the Petitions he had to present. 'Tis our Saviours prerogative to be *the first* and *the last*, *Revel.* 1. 11. as he was the first that stept up to keep the World from perishing by the hand of Justice, so he will be the last in securing it; as he was the first in purchasing, so he will be the last in compleating, that the whole work of Redemption may be ascribed to him alone: As he is the sole Author of it by his Passion, so he will be the sole finisher of it by his Intercession.

III. Thing. *How Christ doth manage this Advocacy and Intercession.*

In General. Christ as God essentially consider'd, doth not intercede in Heaven. He that intercedes by way of Petition, wants the Blessing of that person he intercedes with, and in that respect, is inferiour to him. He no more intercedes in Heaven as God, than he prayed on Earth as God. His Intercession as well as his Passion belongs indeed to his Person; and as his Deity is in personal Union with his Humanity, so his Prayers and Intercessions may be called the Intercessions of God, as well as his Blood was called the Blood of God. As the Humane Nature suffered, and the Divine Nature made it valuable, so the Humane Nature intercedes by way of Motion, and the Divine Nature makes it prevalent. The Person of the Son of God suffer'd, but only in the Humane Nature, the Divine not being passible; so may we not say the person of the Son of God intercedes, but the Humane Nature only supplicates? He is our Advocate as he was our Propitiation.

1. *Christ is not an Advocate in Heaven in such a supplicating manner as he prayed in the World.* This servile way of praying as they call it, because it was perform'd by Christ in the form of a Servant, is not agreeable to his present glorious Estate. 'Tis as unsutable to his state in Heaven, as his prayers with strong crys were suitable to his condition on Earth: Such Prayers and Supplications, with strong crys and tears belong only to the *days of his flesh*, *Heb.* 5. 7. *i. e.* his state of Humiliation, wherein he was incompassed with the infirmities of the Flesh; but such a posture becomes him not in Heaven, where he is stript of all those Natural Infirmities and marks of Indigence. Though such a kind of petitioning is not inconsistent with his Humanity as joined to his Divinity, and making one person, (if it were, he could not then have supplicated in the World as he did in the Garden; for his Humanity was joyned to his Divinity in that humbled, as well as in his exalted state: He was God in the days of his Flesh when he lived amongst mortals, as well as now in the days of his Glory;) yet his praying with so deep an Humiliation as he did in this lower Region of the Earth, is inconsistent with his Glorified state in Heaven; for if the glory of Heaven wipes tears from the eyes of

the Members, it doth certainly from the Eyes of the head: Nor is it a ſupplication in the geſture of kneeling, for he is an Advocate at the right hand of God, where he is always expreſt as *ſitting*, and but once (as I remember) as *ſtanding*, and that was in the caſe of *Stephen*, *Acts* 7.55. This ſome of the Fathers and others call a ſervile manner of praying, and ſay that it was not convenient for the Father to require it of Chriſt in his elevated ſtate, nor for the Son to perform it.

2. *Yet it may be a kind of Petition, an expreſſing his deſires in a ſupplicatory manner.* Though he be a King upon his Throne, yet being ſettled in that Royal Authority by the Father, as his Delegate, he is in regard of that inferiour to the Father; and likewiſe in the *Oeconomy* of Mediator: And alſo as his humane Nature is a Creature, he may be a Petitioner without any debaſement to himſelf, to that power, by whoſe Authority he is ſettled in his Dignity, conſtituted in his Mediatory Office, and was both made, and continues a Creature. Though *God hath put all things under him*; yet he did not put *himſelf* under him, but remains in his full Authority, 1 *Cor.* 15. 27. His Divine Nature in union with his Humane, is no argument againſt it, for then he ſhould not have petitioned on Earth: He was then the ſame perſon in his Diſguiſe that he is now in Glory. There are promiſes made to him which are not yet accompliſht, Enemies to be made his Foot-ſtool, which are not yet brought into that loweſt degree of ſubjection: Divine promiſes are to be turn'd into Petitions; The *Heathen* are promiſed to his be Inheritance, but asking, was order'd to precede the performance, *Pſal.* 2. 8. שְׁאַל ſignifies to *deſire* and *wiſh*, as well as to *ask*. There are ſome things ſtill of want, though not in Chriſt perſonal, yet in Chriſt myſtical, till the Church be fully compleated. He is an High Prieſt in Heaven, and it is the Office of a High Prieſt to pray for thoſe for whom he hath offered the Sacrifice. Why ſhould asking by way of deſire or Petition, be more uncomely when there is yet ſomething of indigence, than praiſing after ſupplies which Chriſt doth in Heaven, if we underſtand thoſe words of Chriſt, *Pſal.* 69. 30. *I will praiſe the name of God with a Song, and will magnifie him with thankſgiving*, after he ſhould be ſet on high? and *Pſal.* 22. 25. *My praiſe ſhall be of thee in the great Congregation, and I will pay my vows before them that fear him.* Both which *Pſalms*, upon the peruſal you will find Prophetick of Chriſt. And himſelf expreſſeth, that what he was to do in Heaven for the accompliſhment of the promiſe of the Spirit which he had made to them, was to be by way of prayer; *John* 14. 16. *I will pray the Father, and he ſhall give you another Comforter*: He ſpeaks of an *asking* or *praying*, (for the word ſignifies both the one and other) not in this life, but after his Aſcenſion, for the firſt and neceſſary fruit of his Death, *viz.* the Comforter. He evidenceth hereby, that his Glory ſhould not cloud his Mercy, and the cares of their concerns; his Love ſhould be ſtronger than Death or Glory, and he would not reſt, till he had obtained of infinite goodneſs what was neceſſary for them: this he would do by way of asking, which inclines to a petitionary way when a boon is deſired.

3. *'Tis ſuch a Petition as is in the Nature of a claim and demand.* 'Tis not a Petition for that which is at the liberty of the Petitioned perſon to grant or refuſe, but for that which the petitioner hath a right to by way of purchaſe, and the perſon petitioned to cannot in juſtice deny. *An Advocate is an Officer in a Court of Judicature, demanding audience and ſentence in a judicial way*; ſo that this Interceſſion of Chriſt is not a bare precarious Interceſſion; * for as when he was in the World, he *taught as one having authority, and not as the Scribes*, *Mat.* 7. 29. ſo in Heaven he intercedes as one having Authority by virtue of his Mediatory power, and not as an ordinary Supplicant. He hath a right to demand; on Earth indeed he had only promiſes of aſſiſtance to put in ſuit, but in Heaven he pleads the Conditions performed on his part upon which the promiſes made to Chriſt become due to him. 'Tis now, *Father, I have glorified thee upon Earth*, now *glorifie me with thy own ſelf*, *John* 17. 4, 5. He pleads for his people as they are the gift of his Father, and as they have *received his words*, *v.* 8. he pleads his own Commiſſion as one *ſent*, *v.* 23. he minds the Father of the Covenant between them both, as God gave him a command what he ſhould do in the World, which was no other but an injunction to perform thoſe conditions which had been agreed upon, and that will of God expreſt in the Covenant of Redemption, which is called the *will of God*, *Heb.* 10. 7. Chriſt having done this will, mediates for the performance of the conditions God was bound to by this Covenant, and claims the performance of them *jure pacti*, as a Debt due to his meritorious obedience on the Croſs: ſo that it is not a deſire only in a way of Charity, but a claim in a way of Juſtice, by virtue of meriting, and a demand of the performance of the promiſe. There were promiſes made by God to Chriſt as our Head and Repreſentative *before the World began*, *Tit.* 1. 1, 2, and 2 *Tim.* 1. 9. when he was fore-ordained to ſuffering, 1 *Pet.* 1. 20. Eternal Life was promiſed *before the World began*; to whom could this promiſe of ſo long a date be made? not to any Creature ſince it was before any Creature had a being: therefore to Chriſt, not for himſelf who was the Eternal Son of God. This Promiſe, and this Grace given us in Chriſt, he ſues out by his Interceſſion as a Feoffee in truſt for us; and it being added *which God that cannot lye promiſed*, gives us an intimation of the manner of Chriſt's pleading, in calling the Truth of God to witneſs the validity of the promiſe which he pleads. It ſeems to be in an expoſtulatory manner, as we find it before his Incarnation; *Zach.* 1. 12. *How long Lord?* which was upon the account of his future Incarnation; for which reaſon he that is called the *Angel*, *v.* 12. who was the Angel of the Covenant, is called *the man*, *v.* 10. So the expoſtulation of *Elias* with God is called particularly *Interceſſion*, *Rom.* 11. 2. And *Revel.* 3. 5. intimates it by way of claim, *He that overcomes, I will confeſs his name before my Father*, I will confeſs him plainly and clearly, and claim him as one that belongs to me. His Advocacy for us is a confeſſion of our Intereſt in him, our owning of him; by virtue of which confeſſion or claim we are ſet right in the Court of God, as thoſe for whom he hath ſhed his blood.

* Maref. *contra* Volkel. *lib.* 3. Cap. 38. p. 378.

ἐξομολογήσομαι αὐτοῦ τὸ ὄνομα.

4. *This Interceſſory demand or asking is accompanied with a preſenting the memorials of his Death.* 'Tis a commemoration of the Sacrifice which he offered on Earth for our expiation, and the whole power of Interceſſion with the prevalency of it is wholly upon this Foundation: 'tis a preſenting the efficacy of his Death, the virtue of his blood, the pleaſure of God in the Sacrifice offered by him. 'Tis by the diſplaying the whole merit of his paſſion that he doth ſolicit for us. Interceſſion is not properly a ſacerdotal act without reſpect to the Sacrifice: it was with the Blood of the Sacrifice that the High Prieſt was to enter into the Holy of Holies, and ſprinkle it there: The ſame blood that had been ſhed without on the day of Expiation, was to be car-

carried within the veil: What was done typically, Chriſt doth really; firſt give himſelf a Sacrifice, and then preſent himſelf as the Sacrifice for us. The *Apoſtle* ſhows us in the manner of it, *Heb.* 12. 24. the Blood of Chriſt is a *ſpeaking Blood*, as well as the blood of *Abel*; * It ſpeaks in the ſame manner as *Abel's* Blood did, though not for the ſame end. As the blood of *Abel* preſenting it ſelf before the Eyes of God, was as powerful to draw down the vengeance of God, as if it had uttered a cry as loud as to reach to Heaven; ſo the Blood of Chriſt being preſented before the Throne of God, powerfully excites the favour of God by the loudneſs of its cry. He ſpeaks by his Blood, and his blood ſpeaks by its merit: The petitions of his Lips had done us no good without the voice of his Blood. He ſtands as a Lamb ſlain, when he preſents the prayers of the *Saints*, *Revel.* 5. 6, 8. with his bleeding wounds open as ſo many mouths full of pleas for us, and every one of them is the memorial and mark of the things which he ſuffered, and for what end he ſuffered them; as the wounds of a Souldier received in the defence, and for the honour of his Country, diſplayed to perſons ſenſible of them, are the loudeſt and beſt pleas for the grant of his requeſt. If the party colour'd Rainbow being looked upon by God, minds him of his Covenant not to deſtroy the World again by a *Deluge*, *Gen.* 9. 14, 15, 16. much more are the Wounds which Chriſt bears both in his hands, feet, and ſide, remembrancers to him of the Covenant of Grace made with repenting and Believing ſinners. The look of God upon thoſe Wounds whereby ſo great an Oblation is remembred, doth as efficaciouſly move him to look kindly upon us, as the look upon the Rainbow diſpoſeth him to the continuance of the World. If our Saviour had not a mouth to ſpeak he hath blood to plead, and his blood crys louder in Heaven for us, than his voice did in any of the prayers he uttered upon Earth; for by this his performance of the Articles on his part is manifeſted, and the performance of the promiſes on God's part ſolicited; when he ſees what the Redeemer hath done, he reflects upon what himſelf is to do; the blood of Chriſt ſpeaks the tenor of the Covenant of Redemption made with Chriſt on the behalf of ſinners.

* Daille ſur le deſcent d' Eſprit Serm. 1. 461.

5. *'Tis a preſenting our Perſons to God together with his Blood in an Affectionate manner*: As the High Prieſt when he went into the Holy of Holies was to bear the names of the Children of *Iſrael* in the *Breaſt-plate* of Judgment upon his heart; *Exod.* 28. 29. to which the Church alludes in her deſire that ſhe might be *ſet as a ſeal upon the heart* of her Beloved, *Cant.* 8. 9. and perhaps an alluſion may be alſo in *Revel.* 3. 5. *confeſſing* the names of the victorious ſufferers before his Father, bearing their names viſibly before him. The perſons of Believers are his Jewels lockt up in the Cabinet of his own Breaſt, and ſhew'd to his Father in the exerciſe of his Prieſtly Office.

IV. The Fourth thing. *That Chriſt doth perpetually manage this Office.*

The firſt Evidence is in the *Text*, *we have* an Advocate, we have at this preſent, we have an Advocate actually remembring us in his thoughts, and preſenting us to his Father; we in this Age, we in all Ages, till the Diſſolution of the World; without any faintneſs in the degrees of his Interceſſion, without any Interruption in time; he never ceaſes the exerciſe of this Office, ſo far as it is agreeable to that high and elevated ſtate wherein he is. As there are continual ſins of Believers in all ages of the World, ſo there are conſtant pleas of the Advocate. This *Epiſtle* was written many years after the Aſcenſion of Chriſt; ſome think in the time of *John's Baniſhment* in the Iſle of *Patmos*, ſome think after; yet at that time he owns himſelf to have a ſhare in the benefit of this Interceſſion. The term *we* is incluſive of himſelf; Chriſt is an Interceſſor for us in the whole courſe of our Pilgrimage, all the time that we have any need of him; his voice is the ſame ſtill, *I will that they behold my Glory which thou haſt given me*, till they are Wafted from hence to a full viſion of it. This is the true end of his Heavenly life, and his living for ever there, *Heb.* 7. 25. *Seeing he ever lives to make Interceſſion for them*; he lives ſolely to this purpoſe to diſcharge this part of his Prieſthood for us. His Advocacy is like his life without end; as he died once to merit our Redemption, ſo he lives always to make Application of Redemption. He would not anſwer the end of his Life, if he did not exerciſe the Office of his Prieſthood. It would not be a love like that of a God if he did not bear his people continually upon his heart. He was the Author of our Faith by enduring the Croſs, and the *finiſher* of our Faith, by *ſitting down at the right hand of God*, *Heb.* 12. 2. He will be exercis'd in it as long as there is any Faith to be finiſhed and compleated in the World. His Oblation was a tranſient act, but his appearance in Heaven for us is a permanent act, and continues for ever. His Mediatory Glory is not conſummate, though his perſonal be: He hath yet a myſtical ſelf to be perfected, a fulneſs to be inriched with; he cannot be intent upon this without minding the concerns of, and putting up pleas for his people, for they are one with him, *the fullneſs of him that fills all in all*, *Epheſ.* 1. 23. There can be no ceſſation of his work, till his Enemies be Conquered, and his whole myſtical body wrapt up in Glory. If he had finiſhed this part of his function, we ſhould have had him here again before this time with all his train of Angels, to put an end to the preſent ſtate of things; as the High Prieſt ſtaid no longer in the Holy of Holies than was neceſſary for the atoning their ſins, expecting the felicity of an acceptation, that he might bring the welcome news of it to the people that waited without. As ſoon as he hath reduced all the Elect to an happy ſtate, he will come again, for the Heavens receive him only till the *reſtitution of all things* is compleated, *Acts* 3. 21. and then *he ſhall come with a ſhout*, 1 *Theſſ.* 4. 16. all the Angels in Heaven triumphing and applauding the accompliſhment of Redemption.

'Tis neceſſary it ſhould be ſo.

1 *Becauſe 'tis founded upon his death.* As his oblation is of Eternal Efficacy, ſo his Advocacy hath an Everlaſting virtue. 'Tis an *Eternal Redemption*, *Heb.* 9. 12. and therefore an Eternal Interceſſion. This the *Apoſtle* ſignifies in the Text by arguing from his propitiation to his Advocacy: He is at preſent an Advocate with an uninterrupted plea, becauſe he is at preſent a propitiation in the efficacy of his paſſion. There was an end of his actual ſuffering when he expir'd, but no end of the virtue of his Sacrifice, and therefore no end of his Interceſſion, which depended not upon his death ſimply conſidered, but upon the value of it: 'tis in the vertue of this he pleads; ſince the vertue of his blood is perpetual, the plea grounded upon that vertue, and which is nothing but the voice of his Blood, is of the ſame duration. There can be no end of the Interceſſion of his perſon, till there be an exhauſting of the merits of his death, the one muſt fail in its ſtrength before the other ceaſe in its plea: His blood muſt be a ſpeechleſs blood before he can be a ſilent Advocate.

As the continual ſacrifice Typified the continual vertue of the Redeemers death, ſo the perpetual burning incenſe ſignified the perpetuity of his Interceſſion; and no leſs was ſignified by the ſprinkling the blood of the ſacrifice upon the Mercy-Seat, which was not wipt off but ſtuck there, as a viſible mark and remained as a continual ſollicitor for the continuance of grace and favour to the people.

2. *The exerciſe of this office muſt be as durable as the office it ſelf.* His Prieſthood is for ever, therefore the act belonging to his Prieſthood is for ever. He was more particularly conſtituted an high Prieſt *after the order of Melchiſedeck*, when he entered into heaven as a *forerunner for us*, *Heb.* 6. 20. where he abides an high Prieſt continually, *Heb.* 7. 3. made ſo not *after the Law of a carnal command*, or a command to be abrogated, but *after the power of endleſs Life*, *verſe* 15, 16. and confirmed by the *oath of God a Prieſt for ever*, *ver.* 21. and therefore exerciſeth his function of a Prieſt for ever: Not of ſacrificing himſelf, becauſe he lives for ever, and cannot die again, but interceeding, ſince no other act belonging to the Prieſthood can be exerciſed in that glorious and endleſs ſtate he hath in heaven, but this of Interceſſion, which muſt be without intermiſſion, becauſe 'tis the only act of that office which he can perform. 'Tis not ſaid he is a man for ever, but a *Prieſt* for ever, which is a name of an Office, and implies an exerciſe of the office. He is not called a Prieſt for ever in regard of his Life but in regard of his function for which he lives: His mouth cannot be ſtopt by God, becauſe he was conſtituted by the irreverſible oath of God. God cannot deny himſelf, and deſtroy his own ſolemn act. He is a Prieſt for ever without Repentance on God's part he muſt therefore perpetually mind his office, the neglect of it elſe would cauſe Repentance in God for exalting him to ſo high a dignity, and be a reflection upon divine wiſdom, to ſettle one in this excellent place that were too weak for it, or too careleſs in it, that ſhould bear only the title and neglect the work; it would be a cauſe of Repentance in God at the expending ſo much grace to no purpoſe. This Advocate as he bears the name of Prieſt, ſo he appeared cloathed with a Prieſtly *Robe*, *Rev.* 1. 13. *He had a garment down to the feet, and girt about the paps with a Golden girdle* which was the habit of the high Prieſt under the Law. As he is an everlaſting Prieſt, ſo he manages an everlaſting interceſſion; he was too faithful in diſcharging his part on Earth to be negligent of performing his office in heaven; he did not imbrace ſo great an honour to be idle in it, and neglect the work and duty that his place call'd for.

3. *This was both the reaſon and end of his advancement.* The interceſſion he made for tranſgreſſors was one reaſon why God would *divide him a portion with the great*, *Iſaiah* 53. 12. *becauſe he made interceſſion for the tranſgreſſors*, this is alledged as one reaſon [among others their mentioned] of his glorious exaltation, which interceſſion is moſt evident to us in his laſt prayer, *John* 17. wherein he prays for *all* that ſhould believe on him; and alſo upon the Croſs when he prays for his murderers, *Father forgive them for they know not what they do*, *Luke* 23. 34. An act ſo pleaſing to God, as to be the motive to give him the diviſion of the ſpoil of the ſtrong, cannot but be perpetual. Will Chriſt who always did what was pleaſing to God on Earth, diſcontinue that which is ſo delightful to the bowels of his Mercy? He cannot look upon his own glory, the Robe he wears, the Throne he ſits on, the Enemies proſtrate at his feet, but he muſt reflect upon the reaſon of his preſent ſtate, and be excited to a redoubling his ſolicitations for his people. He would be no longer glorious than he were an Advocate. The ſuperſtructure cannot ſtand when the foundation moulders. Since he was anointed with the Oyl of gladneſs above his fellows, becauſe he loved Righteouſneſs and hated Iniquity, he cannot be but mindful of promoting the deſtruction of the one, and the perfection of the other. A perpetual action will be the reſult of theſe perpetual qualities; and being anointed a Prieſt for theſe qualities, he will act as a Prieſt for the glory of them, which can be no other way but by interceſſion. It was the end of his advancement, *Heb.* 10. 12. *But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God.* The *Antitheſis* is made between him and the legal Prieſts, they ſtood at the Altar every day offering the ſame ſacrifices, but *this*, not *man* as it is in our tranſlation, but rather to be ſupplyed with *Prieſt*, *this Prieſt* having finiſhed his part on Earth, ſat down for ever, *viz.* as a Prieſt, on the right hand of God, and never leaves the place: Other Prieſts *ſtood* as not having finiſhed their ſacrificing work, but were to repeat it again. This Prieſt *ſits* as having finiſhed his ſacrificing function, and having attained the glory due to his perſon. His ſitting down is not mentioned only as a point of honour, but of office; he ſat down as one that had offer'd a compleat ſacrifice in the nature of a Prieſt, and ſat down for ever to exerciſe his prieſthood at the right hand of God; *this verſe* compar'd with the other would not elſe have a full ſenſe, and the words following ſecond it, *verſe* 13. he ſat down *expecting till his enemies be made his footſtool*, expecting the full fruits of that ſacrifice in the compleat ſubjection of his Enemies, and conſequently the full felicity of himſelf and his Friends; and all this time of expectation he is ſuing out the promiſe of God to him, *asking that inheritance* which was aſſured him in the Covenant between them, *Pſal.* 2. 8. This is the reaſon of his ſitting down for ever to exerciſe his Prieſthood for ever in the preſence of the King and Judge of all the Earth. He is always in the preſence of his Father in the dignity of his perſon, and fullneſs of his merit, continually ſpreading every part of his meritorious ſacrifice in the view of God. The high Prieſt entered into the Holy of Holies but once a year, but this high Prieſt ſits for ever in the Court in a perpetual exerciſe of his function, both as a Prieſt and a ſacrifice. And ſince his own ſacrifice for ſins offer'd on Earth was ſufficient, he hath nothing to do perpetually in heaven, but to ſprinkle the blood of that ſacrifice upon the Mercy-Seat. He is never out of the preſence of God, and the infiniteneſs of his compaſſions may hinder us from imagining a ſilence in him, when any accuſations are brought in againſt us. The accuſations might ſucceed well were he out of the way; but being always preſent, he is always active in his ſollicitations; no clamour can come againſt us, but he hears it, as being on the right hand of his Father, and appears as our Attorney there in the preſence of God, to anſwer it, as the high Prieſt appear'd in the Holy of Holies for all the people.

V. Thing

V. Thing is, *the efficacy of this Interceſſion.* The efficacy of it is implyed in the *text*, both in the perſon of our Advocate *Jeſus Chriſt*, in his quality, *Righteous*, in regard of the work he had wrought on Earth *Propitiation*, in the object of his interceſſion, and the place *with the Father*; he is an Advocate to the Father, not only to him at a diſtance, but with him; the conſtant preſence of a favourite with a King, of a Princely Son with a Royal Father is a means to make his interceſſions of force with him; he is an Advocate, and he is conſtantly with the Father in that capacity. A Letter from a Friend is not ſo ſucceſsful as a perſonal appearance for gaining a ſuit. If his death were meritorious, his prayer muſt be ſo too, as being put up in the virtue of his meritorious blood; and though we are reconciled by his death, yet we are ſaved by his Life, with a *much more*, *Rom.* 5. 10. not formally in regard of *merit*, for that was the effect of his death, but in regard of *application* of that merit, the end for which he lives, to render it efficacious to us, as it had been in his paſſion valuable for us. If he ſeparated himſelf to death to procure it, he will employ the authority and dignity of his Life to finiſh and apply it. As none offered ſo noble a ſacrifice, ſo none lives a more powerful Life. As when he was on the Earth never man ſpake as he ſpake; ſo now he is in Heaven, never did any man or Angel plead as he pleads. *If whatſoever we ask in his name*, we ſhall receive, *John* 16. 23. ſurely whatſoever he asks in his own name, *will not be refuſed.*

* Lightfoot *Temple cap.* 34. *p.* 198, 199.

1. *This was Typified* *. The ſtrength of his Mediation was ſignified by the *horns*, ordered by a ſpecial precept to be made upon the *four corners of the Altar of Burnt-offerings*, *Exod.* 27. 2. and alſo upon the *the Altar of incenſe*, *Exod.* 30. 2. As the brazen Altar ſignified the ſtrength of his death, ſo the golden Altar ſignified the excellency of his Interceſſion, horns in Scripture being an emblem of ſtrength, power and dignity. And perhaps his *feet of braſs* wherewith he is deſcribed, *Revel.* 1. 15. when he appears to *John* in a prieſtly garb, ſignifies his irreſiſtible ſtanding before God in the exerciſe of that office. Much more may it be ſaid of him as it was of *Jacob*, *Gen.* 32. 28. as a *Prince he hath power with God*, by his death and Interceſſion, as well as power with men by his Spirit, and prevails in all when he pleaſes.

2. *'Twas Propheſied of Chriſt*, *Pſal.* 21. 2. *Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his Lips.* This *Pſalm* ſeems to be a Comment upon part of the *ſecond Pſalm*, or rather a *Dialogue* between Chriſt and the Father, Chriſt ſpeaking *verſe* 1. and the Father promiſing him a full victory, *verſe* 8. which is a prophetical Triumph of the Church after the victory gained by the paſſion of Chriſt. And of the *Meſſiah* the *Chaldee*, and ſome of the *Jews* underſtand it. The expreſſions in the *Pſalm* are many of them too illuſtrious to be meant of *David*, as *verſe* 4. *length of days for ever and ever*, which cannot be underſtood of *David* in his Royalty as a mortal man. God had given Chriſt the right of asking, and grants him whatſoever he asks, he beſtows upon him whatſoever he deſires, and refuſeth nothing that he ſues for. The good of his people is the deſire of his heart, and the requeſt of his lips, and nothing is refuſed that his heart wiſhes, and his lips move for. This of the efficacy of his Interceſſion is the Salvation he rejoyces in, the pleaſing and favourable countenance of God is that which makes him exceeding glad. He would have little content in the reſt of his glory without this power of prevalency with his Father. Since his Interceſſion for his Church is for his own myſtical Glory, it muſt be ſucceſsful, or his own glory would be in part defective, ſince it is linkt with that of his Church which is yet behind. As Chriſt *glorified the Father*, ſo the Father is reciprocally *to Glorifie the Son*, *John* 17. 4, 5. which is by giving him a power of *asking* and engaging himſelf to a facility of granting. A *promiſe* of granting was annext to the *command of asking*, *Pſal.* 2. 8. *I will give*; he ſhould not be ſo ready to requeſt as the Father would be liberal to beſtow. He was promiſed a mighty encouragement, till he had *ſet judgment in the Earth*, and wrought a perfect deliverance for his people, *Iſa.* 42. 4. It is to this *Contrite Perſon*, that he would look perpetually favourably, *Iſaiah* 66. 1, 2. 'Tis that perſon by whom the Ceremonial Law was to be torn in pieces to whom God promiſed to look.

3. *God never denyed him any requeſt which he put up upon the Earth for the Divine Glory, and his peoples good, and Chriſt himſelf acknowledges it*, *Joh.* 11. 42. *I know that thou heareſt me always.* He did *but groan in his Spirit* without moving his Lips; *v.* 38. and how ſoon did his groans riſe into *Hallelujahs*, *v.* 41. *Father, I thank thee that thou haſt heard me*; as ſoon as ever he ſighed he had an occaſion of praiſe. *He was heard in all his Petitions* in the World, *Heb.* 5. 7. εισακουσθεὶς, heard to purpoſe, while he was in the days of his fleſh encompaſſed and preſſed with the Infirmities of our Nature; much more will he be heard in the days of his Glory. He was not indeed heard for himſelf at the time of his ſuffering, ſo as to have what he beg'd formally granted; for in that prophetick *Pſalm*, *Pſal.* 22. 3. he complains that he had cryed all the day, and God heard him not; his prayer that the Cup might paſs from him was *in ſpecie* denyed him; that prayer proceeded from a natural fear and horrour of an accurſed death as he was Man, and is therefore ſaid to be in the days of his fleſh, when he had our natural Infirmities about him; which was not alſo an abſolute deſire, but conditional, *if it were poſſible*, *i. e.* if it were not prejudicial to the Glory of God, and the Salvation of his people; yet in this alſo he was heard; for though he was not delivered from Death, he was ſupported in it; the Death was to be ſuffered and yet to be conquered; and afterwards his bloody Paſſion was changed into a Spiritual and Glorious Life by Reſurrection. He was heard ἀπὸ εὐλαβείας, a deliverance *from his fears and horrors* was granted that he might with courage proceed on in his ſuffering. Chriſt ſometimes prayed as Mediator, and for things in order to his Mediatory work; as when he prayed for the raiſing of *Lazarus*, that by ſo great a miracle his Doctrine might be propagated, and the Faith of his Diſciples ſtrengthned: *John* 11. 40, 42. *It was for the glory of God and that they might believe that God had ſent him.* In this Chriſt was never in the leaſt denyed, and to this, that ſpeech of his ſucceſs, *Thou heareſt me always*, refers. He utters this confidence and aſſurance in the hearing of the people, *that they may believe that thou haſt ſent me.* Thou heareſt me always, when what I deſire tends to the propagation of the Goſpel Doctrine, and the faith and advantage of that people to whom, and for whom thou haſt ſent me. But in thoſe prayers he puts up from humane affections, and the innocent inclinations of nature, as that in the Garden which he put up from a humane ſence, yet with a condition; and that upon the Croſs, which he puts up as a Man ſubject to the laws of charity, though he was not *formally* anſwered, yet he was not *abſolutely* denyed, becauſe he did not abſolutely beg, but with a condition expreſt, or implyed. It was not poſſible that Cup ſhould paſs away from him according to the deter-

determination of things, and the predictions of the Prophets, without a manifeſt alteration of purpoſe in God, breach of his Word, and the utter ruin and devaſtation of mankind. And for that prayer upon the Croſs, *Luke* 23. 34. *Father forgive them they know not what they do*; a condition is implyed, *viz.* If they did repent and believe. It cannot be ſuppos'd that he prayed for their Pardon without their Repentance, whether they repented and believed, or no; and indeed the motive that he urgeth implies a condition, *They know not what they do*, implying that when they came to be ſenſible, and to know with an inward penitent practical knowledge what they had done, that they had crucified the Lord of Life, God would pardon them; which without doubt he would, according to the tenor of his own promiſe: But to conſider rightly that Petition of his in the Garden, the refuſing his requeſt upon the account of the impoſſibility of the paſſing away of the Cup, doth ſtrongly conclude the efficacy of his Interceſſion in Heaven. The reaſon why he was not anſwer'd, was, becauſe ſuch a grant had been inconſiſtent with the redemption of his people; and upon the ſame reaſon he will be anſwer'd in every ſuit in Heaven, becauſe he doth every thing purſuant to the redemption, and full Felicity of Believers. He intercedes not there as he prayed ſometimes on Earth, as a Man, but as a Mediator: If any thing were denyed him on Earth, becauſe the refuſal conduc'd to the advantage of his Elect, it neceſſarily follows, that he will have all things granted him in Heaven, which are for the Glory of God, the Happineſs of his people, and the fulneſs of their Redemption. The ſame reaſon God hath now to allow his pleas, which before he had to refuſe them. The neceſſity of his Death for Redemption was the cauſe of the refuſal; the accompliſhment of Redemption, which is that he now intercedes for, cannot be denyed him upon the ſame account, but he will always carry the cauſe he ſues for. As to that petition upon the Croſs he was anſwered in it; many of thoſe whoſe hands were red with his blood, had their hearts afterwards fill'd with Repentance, and their heads crown'd with pardon; and if his prayer upon the Croſs was ſo effiacious for ſome of his Bloody Perſecutors, ſhall it have leſs force in Heaven for his affectionate Friends, ſince it is for *thoſe that believe*, and *not for the World* that he there intercedes, *Joh.* 17. 9. If he were heard always as himſelf aſſerts, before he had offered that Sacrifice; much more in Heaven, ſince he hath *compleated* it, and is now ſuing out his own right after he hath paid God his. If his prayers were ſo prevalent here, before he had accompliſhed his task of ſuffering; his interceſſion is much more prevalent above, ſince his ſufferings are at an end which are the Ground of his Interceſſion.

Now this Interceſſion muſt needs be *effacious*, If you conſider

(1.) *His Perſon.*

[1.] *The greatneſs of it*, a Perſon in the form of God, infinitely more excellent than all the Tribes of Angels; a Perſon ſo great, that all the Creatures in Heaven and Earth, and Millions of Worlds cannot equal him, they being leſs to him than a grain of ſand to the glorious Sun. It cannot be ſaid of all Creatures that ever were made, or of all that ever God can make, that in them all dwells the *fulneſs of the Godhead bodily*: as it is ſaid of *Chriſt Coloſ.* 2. 9. He is not as the higheſt Angel that muſt cover his Face, and ſtand before the Throne, but the *man, Gods fellow, ſitting upon the Throne with him, Zach.* 13. 7. *Apply'd to Chriſt, Mat.* 26. 31. He is equal with God, and therefore cannot be refuſed by God. As his Divine Nature gives value to his ſatisfaction, ſo it gives efficacy to his Interceſſion. His agonies in the Garden, and his gaſpings upon the Croſs were rendred by the greatneſs of his Perſon mighty to reconcile us, and by the ſame, his pleas in Heaven are rendred ſucceſsful to ſave us. His Humanity being in conjunction with his Divinity, is the Inſtrument that receives all its virtue from the Deity. Though he doth not intercede with God, as himſelf is God, becauſe in that reſpect he is equal with God, but as Mediator in his Humane Nature, yet his Interceſſion as Man receives a Power and Dignity from him as God, which cauſes the prevalency of it. What there was of Humility and Supplication in his Prayers upon Earth, proceeded from his Humane Nature: What there was of Authority and Efficacy in his Mediatory interpoſitions, proceeded from his Divine Nature. He was bound to die as he was Man, taking upon him our ſins; he had a right to have his death accepted, as he was God aſſuming and ſuſtaining our Nature. 'Tis a privilege due to the greatneſs of his perſon to have his ſuit granted, as it is his duty as the High Prieſt of his Church to preſent it in the Holy of Holies. The infinite worth of his Prayers reſults from his Divine Nature, as well as the infinite worth of his Paſſion, and being the interceſſions of a Divine Perſon, they are as powerful, as his ſufferings were meritorious. In regard of this greatneſs of his perſon, God ſeems to ſtand in an admiring poſture, at the approach of Chriſt to him, *Jer.* 30. 21. *Who is this that hath engaged his heart to approach unto me!* and preſently the decree paſſes out for the confirming the fruits of his mediation in the fulleſt manner, *v.* 22. and *ye ſhall be my people and I will be your God*, taking them as his own propriety, and giving himſelf to them as their portion: Nothing can be denyed to ſo great a perſon. We know the ſuits of Princes meet with greater ſucceſs than thoſe of Peaſants. In the ſame capacity that Chriſt performed his Oblation, he manages his Interceſſion: it was *through the Eternal Spirit*, the ſtrength of his Deity he offered up himſelf to God; and ſo through the Eternal ſpirit, the ſtrength of his Deity he preſents his ſupplications to God.

2. *His near relation to the Father.* As there was to be a reſpect to him in regard of the greatneſs of his perſon, ſo there was an affection due to him in regard of the nearneſs of his Relation. 'Tis againſt the rules of Juſtice to deny him his requeſts, becauſe of his Obedience, and againſt the rules of Goodneſs to deny him his reſpects becauſe of his alliance. As he was from Eternity begotten by the Father and his particular delight, his perſon cannot but be very acceptable to God. 'Tis upon this Relation his Conſecration to his Eternal Prieſthood is founded, which he exerciſeth in this adminiſtration, *Heb.* 7. 28. *The word of the Oath makes the Son, i. e.* Prieſt, *who is Conſecrated for evermore.* Upon the account of this relation he had the *power of asking*, and the privilege of obtaining *Pſal.* 2. 7, 8. *Thou art my Son, ask of me*, 'tis this relation enters thee into this Honour and Glory; this prerogative had not been granted but as thou art my Son; and when he went into Heaven to appear in the preſence of God for us, he was entertain'd as a *Son-Prieſt*; not only as a Prieſt in relation to us, but as a Son in relation to his Father, *Heb.* 4. 14. *We have a great High Prieſt that is paſſed into the Heavens, Jeſus the Son of God*; and the Text implies that he manages his Advocacy in Heaven with God as a Father, rather than with God as a Judge, *Advocate with the Father.* He

appeals

appeals to God in Heaven under the Title of a Father, as God consider'd him in all his expressions to him in the World as his Son, *This is my Son in whom I am well pleased, this is my Son, hear him*; carrying himself in all ways of paternal tenderness to him while he was upon Earth, which cannot but be as strong now he is in Heaven; he always consider'd him in the capacity of his Son, as well as our Surety. As Christ was placed in this Office as a Son, so he doth manage it as a Son, in the same capacity he was placed in this Function, he doth exercise this Office. Now what can render his intercession more efficacious than his relation? If *Moses* a man could screen a people from Divine anger, and cool the Wrath of a provoked God by interposing between God and the Offenders; so that God should say to him, *Let me alone, that my wrath may wax hot, against this people, and I may consume them at once*, *Exod.* 32. 10. and when *Moses* would not silence his cry, God at length would silence his wrath, *v.* 14. If *Moses*, who was dignified only with a glorious Title of his Friend, with whom he spake face to face, had so great a power, how forcible must be the interposition of that person, who hath the more Illustrious Title of that of his Son? What suit can be cast out of the Court that is presented by a beloved Son, of whom he hath signally pronounced that *in him he is well pleased*, and well pleased with whatsoever he doth? Denials would be an argument of displeasure, not of a well pleasedness; it would then be a Son with *whom I am displeased*, if any plea he makes be rejected as invalid. To whom should he grant any thing if he refused his Son, and his Son upon the same Throne with himself, and put a slur upon him in the face of the whole host of Heaven? If an Earthly Father knows how to give good gifts to his Children that ask him, a Heavenly Father doth much more, and most of all to an only begotten, and only beloved Son, for whose sake he loves all his other Children. 'Tis a consideration that discovers the sincerity and tenderness of Divine Mercy. Had not God intended to hear him in all his requests for us, he would never have appointed one so nearly ally'd to him to plead our cause; one that he could not deny without some dishonour to so near a relation, and a reflection upon his own affection; as he might have done to some inferiour person: God would not love his Son according to his own greatness, if he did not express it in the most signal marks of his favour.

[3.] *The special love God bears to his person for what he hath done in the Earth, and doth yet in Heaven.* Could there have been any increase of the Fatherly affections to him, his person had been more endear'd to God after he had perform'd so exact an Obedience; after he had triumphed over the Enemies of his Fathers honour, he might challenge as a reward the most spritely sparklings of his Fathers affection. What could hinder the grant of his Suit, when the flames of that Wrath in his Fathers Breast, which was an hindrance to any request, were quencht? Since Justice was silenc'd no other voice could be heard but that of tenderness and love, which was the spring of that power he gave him after his conflict, *power in Heaven*, as well as *in Earth*, *Matth.* 28. 18. which may comprehend a power with God, as well as a power over Angels; a power with God, not over God. Though the relation of a Son be endearing, yet, when the quality of Obedience is added to the dearness of that relation, it enlarges and inflames paternal affection, and renders the Father more inclinable to grant any request that is made to him by such a person; as a King will listen more to the petitions of a Son who hath done him signal service, and brought by his atchievements a renown and honour to his Name and Government, than to a Son barely in the relation of a Child, without testifying the same Affection and Obedience in such eminent enterprises. If the Father had so special a care of Christ in the management of his Office in the World, as to *uphold him in his arms*, * and support him in the depth of his misery; much more delight hath he in him now in Heaven, since he hath brought that honour to him, that no created Men or Angels were ever capable to offer him. He will not be insensible of so great an obedience, or stain that glory he hath given him for it, by denying any thing he presents to him. How can God express a greater affection to him, than by committing the Government of the World into his hands? And as the *Apostle* argues in our case, *Rom.* 8. 32. from his delivery of *his Son* up for us to an assurance of the free gift of *all things* else, so it may in this since he hath put the Scepter for a time, into his hands, and from a boundless affection invested him in the Government of the World, how shall he refuse him any thing in the confines of it; since he hath during this state of things committed all *judgment* and power or rule to him, *John* 5. 22. If his Intercession upon Earth for Transgressors was a motive to God to clothe him with so great a glory, as hath been beforemention'd from *Isaiah* 53. 12. his Intercession in Heaven (every way as delightful to him) would excite him to confer a greater glory on him, were it possible for him to be elevated to a Throne of a higher pitch. The one hath as mighty an influence upon his affections as the other, and there is the same reason of both. There is an intimate union and an affectionate communion between the Father and the Son in Heaven in regard of this Advocacy. *Believe me that I am in the Father, and the Father in me*, *John* 14. 11. which he speaks upon a discourse of his Ascension, *verse* 2, 3. and to encourage them, to ask in his name after his going to the Father, *v.* 13. Believers have not only an Advocate with the Father for them, but the person that was offended is now united to them in their Advocate by an indissoluble league and communion and unalterable affection. And as whatsoever we ask in his name, should be *that the Father might be glorified in the Son*, *verse* 13. So whatsoever Christ sues for is for the same end, which must needs in the very act of it fix him more strongly in that affection, which was due to him upon the account of his Eternal Alliance and his unspotted obedience.

2. It must needs be efficacious *in regard of the pleas themselves, the matter of them.*

1. *The matter of his plea is Holy.* 'Tis as was said, that the Father might be glorified in the Son in regard of his Holiness and Righteous, and 'tis included in the Text, by the Epithete *Righteous*, Jesus Christ the Righteous, Righteous in his person, *Righteous* in his Office as an Advocate, both in the pleas he makes, and the manner of managing them. He is *holy, and harmless, and undefiled as an High Priest*, *Heb.* 7. 26. All his petitions are as himself, unspotted, his suit is as holy as his Nature; if there be no guile in his mouth, there can be no iniquity in his plea. Our prayers are of themselves rejected because of their impurity, Christs Intercession is accepted because of its perfection. If a sinful *Jacob* prevail'd with God, much more must a perfectly holy *Jesus*, presenting nothing to God but what is becoming the purity and mercifulness of his own Nature to grant. If his Blood were *without blemish*, 1 *Pet.* 1. 19. his

* As *Santius* saith the word אתמך signifies, Isa. 42. 1

his Interceſſion muſt be without ſpot, becauſe the one is the ſole foundation of the other.

[2.] *'Tis nothing but what he hath merited.* He doth not deſire as a bare ſupplicant, but pleads in a way of right and Juſtice. What he ſues for is due to him from God's Truth becauſe of his promiſe, and from God's Righteouſneſs becauſe of his merit. So that his ſuit is put up *ratione meriti, ratione juris*, he interceeds for no more than he hath purchaſed, and may demand as a due debt. 'Tis neceſſary God ſhould render what he owes unto that perſon that hath merited of him, he would be unrighteous if he did not, or put a note of inſufficiency upon the ſufferings of his Son. What he *pleads* for in *Heaven*, is nothing but what he *ſued* for on *Earth*, *John* 17. 4, 5. upon the account of his glorifying his Father, *i. e.* rendring to him what was due by agreement between them; no doubt but the ſame argument is uſed by him in Heaven, the matter of his plea is what he hath merited, *viz. pardon of ſin, ſanctification, continuance of Juſtification*, all which he ſued for in that *chapter*. The Father hath acknowledged it already a juſt demand, for by his raiſing him from the dead, he hath given his approbation of all the acts of his Life, not only to his death whereby he merited, but to his prayers whereby he ſupplicated for thoſe things which he now ſolicites for in heaven upon the account of the glory he did by his incarnation and paſſion bring to God. No plea can prevail againſt him, ſince he hath conquered his Enemies, wipt out the guilt of ſin by his ſacrifice, condemned ſin in the Fleſh, led Captivity Captive, and all this not by a meer ſtrength but by a legal right, having ſatisfied the rigors of the Law, prevail'd at the Tribunal of Juſtice, (which was the ſharpeſt *tug* and hardeſt conqueſt) all which God hath ſubſcribed to, by ſetting him at his *right hand far above Principalities and Powers*, *Eph.* 4. 8. That in as legal a way as he merited it, he might ſue out the fruits of his merits. Shall he not much more prevail at the Throne of Grace by his Interceſſion, ſince the mouth of Juſtice, which gave Life and Strength to all ſuits againſt us, is perfectly ſtopt by the merit of his death? It hath nothing to except againſt the iſſues of mercy upon the perpetual pleading of that merit; what he doth ſue for is rather ſhort of, than outweighs his merit. An infinite merit deſerves infinite bleſſings, but all the bleſſings he ſolicites for are finite in themſelves though proceeding from infinite grace, and purchaſed by a payment of infinite value. God cannot be unjuſt to detain the Goods and the price paid for them; Chriſt muſt have his death and ſufferings given back again and uneffected, which is impoſſible, or elſe have the fruits of his death given to him and to thoſe for whom he ſuffered.

[3.] *Whatſoever he pleads for is agreeable to the will of his Father.* 'The will of Chriſt whereby he interceeds, is the ſame with the will of the Father with whom he intercedes; and when the will of an Eternal Mercy, and the will of an infinite merit meet together, what will not be the fruit of ſuch a glorious conjunction? As on Earth he did *nothing* but what he ſaw *the Father* do, *John* 5. 19, 20. ſo he intercedes for nothing but what he knows the Father wills. What he did on Earth was n t without, but with his Fathers will, what he doth in heaven hath the ſame rule. As they were joynt in the counſel of Reconciliation and peace, which was *between them both*, *Zach.* 6. 13. ſo they are joynt in the counſel of Advocacy and Interceſſion, which is between them both, the one as the Director, the other as the ſolicitor. Their wills are in the higheſt manner conformable to one another, and the will of the Father as much known by the Soul of Chriſt in heaven, as it was on Earth. He asks nothing but he firſt reads in the Copy of his Fathers inſtructions, and conſiders what his will was. He reads over the Annals of his Fathers Decrees and Records, he doth nothing but what he ſees the Father do, he takes the Copy of all from his Father, and whatſoever Chriſt doth, the ſame doth the Father alſo. They have but one will in the whole current of Redemption, ſo that he can plead nothing in regard of the perſons for whom he appears, and the good things he deſires for them, but 'tis according to the will of God. When he came into the World, he came *not to do his own will, i. e.* only his own will, but *the will of him that ſent him*; and when he returned he went up not to do his own will, but the will of him that accepted him. The perſons were given him by God for the ends which he interceeds for, the words Chriſt gave them, were firſt given him by God, and this *will of God*, and his people's receiving his words, he urgeth all along as an argument for the grant of his prayer, *John* 17. 8, 9. his interceſſion is in ſome ſort a part of his obedience as well as his paſſion; by his obedient ſuffering he *learned* a further act of *obedience*, *Heb.* 5. 8. which could not be practiſed here but in Heaven. The *Apoſtle* ſeems to refer this obedience to that part of his Office as High Prieſt in heaven after the order of *Melchiſedek* which he diſcourſeth of in that chapter. His whole Advocacy is but purſuant to that command given him by his Father, of loſing none of thoſe that God had given him, but *raiſing them up at the laſt day*, *John* 6. 39. What he doth in Heaven is in a way of obedience to this obligation, and conducing to this end. There is not an anſwer of Prayer which is the fruit of his Advocacy, but the deſign of it is that *the Father may be glorified in the Son*, *John* 14. 13. As he glorified his Father on Earth by his ſuffering, ſo he glorifies the ſame Attributes by his Interceſſion in heaven; 'tis for the glory of divine grace that the one *purpos'd*, and the other *acted*, *Eph.* 1. 5, 6. If he gives bleſſings for the glory of his Father, he then in his ſuit urgeth the glory of his Father as an argument to obtain them. God muſt then be an Enemy to his own glory, if he be deaf to his Sons ſuit; and ſince the Advocates plea is ſuitable to the Fathers will, he cannot reject the will of his Son without offering violence to his own will. They are both one in will, and one in affection. His humane will cannot deſire any thing in oppoſition to the divine: Though he deſired the paſſing away of the Cup here, which was not agreeable to the divine will, yet it was without any ſin, becauſe with ſubmiſſion to the Divine Will; but ſince he is ſtript of our infirmities, and hath no furnace of wrath any more to ſuffer in, there cannot in his Interceſſions be ſo much as a conditional diſſent from the Divine Will. What Chriſt acts now, is upon that foundation which he laid here according to God's inſtructions. Chriſt had not come had not God ſent him, the World had not been reconciled had not God imployed him upon that errand; the whole plot was laid by him, it was his own purpoſe: ſhould God deny any thing which was founded upon this his will, he would be mutable and deny himſelf, deny his own act and deed in denying the fruits of that work, which was deſigned and cut out by himſelf. The Interceſſion of Chriſt concurring with the Eternal deſign of God, with his will, with the good pleaſure of it, and being for the glory of his Grace, he muſt be believed in, and for that very act of Mediation, and conſequently prevalent in it. To *conclude*, it was God's will

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to make any of you Children, and he took a pleasure in purposing and effecting it, *Eph.* 1.5. and will he stop his ears, when the wants of those Children are presented to him for supplies by their mighty Advocate, who acts nothing but what is agreeable to the Eternal pleasure of his Fathers will?

(3.) *In regard of the foundation of his Intercession, his death.* His Intercession must be as powerful as his satisfaction. As he was a mighty surety for the discharge of mens debts, so he is a mighty Intercessor for the Salvation of mens Souls; because his Intercession is in the virtue of his satisfaction: He is an Advocate, but by his propitiation, both are linkt together in the Text. His Intercession being founded upon his Death, his Death may as soon want its vertue as his Intercession its efficacy. If his blood is incorruptible, which must be concluded from the *Antithesis*, 1 *Pet.* 1. 18. *We are not redeemed with corruptible things, but with the precious Blood of Christ*; If his blood be incorruptible as being precious in the eyes of God, his Intercessions are undeniable as having an equal value in Gods account. If his Blood hath the same vertue now, which it had when it was first presented to God, his pleas must have the same vertue with his Blood; as the one was own'd, the other cannot be refused. There is a necessary connexion between the perfection of the one, and prevalency of the other. If his Sacrifice be perfect, his plea upon it must be prevalent; if his plea be not prevalent, it must conclude the imperfection of his Sacrifice. A *Fiat* must be set upon all his petitions, since he hath finished his passive Obedience. What greater *Rhetorick* can there be in the Tongues of Men and Angels than in the Tongue of Christ? Yet all his Eloquence cannot be so powerful, as that of his gaping Wounds. His Blood hath the same efficacy in Heaven that it had on Earth, it speaks the same things, and must meet with the same success. His merit must be deficient before his Intercession can be successless, and his Blood will not want a voice while his death retains a satisfactory sufficiency. Having by his bloody obedience silenced Justice, that it cannot put in any exception, he hath nothing to do but to solicit Mercy, prone enough to bestow all good upon those that love him and believe in him.

(4) *In regard of the persons he intercedes for.* They are those that are the special gift of God to him, as dear to the Father as to Christ, *John* 17. 9. *They are thine.* Thine as well as mine, thine before they were mine, thine in purpose, mine by donation. There is a likeness in the Love the Father bears to his people, to that love which he bears to Christ. 'Tis the argument Christ himself uses for the grant of what he desired in that intercessory model, *Joh.* 17. 23. *That the world may know that thou hast loved them as thou hast loved me*, not that the Father might have a rise for his Affection, but an occasion for the manifestation of his Affection in the view of the World. And though Christ doth pray the Father, yet he intimates how easily his prayer for them would be granted, because, saith he, *the Father himself loves you*, *John* 16. 26. 27. *At that day you shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loves you, because you have loved me.* Do not think the Father is so full of revenge that he must be earnestly pressed to be merciful to you, I do not say I will pray the Father for you, he of himself is inclinable to imbrace you with the tenderest Affection; he hath for your Love to me a particular kindness for you. 'Tis as if a favourite should say, I will intreat the King for you, but I need not; for he bears you such an Affection because you are my Friend, and belong to me, that he will from his own inclination be ready to do you all good. Christ doth not here deny his Intercession for them, which before he had promis'd them, but would have them in their dependance consider not only his suing for them, but fix their mind upon the Fathers Love to them, and assure themselves there is nothing but they may expect from his immense bounty and infinite Affection. The Father himself loves you, in the greatness of his Majesty: He hath as deep a stamp of an affection to you as I my self have, and as you know I have manifested to you. The persons he intercedes for are those whom the Father loves, those whom the Father hath given him, those whom God hath justified, those for whom himself is a propitiation, those for whom he *dyed and rose* again for, *Rom.* 8. 33, 34. Since they were the persons for whom he was intended as a Sacrifice, and for whose good his Glorious Resurrection and Exaltation were designed; there is no doubt but his Intercession shall be accepted for them. When the Love of the Father to the Advocate, and his Love to his Clients meet together, what a glorious success must be expected from such an Intercession!

(5.) *'Tis evidenc'd by the fruit of it.*

[1.] *Before his Sacrifice.* The Text intimates it; as he was a *propitiation* for the *whole World*, *i. e.* for all ages of the World, so he is an Advocate in all ages of the World. How could the execution of Gods vengeance upon the World for sin at the first Commission of it have been prevented, but by the interposition of the Son of God? He interposed then by vertue of a promise to offer himself a Sacrifice, he interposeth now by vertue of his actual performance. If it were so prevalent as to support the World for so many ages, in the midst of that abundance of mire and dirt which should overflow it, and to save those that should believe in a promised *Messiah*; 'tis much more powerful to save those that believe in a Sacrific'd and Conquering *Messiah*. For as he was a Lamb slain from the Foundation of the World, so by the same reason he was an Advocate pleading from the Foundation of the World. The credit of his plea is the same with that of his passion; as he was a sufferer by promise from the Foundation of the World, so he was an Intercessor by virtue of that promise *: There is the same reason of his Intercession upon the credit of his future suffering, as there was for the pardon of sin upon the credit of his future passion. Those that were saved before, were saved upon the account of his life as well as we; as they were reconciled by his Death as well as we. For God made not several ways of Salvation, one for him, and another for us, *Acts* 15. 8. 9, 11. They were saved *by Faith*, by the same Grace, by the same Grace of Christ: And his future death being a sufficient ground from the Foundation of the World for the pardon and Salvation of those that believed in him, because it was not possible in regard of the greatness of his Person, and Faithfulness to his Trust, that he could fail in the performance of the condition required of him, and God knew he could not; and besides his own stedfast resolution, and his ability to accomplish his undertaking, God having given him promises of his omnipotent assistance; upon those Accounts, Christ might with confidence be, even before his coming, a powerful Advocate for those that laid hold upon the promise by Faith. Tho' he was not actually installed in all his Offices, yet he exercised them (if I may so speak) as a Candidate; as a King he rul'd his Church, as an Angel he guided his *Israel*, as a Prophet he sent the Prophets of the *Old Testament*, and reveal'd his will to them. So tho' he was not a perfect Priest, till he was a propitiation for sin by the ob-

* *Vide.*

lation of himſelf as a grateful victim to God, becauſe propitiation could not be made without blood,) yet upon the account of the promiſe of his ſuffering he did exerciſe that part of his Prieſthood whereupon the ſins of many were pardoned. God was then a pardoning God, and a God blotting out iniquity; and when ever Chriſt interpoſed himſelf for his people, he was anſwered with *comfortable words*, *Zach.* 1. 13. And though it be ſaid that Chriſt upon his Aſcenſion went to *appear in the preſence of God for us*, *Heb.* 9. 24. this excludes not his former interceſſion in Heaven. He tells the Diſciples that he went to Heaven to *prepare* a place for them, yet the place is ſaid to be prepar'd *before the foundation of the World*, *Mat.* 25. 34. He he interceded before as a Promiſer, he intercedes now as a Performer; and if his Interceſſion then was graciouſly anſwered with comfortable words, his *Interceſſion* now hath a *ground* to meet with a no leſs acceptable entertainment.

[2.] *After his Sacrifice, in the firſt fruit of it, the miſſion of the Holy Ghoſt.* God gave a full proof and publick teſtimony of the vigor of his Interpoſition in that abundance of the Spirit, which he poured forth upon the Apoſtles at the day of *Pentecoſt*, and in ſending the ſame Spirit to dwell in the hearts of Believers, and the gracious operations of this Spirit in the hearts of Men are infallible evidences that his Interceſſion is ſtill of the ſame force and efficacy. He had acquainted his Diſciples before, that he would *pray the Father, and he ſhould give them another Comforter*, *John* 14. 16. We find not any prayer of Chriſt for the Spirit upon record, while he remain'd upon the Earth; he prayed for this Spirit after he went to Heaven, for he ſeems to ſpeak of it, as that which was to be acted by him after his going from them; and, ſaith he, *The Father will ſend the Comforter in my name*, *v.* 26. *i. e.* as a fruit, and a manifeſtation of the great intereſt I have in him. This was ſo great a pledge of the prevalency of his Advocacy, that a greater could not be given. As ſoon as ever he was at Gods Right hand, and had put up his petition for it, before he could be well warm in his Throne, he received *the promiſe of the Holy Ghoſt*, *Act.* 2. 23. *i. e.* that Holy Ghoſt which had been promiſed, the richeſt gift next to that of his Son, that could be preſented to man. As the Apoſtles had but little hopes after his Death of his being a Redeemer till they ſaw the truth of his Reſurrection; ſo they might have as little expectations of his mighty power in Heaven after his Aſcenſion, till he gave them this token of it in the miſſion of his Spirit. The Spirit indeed was in ſome meaſure ſent before, when he was an Advocate deſign'd. (The *live-coal*, which ſeems to be an Emblem of the Spirit, was taken from the Altar a Type of Chriſt, *Iſa.* 6. 6.) but much more richly poured out when he was an Advocate inſtal'd. The Old Teſtament had ſome drops, and the New Teſtament full effuſions and ſhowers. Though all the Bleſſings of the New Covenant are the fruits of Chriſt's Death and Interceſſion, yet the firſt fruit of it was the Holy Ghoſt, as the perſon, who by Office was to convey to us, and work in us the Bleſſings of the Covenant ſealed and ſetled by the Blood of the Redeemer; and therefore the promiſe of the Spirit is the firſt promiſe of the New Covenant, *Ezek.* 36. 25, 26, 27. *I will ſprinkle clean water upon you, a new Spirit will I put within you, and I will put my Spirit within you.* This was the firſt thing Chriſt ſolicited for, when he came to Heaven, as the firſt Bleſſing of the New Covenant, and though he gave his Diſciples in his Prayer *John* 17 an eſſay, whereby they might well imagine what ſhould be the ſubſtance of his petitions in his ſtate of Glory, yet he tells them not poſitively of any particular thing, but of this of the Comforter: *I will pray the Father, and he ſhall give you another Comforter.* This was the firſt boon he beg'd after his Aſcenſion; this was granted him, and with this the Riches of Heaven, and the bleſſings of Eternity to pour down upon us; which the *Apoſtle* notes, *Tit.* 3. 6. when he ſpeaks of the ſhedding of the *Holy Ghoſt* abundantly and richly by the Father, but thro' Jeſus Chriſt our Saviour, as the choiceſt witneſs of the irreverſible validity of our Saviours Interceſſion with the Father, ſo that we may as well conclude in this caſe, as the *Apoſtle* doth in a like caſe of the love of God, *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* So ſince the Interceſſion of Chriſt hath been ſo efficacious for a gift of ſo great a value as the Holy Ghoſt, wherein the gift of whatſoever was great in Heaven, was virtually contain'd, ſhould it not be a warrant of aſſurance to us, that nothing will be denyed to the ſolicitation of one, that in his very firſt requeſt hath been ſo unexpreſſibly ſucceſsful?

(6.) Thing is, *The particularity of this Interceſſion. Chriſt is an Advocate for believers only, and for every one in particular.*

[1.] *For Believers only*: 'Tis their peculiar privilege. 'Tis not every name he takes *into his lips*, *Pſal.* 16. 4. the names of thoſe that haſten after another God, that own another God, and another Mediator; he would not offer their Drink Offerings, or back them by any ſolicitation of his own for acceptance, he would deny them, and not aſſert them for his Clients; nor be an High Prieſt for them to offer any of their Sacrifices; for thoſe that believe not in him as Mediator, diſown that God by whom he was ſent for the redemption of the world; and therefore he diſowns in his Mediatory prayer the whole unbelieving impenitent World, *John* 17. 9. *I pray not for the World, but for them which thou haſt given me*; 'tis not agreeable to his Wiſdom to intercede for thoſe that reject him. He is an Advocate, but only for thoſe that entertain him: He manages no mans cauſe that is not deſirous to put it into his hands. Advocates manage the buſineſs of thoſe only that enter themſelves their Clients. As he pray'd not for the World on Earth, ſo much leſs doth he in Heaven. No perſon hath an intereſt in his Interceſſion, but he that by Faith hath an intereſt in his ſatisfaction. Tho' his Death was the remedy of our evils in a way of ſatisfaction to Divine Juſtice, yet the application of this remedy by the act of his Prieſthood in Heaven; is only to thoſe that repent and believe; in the *Text*, *We have an Advocate with the Father*, *We* that walk in Communion with God; though he be a propitiation for the World, if any ſhould take it extenſively, yet he is not an Advocate for the whole World, but for thoſe that ſeparate themſelves from the World by believing on him.

2. *For every Believer particularly.* The Text intimates *we have an Advocate*, every one of us. *If any man ſin*; ſin is a particular act of a perſon, and this Advocacy is for every particular ſin, that the Accuſer can charge the Criminal with. Advocates anſwer every charge againſt every particular perſon that is in the Roll of their Clients.

There is indeed an Interceſſion for the Church in general, in the time of its ſufferings; ſo he interceded for Mercy on *Jeruſalem*, and the *Cities of Judah* in the time of the *Babyloniſh Captivity*, *Zach.* 1. 12. What the High Prieſt did in a ſhadow, that doth our High Prieſt in the ſubſtance; when he went into the Holy place, he bore the

name

name of *all the Tribes of Iſrael upon his Breaſt*, *Exod.* 28. 29. and when our Saviour was preparing to ſacrifice himſelf, and afterwards to aſcend into the Heavenly Sanctuary; he prayed not only for thoſe that were then with him, the whole Church at that time, but the whole lump, even to the end of the World, were then preſented to God by him, *John* 17. 20. *Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word*; comprehending them all in one Maſs, in that Interceſſory Prayer. And tho' he did not particularly name every one of them yet ſince his Divine Underſtanding was furniſht with Omniſcience, he knew them all diſtinctly in their ſucceſſive appearances, and varieties of conditions in the World. But his pleas in Heaven are particular, according to the particular perſons he ſolicits for, and the particular neceſſities wherewith they are incumbred. It was for *Peter*'s perſon in particular he prayed when he was on Earth, and for preſervation of that particular Grace of Faith, to recover from under the temptation that was ready to invade him, *Luk.* 22. 31, 32. *But I have prayed for thee, that thy faith fail not.* Thee, his perſon, and *thy faith*, his caſe. He is an High Prieſt over the houſe of God, *Heb.* 10. 21. and therefore over every member of the Houſe and Family; upon which the *Apoſtle* founds his exhortation to every one to draw near with a true heart, and in full aſſurance of Faith. Men pray in particular for themſelves and others, and Chriſt hears in particular, 1 *John* 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he hears us*: The Son of God, of whom he was ſpeaking, hears us in particular, what we requeſt in particular, and as he hears us, he pleads for us, he offers *the prayers of all Saints*, *Rev.* 8. 3. and therefore of every Saint upon every occaſion with a particular plea and incenſe of his own; there is not one, but he keeps in his remembrance, nor one requeſt, but he preſents to his Father, though not by oral expreſſion of every mans name and cauſe, yet by ſome diſtinct way of repreſentation of them, and their wants to God, not ſo eaſily conceivable by us in this ſtate of obſcurity and darkneſs. As the Devil is an Accuſer in particular, and cannot well be ſuppoſed to accuſe all in the groſs; ſo Chriſt ſtands particularly to excuſe them, and fruſtrate the Indictment: They were given to him in particular, and he pleads for them as *given to him*, and as they were the propriety of the Father, *John* 17. 6, 9, 10, 11. God knows all his own in particular, and Chriſt hath a care of them in particular: Chriſt hath a charge of every ones perſon, he is to raiſe every one of them at the laſt day; he is to give an account of every ones caſe: Again, he intercedes for thoſe that *come to God by him*, *Heb.* 7. 25. but thoſe that believe, come not in the groſs to God by Chriſt, but by a particular act of Faith in every one; and for every ſuch comer, Chriſt *lives for ever* to make Interceſſion for them. As he ſaves every comer to God by him in particular, ſo he doth particularly uſe the means of Salvation for them, *i. e.* his Interceſſion. He hath his Life for ever, and his ſtanding Office of Advocacy for ever, to make a diſtinct ſuit for every one upon his application to God by him, in the methods of that Court where he exerciſeth this function. And as every Believer owns Chriſt in particular, ſo Chriſt will *confeſs them by name* plainly and clearly, *Revel.* 3. 5. *I will confeſs his name before my Father*; every individual perſon will be nam'd by him at laſt in his final ſentence, and every individual perſon is named by him in his interceſſory Office; the name is confeſs'd, the Grace own'd and the merit of the Redeemer pleaded by him as an Advocate before his Father. He is entred into the Holy of Holies, with all the names of thoſe that belong to him upon his Breaſt.

7. Thing. *What doth Chriſt intercede for.* In General, his Interceſſion for Believers is as large as the intent of his Death for them: Whatſoever privilege he purchaſed for them upon the Croſs, he ſues for upon his Throne. His Interceſſion is the plea upon the account of his ſatisfaction, which was the payment.

He intercedes for the Church in all its ſtates and conditions. As ſoon as ever the news of the ſtate of the World, and the condition of his Church in it is brought to him by the Angels his Meſſengers, *Zach.* 1. 11, 12. and the *Seventy years* of Captivity in *Babylon* were expir'd, he preſently expoſtulates with God for the withdrawing his hand, and reſtoring their freedom. There is not any Weapon form'd againſt the Church, blunted, any deſign hatch'd againſt his people, abortive, any ſeaſonable reſcue, any diſcovery and defeat of clandeſtine and helliſh works of darkneſs, but they are fruits of the diligence and induſtry of our Advocate, and the benefits of his Interceſſion. Let the prophane World look upon them as products of chance; let natural Religion regard them as works of common Providence; let us look upon them in their true Spring, and their proper Channel. Since God grants all things upon the account, and acts all things by the hands of a Mediator; all things flow to us through the Interceſſion of Chriſt. Since all things were purchaſed for us by the Sacrifie of Chriſt, he is an Advocate to ſue out what he merited for us as a ſurety; and ſince the miſſion of the Spirit was the firſt fruit of this Office after his taking poſſeſſion of heaven, it muſt needs follow, that all the works which the Spirit began, and doth accompliſh in the Soul, are fruits of it alſo. Therefore Chriſt ſaid, *John* 16. 14. *He ſhall receive of mine, and ſhow it unto you*: He ſhall take of *mine*, what is mine by purchaſe, what is mine by plea, what is mine by poſſeſſion, and ſhew it unto you. The caſting out the accuſations of Satan from the Court of Juſtice, the caſting them out of our own Conſciences, the pardon of our Tranſgreſſions, the healing of our Natures, our ſupport againſt Temptations, perſeverance in that Grace any have, and perfection of that Grace any want, and at laſt, the perpetual reſidence of our Souls with him, are procur'd by him as an Advocate, as well as purchaſed by him as our ſurety.

[1.] *Juſtification.*

(1.) *He is an Advocate in oppoſition to an Accuſer.*

(1.) *In the matter of Juſtifiation, the Scripture repreſents God as a Judge, and Chriſt as an Advocate, pleading his Blood and Death*; and when we come for Juſtification, we *come to God as the Judge of all*, liſtning to the voice of that Blood of Jeſus, the *Mediator of the new Covenant*, *Heb.* 12. 23, 24. *Ye are come to God the Judge of all, and to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling that ſpeaks better things than the blood of Abel.* We come to God as a Judge, and alſo *to the blood of ſprinkling*, whereby he was appeaſed, of which *the Spirits of Juſt men made perfect* are a full Teſtimony. To this Blood we come, as it is a Blood of ſprinkling, in regard of its imputation to us; and as it is a ſpeaking Blood, in regard of its ſolicitation for us. Our triumphant Juſtification by God, the *Apoſtle* places upon this as the top ſtone in the Foundation; he firſt lays it upon the Death of Chriſt, next, with a rather, on the Reſurrection of Chriſt, and laſtly,

with an *alſo* upon his Interceſſion, *Rom.* 8. 33, 34. *'Tis God that juſtifies, who is he that condemns? 'Tis Chriſt that dyed, yea rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us.* Juſtification by God as oppoſed to Condemnation, is aſcribed to Chriſt, and to his Interceſſion, as compleating it, and putting the laſt hand to it. * In the Title of an Advocate, there is reſpect to judicial proceedings; in the method of this proceeding, God is conſidered as the Judge, Man as the arraigned Criminal; Satan as the Accuſer, *Rev.* 12. 10. *The accuſer of the brethren*, who brings in the Indictments of ſin, pleads the righteouſneſs of the Law, ſolicits for judgment upon his Accuſation, and the execution of the curſe due to the Crime; our own Conſciences may be conſidered as the Witneſs, and the Law as the *Rule* both of the Accuſation brought in, and of the Judgment demanded. Chriſt is conſidered as an Advocate in oppoſition to Satan the Accuſer, pleading the efficacy of his merit againſt the greatneſs of our crimes, and his ſatisfaction to Juſtice by the blood of his Croſs, againſt the demands of the Law, whereby the ſentence of Condemnation due to us, as conſidered in our ſelves, is averted, and a ſentence of abſolution upon the merit and plea of our Advocate is pronounced, and Satan caſt out; and this upon an univerſal rule of Righteouſneſs, which ſuffers not that which is either a Criminal, or pecuniary Debt to be twice paid. And in the *Text* wherein it is ſaid, *We have an Advocate with the Father*; in caſe of ſin, the Father is implyed to be the Soveraign Judge, Sin to be the Crime, and Satan, though not mentioned, to be the Accuſer: And this Advocacy is there expreſt to be, not for preventing ſin, to which Satan excites us, but the pardoning ſins committed, for which Satan accuſes us, procuring an acquiting ſentence for us from the Judge of all the Earth, and indemnity from the puniſhment merited by our crimes, but ſtopt by his plea. As Chriſt appeared as an Advocate againſt Satan when he would be *Peter*'s winnower; *Luk.* 22. 31, 32. *I have prayed for thee*: So he appears as an Advocate againſt Satan, when he ſteps up as our Accuſer. Now the *Interceſſion* of Chriſt being oppoſite to the *accuſations* of the Devil, as the one would reduce us under the actual execution of the legal ſentence, ſo the other hath a contrary effect, pleading for our Juſtification by the application of his Righteouſneſs to us, and the acceptation of it for us, that we may ſtand clear before the Tribunal of God.

* Mares *contra Volkel.* lib. 5. ca. 4 p. 8, 9.

2. Beſides, *Chriſt's Blood ſpeaks contrary, or puts up contrary demands to what* Abel's *Blood laid claim to.* The Blood of *Abel* pierced Heaven with its crys, and ſolicited a condemning vengeance upon the head of *Cain*; the Blood of Chriſt on the contrary muſt then cry for juſtifying Grace on the perſon of every Believer, otherwiſe it would not ſpeak better things than *Abel*'s Blood did, but the ſame things; that called for puniſhment, this for pardon; that deſired the death of the Murtherer, and this ſues out the life of the Rebel.

(3.) And further conſider, *Since this blood is a ſpeaking blood, it ſhows that the Interceſſion of Chriſt is managed in the virtue of his blood.* The ſame thing therefore which was the end of the effuſion of his Blood, is the end of the ſolicitation or elocution of his Blood; his Blood was ſhed for the expiation of ſin, and bringing in an *Everlaſting Righteouſneſs*, that Sinners might not be condemn'd; *Dan.* 9. 24. his interceſſion is for the application of this propitiation, that Believers might be juſtified. Chriſt pleads the propitiation made by his blood, and accepted according to the rule of application by the faith of the repenting ſinner.

(4.) Again, *If Chriſt prayed for this on Earth, when he prayed for his Glory, he ſolicits for it alſo in Heaven, when he prays for his Glory, John* 17. 1. *Father, glorifie thy Son*; he prays for his Reſurrection, Aſcenſion, ſitting at the Right Hand of God; not only as it was his own perſonal concern, but as it was *terminative* for his believing people; as *v.* 2. intimates; and *v.* 10. he expreſſes himſelf to be glorified in them. Now as he died for the pardon of our ſins, ſo he roſe again for our Juſtification; as he therefore deſired his Reſurrection, ſo he deſired it for the ſame end for which it was intended and promiſed, *viz.* our Juſtification, and therefore virtually begg'd our Juſtification in the petition for his Glory. Now ſince he hath gained the requeſt as to his own perſon, and as to a fundamental Juſtification in his Reſurrection, and Exaltation in Heaven; yet it not being perfectly accompliſht in all the ends of it, he moves ſtill by his Interceſſion for the actual Juſtification of every one that comes, furniſht with the Goſpel condition to God by him.

Upon the whole we muſt conſider, that though the propitiation made on the Croſs by the Blood of Chriſt be the meritorious cauſe of our Juſtification, yet the Interceſſion upon the Throne made by the ſame Blood of Chriſt, as a ſpeaking Blood, is the immediate moving cauſe, or the *cauſa applicans* * of our Juſtification. The propitiation Chriſt made on the Croſs, made God capable of Juſtifying us in an honourable way; but the Interceſſion of Chriſt as pleading that propitiation for us, procures our actual Juſtification. The Death of Chriſt accepted made Juſtification poſſible, and the Death of Chriſt pleaded by him, makes Juſtification actual: Righteouſneſs to juſtifie was brought in by him on the Croſs, and Righteouſneſs juſtifying is applyed by him on his Throne. Our Juſtification was merited of God by his Death, the merit of it acknowledged by God at his Reſurrection, and is confer'd on us, when we believe, by his Interceſſion. When a Soul believes, Chriſt recommends him to God as a performer of the condition of the new Covenant, and thereupon pleads his Death for him, and demands his actual admiſſion into that favour which was purchaſed; and thus by him as our living Advocate, exerciſing his Prieſthood in Heaven, we *receive the atonement*, *Rom.* 5. 10, 11.

* As Illyricus *phraſeth it.*

(2.) *Dayly pardon.* This is principally intended in the Text, *If any man ſin*, if any one of thoſe that walk in the Light, in Communion with God and Chriſt, which cannot be without Juſtification. *If any man ſin we have an Advocate, i. e.* in caſe of ſin after Juſtification. We contract dayly debts by committing daily ſins, and there is not a day but we merit the total removal of juſtifying Grace, that God ſhould revive the memory of his former juſtice, and cancel the grants of his lately conferr'd mercy; and how could we avoid it, if Chriſt did not renew the memory of his propitiation before his Father, which firſt procur'd our Admiſſion, and is only able to maintain our ſtanding? Every ſin brings in its own Nature an obligation to puniſhment, that is guilty; ſin and guilt are inſeparable: That which hath no guilt, is no tranſgreſſion. This Interceſſion of Chriſt anſwers the Obligation which every ſin brings upon us, as well as it did anſwer all the Obligations at our firſt coming into the preſence of God. 'Tis upon every ſin he doth exerciſe this Office, and by his interpoſition procures our pardon thouſands of times, and preſerves us from comming ſhort of the full fruits of reconciliation at firſt obtained by him, and accepted by us. He that had been ſtung a ſecond time by the fiery

Serpent,

Serpent, muſt have had a freſh influence of the brazen one for his cure, as well as the firſt time he was wounded. As Sin dayly accuſeth us by virtue of the Law, ſo Chriſt daily pleads for us by virtue of his Croſs; ſin charges us before the Tribunal of Juſtice, and Chriſt by his Interceſſion procures our diſcharge from the Chancery of Mercy.

[3.] *Sanctification.* As he is a Prieſt ſet on the Right Hand of the Throne of the Majeſty on high, he preſerves the ſtability of the better Covenant, the New Covenant, and perpetuates the fruits of it; Juſtification in bloting out the memory of our ſins, and *Sanctification* in writing the Law in our hearts, *Heb.* 8. 1, 6, 10, 12. He is the Author of our firſt Sanctification by his Interceſſion, as the firſt fruits of it was the ſending that Spirit, by whoſe powerful operations the Soul is reformed according to the divine Image; and he is the Author of our repeated Sanctification by the exerciſe of his Advocacy. He is an Advocate in caſe of ſin, in regard of the guilt, that it ſhould not remain upon our Perſons; in regard of the power, that the contagion of it ſhould not ſeize upon our vitals; in regard of the filth, that it might not remain, to unfit us for a fellowſhip with the Father and himſelf. His Interceſſion in Heaven is a continuation of that Interceſſion on Earth, whereby he teſtified his deſire, that we might be *kept from the evil*, while we reſided in an infectious World, *John* 17. 15. *Keep them from the evil*, and *ſanctified through his Truth*, while we are upon an Earth full of lying vanities, *verſe* 17. The end of his Interceſſion is not for ſharpneſs of wit, a pompous Wealth, a luxurions proſperity, or a lazy peace; ſuch things may be hurtful; but for Faith, Holineſs, growth, wherein we can never be culpable. His Interceſſion is not employed for low things, but for ſuch as may fit us for an honour in another World. *Mortification* of ſin, and Holineſs of Converſation are therefore called *things above where Chriſt ſits at the right hand of God*, *Coloſ.* 3. 1. compared with *verſe* 5. *&c.* Things which come from above by virtue of that ſeſſion of Chriſt at the right hand of God, and the Office he doth there exerciſe, which the Apoſtle explains to be a Mortification of our members which are upon the Earth, and ſince the great reaſon of his Exaltation, is his *hating Iniquity* and *loving Righteouſneſs*, the end of his Exaltation and of his Interceſſion in that ſtate, is to manifeſt the ſame diſpoſition in the perfect expulſion of Sin, and the full implantation of Righteouſneſs in us. The ſame diſpoſitions which animated him to a dying on the Croſs here, do animate him to his Interceſſion above, which is nothing elſe but a preſenting his Death, and a preſenting not only his Death, but all the motives which moved him to it, and the ends he aimed at in it. He is *manifeſted to take away ſin*, 1 *John* 3. 5. manifeſted in his humiliation on Earth, manifeſted in his Exaltation in Heaven to take away ſin; ſin in the filth as well as ſin in the guilt. What he deſigned in the one, he deſigns in the other; the ſame end he aimed at in dying, he aims at in interceding. Since he is an Advocate in the virtue of his Blood, he is an Advocate for the ends of his Blood. He will not let ſin continue in his Members, which he came to waſh off by his Blood. As long as his love to Righteouſneſs, and his averſion from ſin continues in him, ſo long will he be acting in Heaven, till he hath in the higheſt manner manifeſted to the full his Affections to the one, and diſaffection to the other, by utterly dipoſſeſſing out of the hearts of his people what he hates, both root and branch, and perfecting what he Loves in all the demenſions of it. He doth not only ſue out our pardon, but ſue out a grant of thoſe Graces which are neceſſary preparatories and concomitants of pardon. The end of his Interceſſion is no doubt the ſame with that of his Exaltation, which is not only for *forgiveneſs of ſin*, *but Repentance*, *Acts* 5. 31. which includes the whole of Sanctification. All the Holineſs Believers have here, is a fruit of this Advocacy; the Communication of that Power which ſubdues corruption flows from it. Chriſt by his Interceſſion receives all from his Father, that as a King he may convey all neceſſary ſupplies to us. But we muſt conſider, that though Chriſt doth intercede for the Satisfaction of his People, yet it will not follow that any of them are at preſent perfect and totally free from the reliques of corruption. This is not intended by him in this Life, any more than when he prayed for *Peter*, he deſired not that he ſhould be kept wholly from falling, but that his Faith ſhould by kept from totally failing. Sin is likewiſe ſuffered to continue in the beſt here, that men ſhould not think, that the acceptation of their perſons doth ariſe from their own works and Holineſs, but from the ſweet ſavour of the Mediators Sacrifice continually preſented in Heaven. Yet perfection in Grace will be the final iſſue of this Advocacy. If Grace ſhould never be perfected, Chriſt would never be fully anſwered in his Interceſſion, and ſo this Office of his in Heaven would want a manifeſtation of its true power and value.

[4.] *Strength againſt Temptation.* We have an Enemy induſtrious to entrap us, and we have an Advocate as induſtrious to protect us; who will either ſolicit for a reaſonable ſtrength to reſiſt his invaſion or ſtrength to improve it to our ſpiritual advantage, if he ſuffers the Temptation to meet with ſome ſucceſs in its attempt. Satan deſires to ſift us, *Luke* 22. 31. ἐξητήσατο, *he hath deſir'd, or askt and begg'd with earneſtneſs*, for ſo ἐξ being added to αἰτέω ſignifies, and our Advocate is ready to ſtop the full proceedings of ſo fierce a ſolicitor. The ſeed of the Woman, the myſtical ſeed, ſhall *overcome* their Enemies *by the blood of the Lamb*, *Revel.* 12. 11. by his blood ſhed upon the Croſs, by his Blood preſented in Heaven, which crys for vengeance againſt the great ſeducer of mankind, and prevails to the caſting him down. If ſtrength againſt Temptations were not procur'd by it, Chriſt's Office of Advocacy would loſe a great part of its end. It was in kindneſs to us he was ſo advanc'd, not an Advocate for himſelf perſonal, but for himſelf myſtical, *i. e.* for Believers; in the *Text we* have an Advocate. It were little kindneſs to us, if we ſhould lie groveling in the duſt, upon every inroad our Enemy makes againſt us, and ſink under every ſhot that comes from the mount of his battery. 'Tis this Interceſſion that renders us either immovable againſt his aſſaults, or after a foil victorious in the iſſue of the combat. Chriſt doth not ſolicite for ſuch a ſtrength whereby a Temptation may be wholly ſucceſsleſs, but whereby it may not be wholly victorious. He prayed for *Peter* againſt Satan that his Faith might not fail, but he did not pray poſitively that the Temptation might wholly fail. He implies by that expreſſion, *Luke* 22. 32. *When thou art Converted ſtrengthen thy Brethren*, that he ſhould fall ſo foully as that not a grain of Grace ſhould be viſible in him, but he ſhould appear like one in an unregenerate ſtate, ſo that his return ſhould be as a new Converſion: So that though he prayed not for a prevention of his fall, yet he pray'd for a recovery of him after his fall, by implying that he ſhould be Converted. His Interceſſion is not always for keeping off a Temptation from us, for he many times ſuffers fierce ones to invade us for gra-

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cious ends, both for his own Glory and our good; but he ſolicits that a Temptation may not utterly ſink us, and mortifie our Grace. So that according to that model in the caſe of *Peter*, Chriſt ſues not ſo much againſt a Temptation, as for your Faith; for if that keep up, a Temptation will fall like a bullet againſt a brazen Wall. He is content we ſhould be in an Evil World, but not ſatisfied unleſs we be preſerved from the Evil, or reſcued from it after it hath aſſaulted us. And therefore a Believers courage hath a ſupport in the greateſt Temptation. Chriſt oppoſes his petition againſt the demands of Satan; the firſt born of every Creature ſets himſelf againſt the head of the wicked World; the Seed of the Woman againſt the Seed of the Serpent, and the Serpent himſelf, as he defends us againſt his Accuſations before God, ſo he ſuccours us in his Temptations of our own perſons.

[5.] *Perſeverance in Grace.* This follows upon the other. His prayer for the not failing of *Peter*'s Faith, is an earneſt that the ſame petition is continually put up by him for all that believe in him. For ſince the Scripture is written for our comfort, this part of it would be little for our Comfort, if he were not as well concern'd in the ſtanding of every Believer as of *Peter*, Why ſhould he wiſh him when he was Converted to *ſtrengthen his Brethren*, if he had not intended it for a ſtanding Example of Comfort to his Church? The Objection, that Chriſt did not intend to pray for the perſeverance of any but *Peter*, would have ſplit all the Arguments *Peter* could have uſed from this carriage of Chriſt to him for the ſtrengthening of others. How could he ſtrengthen his Brethren in Faith, if they had not been his Brethren in Chriſt's prayer, for their perſeverance as well as he in his Faith? 'Tis principally for the continuance of our ſtanding that his Interceſſion is intended, if we may judge of what he doth in Heaven by that Prayer on Earth, which was the model of his Interceſſion in Heaven, in which this Petition for his Fathers keeping us *through his own name*, and keeping us *from the Evil*, and furthering our progreſs in Sanctification takes up much of the time, *John* 17. 11, *&c.* Certainly he hath the ſame Language in Heaven as he had then on Earth, he would elſe leave out a main head in his Petitions above, which this Prayer below was intended to preſent us with a pattern of, and ſo there would be no Agreement between his carriage in Heaven, and the pledge he gave us on Earth. It would have been but a fawning and diſſembling affection to deſire this in his Diſciples hearing, and never ſolicite the ſame cauſe when he went out of their kenn. No, our Saviour hath given evidence of a choicer and more durable Affection than to give occaſion to any to think, that he ſhould be regardleſs of that in his Glory, which he was ſo mindful of at the time of his approaching miſery. What he was earneſt for then, he is as deſirous not to be defeated of now, and for him to deſire that his people ſhould be kept from evil, and yet that they ſhould ſink under the greateſt evil of a total Apoſtacy, would argue the ſmall credit his ſuit hath with the Father, and would ſhew that his Advocacy is as impotent to ſecure us, as our inability to preſerve our ſelves. Since Chriſt doth therefore concern himſelf for the perſeverance of his own, his Interceſſion is as powerful in that as in any other thing. If it meet with a failure in any one part we are not ſure of its ſucceſsfulneſs in any at all. If his merit be of an infinite value, his Advocacy is of a ſoveraign efficacy. There is no queſtion to be made, but thoſe for whom he formerly merited, and thoſe for whom he at preſent ſolicites, ſhall endure to the end, the gates of Hell are as unable to prevail againſt the latter as they were to weaken the power of the former. Did he by his propitiation procure our admiſſion into Gods favour in ſpight of the Enemies of our Salvation? And ſhall he not by his interceſſion maintain our ſtanding, in that favour in ſpight of the enviers of our firſt admiſſion? This is a choice fruit of the Interceſſion of Chriſt. Upon this ſcore he lays *Peter*'s preſervation from a total and final Apoſtacy, *I have prayed for thee, that thy Faith fail not*, *Luke* 22. 32. he doth not ſay. *Peter* there is ſuch a principle in thee that is able to ſtand, thy own free will and the ſtrength of thy Grace ſhall bring thee off, and preſerve thee from that Precipice. No, *I have prayed*, there lies our ſecurity. The leaſt grain of true Grace, though as ſmall as a Muſtard-ſeed, ſtands better ſettled by the ſupport of Chriſt's Interceſſion againſt the moſt boiſterous winds of Satan, than the ſtrongeſt Grace can of it ſelf by the power of Free-will againſt the leaſt puff of Hell. The inſtability of our minds would ſhake it and the reliques of our corruption extinguiſh it without this.

[6.] *Acceptation of our ſervices.* As this Advocate preſerves our Graces, ſo he preſents our ſervices, and by his Interceſſion maintains Life in the one, and procures credit for the other. He is as powerfull a ſolicitor for the acceptance of our duties, as he was a grateful Sacrifice for the expiation of our ſins, and a mighty Redeemer for the Liberty of our perſons. Our prayers are both imperfect and blemiſht, but his merit applyed by his Interceſſion both purifies and perfects them. Our Advocate by his Skill puts them into Form and Language according to the methods of the Court of Heaven as an Attorney doth the Petition and Cauſe of his Client, and by his intereſt procures a ſpeedy hearing. Our works are no more the Cauſe of the Recording our Petitions, than they are of the Juſtification of our perſons. Though our prayers are not entertained without ſome Holineſs in them, yet they are not entertain'd without a greater Holineſs than ours to preſent them. When Chriſt tells his Diſciples that he had *ordain'd them to bring forth Fruit*, he adds a clauſe to prevent their imaginations of meriting the anſwer of their Prayers by the preſent of their Fruits, that whatſoever they askt, they muſt expect only to obtain *in his Name*, *John* 15. 16. As they are ours, though attended with never ſo much Fruit, they may be rejected; as he makes them by his Interceſſion, they cannot be non-ſuited. He is the Altar upon which our Sacrifices aſcend with a grateful fume before the God of the whole World, *Iſaiah* 56. 7. *They ſhall be accepted upon my Altar.* He is the Altar that hath much incenſe to add or beſtow upon the prayers of the Saints, *Revel.* 8. 3. *i.e.* a mighty quantity of merit and power of Interceſſion to give a ſweet ſavour to our ſpiritual Sacrifices that they may be *acceptable to God*, not by themſelves but *by Jeſus Chriſt*, 1 *Pet* 2. 5. alluding to the Office of the High Prieſt under the Law, who after he had offered the Sacrifice without the veil, took both his hands full of thoſe Aromatick Drugs, of which the incenſe was compoſed without the veil, and put them in a Cenſure of Gold full of Fire, and covered the propitiatoy or Mercy-ſeat with the fume of it. Nothing that we can offer is agreeable to God, without it comes through the hands, and with the recommendation of our powerful Advocate ſo beloved by him. The Fire he fetches from the Golden Altar makes them to fume up, and render a pleaſing ſcent before the Mercy-ſeat. He is our *Aaron* in this

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part of his Prieſthood in Heaven, *bearing the iniquity of our Holy things, Exod.* 28. 38. when he preſents himſelf in the Sanctuary on high for the intereſt of his people. This he implies in the Prophetick *Pſalm, Pſalm* 16. 4. when he declares he *will not offer the offerings of thoſe that haſten after another God, nor take their names into his mouth*; he intimates thereby that he doth preſent the offerings of thoſe that believe in him as the only Mediator, and pronounces their names with a recommendation of them before God, as ſuch as are parts of his myſtical Body, ſuch as have own'd him, and perform'd the condition of Faith, ſuch perſons *in whom is all his delight*. 'Tis from this conſideration of Chriſt's being paſſed into the Heavens as a High Prieſt, that the Apoſtle exhorts the *Hebrews* not only to *hold faſt their profeſſion*, but to *come boldly to the Throne of Grace*. with an aſſurance of acceptance and obtaining Grace in their neceſſity, *Heb.* 4. 14, 16. And indeed having ſuch a Legier in Heaven we may boldly venture to that Throne, which his propitiation on Earth, and his appearance in Heaven render a Throne of Grace.

(7.) *Salvation.* This is the main of his Interceſſion, *Heb.* 7. 25. He ſaves us *to the uttermoſt*, or, to all kind of perfection, noting the kind of Salvation as well as the perpetuity of time; And this by interceding; thus the *Apoſtle*'s Argument runs, he is able to ſave, becauſe the end of his Life is to intercede, and the end of his Interceſſion is to ſave. The immediate end of his Death was ſatisfaction reſpecting God, the immediate end of his Interceſſion is Salvation reſpecting us. He lives there, to ſue out for us the poſſeſſion of that which he died here to purchaſe. We are therefore ſaid to be *ſaved by his Life*, as we are ſaid to be reconcil'd by his Death. *Rom.* 5. 10. not ſimply by his Life, for no man is ſaid to preſerve another meerly as he is a living man, but as his Life is active for another in managing ſome means of preſervation for him. Chriſt ſaves us by his Life, *i. e.* by that Life which he lives which is a life of Interceſſion. As he did not reconcile us ſimply by his *Death*, but by his Death as a Sacrifice, ſo he doth not ſave us ſimply by his Life, but by his Life as an accepted Advocate. The expiation of our ſins was made by him on the Croſs, and the happineſs of our Souls is perfected by him on his Throne. He took our Nature that he might die for us, and poſſeſſes a Throne above that he might live to ſave us. This part he managed in that model of his Interceſſion on Earth, *John* 17. after he had prayed for what was neceſſary for them during the length of their Pilgrimage, *viz.* Sanctifying Grace, and preſervation from evil, he puts forward in the upſhot for the happy entertainment for them in Heaven, *verſe* 24. *Father I will that they be with me where I am.* When he comes to this period he demands it in a way of more Authority than what he had ſued for before, to ſhow that his deſire would be utterly unſatisfied without the grant of this. All that which he had ſued for before, was with reſpect of this top-ſtone of Salvation and Glory. After this demand he concludes his prayer, as having no more after the compleating of their happineſs to beg for them. As after he had finiſhed the task of his Humiliation, and had Aſcended to Heaven, he had no more need to pray for himſelf, ſo when he had brought all his people to the poſſeſſion of that happineſs with him, he leaves off any further pleading for them, becauſe they are in the fulleſt Ocean of Felicity. Chriſt would be an unſucceſsful Advocate, and conſequently an impotent propitiator, if any Believer after all his wading through the mire of this World, ſhould fall ſhort of a comfortable reception and Manſion above.

U S E.

I. *Of Information.*

(1.) *Here is an argument for the Deity of Chriſt.* If he be a prevailing Advocate for ſuch multitudes of Believers, preſerving them in the favour of God by his Interceſſion, it evidenceth his perſon to be infinitely valued by God, which would not be if his perſon were not worthy of an infinite Love, and he could not be worthy of an infinite Love, were not his Paſſion of an infinite value, and his paſſion could not mount to ſo high a value, were not his perſon infinitely valuable, for the worth of his Death depends upon the eminency of his perſon.

Beſides, as an Advocate he preſents every mans cauſe before the Father, and puts in for every one a memorial of his death to preſerve them in a juſtified ſtate, and maintain that Grace which would elſe be deſtroyed by a Deluge of Corruption. He muſt needs be God, that knows every perſon in that multitude of thoſe that ſincerely believe in him, that hears all their Petitions, and underſtands all their more numerous griefs and burdens, inward and outward ſins, thoſe inward Agonies of Spirit, thoſe mental as well as oral prayers, and all thoſe in thoſe diſtant places where every one of thoſe perſons reſide; and knows whether their ſupplications be in ſincerity or hypocriſie. He that knows all thoſe is indued with Omniſcience, and muſt needs be God. He could not be a ſufficient Advocate, if he did not underſtand every mans cauſe to preſent it before the Judge of the World, and without Omniſcience he could underſtand little or nothing: He could only underſtand what is outwardly declared, not what really the cauſe is. He muſt depend upon the declaration of his Client, as Advocates do, and ſo be often deluded by falſe repreſentations as they are. He could not without Omniſcience take care of all his Clients; to have ſo many Clients whoſe caſes to preſent every day would be his burden and perplexity, and render Heaven a place of trouble to him, not of Glory. Were he a meer man, it could not be conceived how it were poſſible for him; but how eaſie is all this to one poſſeſſed of a Deity!

(2.) *Hence is a ground to conclude the efficacy of his Death*: His interceſſion is an argument for the perfection of his Sacrifice. The virtue of his paſſion is the ground of his plea, and therefore if he had not perfectly ſatisfied God, he muſt have offered himſelf again (*Heb.* 10. 14. *By once offering he hath perfected for ever them that are ſanctified*) and repeated the Sacrifice before he could have began his Advocacy. Had his Death been deſtitute of merit, there had been no room for his appearance as a juſtifier of our cauſe at the Throne of Grace. He could not have been a prevailing pleader, if he had not firſt been an appeaſing propitiator. His ſtanding up as a Solicitor for us had been of little efficacy, if the atonement he made on the Croſs, had not been firſt judged ſufficient. The High Prieſt muſt be punctual to the preſcriptions of the Law in the Sacrifice without, before he could enter with the blood of it into the Holy of Holies. If our Faith be ſhaken at any time, with the doubt of the validity of his death, let us ſettle it by a reflecting upon his Advocacy. This verifies the vertue of his paſſion more than all miracles that can be wrought in his name.

(3.) *See the infinite Love of God and Chriſt*: Of God, that he ſhould appoint an Advocate for us. If we were left to our ſelves, and our own pleas, our leaſt Sins would ruin us. There are daily ſins would ſink us to Hell, were it not for this daily Interceſſion. And this love is

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ther enhanc'd in appointing not an Angel, or one of the higheſt *Cherubims* moſt dear to him, but his own Son the beſt and nobleſt perſon he had in all the World, to this Office of Advocacy for a Company of Worms; one that is equal with himſelf in Glory, and is equal with himſelf in the diſtinct knowledge of all our caſes, better acquainted with them than we our ſelves; and one equal to us in our Nature, experimentally acquainted with all our burdens and grievances. How great alſo is the love of Chriſt, who when he was properly our Judge, takes upon him to be our Advocate, when he hath a mouth to condemn us, and a Wrath to conſume us, he binds the arms of his Wrath, and imploys his Tongue to ſolicit our cauſe, and procure our mercy! He is not only an Advocate for himſelf, and the Glory promiſed him, but for an unworthy Sinner, for thoſe penitents he hath yet left behind him in the World; he remembers them as well as himſelf. As Satan never appears before God, but he hath ſome to *accuſe*, ſo Chriſt never appears before God, but he hath ſome to *defend*.

(4.) *How little ground is there to dream of ſuch a thing as perfection in this Life?* If we ſtand in need of a perpetual Interceſſion of Chriſt in this Life, we have not then a perfection in this Life: Interceſſion ſuppoſeth imperfection. Thoſe that pretend to a ſtate here totally free from ſin, conclude themſelves mounted above the need of any to interpoſe for them. 'Tis in the caſe of ſin that this Advocacy is appointed; not in the caſe of ſin unjuſtly, but juſtly charged; for it is not *if any man be accuſed of ſin*, but *if any man ſin* really. The interpoſition of an Advocate always implies a charge againſt the Client, but in the Text it implies a charge that hath a true, and not a miſtaken foundation. Sin is as durable as this World, becauſe Chriſt's Interceſſion endures to the end of the World; *He ever lives to make Interceſſion, i. e.* till the end of this ſtate of things. If Believers did not ſin after they were united to Chriſt, and juſtified, an Advocacy for them would be of no neceſſity. The ſetling Chriſt in this Office implies that God had no intention to render men perfect in this Life. If we were arriv'd to ſuch a ſtate, we had no more need of Chriſt's further mediating for us, than the bleſſed Angels have after the reſtitution of all things, and the conſummation of the Elect, Chriſt no longer acts the part of a Mediator, but God ſhall be all in all. Nor can it be ſaid, that ſome may be perfect in this Life, tho' all are not; and for thoſe that are ſhort of ſuch a ſtate, indeed the Advocacy of Chriſt is neceſſary. There is little probability for this from the *Text*. The *Apoſtle* puts himſelf in the number, *If any man ſin, we have an Advocate*; not *you*, as excluding himſelf from having any need of it. The conſideration of what Apoſtle it was that ſpeaks thus, would damp any preſumptions of perfection. Was it not he that had the Honour to lie in his Maſters Boſom, and to be bleſſed with the greateſt ſhare in the Redeemers affections? That Diſciple whom he appointed to be the Hoſt and Guardian of his own *Mother*, the deareſt thing to him as Man he left behind him in the World; and the Apoſtle to whom he was reſolved, and did afterwards make known the various revolutions of in the Church to the end of the World in the book of the *Revelations*? If any could be ſuppos'd to be ſetled in a ſinleſs and perfect ſtate in this Life, he might; but he diſowns any ſuch eminency, and looks upon himſelf in that ſtate, as to have need of entertaining this common Advocate in his cauſe.

(5.) Hence it follows, *That the Church is as durable as the World. We have*, is the time preſent, but it takes in the future ages; *He ever lives to make Interceſſion for thoſe that come to God by him*; there will always then, as long as the World doth indure, be ſome comers to God. If his Interceſſion run parallel with the duration of the World, there will always be ſome in the World whoſe neceſſities are to be repreſented by him to his Father.

(6.) *If Chriſt be an Advocate the contempt or abuſe of his Interceſſion is very unworthy.* 'Tis an abuſe of it, when men preſume upon it, to ſin wilfully againſt knowledge, and then to run to him to interpoſe for their pardon. This is a prophanation of the Holineſs of this Advocate, as though he were ſetled in this Office to beg a licence for our crimes to ſue for impunity to impenitence; when indeed they are ſins of infirmity, not ſins of contempt, without remorſe, that he interpoſeth for; *If any man ſin*; and his interpoſition is to comfort us under our burdens, not to encourage us in our Iniquities.

Unbelief is alſo a denial of the ſufficiency or neceſſity of his Interceſſion, ſince it is a ſlighting of that propitiation which is the ground of it.

A total neglect of prayer is alſo a contempt of it. If there ſhould be no ſervice, he would have no matter to perfume, by his Obedience: We ſhould fruſtrate that part of his Prieſthood which conſiſts in Interceſſion, and render him an empty handed Prieſt, to be full of merit to no purpoſe. An unreaſonable dejectedneſs in good men is no honouring of it: To walk diſconſolately, as though there were none in the upper Region to take care of us, and mind our cauſe. Hath Chriſt loſt his Power, his Eloquence, his Intereſt in his Father, is the value of his ſufferings abated? The Market fallen? Hath God utterly diſcarded the Righteouſneſs of his Son? Hath God repented of ſending his Son to ſuffer? Are our Saviours pleas diſtaſteful to him? Is Chriſt that was carried Triumphantly to Heaven, now of no account there? Or hath the Redeemer thrown off all thoughts of us, all care for us? One would think ſome of thoſe things are happened, ſince Chriſtians walk ſo feebly, with heads hanging down, as if no perſon concern'd himſelf above in their Affairs: At leaſt a ſtranger would admire to hear them talk of an Advocate, and walk as dejectedly, as if there were none at all. 'Tis a diſhonour alſo to it, when men after ſin betake themſelves to vows or Alms for their Solicitors, and not to the Sacrifice and Advocacy of Chriſt.

(7.) *If Chriſt be our Advocate, 'tis a diſhonourable thing to yoke Saints as Mediators of Interceſſion with him.* The *Romaniſts* tell us that Chriſt is the Mediator of Redemption, but the Saints are alſo Mediators of Interceſſion. Tho' to give them their due, they ſay, that the Prayers of Saints and Angels for them, prevail not by the ſole virtue of their own merit, but receive their ſpiritual validity from the merit of Chriſt. What need then of invocating Saints, ſince their Interceſſions for us will do us no good, without the Interceſſion of Chriſt and his pleading his merit for us? *None* had Authority to offer the incenſe upon the Altar of Gold, but he that offered the Sacrifice upon the Altar of Braſs. When the High Prieſt went to burn incenſe in the Holy place, he was attended with none of the people, nor any of the Prieſts: not a Man nor Angel appears with Chriſt in Heaven as an Interceſſor to preſent the ſervices of

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any. As they shed none of their blood for us in Heaven so have they no blood to sprinkle. Those that have no merit to purchase for themselves, have no merit to apply to others. He only that hath satisfied for us, hath the Authority to intercede for us. Christ only that is our Redeemer, can be our Advocate. The glorified Saints have been brought into Heaven by his Grace; not to receive our Services, but rejoyce in his Salvation: They are Co-Heirs with him in his Inheritance, not Co-Officers with him in his Function. To yoke him with Saints is to apprehend him very unmindful of his Office, or lazy in his solicitations, that he needs a spur from those that are about him: 'Tis to strip him of his Priestly Garments, and put them upon his inferiours; and it is as great a Sacrilege to rob him of the honour of his Advocacy, as to deny him the Glory of his Death.

The *Text* strikes off mens hands from such an invasion; it intimates that the right of intercession belongs only to him who hath made the propitiation; but that was made by Christ *alone*, without any Saints to tread the Wine-press with him; and therefore the Advocacy is manag'd by Christ *alone*, without any Saints to assist with him at the Throne of Grace. Since they shed no blood to pacifie the wrath of God for our sins, they have no right to present our Prayers for acceptance at his Throne. The *Apostle*, *Heb.* 13. 7. when he speaks to them to *follow their faith*, had a fair occasion, had he had a knowledge of the Truth of it, to mention it; he adviseth them to imitate the Saints, not to invocate them: He proposeth their example to them on Earth, when he might as well have added also their intercessions in Heaven: He had had as good a ground to wish them to present their prayers to them, which were glorified, if those Spirits had been in a capacity to do them such a kindness: He would not have been guilty of such an omission, as not to have minded them of their duty and increas'd their comfort, had such a thing been known to him. And whence the asserters of this Doctrine had the Revelation, we may easily conclude, since those that were enlightned from Heaven, never mentioned a syllable of any thing so dishonourable to the Redeemer.

(8.) *If Christ be our Advocate, how miserable are those that have interest in him?* He is an Advocate for all that walk in communion with God, that walk in the light; those that walk otherwise, are under the condemnation of the Law, not under the propitiation and Intercession of Christ; they have the injur'd Attributes of God; and slighted blood of Christ to plead against them, not for them. If Christ did *not pray for the World* here, he will not plead for the World in Heaven, *John* 17. 9. He is introduc'd in those Prophetick *Psalms*, praying that those that wish him evil, may be *confounded and put to shame*, *Psal.* 40. 14. and that the indignation of God might be poured out upon them, and his *wrathfull anger take hold of them*, *Psal.* 69. 21, 24. and indeed at his first settlement in this Office, the power of asking was confer'd upon him, as well for the ruine of his Enemies, as for the security of his believing Friends, *Psal.* 2. 8, 9. *Ask of me, and I shall give thee the Heathen for thine Inheritance*; and what follows? *Thou shalt break them with a rod of Iron.* Breaking his Enemies is a fruit of his asking. Impenitent men are so far from having an interest in his Intercessions for Mercy, that they have a terrible share in his pleas for wrath. And himself doth solemnly publish in his speech to his Father, *Psal.* 16. 4. that he will *not take their names* into his *lips*, *that hasten after another God*, by idolatrous services. If it be a misery to want the prayers of a *Noah*, *Daniel*, *Job*, or a *Jeremy*, *Jer.* 11. 14. What a horrible misery it is to want the prayers of the Saviour of the World, and to have the pleas of Christ directed against them? As the blood of Christ speaks better things than the blood of *Abel* for those on whom it is sprinkled, so it speaks bitterer things for all such as by unbelief and impenitence trample upon it. 'Tis a mighty misery to want so powerful a patronage.

2. *Use* is of *Comfort*. His design in uttering his prayer on Earth, the model of his Intercession, was for the joy of his people, *Joh.* 17. 13. *These things speak I in the World that they may have my joy fulfill'd in themselves*, that they might have a joy in his *absence* in the assurance of his faithful managing their cause above, by remembring how earnest he was for them below, that this *joy might be fulfilled* in them *i. e.* that they might have a full and permanent joy, as much joy proportionably in having me their Advocate as I have in undertaking and managing the Office for them. We should draw forth the comfort of this Function he exerciseth. As a propitiation he turn'd the Court of Justice into a Court of mercy; and as an Advocate he keeps it firm in that change he made by his passion. To this we may ascribe the firmness of the Divine Reconciliation, and the fruit of it the *non-imputation* of our daily sins: 'Tis the top of our comfort that he is in Heaven a pleader, as it was the foundation of our comfort, that he was once on Earth a Sufferer. There is not the meanest beggar that is a believer, but he hath a greater favourite to manage his cause with God, than any man can have with an Earthly Prince. 'Tis a thousand times more comfort that he is an Advocate in Heaven, than if he were a King visibly on Earth. He is above to prevent all evils which can there only receive their Commission, to procure all blessings which there only find their spring. What reason of discouragement, when we have one in Heaven to be our Advocate, one so acceptable to the Father, one that hath given such proofs of his affections to us, one that is both faithful and earnest in our cause, and one that it is no disparagement for the Father to listen to? What could *comfort it self* (saith one *) wish more for her Children, had she been our Mother, than to have so great a person our perpetual Advocate at the right hand of God? His Death is not such a ground of assurance as this, because that is past; but when we consider how the merit of his death lives continually in his Intercession; all the weights of doubts and despondency lose their heavineſs, Faith finds in it an unquestionable support.

* *Dr.* Jackson.

(1.) *There is comfort in the perpetuity of this Intercession.* He is as much a perpetual Advocate, as he is a perpetual propitiation. 'Till there be a failure in the merits of the one, there can be no interruption in the pleas of the other. The Blood that was sprinkled on the Mercy Seat in the Holy of Holies, was not to be wipt off, but to remain there as a visible mark of the atonement. As the High Priest went not into the Holy of Holies to look about him, and feast his eyes with the rarities of the place, but to perform an Office for the people that stay'd without all the time he remained before the Mercy Seat; so is Christ enter'd to *appear in the presence of God for us*, *Heb.* 9. 24. to appear all the time of his residence there. He is not silent, but is always pleading in the strength of his Sacrifice for the benefits purchased by it. He hath (that I may so say) little else to do where he

is but to intercede. When he was in the World and had a Glory due to him to petition for he doth it not without intermixing more ſuits for *his people* than for *himſelf*, *John* 17. His Love is not cool'd by his being in heaven. There is little of his own glory behind to ſolicit for. His zeal and earneſtneſs runs in one Channel for his people, and is more united. He was dead, but his love did not die with him; he now lives and his affections live with him, and he lives *for evermore*, *Revel.* 1. 18. *I am he that lives and was dead, and behold I live for ever more.* His life had been little comfort without the end of his life. He lives in that nature wherein he died, he lives for ever, as well as he died once in the Office of a Redeemer. He interceded for *all Believers* when he was alive, *John* 17. 19. If it be a great comfort to have a ſtock of prayers going for us among our Friends; 'tis a greater to have Chriſt praying for us, and to conſider he prayed 1600 years ago, and hath never left pleading one moment ſince he ſat down on his Throne. Chriſt's power cannot be weakned, his Eloquence cannot grow dull and flat, his intereſt is not decayed, the Righteouſneſs of God endures for ever, he repents not of his contrivances for mans Salvation, he is to this day pleaſed with the interpoſure of his Son on our behalf; the Laws of Heaven are unchangeable, our Advocate is in high eſteem there, and his thoughts of us the ſame as ever they were.

(2.) There is *Comfort in the prevalency of it*; the perpetuity aſſures us of the prevalency of it. If the appearance of the Rainbow in the Cloud be a memorial to God to withhold his hand from ever drowning the World, as he promiſed *Noah*, *Gen.* 9. 16. the ſuffering perſon of his Son being perpetually before him every moment of an endleſs Eternity, will not ſuffer him to be forgetful of the Covenant of Grace, ſeal'd by the blood of ſo great a Perſon. He that remembered *Abraham* in the caſe of *Lot*, ſome time after *Abraham* had done praying, *Gen.* 19. 29. cannot be unmindful of thoſe for whom he hath a perpetual Solicitor before his Eyes. Can any man loſe his cauſe that hath ſo powerful an Advocate as a deſerving Son with a gracious Father, who hath Affection to us to edge his plea, and intereſt enough in the Father to prevail for our good? His prayers above are not leſs, but rather more prevalent (if any difference may be ſuppoſed) than they were here below. As there were no ſinful infirmities in his Nature, ſo there were none in his prayers on Earth, but there were natural infirmities, as Hunger, Thirſt, Sleep, which might give ſome interruption to the conſtancy of actual prayer; but there can be none in his Interceſſion, ſince all his Natural infirmities were dropt at his Reſurrection. He is the Watch-man and Advocate of *Iſrael* that *never ſlumbers nor ſleeps*. He pleads not as *Moſes* for the *Iſraelites*, or as an *Iſraelite* for himſelf, but as the *Angel* and Head of the Covenant. As by his Sacrifice ſo by his Plea, he frees them from a ſtate of Condemnation, *Rom.* 8. 34. *Who is he that condemns? 'Tis Chriſt that died, yea rather that makes Interceſſion for us.* No bleſſing he pleads for, but we ſhall obtain: The Father can refuſe him nothing; we cannot want help, till the Father has diſcarded all affection to his Son, and declares himſelf miſtaken in the Judgment he diſcovered of the greatneſs of his merit at his Reſurrection and Aſcenſion. Certainly if we ſhall have whatſoever *we ask in his name* for our ſelves, *John* 16. 23. He will obtain whatſoever he asks in his own name for us.

(3.) Hence ariſeth *Comfort to us in our Prayers*. We cannot doubt of ſucceſs, as long as Chriſt hath faithfulneſs. The Office of the Prieſts under the Law was to receive every mans Sacrifice, that was capable of preſenting one, and refuſe none. Chriſt as an Advocate hath it incumbent upon him to receive our ſpiritual Sacrifices and he doth receive them, and preſent them with more Mercy, becauſe he tranſcends them in Faithfulneſs and Compaſſion.

We are many times dejected at the remembrance of our Prayers; but the concern that Chriſt hath in them is a ground to raiſe us. We have an Advocate that knows how to ſeparate the impertinencies and follies which fall from the mouths of his Clients; he knows how to rectifie and purifie our bills of requeſts and preſent them otherwiſe than we do. How happy a thing is it to have one to offer up our Prayers in his Golden Cenſer, and perfume our weak performances by applying his merit to them! Satan diſtracts our prayers, but cannot blemiſh Chriſts Interceſſion. When we cannot preſent our own caſe by reaſon of Diſeaſes and indiſpoſitions, when we have one to preſent our cauſe for us, that can never be diſtempered, who is more quick to preſent our groans than we are to utter them. Beſides, all prayer put up in his name ſhall be ſucceſsful, *John* 16. 23. The arguments we uſe from Chriſts merits are the ſame fundamentally upon which the plea of Chriſt in Heaven is grounded, and if God ſhould deny us *it were to deny his Son*, and caſt off that delight he expreſt himſelf to have in the merit of his death; but God loves that mediation of his Son, and that this work of his ſhould be honoured and acknowledged: And tho' we had no promiſe to have our own Prayers heard, yet there is no doubt but he will hear the prayers of Chriſt for us, for *them he hears always*, *John* 11. 42.

(4.) Hence ariſeth *Comfort againſt all the Attempts and Accuſations of Satan and the Rebellion of our own Corruption*. He foreſees all the Ambuſhments of Satan, ſearcheth into his intention, underſtands his Stratagems, and is as ready to ſpeak to the Father for us, as he was to turn his back and look *Peter* into a recovery at the crowing of the Cock. The Devil accuſeth us when we fall, but he hath not ſo much on his ſide as we have. All his ſtrength lies in our ſinful acts, but the ſtrength of our Advocate lies in his own infinite merit. Satan hath no merit of his own to enter as plea for vengeance. When he pleads againſt us with our ſins, Chriſt pleads for us by his ſufferings, and if our adverſary never ceaſe to accuſe us, our Advocate never ceaſeth to defend us. How comfortable is it to have one day and night before the Throne to controul the charge of our Enemy, and the deſpondencies of our Souls that Satan can no ſooner open his mouth, but he hath one to ſtop and rebuke him, who hath more favour in the Court than that malicious Spirit, and imploys all his Life and Glory for our ſpiritual advantage, who will not upon ſuch occaſions want a good word for us! And as to our corruptions, he is in Heaven to make up all breaches. His blood hath the ſame deſign in his plea, that it had in the Sacrifice, which was to *purifie* us, *Tit.* 2. 4. The difficulty of any cauſe doth not diſcourage him, but honours both his skill in bringing us off, and the merit of his blood which is the cauſe of our reſtoration. Upon every occaſion he ſteps in to plead with the Holineſs of God, and pacifie the Juſtice of God for our greater as well

well as lighter crimes. While therefore we feel ingly groan under our ſpiritual burdens, let us not be ſo dejected by them, as cheared by the Advocacy of our Saviour.

III. *USE of Exhortation.*

(1.) *Endeavour for an intereſt in this Advocacy.* 'Tis natural for men to look after ſome Interceſſor with God for them. When the *Iſraelites* were ſenſible of their ſin *in ſpeaking againſt God*, they deſired *Moſes* to be their Mediator, *Num.* 21. 7. *Pray unto the Lord for us.* Behold here a greater than *Moſes* to be the Patron of our cauſe.

To this purpoſe.

[1.] *We muſt have a ſincere Faith.* This is abſolutely neceſſary for an intereſt in Chriſts prieſthood, *Heb.* 7. 24. 'Tis only for *thoſe that come to God by him.* He hath not a moral ability to ſave, or intercede for any but ſuch; that is clearly implyed; 'If *able to ſave thoſe that come unto God by him, ſeeing he ever lives to make Interceſſion for them*, then able to ſave none elſe; 'tis reſtrain'd only to ſuch. Tis a fooliſh imagination to think Chriſt prays for unbelievers, becauſe he pray'd on the Croſs for thoſe that murder'd him *. There is a great difference between his prayer *then*, and his Interceſſion in *Heaven*. That upon the Croſs was as he was a *Holy man*, and would both ſhew his own Charity to his Enemies, and ſet us a Pattern of it to ours; but in his Mediatory Prayer put up by him as God-man, *John* 17. a Copy of what he doth to this day in Heaven, he doth not *pray for the World, but for thoſe that believe on him, verſe* 19. 20. and therefore it is plain that he doth not pray for them that will not believe on him. Faith only gives an intereſt in the Prayers Chriſt made on Earth, or ſuits he urgeth in Heaven.

* Camero de Triplici Regno p. 109.

[2.] *We muſt have a ſincere reſolution of obedience.* Such are the ſubjects of Chriſts Interceſſion. The Apoſtle had prefaced it ſo in the chapter before the Text, and applies the cordial to ſuch only as wallowed not in a courſe of groſs ſins; thoſe that *walk in darkneſs* he excludes from any fellowſhip with him in any of his Offices, 1 *John* 1. 6. 'tis a *fellowſhip with the Son* as well as *with the Father*, that he underſtands it of, *verſe* 3. The comfort of this interceſſion belongs not to thoſe that wilfully defile themſelves, but to thoſe that abhor ſin, and yet may fall through the violence of a ſurprizing Temptation. And after he had laid down this comfortable Doctrine in the Text, he cloſes it with a limitation, to ſtrike off the hands of any bold and undue claim to it, *verſe* 3. *Hereby do we know, that we know him, if we keep his Commandments*; hereby we know that we know him to be *both* our *propitiation* and our *Advocate*, if we bear a ſincere reſpect to all the diſcoveries of his Will. Chriſt did not offer himſelf as a Sacrifice, nor ſtand up as an Advocate to countenance our ſins, and free us from the debt of obedience, but to excite and encourage us the more; and that in a comfortable way, aſſuring us of pardon for our defects through him. Truſt in him, and Obedience to him, are the ſole fee he requires of us for his care and pains.

(2.) *Have a daily recourſe to this Advocate and Advocacy.* 'Tis neceſſary, becauſe of our daily infirmities, and our imperfect ſervices. We know not how to plead our own cauſe, nor do we underſtand the aggravations of thoſe Accuſations that may be brought in againſt us. 'Tis neceſſary that we ſhould fly to one who always is preſent in the Court to appear for us. Every man is ready to ingage any perſon that hath the ear and intereſt of the Judge on his ſide. Every man is to lift up his Eye to this *Advocate*; *If any man ſin we have an Advocate*, the having is little without employing. The more we exerciſe Faith in his Interceſſion, the more Communion we have with the Advocate, and the more Sanctification will increaſe in us, *John* 17. 17. *Sanctifie them through thy truth*, his prayer there for Sanctification, is a ſtanding notice to us when Sanctification is to be fetch'd, *viz.* from Heaven by virtue of this Interceſſion. In our ſhorteſt Ejaculations, as well as our extended Petitions, let us implore him under this Title. No man under the Law was to offer the meaneſt offering, tho' a Pidgeon, by his own hand, but the hand of the Prieſt appointed to it by Divine order. In all diſtreſſes, infirmities and darkneſs in this World, we ſhould get up to that Mountain of Myrrh, and to the Hill of Frankincenſe, *Cant.* 4. 6. (Which is as ſome underſtand it, a ſpeech of the Church) to the Paſſion of Chriſt which was bitter like Myrrh, to the Interceſſion of Chriſt which is ſweet like incenſe. Our whole Life to everlaſting Glory be ready to receive us, ſhould be a Life of Faith in his Death and Interceſſion.

(3.) *Let our Affections be in Heaven with our Advocate.* Though the people of *Iſrael* were barr'd from entring into the Holy of Holies with the High Prieſt, when he went to ſprinkle the blood on the Mercy-ſeat, yet they attended him with their Hearts, continued their wiſhes for his ſucceſs, and expected his return with the notice of his acceptation. Since Chriſt is entred into the Holy place, and acts our buſineſs in the midſt of his glory we ſhould raiſe our Hearts to him where he is, and link our Spirits with him; and rejoyce in the aſſured ſucceſs of his negotiation. Tho' a man be not perſonally preſent with his Advocate in the Court, yet his Heart and Soul is with him; the Heart is where the chief buſineſs is: let us not keep our Hearts from him, who employs himſelf in ſo great a concern for us.

(4.) *Glorifie and Love this Advocate.* If Chriſt preſents our Perſons and Prayers, in Heaven, 'tis reaſon we ſhould live to his Glory upon Earth. If he carries our names on his Breaſt near his Heart as a ſignal of his Affection to us, we ſhould carry his name upon our hearts in a way of ingenuous return. We ſhould empty our ſelves of all unworthy Affections, be enflamed with an ardent Love to him, and behave our ſelves towards him as the moſt amiable object. This is but due to him as he is our Advocate.

A DISCOURSE OF THE OBJECT OF FAITH.

JOHN XIV. 1.

Let not your heart be troubled; ye believe in God, believe alſo in me.

OUR Saviour in the foregoing Chapter having diſcourſed of his Death by the treachery of *Judas*, and upon his interruption by *Peter*'s vaunt of his Affection to him, having predicted his Cowardice, could not but poſſeſs the hearts of his Diſciples with a wonderful trouble: What could be the firſt reflection upon this alarm, but a fear of the conſequences of ſo ſad a ſeparation, and a diſtruſt of themſelves? Their Maſter would be remov'd from them by the treaſon of one of their own Colleagues, *John* 13. 21. and to a place whither they could not at preſent follow him, *v.* 36. They muſt loſe that raviſhing converſe they had ſo long a time enjoyed with him; they ſaw themſelves ready to be expos'd to the fury of his, and their ill-willers in *Judea*; they ſhould want the ſupport they had in his preſence; they could not imagine how they ſhould bear up againſt Temptations, ſince the fall and Apoſtacy of *Peter*, one of the moſt clear-ſighted, and reſolute of their Aſſociates, was in ſuch plain words foretold in their hearing, *v.* 38. *The Cock ſhall not crow till thou haſt denied me thrice.* Chriſt knowing the agitation of their Spirits, propoſeth remedies both to calm their preſent fears and arm them againſt future troubles; and in this Chapter mixes ſeveral Cordials together, ſuited to their preſent and future condition. The grand remedy is preſcribed to them in the Text, which is both a *Preface* and a *Theſis*, which he ſtrengthens in his following diſcourſe, *Let not your hearts be troubled; ye believe in God, believe alſo in me.* I know what troubles thoſe diſcourſes have rais'd in your ſpirits, give not way to them, there is a remedy as great as the Diſtemper, and far greater than the cauſe of your Fears; Faith will quell all; you think you have cauſe to be troubled, but if you rightly underſtood the whole Affair, you would find cauſe of confidence and rejoycing; you have a remedy in your truſt in God, a truſt which your Fathers have ſucceſsfully practis'd, and your ſelves have been religiouſly bred in; you believe in the power, goodneſs and faithfulneſs of God; keep that hold ſtill, but take with you alſo an additional ſupport. Believe alſo in me as the perſon deſign'd in all the promiſes from the firſt to *Adam*, to the laſt in the Prophets; as that perſon in whom you ſhall ſee the evidences of the Power, Mercy and Goodneſs of that God, you, and your Fathers have hitherto relyed upon.

Let not your heart be troubled.] The word ſignifies properly a commotion of water, which rages, ſwells, and flings up mud and ſlime from the bottom; or the diſturbance of an Army when it is out of rank and order; and thence tranſlated to ſignifie perturbations and fear in the heart of man, when the reſt and quietneſs of the mind is interrupted. ταραχθέτω

Be not troubled.] Entertain no rage or fear in your Spirits, do not think I have deceived you, let not your hearts ſwell with any diſdain of me, becauſe your carnal expectations are fruſtrated. We find in many places that they expected their Maſters erection of a Worldly Empire, wherein they hop'd to be his Favourites, and ſettled in ſome great imployments, as Miniſters of ſtate; and now at the upſhot finding him to perdict nothing but his own Death, his leaving of them behind him to endure ſufferings and perſecution, and all their grand expectations in a moment defeated; they might have an occaſion to find ſtorms in their ſpirits, raking up all the mire and dirt to fling in his face, as if he had been ſome Impoſtor: well, ſaith he, *Let not your heart be troubled, believe in me* as firmly as you have *believed in God*, and in the iſſue you will find, I have not deceived you, but acted according to the directions of that God in whom you believe; your Faith in me ſhall no more make you aſham'd, than your Faith in God hath done.

Obſerve,

I. *The beſt of Gods people are apt to be overwhelm'd with an ungrounded ſorrow.* A ſorrow for ſin never wants ground, but a ſorrow for other things often doth:

doth: Ignorance and heedleſsneſs is frequently the cauſe of commotions in the minds of good men. Theſe had heard in the whole courſe of Chriſt's miniſtry, enough to way-lay their fears, and prepare them for this hour; they had heard him more than once ſpeaking of his Death, yet a fond conceit of obtaining an Earthly grandeur by him, made them little to regard it. They had ſeen the power of God ſhielding him from the power of his Enemies, and illuſtrious in the miracles he had wrought before their eyes, and might have fortified themſelves with conſiderations againſt any dejection, till they had ſeen the iſſue. But their inadvertency, regardleſsneſs, and ignorance, not only gave way to, but fomented their inward ſtorms.

2. *How apt is man to be troubled oftentimes at that which conduceth to his Happineſs*! They are troubled at Chriſt's death and departure, which in themſelves were the only means appointed by God for their felicity; that which was to render them *happy*, did in their own account render them miſerable; had they known the deſign of it, it had rather been matter of joy to ſee their ſins expiated, and an incenſed God reconcil'd to them upon the ſureſt and moſt irreverſible terms, and to be aſſur'd that Manſions ſhould be prepar'd for them in Heaven; but ſhort-ſighted men perceive not the ſecrets of Divine Wiſdom in its paths in the World, which are double to what they apprehend, *Job* 11. 6.

3. *How tender is Chriſt to remedy the troubles of his people*! In his dying poſture he ſeeketh not their aſſiſtance of him, but neglects himſelf to chear up them; he gives them ſome drops of thoſe comforts here, whereof they were to have floods hereafter: He ſhows them now what he was to do in Heaven, to order Affairs in ſuch a manner, as to expel their troubles; what he was ſo ready to do, when his calamitous condition might have excus'd him from ſo friendly an Office, he will be more ready to do, ſince he hath nothing to obſtruct him; what was his Office on Earth, is his Office ſtill in Heaven; *let not your hearts be troubled*, is his Language from the place of his Glory, and while he retains his Compaſſions, he will iſſue out his conſolations.

4. *How gracious is our Redeemer to take occaſion from unbelieving diſtruſts to pour out his choiceſt Cordials*! Nothing ſo admirable was ever publiſht to the World, as the Doctrine that had dropt from his lips to his Followers; he had acquainted them that Redemption was the deſign of his coming; he had again and again aſſur'd them of his Fathers, and his own love to them; yet you ſee their corruption ſhoots up its head above *their grace*, their unbelieving fears ſeem to give the lye to all he had formerly acquainted them with; yet he doth not manifeſt any marks of indignation, and ſtrike them down at his foot, as he did ſhortly after thoſe that came to apprehend him, but comforts them without checking them; and, which is more aſtoniſhing, takes occaſion from hence to utter ſomething more magnificent and cordial than he had ever done before; he takes occaſion from the workings of Hell in them, to give them a clearer appearance of Heaven, and opens that place of Glory for them, which was quickly after opened for himſelf. His diſcourſes after this, in this, and the following Chapters, bear a general eminency, and are more full of refreſhments than any before; he now rains down Manna upon them, and gives them that incomparable promiſe of the Spirit to be their Comforter; after this evidence of their diſtruſtful fear, he ſeems to open all the repoſitories in Heaven to make a Cordial for them. What could be done more to quell fear, and encourage Faith, unleſs he had wafted them immediately to Glory, and exchanged their Faith for that eternally triumphant Affection of love which ſhall reign in Heaven?

5. *Chriſt doth not remove the Croſs from his people, but comforts them under it.* He doth not retract any thing he had ſaid before, which gave Life to their fear and ſorrow, as many tender perſons do, when they ſee others ſtartled and grieved at their reſolves; but he bears up their Spirits, while he holds the Croſs upon their ſhoulders, and is as forward in comforting them, as the matter he had treated of was apt to diſquiet them. That which he uſeth to repel their fears, is, *ye believe in God, believe alſo in me*. The word πιστευετε in our Tranſlation is in the firſt place in the *Indicative* Mood, in the latter in the *Imperative*. But the Text is read various ways. Some read it

1. *You do believe in God, you believe alſo in me*; both in the *Indicative* Mood, as much as to ſay, ſince you do believe in us both, this your faith in God, and in me, will be a ſufficient Bulwark againſt all your fears. Others read it, * Eraſm. in loc.

2. *Believe in God, believe alſo in me*; both in the *Imperative* Mood commanding this act upon thoſe two objects. Others read it,

3. *Believe in God, and you do then alſo believe in me*; the firſt in the *Imperative*, the ſecond in the *Indicative*, *i. e.* If you believe in God rightly, you cannot but believe in me; for there is no true Faith and truſt in God, but in, and through the Mediator.

The matter is not great which way we read it, either thus, *Believe in God, believe alſo in me*, as ordering both, or *you do believe in God, believe alſo in me*; as allowing the firſt by way of conceſſion, and ordering the latter; both do ſuit the occaſion of his Diſcourſe.

You believe in God.]

You believe in God as the Creator, Preſerver, and Governour of all things; * This is natural to all to acknowledge God, to own him one way or other as an object of truſt in extremity, which is evidenced by the common approach to him, and calling upon him in caſes of exigence; but this is not all that is meant here: But further, you believe the promiſes of God in *Moſes*, the *Pſalms* and *Prophets*; you believe all that is ſpoken of the *Meſſiah* by whom he hath promiſed to juſtifie and ſave his people; thus you have the ſame Faith your Fathers had before you, and you do not only believe the Authority of God ſpeaking, by an act of your underſtanding, but you do imbrace thoſe promiſes by a conſent of will, and rely upon him for the performance of them, that he will bring forth the *Meſſiah* for thoſe great ends and purpoſes for which he is promiſed. * Grot.

Believe alſo in me.]

I do not go about to turn you from your confidence in God, but to eſtabliſh it; you muſt beſides this, repoſe your ſelves in me; you believe God to be true and merciful, and you believe the promiſes he hath made of the *Meſſiah*, you muſt believe in me alſo; you muſt believe that I am the perſon deſign'd in all thoſe promiſes, to be that *Meſſiah*; you muſt *believe that I am he*, as he expreſſeth it, *Joh.* 13. 19. that very ſeed of the Woman that was to bruiſe the Serpents head, and reſt your ſelves in me as that *Meſſiah*; and that fear which hath reigned in the hearts of men from the firſt moment of *Adam*'s fall, will expire in the Spirits of all thoſe that have a true and ſincere faith in me; for in me they will behold their reſtoration. If you believe God making thoſe promiſes, you muſt alſo believe me to be the matter of them. I am the perſon which was the center of them, that perſon by whom your Enemies are to be deſtroyed, your Judge to be pacified, your Pardon to be purchaſed. Before, a general Faith in the promiſe of God, that there ſhould be a *Meſſiah*, was

ſuffi-

ſufficient for you; this you have, and this your Fathers had; and you believe in God, promiſing this *Meſſiah*; and reſt upon him for the accompliſhment of this promiſe; but now ſince this promiſe is accompliſht, and the *Meſſiah* is come, your Faith muſt be more particular, you muſt believe me to be an all-ſufficient Saviour, and muſt believe in me for the remiſſion of ſin, and the Eternal Manſions, which *I am going to prepare for you*; You muſt firmly believe that I am the perſon ſent by God in that capacity and Office; whatſoever ſtorms you ſhall ſee rais'd againſt me, and whatſover black Clouds you ſhall ſee me wrapt in.

Believing here notes not only an aſſent, but a recumbency, *Believe in me*: You do not only believe God, but believe *in him*, *i. e.* rely upon him for what he hath promiſed: You muſt not only believe me to be the *Meſſiah*, but rely upon me for thoſe things God hath promiſed to be done by the *Meſſiah*. *Believe in me*] *i. e.* Believe in me as Mediator, and rely upon me for all the fruits of my Mediation.

Believe in me.] As you believe God is conſtant in his promiſes, ſo believe alſo that I will not forſake you, tho' I be abſent from you. So that Chriſt brings them here to himſelf as Mediator, as well as to God the fountain of Salvation; and propoſeth himſelf here as an object of Faith in conjunction with the ſupream Deity. Nothing would make the poor Diſciples ſo dejected, as to ſee him hanging on a Croſs, whom they expected upon a Throne; and nothing but a conſideration of him to be the *Meſſiah*, and a great faith in him, could ſupport them under ſo unexpected a diſaſter.

Obſerve,

1. By way of Caution, *That this Scripture is no argument againſt the Deity of Chriſt*, becauſe our Saviour doth here diſtinguiſh God from himſelf.

By God here is meant the Father, and by calling the Father God; the Son is no more excluded from the Deity, than when Chriſt is called God, as he is *Rom.* 9. 5. *Chriſt who is over all, God bleſſed for ever*, the Father is excluded. Chriſt doth here aſſert his own Deity in the ſubſtance of the command, in making himſelf an object of Faith in conjunction with God, and as neceſſary for the ſupport of the Soul, as God himſelf; He orders Faith in himſelf in the ſame manner as he orders it in God, *John* 5. 17. *My Father works, and I work*; *as my Father works, ſo I work*, becauſe of the Unity of Eſſence, ſo as you believe in God the Father, believe in me alſo the Son.

2. *'Tis neceſſary to believe Chriſt to be the Meſſiah.* This is the firſt thing to be believed in the Chriſtian Religion, that Jeſus is the Chriſt, the Saviour of the World. The Apoſtles directed their diſcourſes generally to prove this, *Acts* 2. 36. *Act.* 9. 22. *Acts* 18. 5. and the great *Medium* to prove it by, was his Reſurrection after his Death; and for not believing this, the *Jews* are pronounced by *Paul*, *Judgers of themſelves, as unworthy of Eternal Life*, *Acts* 13. 46. *Cornelius* before he heard *Peter*, believed that there would be a *Meſſiah*; but after the hearing of *Peter*'s declaration of Chriſt's Death and Reſurrection, he was to exerciſe a particular Faith in him; and if he had not, his former Faith had ſtood him in no ſtead, becauſe he would have deſpis'd the Revelation of God: How can he be ſaid to believe God in his promiſe, that believes him not in his performance? I am afraid there is too much unbelief of this amongſt us; we are brought up in the profeſſion of Chriſt, and our Faith in him is of no better a ſtamp than an Education Faith; we underſtand not upon good grounds, that this Chriſt is the *Meſſiah*, promiſed from the Foundation of the World.

3. *Only Faith in God through the Mediator, can bear up the heart in troubles.* This is the ballaſt that can keep the ſoul ſteady in a ſtormy Sea. Fear not but believe ſaid Chriſt, as the proper remedy, *Luk.* 8. 50. Faith makes not aſhamed, it doth elevate the heart above all that would depreſs it. It breads a great and courageous Spirit, and makes men willing to want the ſatisfactions of the Fleſh for the delights of Heaven. To come believingly, is to come boldly in a time of need, *Heb.* 4. 16. Faith is dignified with a Title of Confidence, and with that of *a full aſſurance*. *Heb.* 10. 22. This was that whereby God diſpell'd the Cloud of fear from *Abraham*, *Gen.* 15. 1. Fear not, *Abraham*, the wrath due to ſin upon the revolt of man: I am ſufficient to bring forth the promiſed ſeed; I will be thy ſhield againſt the terrors of wrath, and I will be the reward of thy Faith and Obedience in a glorious Salvation. It was not a carnal fear, or a fear of ſome Temporal Evil: for this ſpeech was after his victory over the Kings that had conquer'd and plundred *Sodom*; after he had been bleſſed by ſo great a Type of Chriſt as *Melchiſedeck* was; the fear of *Abraham* was occaſion'd by his want of a Child, and a ſeed wherein the Nations of the *Earth* were to be bleſſed; as appears by his anſwer, *v.* 2. that promiſed ſeed, that was to change the curſe of ſin into a bleſſing; this ſeed is promiſed him *v.* 4, 5. and then *Abraham believed*, *i. e.* all his fears vaniſhed, and he relied upon God for the performance of this.

4. *All our comforts are fetch'd from above.* Chriſt ſends them not here to the Waters of the Earth to quench the heat of their troubles; he directs not their eyes downwards, but upwards to God and himſelf: 'tis a ſcanty relief that is fetched from a mans ſelf, and from the uncertainty of the World in ſhaking troubles; *one God in the one Mediator* out balanceth all thoſe things whence men commonly gather their ſupports. 'Tis as much as if he had ſaid, you have fanſied great things to your ſelves, you thought to have had great employments under that Earthly Royalty you imagin'd I ſhould be poſſeſſed with; and no doubt but I ſhould have had a regard to ſuch friends as you are, that have followed me in my perplext condition, had ſuch a Kingdom been deſign'd me; but I would not have your Souls ſo mean and low; take a higher flight, nouriſh your ſelves with hopes of a purer Glory, and more durable Manſions which I am going to prepare for you; a temporal Grandeur will only ſtupifie your fears, not ſtab them to the heart; but the conſideration of what I propoſe to you, will perfectly diſpatch them.

In the Text you ſee

1. *An Act*: *Believe in God.*
2. *The Object*: *In God, in me.*
3. *The Fruit and Effect of it*, [*Let not your heart be troubled.*

I ſhall ſpeak of the Object, and the Doctrine reſulting thence will be,

Doctrine. *God and Chriſt are in conjunction, the true and proper Object of Faith.* Read it which way you will, this is the reſult of it; he doth not diſcourage their Faith in God, but encourageth that, together with Faith in himſelf. Every act hath ſomething about which it is exerciſed; Faith is an act of the Soul, it muſt therefore have an object upon which it is terminated. God is the object of Faith according to his preſent diſpenſation, which is the manifeſtation of himſelf as a reconcil'd God through a Mediator. As he is a God of Grace and Peace, he is an Object of Faith, and Truſt, and Joy; but Grace and Peace are not manifeſted, not given forth, not multiplied ſimply *by the knowledge of God*, but alſo of *Jeſus*

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our Lord; 2 *Pet.* 1. 2. *Grace and peace be multiplyed unto you through the knowledge of God, and Jesus our Lord*: not by the knowledge of God alone, nor by the knowledge of Christ alone, but of God in the Mediator Christ, in whom only he is known to be our God in the Covenant of Grace, the spring of all our Comfort; The knowledge of God, and Jesus our Lord; *i. e.* the knowledge of God in Jesus our Lord Ἐν διὰ δυοῖν; as *Rom.* 1. 5. *Grace and Apostleship*, *i. e.* Grace of Apostleship.

God is not the *Object of Faith* now as *Creator*; he was so in the state of man's rectitude, and could not be consider'd by the Creature in any other notion; but in our lapsed state God is not only consider'd as Creator, but as the offended Majesty, and consequently as Judge, and we cannot behold him, but incompast with scorching flames about his Throne; he that exerciseth Faith in God meerly as Creator, understands not the present condition of Humane Nature, the malignity of his own provocations, nor the glorious perfections of Righteousness, Veracity, Justice, which are essential to the Deity. Though the fall of man did not null the relation of God as Creator, which stands irreversible, yet it added another relation to him, that of a *Judge*, and crackt in pieces all grounds and props of a trust in him for the expressions of kindness, and set up only the expectation of a mighty revenge, according to his threatning. You find no other sentiments in *Adam* after his Rebellion; not the least mite of a trust in God, though he had newly come out of the hands of God, and the relation of a Creator was fresh and flourishing; and why any of his posterity should have other sentiments than he had, in this single relation I cannot conceive any ground from the revelation of God; he beats the hands of the Creature off from expecting any Salvation from him upon that account, *Isa.* 27. 11. *'Tis a people of no understanding, therefore he that made them, will have no mercy on them, and he that formed them, will shew them no favour.* 'Tis spoken upon the wasting of *Jerusalem*, and laying it desolate; yet, he adds for their comfort, that in that day he would gather them, and they should worship the Lord in the Holy Mount at *Jerusalem*. As he was their Creator, or under the notion of a Creator, they must expect nothing from him, since they were a people of no understanding, as all men in *Adam* are; who being in honour, and *understanding not*, *i. e.* not walking according to the knowledge they had, *became like the Beasts that perish*: But what they were to expect from him, was, as he was God *Redeemer*, exprest by the worship of him in the Holy Mount at *Jerusalem*, alluding to the Ceremonial worship, a Type of Christ, the way whereby men were to come to God, and Blessings to be convey'd from God to them; he would not be the Object of their expecting Faith, nor of their Religious Worship as *Creator*, but as God *Redeemer*: and though *Peter* speaks of committing of Souls to God, as unto a *faithful Creator*, 1 *Pet.* 4. 19. 'tis not to be understood of God in the *first* Creation, but the *second*, and the attribute *faithful* annext to Creator, evinceth it; for though faithfulness be a perfection of the Deity, yet it is not apparent in the Act of Creation; in relation to that Act, 'tis the powerful, wise, good Creator, but faithfulness respects the promise and Covenant of Grace: As Righteousness is a fit Attribute for a Judge, and so God is called, when he is spoken of under that Title, 2. *Tim.* 4. 8. so powerful is a fit Attribute of the Creator, as consider'd in the first material Creation of the World. How had God ingaged himself in Creation to preserve the Soul of man, but in a way of Obedience? Suffering was not to be expected in a state of Innocence, and it is the committing of our Soul to God in a suffering state, that the Apostle speaks of; his engagements to this purpose are in his promises made pursuant to the Covenant of Grace; but he is called Creator here, in regard of the new Creation, as he is called the *Creator of Israel*, and their King, *Isa.* 43. 15. as he is their *Holy One*, sanctifying them through his Grace; he is no more the Creator of *Israel* in a way of appropriation, if you consider him so in the first Creation, than he is of the fallen Angels, and the Beasts of the Earth; but as he form'd them into a Church, he was peculiarly their Creator; but this Creation respected the *Messiah*, and so doth this in *Peter* respect Christ, in whom all the promises wherein Gods faithfulness lies at pawn, *are Yea, and Amen*. He is the Creator of Believers, as they are sons of the promise; and therefore, *Calvin* inclines to Interpret the Word translated *Creator* here as *Possessor*; and the Word doth sometimes in Heathen Authors, tho' rarely, signifie *preserver* or *restorer*. * Yet is not the Title of God as Creator excluded from an object of trust; for since Christ hath in part restor'd the Soul to the Image of God, which it had by Creation, it may expect from God as Creator, a faithfulness to his own Image, and his Service, but not singly as Creator, but in Conjunction with the Redeemer.

* Stephanus *in Verbo* Κτίζω.

I shall lay down some propositions for the clearring of this.

1. *God is the Object of Faith.*

I. *God is the principal Object of Faith and Trust.* The whole Revelation in Scripture tends to the knowledge of God; why did God create, but that he might be known to be omnipotent and good? why did God send Christ, but that he might be known to be merciful and gracious? Whatsoever is revealed in the Word, and concerning Christ in particular, hath a direct tendency to God, and the knowledge of him, and this practical duty which follows thereupon, *John.* 17. 3. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

1. *God in his Attributes.* He is an Object of Faith as made known to us, but he is made known to us in some perfections of his Nature, as encouragements to approach to him, and ground our hopes in him, and he is an object of Faith in every one of his distinct Attributes, in his Power, Wisdom, Goodness, and Righteousness, according to our several occasions and circumstances: for he is the Object of Faith, as he is a God in Covenant, Our God; and he is our God in every Attribute, which makes up that glorious Nature; and those perfections of his Nature were made known in Christ, that he might be known not only speculatively, but fiducially; *the name of God was in him*, *Exod.* 23. 21. in that Angel of the Covenant. Whatsoever was knowable of God; was unveil'd in Christ, as the exact and perfect *medium* wherein we may have a prospect of God; there was more of Wisdom, and more of power discovered in uniting the God-head to the Man-hood; more of Goodness, Grace, Righteousness, Holiness, which are all attractives to seek God, and lay hold upon him, than made known any other way; and all were discovered to promote that great Doctrine of Faith preacht by Christ and the Apostles.

2. Particularly *the veracity of God is the first object or ground of Faith.* He is not the first Object of Faith in any Attribute, but his veracity. As God creates the World as powerful, and punisheth the wicked as he is just, and pardons sin as he is merciful, and provides for all as he is good; so he is believed on as true in the first motion of the Soul to him. The first act of Faith considers God as true

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in his promiſe, and powerful to accompliſh it: *This is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, *John* 17. 3. Ἀληθινός, ſignifies *verax*, as well as *verus*; not only true in thy Nature, but true in thy Word; the only true God in Jeſus Chriſt, in whom there was the performance of the firſt and greateſt promiſe made in *Paradiſe*; by the ſame figure ſpoken of before ἐν διὰ δυοῖν. As in loving God, we have his goodneſs for the immediate Object, in hoping in him, we center in his power, ſo in our firſt aſſent to him, we fix our eye upon his truth *. For when any declaration is propoſed as from God, the firſt act is an inquiry whether it be from God, or no; when the reſult of that inquiry is this, that God ſpeaks and declares this, the aſſent to it is mov'd by the conſideration of the truth of God; for to a belief of any thing that is offer'd, there is neceſſary firſt an evidence, that the declarer is not deceived, and that he will not willingly deceive others; in the believing that God cannot be deceived, Faith reſpects the certainty of his knowledge; in believing that he will not deceive, and ſo making his Word the Object of not reliance, Faith reſpects the certainty of his faithfulneſs aud veracity. The promiſe is the object of truſt, the reaſon why I truſt the promiſer, is his fidelity and conſtancy to his Word. That is our Faith which reſpects not either a command, promiſe, or threatning, in all which, the faithfulneſs and veracity of the perſon urging the precept, or uttering the threatning, or making the promiſe, comes firſt into conſideration. But Juſtifying Faith reſpects chiefly the promiſe; hence Believers are called *the children of the promiſe*, *Rom.* 9. 8. *Gal.* 4. 48. becauſe by Faith they entertain the promiſe; and as it is an *aſſent*, it hath for its *object* the unerring truth of God; and as it is a *conſent* and reliance, it ſtill principally eyes the ſame for the accompliſhment of what he hath ingag'd to do for us in his word, and the firſt language of Faith in receiving the Teſtimony of Chriſt, is a teſtifying, or *ſetting to the Seal that God is true*, *John* 3. 33. that he hath been as good as his word, and makes good what he promiſed to our firſt Parents, and repeated ſeveral times ſince in other language.

* Suarez. *vol.* 8. *p.* 65.

3. *But Faith doth ultimately center in the Deity.* God himſelf in his glorious Nature is the ultimate Object whereinto our Faith is reſoly'd. The promiſe ſimply conſider'd, is not the *Object* of truſt, but God in the promiſe; and from the conſideration of that we aſcend to the Deity, and caſt our Anchor there: *Hope in the Word* is the firſt act, but ſucceeded by *hoping in the Lord*, *Pſal.* 130. 5. 7. *In his word do I hope*, that is not all, *but let Iſrael hope in the Lord*; that is the ultimate Object of Faith, wherein the eſſence of our happineſs conſiſts, and that is God; God himſelf is the true and full portion of the Soul. If it be askt * why we believe God? the anſwer is, becauſe he is true. If it be askt why God is true? The anſwer is, becauſe he is God, and cannot be God, unleſs he were true; no further anſwer can be given; in this the Soul doth acquieſce as a full reſolution; ſo that tho' Faith in the firſt act reſpects the Truth of God, yet it is ultimately reſolved into the Deity it ſelf.

* Suarez. *vol.* 8. *p.* 64.

4. *It particularly centers in the Deity, as the Author of Redemption.* (*Pſal.* 130. 7, 8. *Let Iſrael hope in the Lord, for with him is plenteous Redemption, and he ſhall redeem Iſrael from all his iniquities*) and takes away all the oppreſſive and provoking Guilt of the Soul by that Redemption, which like a vaſt Ocean knows no bounds. As God was the firſt in forming the deſign of Creation, ſo he was the firſt in laying the platform of Redemption, and appointing Chriſt to be a Sacrifice for the Expiation of our ſins, and Ranſom of our Souls. As our *Thankſgivings* are to be directed to him as he is the *God and Father of our Lord Jeſus Chriſt*, *Eph.* 1. 3. ſo is our Faith: this was the Title he aſſum'd, and he is *the Father of Glory*, in being *the God of our Lord Jeſus Chriſt*, *v.* 17. He was the orderer of all thoſe glorious acts Chriſt did, and that purchaſe he made. He is the God of our Lord Jeſus Chriſt, not in regard of his Divine Nature wherein there is not a ſuperiority of power, tho' a priority of Order, Chriſt in regard of his Divine Nature not being inferiour to, but equal with God: But in regard of his Mediatory Office, as he was the Embaſſador of God, and his Righteous Servant acting by his Commiſſion and Authority according to his particular inſtructions; and in regard of the Covenant betweem them. He is ſaid to be the God of Chriſt, as he is ſaid to be the God of *Abraham*, not in regard of his creating him, but in a more ſpecial manner, as being in Covenant with him. Now Faith looks thro' the Embaſſador to the Prince that imploys him, and through the Servant, to the Lord that ſends him, and to the perſon that firſt propos'd the terms of the Covenant, and reveal'd his Everlaſting purpoſe of ſaving ſinners by Chriſt. Faith looks beyond the time of Chriſt's converſing in the Fleſh, and ſealing the Covenant by his Blood; it looks to the Everlaſting platform of it in the Boſom of the Deity, beyond the beam of it in the Incarnation and Death of Chriſt, beyond the firſt promiſe of it in Paradiſe, *Habb.* 1. 13. *Art thou not from Everlaſting, O Lord, my God, my Holy One?* The Prophet looks back to the Everlaſting Springs of it in the heart of the Deity, and pierceth to the firſt point of the reſolve, and thence concludes *we ſhall not die*: It was not barely the Eternity of God he conſiders there; for that ſimply conſider'd, might be an argument for the reſtoration and the ſanctification of Devils, as well as *Iſrael*. But God from Everlaſting, as *his God*, and *his Holy One*, as reſolving upon a Covenant of Grace, and to be a Sanctifier of his people, and from thence his Faith draws a concluſion of an impoſſibility of dying, and a certain aſſurance of enjoying Life. And the Apoſtles Faith looked to Chriſt as the medium, *by whom are all things*, but to the *Father of whom*, by whoſe Authority all things are, 1 *Corin.* 6. 8. Faith doth not ſtick only in Chriſt, but mounts up to the Deity, as the Fountain and Spring of all; *He that believes on me, believes not on me* ſaith Chriſt, *but on him that ſent me*, *John* 12. 44. Not on me chiefly, not on me ſolely, it muſt pierce through the veil to the Original Wiſdom that contriv'd, and the Original Authority that enacted, and the Grace which inſpir'd every action of the Mediator. God is the ultimate Object of Faith in all our conſiderations of Chriſt; to this purpoſe he was raiſed, that our *faith and hope might be in God*, 1 *Pet.* 1. 21. that it might not ſtick immoveably in Chriſt, *Rom.* 4. 24. but be as a Ladder to get up, and claſp about the higheſt and the ancient of days. In Chriſt we ſee firſt the ſmiles of God, in him we hear the tender voice of his Bowels, in him we feel the lively and affectionate motions of his heart: when we have fixed on Chriſt, Faith reſts not there, but aſcends ultimately to God as the great promoter of this deſign, by whoſe Authority all was tranſacted, and before whom all is to be finiſhed, as to him who ſet out this propitiation for ſin, and keeps in his own hand the royalty of pardoning Iniquity.

2. *Chriſt*

2. *Christ is the object of Faith.* God alone was the object of trust in the state of Innocence, and under the Covenant of Works; the Covenant *do this and live*, being established between God and Man without a Mediator, none could be the object of Trust for the performance of the promise upon condition of obedience, but God in the simplicity of his own being without any other relation. But under the Covenant of Grace which is setled in a Mediator, *Believe this and Live*, Christ the Mediator is an object of Faith, though God be still the ultimate object; because we believe in him, that he will give us Life and Salvation for the merit of this Mediator in whom we believe first.

1. Therefore *Christ is the immediate object of Faith*: As he by whom all the Councels of Redemption were executed, as he who assumed our Nature, to suffer in it for the satisfaction of Divine Justice, and was raised again to transact our affairs and manifest the value, and infinite fullness of that satisfaction. We cannot look upon God under any other notion than that of an incensed Governour and Judge, if we well apprehend the condition of lapsed man; unless we behold him in and through a Mediator, the terrors of his Majesty would confound us, we dare not look him in the face, because of our vileness as sinners, we must first therefore fasten our eyes upon the Mediator, and then upon God. The Mercy of God in pardoning Sin, is that which Faith exerciseth it self about, the satisfactory death of Christ upon the account of sin to be pardoned, must be the first and immediate object of this Faith; Christ must first be known, because the riches of Divine Grace are knowable and manifested only in him; God speaks not a word of Mercy out of this propitiatory: Faith being an applying the Reconciliation and Mercy obtained, it must consider and believe the satisfaction of Divine Justice whereby it was obtained. Before any man can think to stand before the face of God's Justice, and be admitted into the secret delights of his Mercy, and Riches of his Grace, he must consider this Mediator as appeasing God, and consider the voice of God proclaiming himself appeased in his Son, *Matth.* 3.17. We are first to believe and rest upon the strength and value of this sacrifice, and with this in the hands of our Faith go to God with a further act of Faith, for an application to us of what was purchased for us. Tis *by him* we believe in God, 1 *Pet.*1.21. we must first therefore believe *in him*; the Faith therefore that justifies, is called *the Faith of Christ*, *Gal.*2.16. and in other places 'tis called a *coming to God by Christ*, *Heb.* 7.24. 'Tis therefore first a coming to Christ to bring us to God. We cannot *come to the Father but by him* as he speaks in the same chapter where the Text is *v.*6. pursuant to the Doctrine he had laid down in the first verse, and must first therefore *come to him* as *the Way, the Truth, and the Life.* 'Tis in him, and *by the Faith of him, that we have access with confidence. Eph.* 3.12. There must first be a coming to him to be inspir'd with confidence; he that will come to the holy of Holies, must pass through the veil: thus Christ is brought in in the Prophet proclaiming himself the object of Faith, *Isaiah* 45. 22. *Look to me and be you saved, all the ends of the Earth*; 'tis that person is introduced speaking, *to whom every knee should bow*, that person *in whom we have Righteousness and Strength*, that person *in whom all the Seed of Israel should be justified, verse* 23, 24, 25. 'Tis in him we can find all things necessary for our deliverance from the ruin sin hath brought upon us, whatsoever is necessary to restore us to the happiness we have lost. In him is Righteousness, to remove our variance with God, and Sanctification to clear us from what may be offensive to the eyes of his Holiness; and therefore the Apostle, 1 *Tim.*1.1. calls Christ *our hope, i. e.* the object of our hope, as God is called *the fear* of *Isaac. Gen.* 31. 53. The *Israelites* Worship was directed towards the Tabernacle and Temple where the Ark was placed, their thoughts were to be fixed on that; so all the motions of our souls must be directed to Christ, and in and by him to God. And therefore Faith in regard of this immediateness of it is appropriated to Christ as the proper and proxim object, and called *Faith in the Lord Jesus Christ*, in regard of his mediating and reconciling us; whereas Repentance respects God immediately who hath been offended by us, and therefore called *Repentance towards God*, *Acts* 20. 21.

2. *Christ was always in the times of the Patriarchs the object of Faith, and the immediate object, though not so distinct as now.*

1. *He was the immediate object of their Faith.* As he is the object of Faith now, as actually destroying the works of the Devil, so he was the object of Faith then, as potentially bruising the head of the Serpent; the object was always the same though diversifyed; they believed in the *Messiah* to be incarnate, those that lived in the days of his Flesh believed in his present incarnation and passion, those that lived after believed in him as dying and rising; the Faith was the same for substance, the same for *object*, only differenced in point of time, *future, present, past.*

1. *'Tis clear of David, Psal.* 110. 1. *The Lord said unto my Lord*, he calls him *his Lord*, that was his Son, *Luke* 22.44. Observe, when he speaks of God, or the Father, or the Deity singly considered, 'tis the *Lord*; but when of Christ, 'tis *my Lord*, a more particular application and appropriation of the one than of the other.

2. *'Tis as clear of Moses, Heb.* 11. 26. *Esteeming the reproaches of Christ greater riches, than the treasures of Ægypt*; what esteem could he have of the *reproaches of Christ*, if he never knew or believed any thing of him? Upon what account should he refuse so great an earthly honour to be treated as the Son of *Pharaoh*'s Daughter, but upon some higher account than the hopes of enjoying an earthly *Canaan*, not a better Land in it self than *Ægypt* which was counted the fruitfullest spot in the World? It was certainly the promise of *the seed wherein all Nations* should be *blessed*, and which he might be twitted with by the *Ægyptians.*

3. *'Tis plain of Abraham.* The Gospel was preached to him in that promise, *in thee shall all the Nations of the Earth be blessed*, *Gal.* 3.8. *Abraham* in some sort understood it as God preached it; it cannot be thought God should preach the Gospel to him and he understand nothing of Gospel in it; and as it was preached to him to raise his Faith, so it was entertained by him with a suitable act of Faith, he eyed the Mediator in it, who was to bless all Nations, and remove the curse which *Adam* had brought upon his posterity. He is called the Father of us all in regard of his believing, *Rom.* 4. 16. *The Father of us all*, of all the Believers among the *Romans*, who were not all of Jewish extraction; so the *Apostle* understands that promise made unto him, thou shalt be the Father of many Nations, *i. e.* of many Believers among many Nations, he should be a copy and pattern of their Faith, which could not well be, if he had not the same *object* of Faith that they were afterwards to have, and had not for substance the same prospect of Christ. He did *see the day* of Christ in that promise and *was glad*, *John* 8. 56. that which was the matter of his joy, must be the object of his Faith; if he rejoyc'd in the day of his appearing, he believ'd in the person who was to appear in that day, Joy is so far from being without a belief, that it is a branch that springs from that root.

4. *Enoch pleased God by Faith*, and walked with him. Two cannot walk together unless they be agreed. But there was no agreement between God and lapsed man but in the reconciling Mediator, for God out of the promised seed was as terrible then, as God out of Christ is now.

5. *By Faith Abel offered a Sacrifice*, *Heb.* 11. 4. It must be a belief in the person signified by that sacrifice. God was not the object of his Faith barely as Creator, the first threatning of death, which he could not well be unacquainted with, put a bar to that; but it must be a Faith in God as a *promiser*, and so had the matter of the promise, *the seed*, for its *object*; it was such a Faith whereby he believed God to be a *Rewarder*, *verse* 6. which he could have no prospect of but in the redeeming declaration. It was such a Faith upon which God pronounced him Righteous, which could not be as he stood upon his natural corrupted bottom; he looked for a Righteousness in and by that which was represented by his *Sacrifice*, and he obtain'd a witness from Heaven that he was *Righteous*. 'Tis very likely his sacrifice was accompanied with petitions for the hastning the appearance of that seed, and thanksgivings to God for making that gracious promise, and performing those acts of Grace after the fall, which necessary attendants were neglected by *Cain*. It cannot be supposed that *Abel* could be ignorant of the promise, unless we can suppose *Adam* so forgetful of it, as never to mention that which could be his only support in his removal from *Paradise*; he that knew the delights of his original state, cannot be imagined to slight a cordial so necessary to keep up his Spirits in his exil'd condition; the reflection upon his former state must needs fill his mind with a sence of the curse he at the present lay under; and this would by consequence mind him of the remedy God had provided for it; and with what pleasing eye could he look upon his children whom he had brought into that misery, without putting (as I may speak) like a tender Nurse some of the Cordial into their mouths.

6. *That Adam exercis'd a Faith immediately upon this object*, the promised seed, is not difficult to represent to you from *Gen.* 3. 20. *And Adam called his wives name Eve, because she was the mother of all living*; חַוָּה of *all living*, in the *singular* number, or the Mother of him, that was to enliven all that were to be enlivened, of that latter *Adam*, who was to be made a quickning Spirit, of that person who was to communicate Life to the World; or if we understand it of all living in the *plural* number, he includes himself then. But she could not be the Mother of him according to an Animal Life, but as one to be spiritually quickned and restor'd by the seed of the Woman; he gave this name to his Wife just after the sentence of death, and returning to dust, pronounced upon him, *v.* 19. and had he been possessed only with an horrour of that sentence, he would rather have called her the Mother of all dying, than of all living; and the name *Eve* signifying Life, shows that he did not so much in this name respect her as a Mother, but that Life which was to be brought forth into the World by her seed, that restoration promised; and giving her this name just after the sentence of returning to dust, he doth evidence his Faith in that seed, whereby man that was sentenced to Death should live again; the Holy Ghost placing this imposition of a new name upon her (who was before called *Isha* woman) just after the sentence of Death, is not without an intimation that *Adam* looked beyond the sentence of Death, to the promise made before of bruising that Enemy, whose subtlety had brought upon him that Judgment, and laid hold on that promise to support him against the sentence of returning to dust. Such a relation to the promise it must have; we can hardly think that *Adam* in the state of his fall, and under so gracious a word of deliverance, should be guilty of so great a pride, as in a vaunt and contempt of the Divine sentence, to call her the Mother of all living, who had brought Death upon the World. How could he call her the Mother of all living, when he had just before heard that he was to return to dust, if he had not respected a better, and a higher Life than that short one he was to pass in the World, and respected also the cause of it? Had he respected only an Animal Life, he might as well have called himself the Father of all living, since we find the name of *Abraham* and *Sarah* changed upon the giving the promise. But without question, he had respect in this to the *Messiah*, who was to be the seed of the Woman in appropriating this Title to her. * And she might be called the Mother of all living, in regard of her Faith, as *Sarah* is called the Mother of all Believing Women; 1 *Pet.* 3. 6. because the promise mentioning only the *seed of the Woman*, and not of the Man, might give her occasion first to exercise a faith in it before *Adam* did. Besides, that particle *And*, *And Adam* called his Wife *Eve*, &c. linking it with what went before *v.* 20. wherein Death was pronounced, shows that he considered the *promise* of restoration as his support in that state; so that the *Messiah* in the promise, or *the seed of the Woman* to bruise the Serpents head, was the immediate Object of his faith.

* Ainsworth *in loc.*

7. Eve *also expresseth her Faith in this seed. Gen.* 4. 1. *When Eve bare Cain, she said, I have gotten a man from the Lord.* 'Tis true, the word אֵת is sometimes the note of other cases, as well as the accusative, as *Exod.* 1. 1. *with Jacob*, where it is the same particle אֶת and *Gen.* 5. 22. *Enoch* walked *with God* אֶת; and some interpret it *from the Lord*, *i. e.* by Gods gift and favour: Others, *with the Lord*: Others, *A Man, the Lord.* It doth not seem to be any straining of the Text, to render it *a Man, the Lord*, as respecting the promised seed in her Son the first Seed God was pleased to give her, giving him the name *Cain*, * as if he were the person that were to *repossess* them again of Paradise, and restore them to their happy Estate. As a little before *Adam* had manifested his Faith in the name *Eve*, which he gave to his Wife, and the reason of it, so in the Birth of *Cain* there might be as fit an occasion for manifesting the Faith of *Eve*; and it is very probable there might be something more in it, than barely an acknowledgement of a meer child from God, and some regard to the promise; since we find no special remark upon any name presently after, but what did refer to that promise, as that upon *Noah* of whom *Lamech* said, *Gen.* 5. 29. *This same shall comfort us concerning our work and toyl of our hands, because of the ground which the Lord hath curs'd*, for the return of the Sons of men, (adds *Jonathan*,) which doth evidently point to that *promised seed*, whereby he expected the curse to be taken off the ground; and tho' they both err'd in their conception of the persons, yet it was a sign they bore a sence of the promise in their minds, and that *Eve* bore Christ in the womb of her Faith, tho' *Cain*, whom she bore in the Womb of her Body, was not that special seed. This particle אֵת, between two Nouns, *Grammarians* say, doth specifie the person, or thing spoken of; as *Ezek.* 34. 23. *I will set one Shepherd over them, even David my Servant.* And it is to be considered that an ancient Paraphrast, [*Jonathan ben Uzziel*] who best understood the idiom of the *Hebrew* Language, explains it so; A man the Lord. And the objection against this interpretation, that *Eve* err'd in her imagination of the birth of the promised seed to be like the birth of other men, signifies not much; so did *Lamech* in the birth of *Noah*; yet his speech cannot be denyed to have some respect to the promise; and why may not both their errors be very well ascribed to the vehemency of their longing, (which argued the greatness of their Faith) and the obscurity of the revelation? That there

* *So* Fagius Luther, Coccius Schindler, Foster.

Heydeg. Vit. Patriar. *Vol.* 1. Coccei *Dispar. selec. Disp.* 9. S. 12. Pareus in Gen. 3. 20.

there should be such a seed was manifest to them from the truth of God: But the manner how this seed shou'd be brought forth into the World, whether of a Virgin, was hid from them and not revealed till many ages after. I do not see any inconvenience in thus interpreting this place; as if *Eve* should have said, I have gained that very Man, the Lord; that Divine person promised to be the Conqueror of the Serpent, that hath been the cause of bringing this misery upon us.

8. *All those that believed under the Law, had their Faith pitcht upon the Messiah.* We may easily perceive by the whole 11. *ch.* to the *Hebr.* that the *substance* of Faith was always the same, and therefore the *object* of Faith was in the gross, confusedly, or distinctly, the same; upon this account * all Believers from the beginning of the World may be called Christians. Whatsoever the Ceremonies of the Church might be, their Faith had the same foundation, was of the same tenure, upon the *promised seed* it was pitched, and the bruising of the Serpent, and removing of the curse by it was longed for; the whole mystery of prophecy was designed for the encouragement, and support of this Faith. Eating and Drinking are *Metaphors* to signifie Faith in its applicatory act; this the Ancients are said to do, *They eat Christ in the Manna, and drank Christ in the Rock*, 1 *Cor.* 10. 3, 4. They came to God as a Rewarder; that was as necessary to be considered by them, as the existence of a God to be believed by them, *Heb.* 11. 6. Not as a Rewarder in a way of *Nature*; they could not but know *Adam*'s fall to be a discouragement to such expectations: But in a way of *Grace*, according to the promise made to *Adam* after the fall. This *Messiah* the Church perpetually held under all the corruptions of Ages, and the abuses of the Watchmen, and would *not let him go*, *Cant.* 3. 4. They had the same Fruits of Faith under the Law, and therefore the same *substantial Object* of Faith as we have under the Gospel; all that were justified and saved, had the sentence of Justification pronounced upon them, on no other account, than we have; which *Paul* labours, to evidence in several places; especially, *Rom.* 4. throughout the whole Chapter in the examples of *Abraham* and *David*. Their Justification was by Faith, which Faith was *imputed to them for righteousness*; and what that Faith was, the *Apostle* plainly decyphers; *v.* 23, 24. *It was written for us, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.* If his Faith were of another kind, and had another object, God alone, and not God in Christ; it could not have been so positively said, it was *written for our sakes*. It is a Faith in God through Christ that is imputed to us under the Gospel for Justification. It was a Faith in God through the *Messiah* that was imputed to them. It was imputed to them, it shall be imputed to us; the same Faith pitcht upon the same *Object*; it would not be any strong arguing in the Apostle, that *Abraham* and we should be alike justified by Faith, if our Faith and his were not the *same*, and embraced not the same Object. All that were *sanctified* were *perfected by* Christ, *Heb.* 10. 14. If any came to the Father, they came by him; because *no man comes to the Father*, but by that true, and living way, *John* 14. 6. they anciently embraced the *promises*, *Heb.* 11. 13. what? With the neglect of the first and root-promise, to which all the other promises were but Appendixes, or Comments upon it? Could they embrace the Comments, and act Faith upon nothing of the *Text*? It was an Heavenly Inheritance they expected; *For they confess'd themselves Strangers and Pilgrims on Earth.* And *v.* 10. *They looked for a City, whose builder and maker is God: a City having Foundations, i. e.* an immutable State, which they could not do, if they had not exercis'd their Faith, about that *first promise*, which took off the execution of the first threatning, and promis'd the ruin of that Enemy which had ruin'd their health they had in the first Creation; and could all this be without a Faith in that *Messiah*, who was to be the worker of those glorious things, who was indeed the Author and Finisher of Faith; the Author of it, or the Foundation of it in the antient *Israelites*, in the Types and Figures; and the finisher and compleater of it in his appearance in the Flesh and bloody passion, wherein he laid the top-stone.

* *As* Eusebius *saith* Histor. lib. 1. cap. 4.

This may be further cleared, if we consider,

1. *Sacrifices in themselves could be no content and satisfaction to them, nor the proper object of their Faith.* They could not but be sensible of too great a burden to be taken off from them, and supported by the weakness of a *Lamb*, they could not but be sensible of too deep a stain to be washed off from them by the Blood of a little *Kid*, or a greater quantity of it in a *Heifer*. Could they possibly imagine that brutish Blood could open the Gates of Heaven, and eat through those Bars that Justice had fixed upon them? Or the smoak of the Carkass of a *slain beast* could sweeten the stench of their Sins? 'Tis an injury to the *Faith* of those worthies so highly celebrated, *Heb.* 11. to think that it fell so flat, and was drown'd in the blood and bowels of Beasts, and mounted no higher than the smoak of their entrails; that they expected no higher Expiation, and no higher contentment as the issue of these things. Tho' some of those worthies wander'd about in *Sheep-skins, and Goat-skins*, *Heb.* 11. 37. yet their Faith was not wrapped up in the *skins of Lambs*, or Hides of Heifers, since they had so often heard by the *Prophets*, that those things were not pleasing to God in themselves, that he did not *eat the flesh of Bulls, and drink the blood of Goats*, *Psal.* 50. 13. Tho they knew God true to perform his promise and merciful to pity their miseries, yet they knew him to be of a pure and spiritual Nature, above any delight in a Ceremonious pomp, and too just to be appeas'd by an herd of consecrated Animals. The groans, and repeated desires of the antient Saints for the *consolation of Israel*, that the *salvation of Israel would come out of Sion*, their hungry waitings for God's Salvation, manifested that those things were thought too weak by them to ease them of their burdens, to procure the good things they felt the need of. If their Faith had been confin'd to those Sacrifices; if it had here taken its rest, and laid its head at ease upon a pillow of *Beasts skins*, what ground was there for those groans, those ardent desires for another kind of Salvation, even when they were in the most prosperous, and flourishing condition; tasting every day of the Milk and Honey of *Canaan*, and setled in a ceremonious worship of Gods institution? Surely their Faith ascended above the blood and smoak of the Sacrifices, to the Throne of the *Messiah*; Sacrifices were the Gospel in a rough draught, not with the perfect lineaments.

2. *They could not but apprehend some mystery in these Ceremonies, and use them as assistances of their Faith, and as means to conduct it to the right object.* They could not but apprehend them to be rather the representations of the true object of Faith, than to be the proper Object themselves. It can hardly be imagined, that all the *Israelites* stuck in the shell of Sacrifices and Ceremonies; that their Eyes were terminated to the outward Pomp, and bloody Offerings,

without any respect to some mystery in them; they could not but conjecture that those Types were significant of some great work to be done; * it could never enter into the understanding of rational men, that all that Corporeal Worship was injoyn'd for it self, and that those multitudes of Ceremonies were without a signification of something to them; when there were such perpetual orders about the Tabernacle, the meanest Utensils of it, the *Ark*, and *Propitiatory*, the *Cherubims* to overshadow it, the Shew-bread, the Sacrifices, the Scape-goat, it was known to them, that all those had a respect to the expiation of sin, and therefore must represent some other greater thing, which might be sufficient for the expiation, since they could not but Judge those things too feeble to attain so great an end of themselves, or else they must have very unworthy, and unbecoming notions of God, and very slight imaginations of the deep taint original sin had left upon their Natures; with which we cannot imagine that the minds of believers could be possessed. They knew that God was infinitely wise, that in every thing that he did and ordered, there was something to be understood by them: Could they think that the passage through the *Red-Sea* was intended only to deliver them, and had no further aim, since God could have delivered them many other ways, struck the Enemy dead upon their march, or inabled the *Israelites* to overcome them in a plain fight? The wiser at least might well think that the *Manna*, *Rock*, the *Serpent lifted up* in the Wilderness for the healing of the people, and many other actions of God among them, had something mysterious in them, though they could not discern every lineament of that mystery. Did they not all tend to the encouragement of their Faith, pursuant to the first promise; and was the design of them altogether unknown to those for whose sake they were appointed? If they were all baptized in the *Red-Sea*, can we think that all were ignorant of something of the *spiritual meaning* of it: 1 *Cor.* 10. 1, 2, 3, 4. Did they eat Christ in the *Manna*, and drink Christ in the *Rock*? Did they eat the *spiritual* meat, and drink the *spiritual* drink, (for that is the Apostles assertion) and did all of them eat and drink it unspiritually, without any understanding of the general spiritual signification of it? *Our Fathers*, saith the Apostle, speaking to the *Gentile Corinthians*; the *Israelites* were not the *Corinthians* Fathers according to the Flesh, but their Father in Faith; the Faith then the *Israelites* had in the Type, must respect the Antitype, Christ; upon whom only the Faith of the *Corinthians* was pitched. That could not be the same Faith that had two different objects, as distant from one another, as Heaven from Earth; can a Faith in the *Messiah*, and a Faith terminated only in corporeal Manna, and the liquid waters of a Rock, be accounted a Faith equally great, and of the same kind? The Nature of Faith, as well as any other act of the Soul or Body, is quite changed by the object about which it is conversant: The mystery of those things could not be altogether unknown to so many thousands. Would God not hide from *Abraham* the thing which he would do about *Sodom*, since *Abraham* should become a mighty Nation, and that God knew that he would command his Children, and his Houshold after him to keep the way of the Lord? *Gen.* 18. 17, 18, 19. And would God totally hide the mystery veil'd under those things from *Moses*, whom he had appointed the conductor of this people under him; one who had an excellency above all Prophets, to be known by God *face to face*? *Deut.* 34. 10. *i. e.* saith *Maimonides*, to have an apprehension of things bestowed upon him above what any of the Prophets which follow'd him in *Israel* had, and one that the Spirit of God in the History associates with God himself as the Object of the *Israelites* Faith after the deliverance at the *Red Sea*, as a Type of Christ. * *Exod.* 14. *ult.* *They feared the Lord, and believed in the Lord, and in his servant Moses*: For so the words run in the *Hebrew*, believed *in the Lord*, and *in Moses*, as implying a mystery: Can we think the mystery was wholly obscur'd from him? was not his mind enlightned to some apprehensions of what was coucht under all those things? Surely it was, and he would not conceal it to himself, and veil it from all the people. The Gospel was preacht to the *Israelites* while they were in the Wilderness, *Heb.* 4. 2. *Unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.* They had the word preached to them, and that word was the Gospel; Christ therefore that is the substance and marrow of the Gospel, was preached to them, preacht to them in the Types, *Manna*, and the *Rock*, and the Serpent lifted up; preacht to them in the promise of *Canaan*; and who were those it was preacht to? The *Israelites* in the Wilderness: It was to them to whom *God sware, that they should not enter into his rest*; to them who had *grieved him forty years*, and *whose carcasses fell in the Wilderness*. And why did they not enter into his rest? Because they believed not, *Heb.* 3. 17, 18, 19. and what was that which they did not believe? That we may not think it was only the promise of entring into the Land of *Canaan* that they thus discredited, he tells us that it was the Gospel that they did not believe, the Gospel they rejected by their murmuring against *Manna* and *Canaan*: Those therefore that did believe among them, believed the Gospel, pitched upon Christ who is the marrow of the Gospel, they saw Christ in the *Manna*, and Christ in the pleasant Land promised them, Christ in the Blood of the Sacrifices; the whole was the Christian Religion in its rough-draught: If the Gospel were thus preached to them, Christ was the *object of Faith*; would God preach the Gospel to them wholly in vain, so that no act of an Exangelical Faith should be exercised by any of them? Would he be at such pains to send forth a vain sound, so many ages one after another to people, to whom he would give no understanding, not to a man of them, in some measure of what he meant by it? It cannot be supposed that the Gospel should be preacht to them in all those figures, without a Gospel Faith exercised by some of them upon that which was represented by those shadows; they had else been in vain and to no purpose to them.

3. *The object of their Hope and Trust under all that dispensation was the Messiah, and their Faith was expresst by waiting and trusting.* *Jacob* upon his death-bed, breaths out his soul in longing for Gods Salvation, or Gods *Jesus*, *Gen.* 49. 18. *I have waited for thy Salvation O Lord*, and that in a very remarkable Manner. Our Interpreters referr it to a prediction of *Sampson*, who was of the Tribe of *Dan*, who was afterwards a deliverer of the *Israelites*, and say that *Jacob*'s prophetick foresight of the Dangers of that Tribe, made him break out into such a pathetick expression. But did not the other Tribes conflict with dangers as well as *Dan*? Why should *Jacob* have such an eruption of Soul in his speaking of this Tribe more than of any other which were more considerable, and were to undergo as great sufferings as this. Besides, *Jacob* speaks not of *Dan* as afflicted, but as victorious, *verse* 16, 17. he should Judge his people, and as a Serpent overthrow the Rider. *Jacob* had certainly

* Amyraut, *Moral Tom.* 4. p. 128. 129.

* More Nevoch. *Part.* 2. *cap.* 25.

tainly an higher conſideration. And therefore ſome of the ancient *Rabbins* * thus paraphraſe the words, *When Jacob foreſaw Gideon and Sampſon to be the deliverers of his poſterity, he ſaith, I do not ſo much expect the Salvation by Gideon, nor the deliverance by Sampſon, which are Temporal and Created Salvations, but I expect that Redemption which thou haſt promiſed in thy word to come to Iſrael, that Salvation which ſhall be for ever.* The occaſion of this ſudden Ejaculation of *Jacob* will eaſily clear the thing. He had been ſpeaking of *Dan. verſe* 16, 17. and likens him to *a Serpent by the way, an Adder in the path, that bites the horſe heels ſo that his rider ſhould fall backwards*; probably the ſpeaking of *Dan*, as a Serpent, and his ſubtilty, minded him of the trick the Serpent plaid our firſt Parents who is deſcribed *Gen.* 3. 1. by the quality of the *ſubtileſt of all the Beaſts* of the Field; and then breaks forth into an high expreſſion of Faith in that Salvation which God had promiſed againſt that Serpent. If this were not the occaſion of it, why did he not utter the ſame expreſſion upon a very fit occaſion when he had ſpoken before of the Tribe of *Judah*, and of *Shiloe's coming of that Tribe? v.* 10. But upon this occaſion only, and no other, in his whole Prophecy, doth he breath out his Soul in ſuch an expreſſion: He kept this promiſe of the Seed of the Woman, and Salvation by him as a *depoſitum* in his heart, fed upon it all his days, and makes a ſolemn confeſſion of his Faith in him in his dying poſture. The *Pſalmiſt* ardently expected it, as thoſe that *watcch for the morning*, tired with a gloomy and tedious night, *Pſal.* 130. 6. *My Soul waits for the Lord, more than they that wait for the morning, I ſay, more than they that watch for the morning.* The repetition ſpeaks the vehemency of his Faith; it was after he had ſpoken of the forgiveneſs of Sin being with God, *v.* 4. he expreſſes his waiting, *v.* 5. *I waited for the Lord, my Soul waits for the Lord*, becauſe 'tis a Soul of mercy I deſire, *in his word do I hope*; in that firſt promiſe of the *Meſſiah*, and all the promiſes of pardon and propiation, built upon that foundation. *I wait more than they that watch for the morning*, when the Sacrifices are to be continued in the Temple *, my Soul waits for that *Meſſiah* who is to bring forth a plenteous Redemption, that Lord who is to Redeem *Iſrael* from all his iniquities. I wait for him in theſe Sacrifices more than thoſe do for the morning, wherein they are appointed to offer their Sacrifices. The object of their waiting was the ſame with that of *Simeon*, *Luke* 2. 25. *The Conſolation of Iſrael*; and that Conſolation was the *Lord Chriſt*, *verſe* 26. It was the promiſe made to the Fathers that they hoped in; that *hope of the promiſe*, for which *Paul* was accuſed and ſet before a Tribunal, which was his hope in Chriſt, *Acts* 26. 6, 7. waiting and hope are the words whereby Faith is expreſt in the old Teſtament; Faith reſpects things preſent, or paſt, hope reſpects things future, and to be exhibited; they believed the promiſe of the *Meſſiah*, and hoped for the accompliſhment of it. Since Chriſt was the object of their Hope, he was alſo the object of their Faith. Since Faith is the root of Hope, nothing can be waited for, but what is believed to be certainly and infallibly to come to paſs. Their Salvation, Propitiation of their Sins, Redemption of their Souls, they expected from Chriſt, and therefore their Faith muſt be pitched upon him before he came.

2. The ſecond part of the propoſition was, that *though Chriſt was the immediate object of the Faith of the Ancients, yet he was not ſo diſtinct an object as now.*

* Jonathan Ben Uzziel *and Targum Hieroſol. in loc.*

* Chaldee *Paraphr. in loc.*

1. *They could not have a diſtinct knowledge becauſe the Revelation was dark*; both in the obſcurity of the Propheſies wherein it was ſignified, and the ſhadineſs of the Ceremonies wherein it was repreſented; and from this obſcurity they had many extravagant imaginations of an earthly *Meſſiah*, not in the contemptible form of a ſervant, but in the Royal poſture of a Prince with a magnificent attendance to break the *Roman* Yoke; becauſe, as the ſpiritual Glory of the *Meſſiah* was ſignify'd, ſo it was obſcur'd alſo by thoſe earthly terms; and indeed they could not well have underſtood thoſe ſpiritual myſteries without the expreſſions of them in terms ſuted to their ſence.

2. *The mercy of God and the Incarnation of the Meſſiah they had a knowledge of, but not ſo clear of his death.* The mercy of God was the diſtinct Object of their Faith, that was fully revealed to ſecure them againſt the fears of Juſtice, and reveal'd to be brought about in and thro' the *Meſſiah*; their Faith in that was diſtinct, as appears *Pſal.* 130. 3, 4. and the Publicans addreſs was ſupported by the ſimple conſideration of the *Mercy* of God, *Luk.* 18. 3. but the particular methods of the diſcovery of this Mercy, in and by the *Meſſiah*, they were ignorant of. Yet a *Meſſiah* incarnate they were clear in, and as ſuch he was repreſented as a diſtinct object of their Faith, and thus they conſidered his perſon, and glory and their hearts long'd for him *. They knew by the firſt promiſe, that he would be an extraordinary perſon, and by the Titles God had given him of his *Righteous* Servant, that he ſhould be an holy Perſon, that he ſhould be in high favour with God, becauſe he was ſtil'd the *branch*, and the *branch of righteouſneſs*, *Zach.* 6. 12. and 3. 8. *Jer.* 33. 15. That he was to be a *King* upon a glorious Throne, and a *Prieſt* of a more excellent order than *Aaron*, even according to the order of *Melchiſedeck*, they could not be ignorant of, and a *Prophet* whoſe words they were not to refuſe upon the peril of their Souls; ſuch Oracles of him were plainly deliver'd. But what was the Religion he ſhould ſettle by vertue of his *Prophetick* Office, or the Conqueſts he ſhould make, or the *Government* he ſhould eſtabliſh as a King, or the Sacrifices he ſhould offer as a Prieſt, they did not clearly underſtand. Chriſt in all thoſe Offices was wrapped up in Types, they had only the rough draught of a Picture, the light and colours were not yet added, the vertue of all lay hid in a diſpenſation of ſhadows; tho' they truſted in God for a Mediator, yet they underſtood not the manner of the Adminiſtration of this Office, only they expected a clearneſs of knowledge, a firm peace, and a Salvation by him. They had a Faith in the groſs, *embraced the promiſe*, ſaluted the things promiſed a far off, and reſted upon the Wiſdom of God to clear up all in time, and bring all about that his Grace had aſſur'd them of. We are not certain, that any thing beſides his Incarnation, and ſome kind of ſuffering was revealed to *Adam*; his Incarnation in his being called *the Seed of the Woman*, and his ſuffering in the *bruiſing of his heel* by the Serpent. *Gen.* 3. 15. but whether he underſtood that he was to redeem them by Death, from that expreſſion of his bruiſed heel, or did collect it from the Sacrifices inſtituted as a repreſentation of this way of Redemption, and a ſupport to his Faith in it, we have no aſſurance. But that he did underſtand a Salvation, and Redemption of him and his poſterity to be wrought by that ſeed, is evident by the promiſe. God doth not uſually make a promiſe to People, but he gives them ſome underſtanding of that promiſe which may conduce to their refreſhment, the promiſe would be otherwiſe uſeleſs had not *Adam* had ſome underſtanding of the intent

* Amyraut. *Moral. Tom.* 4. *p.* 120, 121.

intent of the promiſe, his deſpair could not have been remedied, he could not with any heart have performed Worſhip to God which conſiſts in Prayer and Thankſgiving; nor have taught his poſterity to Worſhip, if he had not underſtood ſomething of the intent of the *promiſe*, which he did as appears by *Abel*'s Sacrifice; and we cannot think that he omitted the Worſhip of God till the time of *Seth*, when the Scripture ſpeaks of it again, which was about *a hundred years*; and that he had no Children between is eaſily gathered from *Gen.* 4. 25. wherein *Eve* calls him a Seed inſtead of *Abel*. But yet the repreſentations he and his poſterity had, were at the beſt but like a bright Cloud which kept off the heat of Divine Wrath, and ſhed ſome rays upon them, not a clear Sun-ſhine; the Glory of Chriſt was in the bud, and not ſo viſible as the Glory of a flower is hid in the bud till it comes openly to diſplay it ſelf, and then it refreſheth every ſence. They could not have ſuch a diſtinct view, and therefore their Faith could not ſo diſtinctly exerciſe it ſelf about every part of this *Meſſiah* as ours may. They ſaw the *Meſſiah* as we do a man at a diſtance, or in a diſguiſe; we ſee him to be a man, but know not what man, we diſcern not his diſtinct features and lineaments; they ſaw him as the *Iſraelites* ſaw *Moſes* his face thro' the veil, not in all its ſplendor and Glory. This indiſtinct Faith being cauſed by an imperfect Revelation did not prejudice their intereſt in the ſaving Grace of the *Meſſiah*, for God is ſo righteous as not to require a Faith, but what is proportion'd to the Revelation he vouchſafes. They were Members of Chriſt with their Faith in the groſs under *Moſes*, as well as we with our more particular faith under *Paul* and the Apoſtles.

3. *Our Faith muſt be more diſtinct.* While the Revelation was in the groſs, a Faith in the groſs was ſufficient. But for us who have a clearer Revelation, a more diſtinct Faith is required, proportioned to the meaſure and circumſtances of the diſcovery. When they ſaw the throats of the ſacrifices cut by the Prieſt, they might know that they were *Typical*; but how exactly in every part they anſwered to the *Antitype*, neither did they know then, nor we now; but ſince we are not under Types but clear manifeſtations, ſince the *fulneſs of time* is come, and the veil is rent in twain, ſince Chriſt hath paſs'd through the veil of the ſhadow of death to his Throne of Glory, a confus'd Faith will not ſerve our turn. God in regard of his Veracity, Mercy and Goodneſs, was the diſtinct object of their Faith, Chriſt a more obſcure one; now one is as diſtinct as the other. Therefore Chriſt ſays, *believe alſo in me*, in the ſame manner, and as diſtinctly as you did believe in the Mercy and Truth of God. The former Revelation was not intended to draw out a Faith from them as explicit as ours ought to be, but was intended to confirm us who ſhould live in and after the fulneſs of time, that by the conſideration of the antient predictions, and comparing them with the after tranſactions we ſhould have our Faith ſtrengthened by them. This is clearly expreſt by *Peter*, 1 *Pet.* 1. 12. *Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you.* By all theſe obſcure Revelations anciently, we have certain evidence of the truth of thoſe things declar'd to us in the Goſpel.

3. *Chriſt is the immediate Object of Faith in his perſon. Believe alſo in me*, that I am the great perſon appointed by God for the Redemption of the World. Chriſt in this ſpeech directs them to *himſelf*, not to a promiſe; 'tis not believe in this or that promiſe, but in me. As Faith in God centers in the Deity, ſo Faith in Chriſt centers in his perſon. Promiſes may be a ground, yet they are not the object of a juſtifying Faith, nor are they in any ſort objects of Faith in themſelves; but in regard of the good things promiſed in them; as they contain in them the Grace of God, and the bleſſings of the Mediation of Chriſt they direct us to Chriſt; as the Proclamation and promiſe of a Prince, directs and encourageth the Rebels to come in to his preſence, and ſupplicate his Pardon. Faith is called a *coming to Chriſt*, *Matth.* 11. 28. which rather notes his *perſon* than his *Doctrine*. 'Tis not a Faith ſimply in his Godhead that is required by him, for ſo he is the object of Faith in the ſame manner as the Deity is; nor ſimply in his Manhood, for ſo he is no more the object of Faith than another Man may be; But Chriſt in his Perſon God-man. Chriſt muſt be believed in, as God gives him; God gives his Perſon firſt and then his benefits; the benefits beſtowed upon us are conſequential to the gift of his perſon to us, *Rom.* 8. 32. *He firſt delivered him for us, and then with him gives us all things.* The bleſſings expected are not the object of our Faith, but Chriſt by whom thoſe benefits were purchaſed, and by whom they are conveyed to us. God gave him as his only begotten Son, a Perſon, not a Doctrine; tho he did not give him without giving him orders what Doctrine to publiſh: As God gave him, ſo we are to believe in him; believe *in him*, and *believe on the Son*, *John* 3. 16, 36. We can never apply our ſelves to him as the Son of God without a conſideration of his Perſon; we are ſanctified by Faith, that is *in him*, *Acts* 26. 18. not faith in his Word ſevered from his Perſon; and indeed there can be no true Faith in Chriſt, if he be not conſidered in the excellency of his Perſon; the *Apoſtle* therefore in the beginning of the *Hebrews*, an Epiſtle written to draw off the Jews from their Ceremonies to the *Meſſiah*, propoſeth him, *Heb.* 1. in his Dignity and Grandeur. As the Deity in its excellency is the ultimate object, ſo Chriſt in his eminency is the immediate object of Faith. Faith reſpects Chriſt dying and meriting by his death, which it cannot do, unleſs it conſiders him in the excellency of his Perſon above that of a ſimple Man, even the Son of God ſanctified for us. His merit, had it been finite, would have been inſufficient for the weight of our Souls, and the burden of our Sins, without the greatneſs of his Perſon. He is not only Man, then he might have fallen as the firſt *Adam* did, and left us in the ſame or a worſe condition: He is not *only God*, then he could have performed no obedience to the Law, as being not concern'd in it as a Subject, but as a Lawgiver, nor could he have offered any ſatisfaction to God as being uncapable of ſuffering in the Deity; but *God and Man*, fit to repair the honour of God and the fallen ſtate of the Creature. Since Chriſt as Crucified is the object of Faith, what ſignificancy would his ſufferings have without the conſideration of the other, which puts ſo high a value upon his Paſſion, and communicates ſo rich an efficacy to it? We are to believe in Chriſt for the Remiſſion of ſin, which is obtained not ſo much by the ſacrifice, as by the quality of the ſacrifice. The Jews ſearched for their expiation in the Bowels of Beaſts, uncapable to make an atonement for them. The nature of the ſacrifice muſt be firſt conſidered, and that we cannot have a proſpect of in the value and merit of it, till we fix the eye of our faith upon the greatneſs of his Perſon, who was thus made a ſacrifice for us,

us. Indeed to consider Christ barely in his Person attracts our Love more than our recumbency; to consider him barely in his Passion without the excellency of his Person would excite neither faith nor love, but grief and horrour; to consider him as suffering for us would attract our love in a way of gratitude, but to consider him as suffering for us without considering the ability of his Person to relieve us by that suffering, would be too weak to elevate our faith to him. Reliance always respects ability as well as goodness, and affection; faith therefore respects the Person of Christ immediately, but not absolutely in himself, but as he stands in relation to the Father, as his Son, and his Servant.

(4.) Therefore *Christ as sent by God is the object of Faith, as sent to such an end as Redemption.* Faith rests upon Christ as a gift, upon God as the Donor. There is little comfort in all that Christ did and suffered, unless we respect him as one sent by his Father; 'tis this fastens our faith on him, and possesses our souls with a confidence in him; this is the magnifying *Emphasis* he himself sets upon his Desciples faith, in his solemn pleas in heaven, if we may Judge of them by the pattern of them he gave us on Earth, *John* 17. 8. *They have believed that thou didst send me.* Christ *as sent is* the object of faith, since the love of God in sending Christ is urged as the encouragement to faith, *John* 3. 16. Though faith pitcheth upon Christs propitiating blood, yet it is under this consideration, that he was set forth by God for such an end, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through Faith in his Blood*, this is necessary to the formal condition of faith in its closing and justifying act, without which it would be a lifeless and comfortless thing; for faith justifies us before God as a Judge; but can any thing be confidently and comfortably pleaded by a criminal, who doubts the Judges approbation of it? The allowance of God as a Judge upon the propitiation of Christ heartens faith in its act; it would wholly droop, nay, not go a step, if it did not see God's Authority in Christ's Action and Passion; it considers Christ not only as a Redeemer, but a Redeemer by *Commission*, and carries God's commission to Christ in its hand in every address to the Throne of Grace for justifying mercy. If a pardon be proclaim'd to those that shall come to such an inferiour Magistrate, no man would come, but upon the strength of the declaration of the supream Authority which made that proclamation, and can only make it valid for a Rebels safety. This is so necessary a part of the object of faith, that no true grounded and well-built faith can be without it; when our eyes have respect to the Holy one of *Israel, we must look to our maker, Isa.* 17. 7. I question whether if an *Israelite* bitten by a *fiery Serpent* had looked upon the *brazen* one, lifted up on the pole, only to contemplate the figure, and the ingenuity of the Artificer, without considering the end for which *Moses* had set it up in relation to his cure, and the divine appointment of it, he would have found from it any remedy for his Distemper; natural influence it had none, and moral influence supposeth a sutable apprehension in the spectator: I am sure an Ancient so paraphraseth, *Num.* 21. 8, 9. *When he looks upon it, he shall live:* * *He shall live, if his heart be directed to the name of the word of the Lord:* and so *v.* 9. *When he looked upon the Brazen Serpent, and his heart was intent upon the name of the Word of the Lord he did live*; his look was to be not only to the elevated Serpent, but to the Divine Authority that ordered it.

* Jonathan *Targum in loc.*

5. *Christ in all his Offices: Believe also in me; without any limitation, or restriction to this, or that particular Office.* If Faith pitch upon the person of Christ, and the person of Christ as authorized by God; it imbraceth Christ with all his Offices, because his person is invested with them, and the same Authority which setled him in one, confer'd upon him the rest. True Faith rests upon his *person as commission'd*, and receives him in the extent of his Commission, and therefore in every Office distinctly, to be given up to his rule, sit under his instructions, and eat and drink of his Sacrifice; his person is not separated from his Offices, nor his Offices from one another; nor is there a distinct commission for each of them. As Faith takes God with all his perfections, so it takes Christ with all his dignities; as when we believe in God, we believe in him with all his Attributes, so when we believe in Christ, we believe in him with all his excellencies; *as you believe in God, believe also in me*; you do not take God to be your God, only in his Power, or Mercy, Goodness, or Faithfulness, or Wisdom, but in all; so you must not take me to be *Messiah*, anointed for you to a *Priesthood* only, but to a *Kingly* and *Prophetical* Office. Christ is proposed whole, and therefore must be taken whole; God doth not offer him in pieces, but intire; he is not a Priest without being a King, nor a Prophet without being a King, and a Priest. As Faith is exercis'd for Justification, Christ is considered as a Priest; as it is exercised for an Understanding of God, he is considered as a Prophet: as it is exercis'd for Sanctification to put down the dominion of sin, and reliques of corruption, he is considered as a King, advanced to put all Enemies under his feet. Our necessities require such acts of faith upon his distinct Offices; we are full of guilt and filth, and we must have Christ as our Priest to secure us by his Sacrifice from the merit of our guilt, and wash us by his blood from the defilements of our filth; we are beset, and inlaid with darkness, and we must have Christ by his Wisdom to show us the way, and conduct us in saving paths; we are possessed with a stubbornness and impotency, and we must believe in Christ as a King to quell our enmity, and strengthen our weakness by his power. The ingenuity of Faith speaks this language; since Christ is a Priest to Sacrifice for me, 'tis but reasonable he should be my Prophet to teach me, and my King to govern me; that as I live by his Blood, I should walk by his Rule; receive every ray of light, suck in every spiritual direction, as well as feed upon the juyce of his Sacrifice.

6. Yet, *Christ as crucified is the more immediate Object of Faith.* He had spoke of his Death in the foregoing Chapter, which was the occasion of their sorrow; and now he speaks of their believing in him, *You believe in God* as a living God, *believe also in me* as a dying Saviour. We are to receive Christ as God doth offer him to us, as a Redeemer from Eternal Death, and the Purchaser of Eternal Life; and this he doth in the quality of a Sacrifice satisfying for our sin, and meriting our Life. *Rom.* 3. 25. *He is set out as a propitiation*; as one in whom God is well pleased. 'Tis faith therefore in his Blood that justifies, *v.* 24. not in his precept, nor faith in his miracles, nor abstractedly faith in his person, but faith in him as bath'd in his own Blood, and rowling in his own gore. The other parts are but Conductors of faith to this Bath, wherein it washes the Soul; to this Throne, whereon faith sits triumphantly and never sparkles with such a life, as in this. Faith in the latitude of it, extends to all parts of Scripture, and as it is a general faith,

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is exerciſed about precepts, promiſes, and threatnings, but in its acts about thoſe Objects, it is not a juſtifying faith, but only as it reſpects Chriſt, and Chriſt too in the very act of expiating ſin by his ſatisfactory Death on the Croſs; as the Soul of a man doth exerciſe it ſelf in *vegetation* and ſence, yet a man is not ſaid to be a rational Creature by thoſe acts, or by thoſe powers of the Soul, but by the Soul, as it is *rational*.

(1.) *This was propos'd as the formal object in the firſt promiſe. Gen.* 3. 15. As having his heel bruis'd by the Devil, as well as bruiſing the Devils head. this promiſe was the great Charter of our Redemption, and the foundation of the faith of *Adam*'s poſterity for ſeveral ages. It was indeed ſpoke to the Serpent, but for the ſake of Man; a threating to the temper, and a promiſe to the tempted; and an argument of terrour to the firſt, and ſupport to the latter; Chriſt is here propos'd for mens comfort under the notion of a Conqueror, but yet under the notion of a Sufferer: His paſſion in his heel was to precede his breaking his Enemies head; ſo his ſufferings are firſt to be ey'd by faith, before his Victory. The Devil could not be overcome, and ſtript of his power, but by a ſatisfaction to the broken Law; which could not be only by obſerving the precept, without ſuffering the penalty. The Devils Authority was built upon the curſe of the Law, which muſt be endur'd before the Devil could be turned out of his palace. It was upon the *Croſs* that *Principalities* and Powers were ſtript of their Dominion, and expos'd in Triumph, *Col.* 2. 15. And in this promiſe, though the ſeed of the Woman be propoſed to their Faith as one to be bruis'd, yet not as one to be conquered, but as prevalent and triumphant, bruiſing the Enemy in the head and vital part, while himſelf is only bruiſed in the heel; a part remote from the Heart, and more remote from the Head. The Ancients therefore in ſucking the ſweet juyce of this gracious word, could not but conſider Chriſt as combating, as well as conquering; the *Meſſiah* ſuffering ſomething from the Serpent, as well as defeating, and ſurviving him.

(2) *Chriſt under this notion was propos'd in all the Jewiſh Sacrifices.* As the promiſe was a publication of Chriſt to faith in a ſuffering condition; ſo the Sacrifices were a publication of Chriſt to ſence in the kind of his ſufferings, in a dying poſture. It was more than once expreſt to the *Iſraelites*, that Sacrifices were appointed for the atonement of ſin; they muſt be exceeding blind, if they could perſwade themſelves that any ſuch expiation of ſin could be wrought by any value in the blood of a Beaſt, that that could bear a proportion to the injur'd honour of God, and the broken Tables of the Law; they could not but conceive ſomething myſterious in them; and the more inquiſitive it is like, perceiv'd ſome analogy between the Type, and the thing ſignified by it; they might read ſomething of a ſuffering *Meſſiah* in them for the atonement of their ſins; but they could never be inſtructed by the dying groans, and heart-blood of Beaſts to fanſie ſuch a triumphant *Meſſiah* as they did, without being expos'd to a calamitous condition. 'Tis certain, Chriſt as a Sacrifice was propos'd in all thoſe ſin-offerings; they were all but legal *ſhadows of the good things to come* by the great Sacrifices, *Heb* 10. 1. Our faith ought not leſs to pitch upon Chriſt as a crucified Sacrifice offered to God, than theirs was to look to him under that conſideration in every Beaſt, in every Lamb ſlain, and offered upon the Altar. He was not ſhadowed in thoſe Sacrifices in the Glories of his Perſon, the Miracle of his Reſurrection, the triumphs of his Aſcenſion, and his honours at the right hand of God; but in the agonies of his bitter paſſion repreſented by the ſtruglings and dying gaſps of the ſlain victim; theſe Sacrifices had no Analogy, but with his Death.

(3). *This was propos'd by the Apoſtles in their preaching.* It was *Paul*'s practice among the *Corinthians*. 1 *Cor.* 2. 2. *He determined to know nothing among them*; *i. e.* to make known nothing as the object of the Faith he invited them to, *ſave Jeſus Chriſt, and him crucified.* His deſign was to manifeſt Chriſt in the Glory of his Perſon, in the excellency of his Natures, in the end of his coming; but more eſpecially as *crucified*; being under that conſideration, the fountain of their Salvation, and moſt proper for the exerciſe of their Faith. And when he heard of the *Galatians* departure from the Truth, he wonders at it, ſince Chriſt had been *evidently ſet forth crucified among them*, *Gal.* 3. 1. it was an aſtoniſhment to him, that they ſhould imagine to find a Remedy for their Guilt, a Sanctuary for their Souls, a ſcreen againſt the Juſtice of God any where elſe but in the Croſs of Chriſt. Chriſt as crucified was in all their preaching propos'd as the Object of Faith, ſecurity from puniſhment, and way to Happineſs. Believing in Chriſt, is called *eating of the Altar*; *Heb.* 13. 10. *i. e.* of the Sacrifice which had been offered on the Altar; the Apoſtle ſpeaking in legal terms; in ſome Sacrifices part was burn'd upon the Altar, and part reſerved for a Feaſt for the offerer and his Friends, they eat it in the relation of a Sacrafice; and Chriſt can be fed on by Faith only under the conſideration of a Sacrifice, as a dying Sacrifice, before he be conſidered as a living Saviour.

(4.) *Under this conſideration will the Faith of the Jews pitch upon him, when God ſhall be pleaſed to convert them.* Chriſt as *pierced*, is to be looked upon; *Zach.* 12. 10, 11. *They ſhall look upon him whom they have pierced.* They that did actually pierce him, ſhall ſo look upon him with an eye of faith, planted in them by the Spirit of Grace; and he that was pierced for their ſins, ſhall be ſeen and owned by them; 'tis a look of belief, not a bodily look; they ſhall look upon him ſo as to reſt in him; they ſhall look upon him as pierc'd, as their Predeceſſors did look upon the Serpent lifted up in the Wilderneſs, with a reliance on the promiſe of God, that they ſhould have the reſtoration of their health, and the expulſion of their venom by it. He will be acknowledged in the great intent of his Death, which was to take away ſin.

(5.) *That is the object of our Faith, which is Gods object in juſtifying a ſinner.* But God in his juſtifying act particularly looks upon this blood, *Rom.* 5. 9. *Being now juſtified by his blood.* He ſpeaks of Gods act of juſtifying, as he doth in the expreſſion of God's act in ſaving us; in the act of Juſtication, God looks upon the ſinner as bedew'd, and ſprinkled with this Blood; he croſſes not one of our debts without firſt dipping his pen in this Blood: Chriſt therefore as dying, and paying the price of his precious blood for our Redemption, is the immediate object of Faith. Chriſt as riſen is an object of Faith ſucceſſively to this: The payment of a Debt is really the ground of the Juſtification and ſecurity of him for whom that Debt is paid: The Acquittance is only the declaration of the payment, if the Debtor ſhould be queſtioned afterwards. It was this Sacrifice God took the ſole pleaſure in, *Hebrews* 10. 8. *Offerings for ſin thou wouldſt not, neither hadſt pleaſure therein*; not in any *offered by the Law*, which the *Apoſtle* adds in a parentheſis; intimating thereby, that this great Offering was the only delight of his Soul

and

and in this offering of the Body of Christ his whole will for our sanctification center'd, as it follows, *v.* 9. 10. Our Faith must therefore bear some parallel with the pleasure and will of God, and wrap it self up in the same Object. The Blood of Christ is that whereby we are justified; for we are pronounced justified by God upon the account of a righteousness answering the Law; but Christ as a King, and Christ as a Prophet did not answer either the precept or penalty of the Law, but Christ as a Priest. This therefore whereby God justifieth, is considered by faith in its going out for justification; this only can expel fears, and be a ground of the greatest consolation; this was that God's heart was chiefly set upon; this was that he call'd him out to perform; he had never been a King, nor a Prophet, had he not acted the part of a Priest, nor had God justified any, but upon that account of his sacrifice: It was in *this Office* God confirmed him for ever with so much delight, as to engage himself by Oath to the perpetuating of it; he was not so solemnly by Oath invested in the *other two.*

(6.) *Nothing else of Christ can be the immediate and primary object of our Faith, but his Death.* Nothing else but the Priestly Office of Christ, and his propitiation and atonement he hath made for sin, (and thereby delivered us from the wrath to come) can be the formal object of Faith in its first application. There are many things in Christ that Faith afterwards considers, and that are worthy of our deepest Enquiries and Meditations; but this only is considered in the first application. What did the poor stung *Israelites* consider in their looking upon the Brazen Serpent? Did they consider it only as the figure of a Serpent, or let their minds run out upon the excellency of the figure, the skill of the Artificer, and the curiosity of the Workmanship? These indeed to a sound man would have been a delightful employment; but as soon as ever he had been bitten, he would have laid aside all such thoughts, and cast his eye upon it, according to the intent of its elevation on the Pole for the cure of his disease. What did the poor Malefactor consider in his distress, when he ran to the horns of the Altar? He considered it only as a place of refuge, and not as a place of worship. A man in the first act of Faith considers himself guilty before God, and in danger of Eternal Fire, under the dreadful displeasure of God, by reason of his transgression of the Law; he considers himself a breaker of that Law, and consequently under the threatning and curse of it; and wishes for security from that fire his Conscience by virtue of a violated Law, flasheth in his face. That therefore which prompts a man in this condition to go to Christ, is the belief and hope of a sure deliverance by him; his great intendment is Justification, Fredom, and deliverance; and therefore he eyes Christ as a deliverer, and in that posture and method wherein he was a Deliverer; *i. e.* as hanging upon the Cross. Indeed afterwards, when the Soul comes to consider its own ignorance and pollution, and longs for sanctification; then its Faith goes out to Christ as a Prophet to instruct him, and as a King to defeat his Enemies in him. But to a soul sensible of the guilt of sin, and rackt by the horrours of Conscience, what is most convenient to be propos'd? Would you set forth Christ in his Glories, as a King that must be obeyed? This strikes the soul dead: what would his answer be? The more able to damn me for my disobedience; a King say you to be obeyed? What is this to me that have disobeyed him, that find no power in my self to obey him; and if I could, I cannot upon a diligent scrutiny find any merit in that obedience? But if there were, how can I wipe off my former scores? and pacifie God for my manifold past errors, and please his offended Holiness? Would you propose Christ as a Prophet to teach him his duty? What's this to the curse? How shall I be rid of my Guilt? How shall I escape punishment? But propose Christ as a Priest and Sacrifice? set him forth in his Priestly attire with the streams of blood issuing from him for the expiation of guilt: This will make a soul that hath all the flames of Hell about his Ears, listen: Here is an offer of Christ in a sutable capacity to the present state and wants of a sinner. What is the Language of a poor soul at first? How can I endure Wrath? How can I satisfie Justice? The proposal of Christ as having undertaken this work for him, and becoming sin in his stead, is the only proportionable remedy. 'Tis then, and not till then that the soul clasps about him; here I find the satisfaction of my soul, where God found the satisfaction of his Justice, this contents me under the charge of a violated Law, the dread of an incensed God, the tortures of an enraged Conscience; here I find a surety satisfying my debts, bearing my punishment, and interposing his shoulders between me, and the wrath merited by me; here I find that which pacifies God, and pacifies me. This gives rest to the soul. The day of atonement among the *Israelites*, which typified this great saving expiation by the Death of the *Messiah*, is called not God's Sabbath, but *your Sabbath. Levit.* 23. 32. Here, and here alone is the rest that Faith finds in its first search. Christ as a King, and Christ as a Prophet did not merit, and therefore Christ as a King, and Christ as a Prophet are not considered in the first act of seeking after Justification, but Christ as meriting, and therefore Christ as a Priest, and a Sacrifice; as a King he rules, as a Prophet he instructs, as a Priest he merits; Christ doth not profit us but as dying, and all the benefits we have by him were radically in his Death; hereby he satisfied the curse of the Law, which was the only bar to our restoration to Happiness; this was the main thing he was to do by Articles drawn between the Father and himself; so that upon this account this death, or Christ as dying is the main object of Faith.

(7.) *Nothing can continue and keep Life in Faith afterwards, but Christ considered as Dying.* Since there are slips and new pollutions, faith in all its acts for continuance of Justification, and repeated pardons, goes afresh to the embraces of the Cross, and pleads the merits of Christs Wounds and Agonies; it looks upon the *Lamb of God as taking away the sins of the World*, and begs the favour of God for the merits of Christ.

As Christ dying is the object of the first act of faith, so he is the encouragement to a continuance in faith; For he hath in so high a manner evidenc'd himself Merciful and Faithful in this, that there is no doubt of his Mercifulness and Faithfulness in every thing that concerns us after; he hath declared himself worthy of our most fixed reliance on him, and that he will not stick at lesser things, since he hath undertaken and finished so great a task as that of suffering. From his Priesthood faith takes Spirit and Heart to go to him as King and Prophet, which it could never do if it did not first receive encouragements from hence, and first pitched upon it; for (as I said before) as all the after benefits of Christ are radically in his death, so all the after acts of faith upon Christ in any other condition, are radically in this first act of faith upon Christ as a *sacrifice*, which first act gives Life to all the exercises of faith upon Christ in another capacity afterwards.

To conclude, The *death of Christ as it is satisfactory to God is the object of Faith*, as it is of infinite efficacy and perpetual force it is the object of a triumphant Faith and Hope. The Righteousness of Christ in his death is to be considered in all this; if we take him as a sacrifice, we must take him as a spotless sacrifice. If as a Priest, as an undefiled one separate from sinners, as well as for sinners. We cannot believe in Christ without taking in his Righteousness, as we cannot behold the Sun without beholding its light.

7. *Christ as risen and exalted is the object of Faith.* He is the immediate object of Faith as Dying, the triumphant object of Faith as Rising. His sacrifice was in his Death, but the value and vertue of that sacrifice was manifest by his Resurrection. Had Christ left his body in the Grave, and had sins committed before been pardoned upon the atonement he made by his Death; yet the Sacrifice ceasing and corrupting, it had not been of everlasting efficacy. If God as raising Christ from the dead is the object of Faith, *Rom.* 4. 24, 25. *If we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification*; then Christ as rais'd by God is the object of faith also; he was *raised* from the Grave *for our Justification*, as well as *delivered* to the Cross *for our Offences*. As in his death in our stead he bore the Curse of the Law, so in his Resurrection as a common Person we received our acquittal from the hands of the Judge. Though his Resurrection was not meritorious of our Justification, yet it was a declaration of the efficacy of his death, and consequently of our discharge. Faith must Eye that whereby we are justified; now though we are justified by Christ's death as the meritorious Cause, yet we are justified by his Resurrection, as the *perficient* cause. Had his death been supposed to be fully meritorious without a Resurrection, it had freed us from death by cancelling the bond; but his Resurrection instates us in Life by God's gracious acceptation, and makes the Redemption compleat, which else had been but a partial one, nay none at all. To the one we owe our freedom from death, to the other our investiture with Eternal Life and Glory: To the one we owe our Righteousness, to the other our Son-ship. 'Tis by *his Resurrection from the dead* we are *begotten to a lively hope*, 1 *Pet.* 1. 3. 'Tis upon him therefore as rais'd that our faith must be settled. Had he *not risen*, we had been still *in our sins*, not a mite of our debts had ever appeared to have been paid, 1 *Cor.* 15. 17. his death had been insufficient for our happiness, without his Resurrection. His Resurrection was an evidence that he could save others, since he was delivered himself, and that his Father would save the Members since he had rais'd the head. Had he not been rais'd, Faith in his Death had had no ground, it had been an unaccountable thing to believe in him that lay under the power of Death, and had not sufficient strength to shake off the bands of it. This is the Key that unlocks to us the whole design, end, and sufficiency of his death, and renders faith in him as Crucified more easie. Every thing in Christ, every thing promised by him is very credible, nothing can be matter of any difficulty to faith, since this of his Resurrection is perfected. Faith is therefore called the *faith of the operation of God*, *Col.* 2. 12. nothing the object of Faith, and not the efficient cause of it. (Not because God works it in us, tho' that be true, yet it is not the sense of the place.) But a faith of that energy and mighty power God put forth, in the raising Christ from the dead; it was by this act whereby he fulfilled his *past* promises, that he gives us security for the performance of *future ones*. *For as concerning that he rais'd him up from the dead, now no more to return to corruption, he saith on this wise, I will give you the sure mercies of David*, *Acts* 13. 34. What were those sure Mercies of *David* given in this? The *fullfilling of the promise made to the Fathers*, *verse* 32. 33. The promise of an *everlasting Covenant*, *Isaiah* 55. 3. whence this is cited. That grand promise God made to *Adam*, and in him to all his posterity, was fulfilled in this act of Christ's Resurrection; the bruising the Serpents head, the blessing all Nations in the seed of *Abraham*, the bringing in an Everlasting Righteousness were declared thereby to be fulfilled. Hereby was the efficacy of his Death cleared to all the World, in his being eas'd of the burden of our sins, which bow'd down his head, upon the Cross; hereby it was manifest that his Blood was the *blood of the everlasting Covenant*, *Heb.* 13. 20. A blood establishing and settling the Covenant of Grace for ever, and making it truly everlasting. As our Redemption was not in its Meridian Glory till his Resurrection, so neither is our faith in its full strength and vigor, but as eying this together with his death.

USE I. *If God and Christ in Conjunction be the proper object of Faith*, here is *an Argument for the Deity of Christ*. If he be a meer Creature, how can he assert himself an object of Faith in Conjunction with the Eternal God? It would be the highest Invasion of the right and authority, and affront to the perfection and sufficiency of God, to make himself equal with God as the object of our faith, if he were not equal with God in the dignity of his Nature. He doth every where propose himself in this consideration to us, *John* 6. 29. *This is the work of God that you believe on him whom he hath sent*. 'Tis not a Belief of Christ, but a Belief *in Christ* or *on* Christ: to Believe a person is one thing, and to believe on him is another; we believe *Paul* and *Peter*, but are never said to believe *in Paul* or *in Peter*; the Devils cannot but believe what Christ saith to be true, but they do not believe in him. To be believed in or relyed upon for Salvation and pardon, is proper only to the Deity and a flower of his Crown: If Christ were a mere man, though in the highest Throne of excellency and Holiness as a Creature, as indeed he is; yet he could not be an object of our trust and faith without an offence to God, a violation of his precept, and contracting his curse; he doth expressly threaten to lay his curse upon every one that *makes flesh his arm*, or confides in man, because that is a *departure from the Lord*, *Jer.* 17. 5. and promiseth a blessing to them that *Trust in the Lord* and *make him their hope*, *verse* 7. If he be lyable to the Curse, that puts his trust in man solely for worldly advantage, much more he that puts his trust in a meer man for an Eternal Salvation; he pronounceth a Curse on them that put their trust in man, but a Blessing on them that put their trust in his Son the *Messiah*, *Psal.* 2. 12. *Blessed are all they that put their Trust in him*. If Christ were a meer man, we are Cursed by God for Trusting in him; if blessed for puting a confidence in him, then he is more than a man, the True God. He that was obedient to his Father, would never have ordered such an act wherein we should be accursed by the Father. God would never have backed this proposition of Faith in Christ, asserted by Christ, himself, and preached by the Apostles, with the seal of so many miracles, and justified that which he had Cursed before: He would never have cast the Crown from his own head, or made another

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Partner with him, had he not a dignity in his own Nature equal with God. If *God our Saviour and Jesus Christ* be the joynt objects of *Hope*, 1 *Tim.* 1. 1. If *those that believe in him shall not be ashamed*, *Rom.* 9. 33. 'tis a Blasphemy to say he is a meer man, a meer Creature and not God, since a soveraign prerogative of God is ascrib'd to him; we should otherwise meet with a Curse rather than a Blessing by relying on him.

2. *The difference between the Law and the Gospel.* The Law orders a Trust in God, but utters not a syllable of a restoring Mediator upon the entrance of sin, and therefore exacts not from us such a kind of Faith as this, which is necessary for our happiness since we are fallen. The Law cannot order such an act but it must also present the object of that act, it speaks nothing of the latter and therefore enjoyns nothing of the former. It represented God as a Soveraign and Judge, not as a Merciful pardoner, as a revenger upon Transgression, not as a Redeemer and Restorer. The Law is therefore insufficient to save us; our happiness is wrapped up solely in the Gospel; we have no safety but in the Arms of a Mediator, Faith is wholly a Gospel Grace and a new Covenant duty.

3. *Comfort. Believe also in me.* What doth this signifie, but that our faith in Christ will be as effectual for our good as our faith in God? He was too faithful to his Father to invade his rights, and too merciful to us to put us upon a fruitless act; his joyning himself with God as the object of faith, shows that our faith in him will be as prevalent as our faith in God, and our happiness be as *Mount Sion* not to be shaken, for *he that believes in him shall not be asham'd*, *Rom.* 9. 33. He had never commanded us to believe in him as we do in God, if he had not had an Office to relieve us: it intimates, that both God and the Mediator are in conjunction for our Salvation and felicity. Do we believe God to be Merciful, Powerful, Gracious? The Mediator also hath as tender a Compassion to pity us, and as a Soveraign a Grace to heal us, he hath as ardent a Love to Bless us, and as infinite a power to rescue us; he hath as overflowing a peace to quiet us, and as everflowing a goodness to relieve and perfect us. If they are joyntly to be respected by our Faith, they are joynt also in the answering the expectations of our Faith, *John* 10. 30. *I and my Father are one.* One in saving, one in preserving, one in perfecting, for it is spoken in relation to the perpetual preservation of his people to Salvation, *none shall pluck them out of my hand, none shall pluck them out of my Fathers hand*, we grasp them both by Faith, and they grasp one anothers hand for our safety; we lay hold both on the Father and the Son by an act of Faith, and both Father and Son lay hold on us by an act of particular Affection; as we own them, so they will prove in the end joynt Saviours to our faith. As they are one in Power, so they are one in the Cares of the Flock. Christ would never else have ordered us to pitch our faith as strongly and fully upon him as upon the Father.

Again, *Believe also in me.* He requires a true faith, as true in him, as in God, but not an equal measure of faith in all. If we have not a faith of such a stature and growth, as that of *Paul* or the other *Apostles*, yet if it have the same meen and lineaments, it will not be ineffectual. The Serpent was to be looked upon, but not by all with an equal clearness of sight, some eyes were dimmer, some clearer; a look was sufficient, though but a weak one: A blear eyed *Leah* might have been cur'd by a look as well as a sharp sighted *Rachel*. *Believe in me*, close with me, though your hands may not be equally strong to hold fast as others are. No ones spirit is always in an equal degree of Health, and an even complexion, the wheels do not always move with an equal swiftness; reflections on a state of sin, and the blackness of transgressions sometimes make us shrink and tremble; the wonderful greatness of Gods Mercy, like the light of the Sun, sometimes dazles and blinds our eye. Yet if we believe in him with all these palsies, it will go well with us. 'Tis *Believe in me*, not ordering all faith to be of the same elevation.

4. Let us *examine our faith by the object.* Many will speak carelesly, and many will boast confidently of their Faith and Trust in God, and scarce ever think or speak of Christ, separating that which God hath joyned. What warrant have we to Trust in God singly considered without a Mediator? As it is Eternal Life to *know him*, not in the simplicity of his own being, but as he makes himself visible in a Mediator, *John* 17. 3. So it is to believe him in the same manner: As our knowledge of God with our ignorance of Christ, so our faith in God, with an unbelief in Christ, will never intitle to an Eternity of happiness. No act of Faith is right, that doth not vertually and implicitly take in Christ, together with God. Our Saviour speaks it here in relation to the troubles of his Disciples Hearts for their outward condition, and the misery they expected by his departure from them; you have been educated in a reliance on God, and the expectations of a *Messiah*: Believe me to be the Person, and believe *in* me as the great deal under-taker and accomplisher of your happiness. We have a prospect of troubles, soon we may feel the smart of them, we believe in God as the Soveraign of the World, let us see whether we eye at the same time Christ as the King set upon the Holy Hill of Sion, for the protection as well as the Government of the Church. We have a great of ignorance, we believe in God as the Father of Lights; do we also believe in Christ as a Prophet to instruct us, and a Son of Righteousness to inlighten and heal us with his wings? We believe in God as infinitely Merciful, do we also believe in Christ as a Priest settled for ever to make an atonement by his sacrifice, and perpetuate the application of it by his Intercession? We have no warrant to exert one act of Faith on the one without the other: by Faith in God singly without a Mediator, we neither obey God nor secure our selves. Since the object of faith is Christ as dying, true faith must eye the motive which perswaded Christ to die, and have the same motive in it self, *viz. The hatred of Sin and the Love of Righteousness*, the hatred both of guilt and filth, and a desire to vindicate the Righteousness of God: The hatred of Sin is therefore necessary in our compliance with Christ, and therefore Believers are called his *Fellows*, *Heb.* 1. 9. not only fellows in his Glory, but in his disposition; in the integrity of it, not in the degrees of it. Faith fastens upon Christ as the gift, upon God as the Donor; it considers the greatness of the gift, and with ravishments ascends to a confidence in the Giver; it reads Gods heart in Christ, sees the Glory of God in the face of Christ, and mounts up to clasp about him, who hath issued out the knowledge of himself in such a full spring of Mercy and Grace. It looks upon Christ as a propitiator, and upon God as a Father. Faith hath recourse to the atoning blood of Christ, and by that blood to God. The goodness of Faith consists chiefly in the object it is plac'd upon; as all acts receive their goodness from the object, as well as from the principle, end, and circumstances.

5. *Exhortation.* Let us obſerve his order. We do believe in God, that is taken for granted: there is indeed a natural confidence that all men have explicitly or implicitly in God, *He is the confidence of all the ends of the Ends, Pſal.* 65. 5. This is not ſufficient; a Faith in Chriſt as Mediator, a belief of it, a reliance on him in that capacity, together with a walking according to the Rules of his prophetick office, is the whole of the Chriſtian Religion; this is every mans duty, as much his duty to believe in Chriſt as to believe in God, 'tis enjoyn'd with the ſame authority. *Believe alſo in me*, 'tis a command as well as an invitation. Not *believe if you will*, but *you muſt believe*, in me as well as in God, if ever you have a ſecurity againſt troubles here or hereafter; to believe is not only our *privilege* but our *duty*; not to believe, is not only our miſery but our ſin, 'tis not a matter of indifferency. Chriſt had a command from God to die for us, and when we have a command from himſelf to believe in him. God will have every one *confeſs to the Glory of the Father*, that *Jeſus is the Lord. Phil.* 2. 11. God in him hath diſcovered the wonders of his Mercy, Juſtice, and Wiſdom, and without believing in him we diſown God in the Glory of thoſe diſcovered perfections. *He that honours not the Son, honours not the Father that hath ſent him, John* 5. 22, 23. He that believes not in the Son, believes not in the Father, whatever vain imaginations he wraps himſelf in; he that Believes not in Chriſt ſatisfying, believes not in the Father ſatisfied. As God goes out to us in him, our return muſt be by him to God. God was the Judge, Chriſt the Mediator, we muſt firſt go to the Mediator to be conducted to the Judge for our ſentence of abſolution; we have offended the ſoveraign Lawgiver, we muſt firſt believe in him who is the repairer of the honour of the Law. Our understanding is not ſecure by abſolute Mercy; Mercy through Chriſt only ſaves us; it breaths in no other Air: We muſt firſt lay hold of the *ſtrength* of God before we can be at *peace* with him, *Iſaiah* 27. 5. Take hold of Chriſt, who is the *power* as well as the *wiſdom* of God, 1 *Cor.* 1. 24.

1. *All our Salvation comes in by believing in Chriſt.* We can have no ſatisfaction but in this way, we cannot anſwer the Terms of the *Law* but by our ſurety, nor the demands of the *Goſpel* but by our faith in him. Do not our own Hearts often diſquiet us? Doth not the perfect Law amaze us? Doth the *Devil* never accuſe us? Do our own Conſciences never charge us? Where can we find a peace for our ſelves, a diſcharge againſt the Law, and an anſwer to *Satan* but by faith in him who hath vindicated the Law, conquered our Enemy, and hath blood enough to beſprinkle our Conſciences with an Eternal peace? *Paul* had tryed all other ways that were of vogue in the Jewiſh Church, but met with nothing that could have a juſt pretence to be a Competitor with Chriſt. With what joy did *Andrew* meet *Peter* with the news, *We have found the Meſſiah? John* 1. 41. Nothing can contribute ſuch a meaſure of Peace and Joy to the Soul as Faith in Chriſt: There is not indeed an Ear to be gleaned any where elſe; all is laid up in that Garner: God cannot now ſave us in a way of abſolute Mercy, ſince he ſettled the method of our Salvation by Faith in his Son; it would be againſt his Truth, his Wiſdom, and alſo againſt the honour of his obedient Son; if he would ſave one by abſolute Mercy, why not more, why not all? What need then of his Sons ſufferings to make the purchaſe?

2. *We cannot believe any promiſe without believing in Chriſt.* As the promiſes are confirmed and conveyed to us, ſo muſt our faith be exerciſed about them; there is not a promiſe that is *Yea and Amen, i. e.* firm and irreverſible but in Chriſt, 2 *Cor.* 1. 20. 'Tis in Chriſt; 'tis in Chriſt that our faith muſt be exerciſed in every promiſe, upon the promiſe in Chriſt, upon Chriſt in the promiſe, we elſe believe and depend upon them without their confirmation. No man will depend upon a deed and conveyance without the Seal; look firſt to the Seal, and then, and not till then will the promiſe pour out comfort to the Soul.

3. *He only is fit to be the immediate object of our Faith.* As he is the *mighty God* and the *Prince of Peace* as well as a Son given, *Iſaiah* 9. 6. as he made a ſuitable compenſation for the offenders in regard of the humane Nature, which had committed the Treſpaſs, and as he made a ſufficient compenſation in regard of the divine Nature, which had been injur'd by ſin. Infinite Juſtice was ſatisfied by an infinite perſon. He only is fit to be the immediate object of our Faith whoſe ſhoulders bore the weighteſt burdens, whoſe head bowed under the ſharpeſt curſes, whoſe Soul drunk down the bittereſt potions in our ſtead. He had all the fitneſs to anſwer the demands of God, and all the fulneſs to anſwer the indigencies of man; he hath an Office and himſelf furniſht both with ability and compaſſion for the execution of it; he hath a Wiſdom not to be ignorant of what he is to do, and an integrity not to be falſe in it. Let us therefore according to his own order believe in him in conjunction with God.

1. *Solely.* [*In me,*] without joyning any created thing with me. We muſt ſtrike off our hands from all other purchaſes but that of the pearl. 'Tis not believe in me and your own Righteouſneſs though it appear in the utmoſt Glory: not believe in me and your own hearts, though they ſmile upon you never ſo kindly. You believe in God. It doth not follow believe in me and your own Righteouſneſs, believe in me and Saints, in *Abraham, Jacob, David*, or *Elijah*; but believe in me alone without the conjunction of any thing leſs than a Deity. No other Lamb but this was ſlain from the Foundation of the World: This is the only ſeed of the Woman that was wrapt up in the promiſe: None elſe was the Center of the Propheſies the ſubject of the promiſes, the Truth of the Types; none in conjunction with him, none in ſubordination to him in the work of mediation and ſatisfaction: He only is the firſt-born among many brethren. As the eye ſeeks for no other light than that of the Sun, and joyns no Candles with it to diſhonour the ſufficiency of its beams, ſo no created thing muſt be joyned with Chriſt as an object of Faith; this is a diſhonour to the ſtrength of this Rock which is our only foundation, this is to undervalue the greatneſs of the gift, and the Wiſdom of the giver. 'Tis a folly to ſeek for ſecurity any where elſe. Who would joyn the weakneſs of a Bulruſh with the ſtrength of a Rock for his protection? Who would fetch Water from a muddy Pond to make a pure fountain in his own Garden more pleaſant? All other things are broken reeds under the moſt ſplendid appearances: Addreſs your ſelves only to him, to find a medicine for your miſeries, and counſel in your troubles. Believe in him as the power of God under the weight of your guilt. Believe in him as the Wiſdom of God under the darkneſs of your ignorance. He alone is ſufficient for our Redemption by the allowance of God, and therefore the ſole object of Faith in conjunction with God. Let us live a Life of Faith only in him as *Paul* did, *Galat.* 2. 20. This

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is the vital juyce and nouriſhment of Faith, it languiſheth when it applies to any thing elſe. We cannot truſt him too much, nor our ſelves too little. God truſted him alone, therefore ſhould we; he *puts no truſt in his Saints*, *Job* 15. 15. Not in the higheſt Glory of their Saintſhip. No thing elſe comes up to the exactneſs of the Law, nor bears proportion with the holineſs of God's Nature.

2. Believe in me *Wholly*. Not in a part or piece of me, not in any one particular action of Chriſt. Nothing of Chriſt can be well ſpared by us; he is full and rich, and not any of his fulneſs or riches but are of uſe to us: He is neceſſary in every capacity; the Merchant would have his whole Pearl, not a part; nothing of Chriſt is vain and fruitleſs. God hath given us nothing in the Creation but what we may uſe for his Glory; he hath ſtored Chriſt as a Redeemer with nothing but what we may uſe for our comfort. We muſt take whole Chriſt, in his ſufferings as well as Chriſt in his Glory; Chriſt with his Scepter, as well as Chriſt with his Salvation. True Faith will lay hold on every word, on every promiſe, on every particle of Chriſt, as the Vine will upon every ſtick in the ſupport which is ſet for it.

3. *Conſtantly* believe in me. Not for a time and a ſpurt, by fits and ſtarts; as you always believe in God, ſo always believe in me; as you do not caſt God off from being your confidence, ſo do not in the leaſt wave me from being your hope. Upon all occaſions when Storms ariſe in the World, believe in me as your Protector, as your Conductor; when racks appear to be ſet up in your Conſciences, believe in me as your Peace-Maker; when corruptions creep up and defile you, believe in me as a Refiner. The Woman of *Canaan* would not leave her Faith in him, though he ſpoke a word ſower enough to make her turn her back in ſorrow upon him. Let not an act of Faith be exerciſed in God, but let there be a mixture of an equal quantity of Faith in the Mediator; the Word ſpoken to us doth not profit us unleſs mix'd with Faith, nor do any of our returns to God pleaſe him unleſs mixed with Faith in the Redeemer. When ever we exert a particular act of Faith in God, let us exert a particular act of Faith in Chriſt too; not look upon the one without the other, nor embrace the one without the other. We are as conſtantly to honour the Son as to honour the Father.

Let us therefore frequently meditate on this object of Faith, view every wound of a dying Saviour; it will increaſe our Faith in him, add a new Life to our Faith in God. Our Faith is feble, and our Souls languiſh under ſpiritual burdens, becauſe we do not look to him as lifted up upon the Croſs; our addreſſes to God are faint, fearful and diſturbed, becauſe our eye is not fixed upon the Mediator, who hath changed God from the frightful garb of a Judge to the pleaſing aſpect of a Father. By ſuch acts upon this object our Faith will receive a new ſpirit, a freſh boldneſs, a pleaſant livelineſs.

Let us conſider him in his perſon, in his Promiſes, in his Offices, in his Mediation, in his Sacrifice and in the Righteouſneſs of all, and we ſhall find what is here ſpoken by way of Command; to be exemplified in a powerful operation in our hearts, which will make us Echo back again, *our hearts are not troubled, O Lord, ſince we believe in God, and believe alſo in thee.*

A DISCOURSE OF THE Cleanſing Virtue OF CHRIST'S BLOOD.

I JOHN I. 7.

And the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

THE *Apoſtle* in the beginning of the *Chapter* puts the Saints, to whom he writes, in mind of the Goſpel he had writ, wherein he had declar'd to them that word of Life which had been with the Father, and was manifeſted to the World; and which he now declares again, that they might have a fellowſhip with the *Apoſtles* in the truth, and not with the falſe teachers in their errors: And for an incentive, aſſures them that the *fellowſhip* of thoſe that kept the truth, as it is in *Jeſus*, was *with the Father, and with the Son*, v. 3. *That which we have ſeen and heard, declare we unto you, that you alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* With the Father, as the ſource and ſpring of Eternal Life and Happineſs; with the Son as Mediator, who hath opened the way to us, removed the bars, and given us an acceſs to, and a communion with the Father. For by ſin we were alienated from God, our ſin had caus'd Juſtice to lock up the Gates of Paradiſe, and forbid ſuch guilty and polluted offenders to approach to the pure Majeſty of God. The *Apoſtle* to encourage them to cleave to the Goſpel, propoſeth to them a fellowſhip with God by the means of Jeſus Chriſt, his Son, and our Mediator, as the chief Happineſs and Felicity of Man, and that which can only afford them a full and compleat joy. And afterwards, *v.* 5. *This then is the meſſage which we have heard of him, and declare unto you, that he is light, and in him there is no darkneſs at all*; he preſcribes to them the means whereby they may keep up a Communion with God, which he infers from the tranſcendent excellency of the Divine Nature, who is Light; Light in regard of the clearneſs of his knowledge, Light in regard of his unſtain'd purity, not tainted with the leaſt ſpot, or duſt of Evil; not having any thing unworthy in his Nature, nor doing any thing unbecoming in his actions. If therefore our Converſations be in darkneſs, if we wallow in the mire of any untam'd, unmortified Luſt; Whatſoever our Evangelical profeſſions may be, or howſoever we may fancy our ſelves enter'd into a fellowſhip with the Father by the means of the Mediator, 'tis but a lying imagination; for how can there be a communion between two Natures ſo different? Between Light and Darkneſs, Purity, and Impurity; Heaven, and Hell; God and the Devil? But if our Converſation be agreeable to Goſpel Precepts, we have then a fellowſhip with him; *v.* 7. *If we walk in the light as he is in the light, we have fellowſhip one with another, i. e.* God hath a fellowſhip with us in affection and delight, and we have a fellowſhip with God in Salvation and Happineſs: God gives himſelf to us, and we give our ſelves to God. He beſtows Grace and Pardon on us, and we reſign up our hearts and affections to him. And this is a certain proof, that we are intereſted in the expiatory virtue of the blood of Chriſt. Or elſe thoſe latter words may be a prevention of an objection, which might reſult from the apprehenſion of the reliques of corruption in the beſt man in this Life. Since God is infinitely pure light without darkneſs, and we have ſo much darkneſs mixt with our beſt light, we muſt for ever deſpair of having any fellowſhip with God; the infinite diſtance, by reaſon of our indwelling corruption, will put us out of all hopes of ever attaining ſuch a ſoveraign felicity. But this reply is prevented by this clauſe of the *Apoſtle: And the Blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin.* Let not the ſence of your dayly infirmities animate any deſponding fears. If you ſquare your Hearts and Lives in all ſincerity, according to the Goſpel-rule, there is a proviſion made for

for your ſecurity in the blood of Chriſt. God will wipe off the guilt of your defects by the vertue of that precious blood which hath been ſhed for your reparation. The *Apoſtle* here ſuppoſeth remainders of ſin in thoſe that have the privilege of walking with God, and intereſt in the bleſſings of the Covenant.

The Blood of Jeſus Chriſt.] By this is meant the laſt act in the *Tragedy* of his Life, his Blood being the ranſome of our Souls, the price of our Redemption, and the expiation of our ſin. The ſhedding his Blood was the higheſt, and moſt excellent part of his *Obedience*, *Phil.* 2. 8. His whole Life was a continual ſuffering, but his Death was the top and complement of his Obedience; for in that he manifeſted the greateſt Love to God, and the higheſt Charity to man. The Expiatory ſacrifices under the Law were always bloody; Death was to be endur'd for ſin, and Blood was the Life of the Creature; the Blood or Death of Chriſt is the cauſe of our Juſtification.

His Son] His Sonſhip makes his Blood valuable. 'Tis Blood, and ſo, agreeable to the Law in the penalty: 'Tis the Blood of the Son of God, and therefore acceptable to the Law-giver in its value. Though it was the Blood of the Humanity, yet the merit of it was deriv'd from the Divinity. 'Tis not his Blood as he was the Son of the *Virgin*, but his Blood as he was the Son of God, which had this ſovereign virtue. 'Tis no wonder therefore that it ſhould have ſuch a mighty efficacy to cleanſe the Believers in it in all ages of the World, from ſuch vaſt heaps of guilt, ſince it is the Blood of Chriſt, who was God; and valuable, not ſo much for the greatneſs of the puniſhment whereby it was ſhed, as the dignity of the perſon from whom it flowed. One Son of God weighs more than Millions of worlds of Angels.

Cleanſeth] Cleanſing and Purging are Terms us'd in Scripture for juſtifying, as well as ſanctifying. The *Apoſtle* interprets *waſhing*, of both thoſe acts: *1 Cor. 6. 11. But you are waſhed, but you are ſanctified but you are juſtified in the name of the Lord Jeſus and by the Spirit of our God.* The latter words are *exegetial* of the former; they both are the fruits of the merit of the Blood of Chriſt. The one is the act of the Father as a *Judge* appeas'd by that Blood, the other the act of the *Spirit*, as a ſanctifier purchaſed by that Blood. And ſo the *waſhing of us in the blood of Chriſt*, ſpoken of *Rev.* 1. 5. is to be underſtood of *Juſtification*; *Sanctification* is expreſt, *v.* 6. by *making us Kings and Prieſts to God*, giving us Royal and Holy Natures to offer up ſpiritual Sacrifices unto God; and ſeveral times the word כִּפֶּר which ſignifies to *expiate*, *appeaſe*, is tranſlated to *ſanctifie*. *Exod.* 29. 33. 36. and to *cleanſe*, *v.* 37. and a word that ſignifies cleanſing, is ſometimes put for juſtifying; as in the *Third Commandment Exod.* 20. 7. *The Lord will not hold him guiltleſs that takes his name in vain*, לֹא יְנַקֶּה will *not cleanſe* or purge them. But it muſt be underſtood of *cleanſing from guilt*, becauſe it refers to the penalty of the Law. 'Tis here uſed in this ſence; 'tis ſpoken to them that are *ſanctified* and have a fellowſhip with God; that if they walk in the light, God will impute to them the Blood of his Son for their abſolution from the guilt of all their infirmities.

The Blood of Chriſt Cleanſeth.

1. It hath a *vertue to cleanſe*. It doth not actually cleanſe all, but only thoſe that believe: Nor doth it cleanſe them from new ſins, but upon renewed acts of Faith: There is a ſufficiency in it to cleanſe all, and there is an efficacy in it to cleanſe thoſe that have recourſe to it. As when we ſay, a Medicine purgeth ſuch a Humour, we underſtand it of the vertue and quality of the Medicine, not that it purgeth, unleſs it be taken in, or otherwiſe applyed to the diſtemper'd perſon.

2. The Blood of Chriſt *cleanſeth*: Not *hath* cleanſed, or *ſhall* cleanſe. This notes a continued act. There is a perpetual pleading of it for us, a continual flowing of it to us. 'Tis a *Fountain* ſet *open* for ſin. *Zach.* 13. 1. There is a conſtant ſtreaming of vertue from this Blood, as there is of corruption from our Nature: It was ſhed but once, 'tis applyed often, and the virtue of it is as durable as the perſon whoſe Blood it is.

3. *The Blood of Chriſt* cleanſeth. The *Apoſtle* joyns *nothing* with this Blood. It hath the ſole, and the ſoveraign virtue. There is no need of tainted merits, unbloody ſacrifices, and terrifying purgatories. The whole of cleanſing is aſcrib'd to this Blood, not any thing to our own Righteouſneſs, or works: It admits no partner with it, not the Blood of Martyrs, nor the interceſſions of Saints.

(4.) The Blood of Chriſt cleanſeth us from *all ſin*. 'Tis an *Univerſal* Remedy. Whatſoever hath the Nature of ſin, ſins againſt the Law, and ſins againſt the Goſpel. It abſolves from the guilt of ſin, and ſhelters from the Wrath of God. The diſtinction of *venial* and *mortal* ſins hath no footing here, no ſin but is mortal without it, no ſin ſo venial, but needs it. This Blood purgeth not ſome ſort of ſins, and leaves the reſt to be expiated by a Purgatory fire. This expreſſion of the Apoſtle [*Of all ſin*] is water enough to quench all the flames of Purgatory that *Rome* hath kindled; what ſins are not expiated by it, are left not to a temporary, but an Eternal Death; not to a refining, but a conſuming fire. So that we ſee theſe words are an *Antidote* againſt fears ariſing by reaſon of our infirmities, a Cordial againſt faintings, an encouragement to a holy walk with God. 'Tis a ſhort, but a full *Panegyrick* of the virtue of the Blood of Chriſt.

1. *In regard of the Effect, cleanſing.*

2. *In regard of the cauſe of its efficacy.* 'Tis the Blood of *Jeſus*, a Saviour. The Blood of *Chriſt* one appointed, anointed by God to be a *Jeſus*; the Blood of the *Son* of God, of one in a ſpecial relation to the Father, as his only begotten, beloved Son.

3. *In regard of the extenſiveneſs of it*: *All ſin.* No guilt ſo high, but it can Maſter: No ſtain ſo deep but it can purge, being the Blood of the Son of God, and therefore of infinite virtue, it hath as much force to demoliſh Mountains of Guilt as level Mole-Hills of Iniquity.

The words are a plain *Doctrine* in themſelves.

Doctrine. *The Blood of Chriſt hath a perpetual vertue, and doth actually and perfectly cleanſe Believers from all guilt.* This Blood is the expiation of our ſin, and the unlocking our chains, The price of our Liberty, and of the purity of our Souls. The Redemption we have through it, is expreſly called the forgiveneſs of ſin, *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of ſin*: By a *Metonymy* of the effect for the cauſe; Remiſſion was an effect of Redemption. * When the *Apoſtle*, *Heb.* 10. 14. tells, *That by once offering, he hath for ever perfected them that are ſanctifyed*; he placeth this perfection in the remiſſion of ſin: *v.* 17, 18. He did in the offering himſelf ſo tranſact our affairs, and ſettle our concerns with God, that there was no need of any other offerings to eek it out, or patch it up. As the blood of the Typical Sacrifices purified from *ceremonial*, ſo the blood of the *Antitypical* Offering purifies from moral uncleanneſs. The Scripture places remiſſion wholly in this blood of the Redeemer. When Chriſt makes his Will, and inſtitutes his Supper, he commends this as our Righteouſneſs

* Illyricus *de juſtific.* p. 179.

Righteousness, *Mat.* 26. 28. *This is my blood of the new Testament, which is shed for many for the remission of sins*, according to the title and end given it in the *Prophet Zach.* 9. 11. By this *blood* of the Covenant *the Prisoners* are delivered from *the pit* of corruption, *wherein there was no water*; No water to quench our thirst, no water to cleanse our Souls, but mud and mire to defile them. This was the design of his Death; as himself speaks, *Luke* 24. 46, 47. *That repentance and remission of sins should be preached in his name amongst all Nations.* And *Peter* in his Discourse at *Cornelius* his house, comprizeth in this the intent of the whole Scripture; *To him give all the Prophets witness, that through his name whosoever believes in him shall receive remission of sins. Act.* 10. 43. As this was the justifying Blood in the time of the Prophets, so it will be the justifying Blood to the end of the World. By this blood only the *robes of any are made white. Revel.* 7. 14. By this blood the accuser of the Brethren is *overcome*, and cast in his suit. *Revel.* 12. 10, 11. The maintaining of Justification by this Blood seems to be the great contest between the true Church, and the *Antichristian* State.

1. *The blood of Christ is to be considered morally in this act.* The natural end of blood in the veins is a reparation of the substance of the Body, by a conversion of the blood into it. And the proper use of blood is not to cleanse, for it defiles, and bespots any thing whereon it is dropped; but *morally* consider'd, as the shedding of blood implies loss of Life, and punishment for a crime, so blood is an expiation of the Crime, and a satisfaction to the Law for the offence committed against it. As the shedding innocent Blood doth morally pollute a Land, so the shedding the blood of the Malefactor and Murderer, doth morally cleanse a Land. *Numb.* 35. 33. *Blood defiles the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.* Had not this Blood of Christ been shed, our sins had not been pardoned, our Souls had not been secur'd, our chains had continued, and our terrors had been encreased; the stroaks of Justice had been felt, and the face of mercy had been veil'd; we had wholly been the Vassals of the one, and Foreigners to the other.

2. *The cleansing is to be doubly consider'd*: There is a cleansing from *guilt*, and a cleansing from *filth*, both are the fruits of this blood: The *guilt* is removed by remission, the *filth* by purification. Christ doth both, he cleanseth us from our guilt as he is our *Righteousness*, from our spot as he is our *Sanctification*; for he is *both* to us 1 *Cor.* 1. 30. The one upon the account of his merit, the other by his efficacy, which he exerts by his Spirit. The proper intendment of the blood of Christ was to take off the curse of the Law, and free us from our guilt; the washing off our stains is the proper work of the Spirit, upon that account signified to us by *water* in the Prophets. The *Blood* and *Water* flowing from from the *side of Christ* upon the Cross were distinct; *John* 19. 34, 35. as appears by the great seriousness, wherewith *John* affirms the relation, *He that saw it bare record, and his record is true, and he knows that he saith true.* These two liquors flow'd from his side distinctly, and did not mingle in their streams; and this seems to be so dispos'd by the providence of God, to signifie that from the death of Christ there flow two sorts of benefits of a different Nature, and which ought to be differently considered, *viz. Sanctification* represented by water destin'd to washing; and *Justification*, which ariseth from satisfaction, represented by the blood, shed for remission of sin. These both spring up from the Death of Christ, yet they belong to two distinct offices of Christ: He justifies us as a surety, a Sacrifice by suffering, as a Priest by merit. But he sanctifies us as a King, by sending his Spirit to work efficaciously in our Hearts. When we consider the blood of Christ we consider Christ as a Sacrifice, and Sacrifices were called *Purifications*, καθάρματα; not in regard of washing away the filth, but expiating the guilt of sin; yet indeed the justifying virtue of this blood is never exerted without a sanctifying virtue accompanying it. As blood and water flowed out of the side of Christ together, so blood and water flow into the heart of a sinner together. The Typical blood of the Covenant when *sprinkled* by *Moses* upon the *book* and *people*, was mixt with water, *Heb.* 9. 19, 20. to signifie that holiness signified by water, accompanies the application of propitiation signified by blood. All the force of sin consisted in condemnation, to which it had subjected men as it was a transgression of the Law, and in conjunction therewith it had defiled the Soul as it was loathsome and filthy. Now Christ shed his blood to make an expiation of sin, and sent his Spirit to make a destruction of sin: By virtue of his Death there is *no condemnation for sin: Rom.* 8. 1, 3. By virtue of the Grace of his Spirit there is no *dominion of sin. Rom.* 6. 4, 14.

3. *This cleansing from guilt may be considered as meritorious, or applicative.* As the blood of Christ was offered to God, this purification was meritoriously wrought, as particularly pleaded for a person, it is actually wrought; as sprinkled upon the Conscience, 'tis sensibly wrought. The first merits the removal of Guilt, the second solicits it, the third ensures it: The *one* was wrought upon the Cross, the *other* is acted upon his Throne, and the *third* pronounc'd in the Conscience. The *first* is expresst *Rom.* 3. 25. His blood render'd God propitious. The *second Heb.* 9. 12. As he is entred into the Holy of Holies. The *third Heb.* 9. 14. Christ justifies as a Sacrifice in a way of merit, and when this is pleaded, God justifies as a Judge in a way of Authority. Christ laid the foundation of a discharge from all guilt upon the Cross, and procures an actual discharge upon the first look of a sincere faith towards him; and when this blood is sprinkled upon the Conscience, it *purgeth it from dead works. Heb.* 9. 14. from the guilt of Death we contracted by sinful works, and from the sentence of Death which the Law pronounced by reason of those works; that thereby we may have a liberty to appear before God, and be fit to serve him. The sprinkling the Tabernacle, and the Vessels of the Sanctuary, and the person officiating in it, was the applying of the propitiation made by the Sacrifice to those things, for the special consecration of them unto God. No blood was sprinkled, but the blood of the victim, solemnly offer'd unto God upon the Altar, according to his own appointment; no blood applyed to the Conscience can cleanse it, but the blood of this great Sacrifice, which is peculiarly called *the blood of sprinkling*, as it is the Blood of the Covenant. *Heb.* 12. 24. The virtue of it conveyed as sprinkled, is from the propitiation it made as shed. A *Not guilty* is entred into the Court of God when this blood is pleaded, and a *Not-guilty* inscrib'd upon the roll of Conscience, when this blood is sprinkled. It appeaseth God's Justice, and quencheth wrath: As it is pleaded before his Tribunal, it silenceth the accusations of sin; and

quells

and quells tumults in a wrangling Conscience, as it is sprinkled upon the Soul.

2. The *evidence* of this truth well appears.

1. *From the credit it had for the expiation and cleansing of Guilt, before it was actually shed, and the reliance of Believers in all ages on it:* The Blood of Christ was applied from the foundation of the World, though it was not shed till the fulness of time. They had the benefit of the promise of Redemption, before the accomplishment of the Sacrifice for Redemption. The cleansing we have now is upon the account of the blood of Christ already shed, the cleansing they had then was upon the account of the blood of Christ in time to be shed; the one respects it as *past*, the other as *future*. * We must distinguish the *virtue* of Redemption from the work of Redemption: The *work* was appointed in a certain time, but the vitue was not restrain'd to a certain time, but was communicated to Believers from the foundation of the World, as well as extended to the last ages of the World.

* Zanch. *Tom.* 7. *Part.* 1. *p.* 236.

Several *Considerations* will clear this.

(1.) *The Scripture speaks but of one person designed for this great work. John Baptist* speaks of *the Lamb of God*, pointing to *one* Lamb appointed to *take away the sins of the world. John* 1. 29. The *world* is to be understood κοσμικῶς for *all* ages, all times of the World: as the same is meant, 1 *John* 2. 2. *He is a propitiation for our sins, and not for ours only, but also for the sins of the whole World*; And *He*, and *only He*, is the propitiation *by once offering of himself:* Not for the sins of us only that live in the dregs of time, and the declining age of the World, but of those that went before in all ages of the World from its youth, till his appearance in the flesh, and expiring upon the Cross. Christ is said to be the one Mediator in the same sence that God is said to be the one God, 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and men, the Man Christ Jesus.* As there is but *one* Creator of man, so there is but *one* Mediator of men. As God is the God of all that died before Christ came, as well as of those that lived after; so Christ is the Mediator of all that died before his coming, as well as of those that saw his day. They had Christ for their Mediator, or some other; some other they could not have, because there is but one: They might as well have had another Creator besides God, as another Mediator besides the Man Christ Jesus. In regard of the antiquity of his Mediation from the foundation of the World, he is represented, when he walks as Mediator in the midst of the *seven Golden Candlesticks* with *hair as white as wooll*, a character of Age: *Revel.* 1. 14. As God is describ'd so in regard of his Eternity. *Dan.* 7. 9. There is but one God from Eternity; but one Mediator, whose Mediation hath the same date as the foundation of the World, and runs parallel with it. But *one Captain* of Salvation also for many Sons *Heb.* 2. 10. that were brought to glory. All that were brought to Glory, were brought into that happy state by this Captain of Salvation, as made perfect by sufferings; so that either none were brought to Glory before the sufferings of Christ, which is not true; or they were brought to Glory by virtue of the sufferings of that Captain of Salvation. If that *one Captain* were not a perfect head of Salvation but by shedding his blood, then those that were under his conduct from the beginning of the world could not be perfect, but upon the account of his passion. For they had no perfection, but in, and by their head; the same way that he was justified for them, they were justified by him.

(2.) *This one Mediator was set forth ever since the fall of man, as the foundation of pardon and recovery.* The Covenant of Grace commencing from the time of the fall of man, the virtue of this blood, which is the blood of the Covenant, bore the same date; and indeed the Blood of the Redeemer as the way of procuring restauration was signified in that first promise, which was the first dawning of the Covenant of Grace after that black night of obscurity, the revolt of man had drawn upon the world. *Gen.* 3. 15. The recovery of man from that gulf of misery, the head, or subtle brains of the Serpent had cast them into, is promised there to be by a man (for that must be signified by the seed of the Woman) and some great and worthy person able for so great an undertaking; and to be effected by suffering, intimated by bruising his heel; which could not be without something of blood in the case; *Satan* would not cease, but express his enmity against the dissolver of his works, and the deliverer of his Captives. It must also signifie a deliverance from that which he was reduced to by the subtlety of the Serpent, and that was sin and destruction. It could not be meant of a freedom from a bodily death, because this promise being made before the pronouncing the sentence of a bodily Death, which was not till *v.* 19. was a bar to any such thought; for it had been a mockery, a falsity in God to promise *Adam* a redemption from that, and afterwards overturn his promise, by threatning that which he had promis'd before to redeem him from. This *bruise* therefore that the seed of the Woman was to receive from the Devil, at what time soever it should be inflicted, was to extend in the virtue of it to *Adam*, and his believing posterity that should come upon, and go off the stage of the World before the revolution of that time wherein it was to be transacted; otherwise, the making of this promise to him, which should not distill any gracious dews upon him, had been to feed him with meer smoke, a thing unbecoming the Creator of the World; besides, it was declared in Types and Figures. As the Ceremonial uncleanness which the legal Sacrifices were appointed to purge, was an image of the moral impurity which needed expiation; so the blood of Beasts shed for the cleansing of it, was a shadow of that blood which was design'd in the fulness of time for the expiation of the other. Nay, there were not only *Types* of it, but plain *prophecies* concerning it. The Righteousness whereby all Believers are justified, is witness'd in the whole current of Scripture, both by the Law and the Prophets to be without the works of the Law; *Even that Righteousness of God, which is by Faith of Jesus Christ: Rom.* 3. 21, 22. And therefore when there was a conference between *Moses* and *Elias* on the one part, and *Christ* on the other, the subject of it is not any thing but that of his *decease. Luk.* 9. 31. The declaration of that being the Chief intent of the Types of the Law, instituted by the ministry of *Moses*; and of the *Prophets*, whereof *Elias* was the chief, though not in the publishing of the Mediator, yet in the peculiar mark of the favour of God in his translation to Heaven. But *Esay* is the plainest and most illustrious in the proclamations of the coming, the design and methods of the Redeemer: * And particularly the pardon of sin by virtue of his suffering is discovered. *Isa.* 43. 24, 25. *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.* Then it follows, *I, even I am he that blotteth out thy transgressions for my own sake.* Christ is said *to serve with their sins*; and *Isa.* 53. is a comment upon this, showing what kind of servitude it was that the Redeemer endured, and what that weariness was which he sustained for our iniquity, *viz.* That he was *wounded*, *bruised*, and *offered* up. The whole scope of the Chapter proves this, for

* Gawer *de satisfac.* p. 74. &c.

it is ſpent in numbering up the benefits by the *Meſſiah*, the calling of the *Gentiles*, and gathering a Church from all parts of the World, *v.* 5, 6. *&c.* and *v.* 19, 20. And in the laſt part deſcribes the chiefeſt benefit by the *Meſſiah*, *viz.* propitiation, and remiſſion of ſin; and to ſhow that pardon was wholly free, he removes all falſe cauſes of pardon, humane merit, and legal Sacrifices, *v.* 22. 23. *Thou haſt not called upon me, thou haſt not filled me with the fat of thy Sacrifices:* And then publiſheth the merit of the *Meſſiah*, ſerving *with*, or in their ſins, upon which account out of meer grace the ſins of men are blotted out; *v.* 24. 25. as much as to ſay, Not thou O *Jacob*, by thy duties and offerings haſt merited the blotting out of thy ſins: That Glory is only due to me who ſerved with thy ſins in dying and ſuffering, and paid the price of redemption, that by this means, without thy merit, thy ſins might be wipt out; and *v.* 27, 28. He declares the rejection of the *Jewiſh* Church, the giving *Jacob to a curſe, and Iſrael to a reproach*, for their refuſal of this way of redemption.

3. *Though theſe Promiſes and Prophecies of the expiation and cleanſing of ſin were ſomething obſcure to them and though they did not exactly know the method, how it would be accompliſht, yet that ſin ſhould be pardoned, was fully reveal'd, and ſomething of the method of it might be known unto them.*

[2.] *That ſin ſhould be pardoned, was fully reveal'd to them, and their faith had ſomething clear for their ſupport.* It was ſufficient that he had publiſht a time wherein, and a ſeed whereby *Satans* head ſhould be bruis'd; and afterwards had proclaimed his name in *Text Letters*, to be *a God pardoning iniquities, tranſgreſſions, and ſins. Exod.* 34. 6. How could *Jacob* without the knowledge of this ſay at his expiring hour, that he had *waited for Gods Salvation? Gen.* 49. 18. How could *David* elſe ſo earneſtly have begg'd for a purging hyſſop? How could he be confident that there was a Grace to make him as white as the unſpotted Snow, and his bloody Soul as pure as unſtain'd wooll? *Pſal.* 51. 7. How could *Manaſſeh* have with ſo much confidence laid himſelf at the feet of God in his Priſon, had he looked upon him only as a revenging, and not a pitying God? The promiſe of God's being their God, was often inculcated to them, aſſuring them thereby that the thing ſhould be done, that nothing of pardon, and the fruit of it ſhould be wanting to them, though the manner was not declar'd in that promiſe; for the promiſe of God's being their God, included all ſpiritual bleſſings; particularly this of cleanſing from ſin, without which, he could not be their God in a way of Grace, but their Judge in a way of wrath.

[2.] *They might know ſomething of the method and manner of it.* The mercy of God was revealed, the pardon of ſin aſſur'd, and Sacrifices inſtituted among the *Jews* to keep up their Faith in the expectation of this promiſed Expiation: But the manner how, and the merit whereby, was not ſo clearly drawn out to their view, which is fully open'd to us in the Goſpel. *Eph.* 3. 5. The Types indeed were obſcure, 'tis a hard matter to underſtand them now, ſince the revelation of the Goſpel; much harder to ſpell them out by that Moon-light before the Sun was riſen. Yet the Believers then could not be ignorant, but there was ſome excellent thing wrapped up in them; that they were not appointed for any excellency they had in themſelves, or any power to propitiate God, and appeaſe his anger; which God's diſdainful ſpeaking of them many times, when they reſted upon their external Sacrifices, might inform them of. They might collect from thence, that they all had reference to ſome richer blood, and were images of ſome nobler Sacrifice; beſides what the foundation-promiſe would mind them of, that ſome great perſon in our Nature was deſigned for the bruiſing the Serpents head, by ſuffering the bruiſing of his heel by the force of the Serpent. They could not read that *glorious* and *comfortable name* of God; *Ex.* 34. 6. but that clauſe *v.* 7. that he would *by no means clear the guilty* (which belongs to his name, as well as the other of pardoning, and is utter'd with the ſame breath) might ſtartle them, and would ſeem to be an exception to daſh out the comfort of all the foregoing Titles: How they could reconcile ſuch diſtant terms of a God pardoning, and yet not clearing the guilty, without a reflection upon ſome grand expiatory Sacrifice, which might render to juſtice what was due for their crimes, and draw forth from mercy what was neceſſary for their miſery, I underſtand not. No doubt, but ſome of them ſaw ſomething of the *Meſſiah*'s work wrapt up in the Typical Sacrifices and Ceremonies; for it is not likely that they ſhould all be wholly ignorant of the intendment of them. 'Tis very likely that *Job*, who was not a *Jew*, but an *Edomite*, and, as ſome think, died that year the *Iſraelites* came out of *Egypt*, had the knowledge of Redemption by the *Meſſiah*; and why might not the *Iſraelites* alſo have ſome knowledge of it as early? No queſtion but they had; the place in *Job* is remarkable, *Job* 19. 25. *I know that my Redeemer lives, and that he ſhall ſtand at the latter day upon the Earth.* Moſt, both of *Proteſtants* and *Papiſts*, underſtand it of Chriſt. The word is גאל a *Redeemer* by right of affinity, as Chriſt was, being our brother, by the aſſumption of our Nature; and he ſeems to ſpeak not only of one that was a Redeemer in act, but a Redeemer by Office; and his appearance to be in the latter day, referreth to his incarnation in the latter age of the world; whom himſelf alſo ſhould behold with his eyes at the reſurrection. 'Tis ſome extraordinary and remarkable thing that he would have ſo noted, for *v.* 23, 24. He ſpeaks, *Oh that my words were now written! Oh that they printed in a book, that they were graven with an iron pen, and laid in the rock for ever.* He would have it perpetually preſerv'd and markt; and the comfort he took in the conſideration of this his Redeemer to be incarnate, ſo poſſeſſes him, that it is obſerved that he doth not utter ſuch heavy complaints to the end of the book, as he had done before. Chriſt was as much *Job*'s Redeemer before his Incarnation and paſſion, as ours ſince: Yet as to the manner how he was to redeem the price he was to pay, there was a veil upon him, till it was cleared up by the Prophets upon a nearer approach of the dawning of the fullneſs of time: For though they had ſome Revelation of the *Meſſiah* as a great perſon, a great Prieſt after the order of *Melchiſedech*, a great *King*, a ſpecial Favourite of God; yet how he was to cleanſe ſin, they were ignorant of: As they did not know what new Doctrines he would reveal as a *Prophet*, or what kind of Kingdom he ſhould have as a Monarch, ſo they did not fully know what kind of Sacrifice he ſhould offer as a Prieſt: They had ſome kind of knowledge, but not a diſtinct one.

(4.) *The ancient Patriarchs had Faith, and were actually pardon'd.* They had the *ſame* Spirit of Faith as thoſe had which lived in the times of the Goſpel. 2 *Cor.* 4. 13. *Noah* is ſaid to be *a juſt man, and perfect in his generations, Gen.* 6. 9. * When he was young, and when he was old: But how; *He found grace in the eyes of the Lord, v.* 8. He denyed

* Coccei ſum. Theolog.

denied his own Righteousness, and fled to the Grace of God; which could not be exhibited to him but in Christ. For *no Grace without contented Justice.* The ground of all the comfort, and joy *Abraham* had, was the sight of the appearance of this bleeding Redeemer, tho' far off; *John* 8. 56. To what purpose was that sight without a benefit redounding to him from it? And that great Patriarch was justified by Faith in him, which the *Apostle* discourseth of *Rom.* 4. and hereupon he was called the *Father of the faithful*, as being the first express pattern of Justification set down in Scripture. † For he was not the Father of the faithful by carnal procreation, but upon the account of Religion; The Father, as he was the Teacher by his Example, the name of Fathers being given to instructors. If he were not therefore cleansed, and counted righteous upon the account of this Blood, he could not be set forth as a pattern of Justification unto others, the pattern being wrote one way, and the Copies another. It was the sole promise of the blessed seed. which was the cause of his Justification, not Sacrifices or Circumcision. The same Righteousness is imputed to the Father, as is to the Children: and the same to the Children that was to the Father. He, and we have the same Faith, and the same object of Faith. And by what we are justified, by the same he was justified: It was the same blessedness he and we have, the same Gospel he and we heard, *Galat.* 3. 8. The Grace conferr'd upon *David* was from Christ, how could his Sin else have been remitted, for which no Sacrifice was appointed under the Law? *Psal.* 51. 16, 17. *Thou desiredst not Sacrifice, else would I give it.* Supposing the legal Sacrifices were sufficient, without any relation to something else to expiate the sin for which they were appointed, how should those sins of presumption which *David* was guilty of, be expiated, since there was no institution of any legal victim for them? Surely the *Israelites* were not left destitute of help in this case. And God by providing no Sacrifice for those Sins, intimated that there was a nobler Sacrifice yet behind. The *Messiah* as a Priest was in *David*'s eye, whom he calls his Lord, though he was to proceed out of his loins, *Psal.* 110. 1, 4. *David*'s Lord by another right than as God; For he doth distinguish him from the Father as Lord, and therefore *David*'s Lord by another right, a right of Redemption. The *Jews* had a sufficient account that the Sacrifices of the Law could not purge sin, in the sacrifice of the *red Heifer*, *Numb.* 19. 2. which could not expiate their sins. If it had a virtue to this purpose, why should the Priest who sacrificed her, and sprinkled the blood before the Tabernacle, and the person that burnt her, and the person that gathered up the Ashes wash their cloaths afterwards, and be *unclean till the evening*, *v.* 7, 8, 9. who were more likely than the rest to be expiated by it? Their sins were pardon'd, but impossible to be so by the *blood of Bulls and Goats*, *Heb.* 10. 4. yet not without the interposition of a bloody Sacrifice; for *without Blood, there is no remission*, *Heb.* 9. 22. whereby the Apostle proves the necessity of the sacrifice of Christ: And could sin be pardon'd without a Sacrifice, the Apostles Argument to evince the unpardonableness of the Sin against the Holy Ghost, or of those that refus'd the Sacrifice of Christ, would be invalid; for his reason to prove it unpardonable, is, because there is no more Sacrifice for it. And which supposeth the necessity of a satisfaction to Justice by Blood, to open the way to the Throne of Grace, and put any man into the favour of God. It was this blood therefore shed upon the Cross, whereby the transgressions under the first Testament were purg'd: And upon the account of which, the *promis'd Inheritance* was received, *Heb.* 9. 15. Christ could not else have pronounced a blessedness upon Faith without the Vision of him: As he doth, *John* 20. 19. *Blessed are they that have believed, and have not seen*; meaning those that died in Faith in the time of the Law. And the Apostle is express in it, that Christ by that *one offering perfected for ever them that are sanctified*, *Heb.* 10. 14. Understanding those that were sanctified, or cleans'd, or pardon'd before the actual offering as appears by the ground of this his inference, which was the insufficiency of all other Sacrifices to take away sin. There was never but one God that justifies, never but one way of Justification, and that by Faith; as the Apostle argues, *Rom.* 3. 30. and therefore but one cause of the Justification of all them that went before, because but one object of Faith, the blood of the *Messiah*, the Redeemer of the World: In him only *all things were gather'd* and sum'd up into blessedness, *Eph.* 1. 12. and men are *Blessed in him*, *Psal.* 72. 17. In his merit, saith the *Chaldee Paraphrase*, understanding it of the Messiah.

† Illyric. *Velam. Mosis.* p. 247.

(5.) *And this might will be upon the account of the compact between the Father the Judge, and the Son the Redeemer.* Had he not promised the shedding of his blood, Justice had dislodged the sinner from the World. All hopes of regaining *Paradise* had been lost, without it the Authority of the Law had not been preserved, the sacredness of Divine Truth had been violated, and the rectitude of his Government laid in the dust by an easie indulgence, and passing over the Sin. Christ therefore stood up, and promised his Soul as a Sacrifice for sin. He was before *Abraham* was, *Joh.* 8. 58. *Before Abraham was, I am*; *I am*, I was what I am now, a Mediator; by promise, by constitution, by acceptation; and therefore *Abraham* saw my day, and was glad, as it is before, *v.* 56. I was a Lamb slain, accepted as a Lamb slain, as Mediator upon credit. His Office was of a more ancient date than his incarnation. And he was the same in the function of a Mediator before, as he was after his taking our flesh; the same for them in his compact as he was for us in the performance. A man may be freed from prison, upon the promise of a surety worthy of credit, tho' the debt be not actually paid till some time after, according to agreement; and the possession of a Purchase may be delivered, tho' a time afterwards be set for the payment of the price. The payment of the Ransome is not of absolute necessity before the deliverance of the Captive. Many were delivered from their bonds by God, before the payment made by Christ, but not before the payment promised by him. The blood of this Sacrifice as shed, reaches us, though *sixteen hundred* years since it was poured out; but the blood of this Sacrifice promised by the Redeemer, and receiving credit with God, reached *Adam Four thousand years* before it was shed. God imparted the vertue before Christ actually merited, and freed the Captive before the ransom was paid; yet upon the account of the promis'd merit, and contracted ransom, natural causes must be before the effect; Moral causes may be after the effect. The blood of Christ cleanseth, not as a *Natural*, but as a *Moral* cause. He was in this respect a *Lamb slain from the foundation of the World*, *Revel.* 13. 8. slain federally, though not actually; Imputatively, tho' not really; *sententially* in the acceptation of the Judge, though not *executively* in the enduring the passion; and therefore he was a Lamb slain from the foundation of the world efficaciously; by whose blood the ancient Believers were sprinkled

led, as well as thoſe of a later date: And tho' ſome refer thoſe words *from the Foundation of the World* not to the word *ſlain*, but to the writing of the names in the Book of Life of the Lamb, whoſe names were written from the Foundation of the World in the book of the Lamb ſlain, it will not much alter the thing. The ſlaying of the Lamb was agreed, as well as the writing the names in the book: and it will alſo follow, that no man had any place in the book, but had alſo an intereſt in the Lamb ſlain, and the benefits he enjoy'd by virtue of the regiſter were to flow to him thro' the blood of the Covenanting Redeemer, and their names were writ there upon the credit of the Lamb to be ſlain; for *in him was the choice made before the foundation of the World*, *Eph.* 1. 4. and thro' him were the bleſſings of pardon given out from the Foundation of the World. Had not this Lamb offered himſelf to be ſlain, man had been caſt into Everlaſting chains as well as the Devils, who had no Mediator, no Lamb to be ſlain for them. Well then, it follows from hence, That the Blood of Chriſt is of a full credit with God. Chriſt was the ſame to the Patriarchs, as to the Apoſtles, *Heb.* 13. 8. *He was the ſame yeſterday, to day, and for ever*: *Yeſterday*, to *Adam*, *four thouſand years ſince*. *Yeſterday* in the *Hebrew* phraſe often ſignifies *all the time paſt*. *To day*, *now* in the time of his appearance. For *ever*, to the Generations that follow; not only in regard of his Perſon and Deity, but in regard of his Office and Benefits: 'Tis not meant of his Deity, but of his Mediation, as will appear by the following *verſe*, where the Apoſtle deſigns the alienating their judgments from too high an opinion of the Ceremonial Rites and Sacrifices. They never purg'd ſin, but Chriſt was the cauſe of the purgation of them under the Law, as well as under the Goſpel, though he were not ſo diſtinctly known by them, as by us. The Blood of Chriſt extended to Believers in all Ages: He was a ſeed for *Abraham*, as well as *Abraham*'s ſeed, *Gen.* 21. 12. *In Iſaac ſhall thy ſeed be call'd* לְךָ זֶרַע *A ſeed for thee*; it may be rendred, a ſeed for thy good and Eternal Deliverance: Not only a ſeed out of his loins, but a ſeed for his benefit. As a flaſh of Lightning out of a Cloud in the night enlightens all things both before and behind it, ſo the Righteouſneſs and blood of Chriſt is imputed not only to men that come after him, but to thoſe that went before him. If the credit of it were ſo great then, the merit of it is as great now, ſince the actual effuſion of the Blood. 'Tis therefore rightly a Blood that cleanſeth from all Sin.

2. *This was the true and ſole end of his Incarnation and Death.* All the ends mentioned by the Angel *Gabriel* to *Daniel*, center in this and refer to it, *Dan.* 9. 24. *To finiſh the Tranſgreſſion*, *make an end of ſin*, *and make Reconciliation for iniquity*, *and to bring in everlaſting Righteouſneſs*, and thereby ſhould all the Viſions and *Prophecies* concerning the *Meſſiah* and his work be fulfilled. And to this purpoſe would *the moſt holy* be *anointed* as the cauſe and foundation of all that removal of ſin mentioned before. All the words which ſignifie ſin, and contain in them all ſorts of ſin are here expreſt, to ſhow the compleatneſs of the deſign in regard of the Subject the *Meſſiah* was to remove out of the way. The word Tranſlated to *finiſh*, כָּלָא ſignifies alſo to *ſhut up*, or *reſtrain*. And the word Tranſlated to *make an end*, חָתַם ſignifies to *ſeal up*, ſin was to be reſtrain'd from ravaging about at pleaſure like a devouring monſter, or ſhut up and ſtopt from being an accuſer to condemnation; and ſealed up, not for confirmation of ſin, but for *conccalment* of it, as things ſealed are not to be lookt into but by perſons authoriſed thereunto: 'Tis a breach of Truſt, and an invaſion of anothers right to do it. So God is ſaid to *cover ſin*, and Chriſt here to ſeal up ſin by his blood, and for ever hide it from the Face of God, and to make Reconciliation for iniquity or expiate it. Since it was ſin only that was the cauſe of the enmity, and which ſeparated us from Communion with God, wherein the happineſs of a Creature is placed, there was a neceſſity, for our reſcue from miſery, to remove our guilt, that that which tore us might be muzzled; that that which accuſed us might be ſilenced; that that which was a bar to our happineſs might be demoliſht, that ſo the miſery we endured might fly from us, and the bleſſings we wanted might flow down to us. For this cauſe the *Meſſiah* was anointed, and for this end he undertook his employment on Earth, to remove the obſtacle which hindred our acceſs to God. Hence we find that the *Covenant of Grace*, when ſpoken of in the Old Teſtament to be fully revealed in the latter days, contains chiefly thoſe promiſes of *blotting out Tranſgreſſions*, *and remembring ſin no more*.

(1.) *This is the fundamental Doctrine of the Goſpel.* The Apoſtle therefore with a particular *Emphaſis*, tells them this is a thing to be known and acknowledged by all that own Chriſtianity, 1 *John* 3. 5. *And you know that he was manifeſted to take away our ſins.* You know nothing of Chriſtianity, if you know not and believe not this, that Chriſt appeared to take away the guilt of ſin by a non-imputation, and to quell the power of ſin by a mortification of it; to remove the puniſhment it had merited, and the corruption it had eſtabliſht in the hearts of men Sin therefore will perfectly be cleanſed both by remiſſion and ſanctification, elſe Chriſt would fall ſhort of the end of his manifeſtation. This was the Doctrine the Apoſtles were firſt charged to publiſh, both as the reaſon of Chriſts ſuffering and of his Reſurrection, that *Remiſſion of Sins* might be preacht in his name among all Nations, *Luke* 24. 46. 47. Remiſſion of Sin as purchaſed by his Death, and aſſur'd by his Reſurrection. The foundation of pardon was in his paſſion, and the manifeſtation of the efficacy of his paſſion was by his Reſurrection. Both of them therefore were to be declar'd in order to this end. And though *Paul* was not then preſent at this firſt Commiſſion, (as being one born out of due time, and ſummon'd into the Office of *Apoſtleſhip* afterward) yet his inſtructions were of the ſame Nature, and obſerved by him in the ſame order, 1 *Cor.* 15. 3. *For I delivered unto you firſt of all that which I alſo received*, viz. firſt, *How that Chriſt died for our ſins according to the Scriptures.* Set aſide this end, what attractive can there be in a Crucified man, one made the deriſion and reproach of his Nation, to cauſe any to believe in him? Faith particularly pitches upon the Death of Chriſt, and particularly eyes in that paſſion the intent both of the ſender and of him that is ſent. The firſt thing himſelf publiſht when he exerciſed his Office, was this Jubilee, *Luke* 4. 18, 19. *The acceptable year of the Lord*, wherein Captives were to be delivered, debts to be remitted and bonds to be cancelled. That was the main end of his coming to die, which when done was the ſole reaſon of his advancement: The purging ſin, and our ſin, was the ground of his glorious *ſitting at the right hand of God*, *Heb.* 1. 3.

(2.) *There could be no other end of his ſhedding his blood*, *but this.* Since his death is called a Sacrifice, *Eph.* 5. 2. A propitiation, 1 *Joh.* 2. 2. *Rom.* 3. 25. it can be for no other end, but the cleanſing

cleansing of Sin. For this was the reason of the institution of Sacrifices. Blood shed in a Sacrifice way implied Blood criminal, and deserving to be shed. Had he come upon the Earth in a stately grandeur to rout Armies of men, batter down Walls of Cities and demolish Empires; the rooting out of Tyranny and Monsters might have been thought his design. But this was no way for the expiation of sin, but the destruction of the sinner. But coming to shed his Blood to be a Sacrifice, to be the reproach of men, and to be Gods servant in this Office, which he was not by Nature, what end can be imagined, but somewhat in relation to Sin, and that both to the expiation and destruction of it? For dying and shedding his Blood for it was not the way to maintain sin, but to abolish it; not a means to render iniquity lovely, but odious. If this were not the issue of his Death, it would be useless, his blood would be shed in vain. His death being a punishment, and by way of Sacrifice, must be for some end: It could not be for any thing relating to himself, or to merit any thing for himself; for being God, there could be no accession of hapiness to him, he needed not to merit any thing, because he wanted nothing. All merit is a desert of something which is not at present possessed, but desired to be possessed. He had not, nor could commit any Sin for which he should become a Sacrifice. The Deity is uncapable of Unrighteousness and Crime. The punishment was not therefore upon any account of his own. No Crime was committed by him in his Humanity that might merit the infliction of such a punishment; this was impossible, for whatsoever Crime had been committed in his Humanity, had been the Crime of his Person, and so had been a spot upon his Deity, united in one person with his Humanity. Besides, he took Humane Nature to suffer in it: His incarnation had an *ought to suffer* linkt to it, so that his shedding his blood was resolved on before any Crime could be committed, if it were to be suppos'd that in his Humanity he were capable of any Error or Miscarriage. His blood must be shed for some other, and the punishment inflicted upon him, which was merited by some other Persons: It could not be for the Holy Angels, they were innocent, and not criminally indebted, and therefore obnoxious to no penalty. It being for the taking away of Sin, the word Sin excludes the good Angels who never sin'd, but always obeyed God, *Psal.* 103. 21. Nor could it be for the evil Angels, for the Scripture excludes them from any Redemption, and binds them for ever in chains of darkness to bear the punishment in their own persons. Besides that, this punishment could not properly be born in any other Nature specifically distinct from their Sinning Nature, as it was. It must be for the sin of men, or for nothing: And consequently the Death of Christ would be an insignificant thing; but it is utterly inconsistent with the Wisdom and Holiness of God to appoint, and the Wisdom and Honour of Christ to agree to a task for nothing, and to no purpose.* Now since Christ offer'd his Life to God (which we do not owe upon his own account,) a reward was due to him upon the account of Justice, which must consist in remitting something which he ow'd, or imparting something which he wanted; no Debt for himself could he be charged with, no Indigency could be in his Humanity upon his own account, since all Happiness was due to that, by vertue of its Union with the Deity: Nothing could be bestowed upon him for himself, because he wanted nothing; nothing could be remitted to him, because he owed nothing. Since therefore he so deeply humbled himself, not for himself, but for others; and that there was a merit on his part, and consequently a just retribution on God's part due; it was necessary it should be given to some others upon his account, that what they owed might be remitted, and what they wanted, might be bestowed. These could be no other than men, whom he came to justifie, and to whom the Debt owing to God might be discounted upon the account of Christ's payment.

* Sabund. *Tit.* 260.

3. *This cleansing sin is wrought solely by his own worth, as he is the Son of God.* 'Tis therefore said in the *Text the blood*, not only *of Jesus Christ*, but of *the Son of God*. The blood of Jesus received its value from his Sonship, the Eternal Relation he stood in to his Father. Since sin is an infinite evil, as being committed against an infinite God, no meer Creature can satisfie for it, nor can all the holy works of all the Creatures be a compensation for one act of sin, because the vastest heap of all the holy actions of Men and Angels would never amount to an infinite goodness which is necessary for the satisfaction of an infinite wrong. One sin * containing in it an infinite malice, is greater in the rank of evils, than all good works heapt together, can be in the rank of goods. But this blood was not only the blood of Jesus, a Man, but the blood of that person that was the Son of God; of him who was our surety as the Son of God, before he was our surety as the Son of Man; who interposed as a surety *four thousand years* before his Incarnation and shedding his blood, though he could not act the part of a surety without his Incarnation and shedding his blood. Either we had no surety before he was Incarnate, or else the Son of God in his own person was our surety. The shedding his blood was pursuant to that interposition he made as the Son of God in our stead, before he was the Son of Man; and it was truly the blood of that person who had offer'd himself to be our surety, and been accepted in that relation so many ages before a created Nature was assum'd by him; so that though his Humanity was a Creature, and was necessary as a subject wherein the satisfaction was to be performed, yet it added no worth to the satisfaction of it self. The value which his blood had, was from his Deity, his being the Son of God, in which condition he enter'd into his relation of a Mediator for us. It was the same person that was the brightness of God's Glory, and the expres Image of his Person; the same Person that upheld all things by the word of his power, who did by Himself, in that Glorious Person *purge our Sins*, *Heb.* 1. 3. The Priests under the Law purg'd the sins of the people by the Sacrifices of Beasts: This was an infinitely nobler victim, a beam of brightness streaming from the Eternal Father while he was purging our sins in his Eclipse: The expres Image of his person, while he was made a curse upon the Cross, upholding all things by the word of his power, while he bowed his Head under the weight of his sufferings: He was all this while making an atonement for our Sins, whence redounded an unconceivable efficacy to his Blood. The Nature of man died, but he had another Nature as immortal as the Person whose brightness he was, that lived to add value to his sufferings. This Divine Person by his own strength, and in this Glorious relation wrestled with the flames of Wrath, and took hold of the Tribunal of Justice, and by the value of his sufferings, smoothed the face of a frowning God, asswaged the tempests of a provoked Justice, and placed before the Tribunal of Judgment a strong and everlasting Righteousness of his own composure, as a veil between the piercing

* *Smith* Lessius.

Eye

Eye of Divine Holineſs, and the guilty and filthy ſtate of a ſinner; ſo great a Perſon, one equal with God, was neceſſary for the reſtoring his Honour, and ſanctifying his Name; ſo great a Perſon was neceſſary for the purging the fallen Creature from his guilt and filth.

4. *Hence it follows that ſin is perfectly cleanſed by this Blood.* Since it expiated the Sins of former Ages, ſince it was at the end of his coming, ſince he did what he did by his own worth, ſin muſt be perfectly cleanſed elſe the end of his coming is not attained, and his worth would appear to be but of a finite value All cleanſing is the fruit of this Blood, the cleanſing from Guilt is wrought immediately, by it, the purging from filth is mediately by his Spirit, but as it was the purchaſe of his Blood.

(1.) *The Blood of Chriſt doth not perfectly cleanſe us here from ſin, in regard of the ſenſe of it.* Some ſparks of the fiery Law will ſometimes flaſh in our Conſciences, and the Peace of the Goſpel be put under a Veil. The ſmiles of God's Countenance ſeem to be changed into Frowns, and the Blood of Chriſt appears, as if it ran low. Evidences may be blurr'd, and guilt reviv'd. *Satan* may accuſe, and Conſcience knows not how to anſwer him. The ſore may run freſh in the night, and the Soul have not only Comfort hid from it, but *refuſe Comfort* when it ſtands at the door. There will be ſtartlings of Unbelief, diſtruſts of God, and miſty ſteams from the miry Lake of Nature. But it hath laid a perfect Foundation, and the top ſtone of a full Sence and Comfort will be laid at laſt. Peace ſhall be as an illuſtrious Sun-ſhine without a Cloud, a Triumphant breaking out of Love, without any Arrows of Wrath ſticking faſt in the Conſcience; a ſweet Calm without any whiſper of a bluſtering Tempeſt; the guilt of ſin ſhall be for ever wipt out of the Conſcience, as well as blotted out of Gods Book. The Accuſer ſhall no more accuſe us, either to God or our ſelves; no new Indictment ſhall be form'd by him at the Bar of Conſcience; nay, Conſcience it ſelf ſhall be for ever purg'd, and ſing an uninterrupted *Requiem*, and *Hymn* of peace, ſhall not hiſs the leaſt Accuſation of a Crime. As God's juſtice ſhall read nothing for Condemnation; ſo Conſcience ſhall read nothing for Accuſation. The Blood of Chriſt will be perfect in the effects of it. As it rent the Veil between God and us, it will rend the Veil between Conſcience and us; no more frowns from the one, nor any more janglings in the other. As Chriſt ſaid, when he was giving up the Ghoſt, *'Tis finiſhed, viz.* The ſence and ſufferings under a guilty State: 'Tis then, a Believer may ſay his fears are finiſhed, when he is breathing forth his Soul into the Arms of his Sacrificed Saviour. Iniquities ſhall never more appear in their guilty charge to draw Blood from the ſoul of a Penitent Believer. The ſoul ſhall be without fault before the Throne of God, *Rev.* 14. 5.

(2.) *The Blood of Chriſt doth not perfectly Cleanſe us here from ſin, in regard of the ſtirrings of it.* The Old Serpent will be ſometimes ſtinging us, and ſometimes foyling us. The righteous ſoul will be vext with corruptions within it, as well as the abominations of others without it. The *Canaanite* is in the Land; and therefore the vertue of the Blood of Chriſt is expreſt in our power of Wreſtling, not yet in the Glory of a Triumph. It doth not here perfectly free us from the remainders of ſin, that we may ſtill be ſenſible that we are fallen Creatures, and have every day freſh notices, and experiments of its powerful Virtue; and that his love might meet with daily Valutions in a daily ſenſe of our miſery. But this blood ſhall perfect what it hath begun, and the troubled Sea of Corruption that ſends forth mire and dirt, ſhall be totally removed: Then ſhall the ſoul be as pure as unſtain'd Wool; as ſpotleſs as the Dew from the Womb of the Morning; no wrinkles upon the face, no bubblings up of corruption in the Soul: The Blood of Chriſt ſhall ſtill the Waves, and expel the filth, and Crown the ſoul with an Everlaſting Victory. *The Spirits of juſt men are then made perfect, Heb.* 12. 23.

(3.) *But the Blood of Chriſt perfectly Cleanſeth us from ſin here, in regard of Condemnation and Puniſhment.* Thus it blots it out of the Book of God's Juſtice; 'tis no more to be remember'd in a way of legal and judicial ſentence againſt the ſinner. Though the Nature of ſin doth not ceaſe to be ſinful, yet the power of Sin ceaſeth to be condemning. The ſentence of the Law is revok'd, the right to condemn is removed, and ſin is not *imputed to them*, 1 *Cor.* 5. 19. Where the Crime is not imputed, the Puniſhment ought not to be inflicted: 'Tis inconſiſtent with the Righteouſneſs of God to be an appeas'd, and yet a revenging Judge. When the cauſe of his Anger is removed, the effects of his anger are extinguiſht: Where there is a cleanſing from the Guilt, there neceſſarily follows a removal of the Puniſhment. * What is the Debt we owe upon ſin? Is it not the Debt of Puniſhment, which is Righteouſly exacted for the fault committed? When the Blood of Chriſt therefore purifies any from their guilt, it reſcues them from the puniſhment due to that guilt. Herein doth the pardon of ſin properly conſiſt, in *a remiſſion of Puniſhment*. The Crime cannot be remitted, but only in regard of Puniſhment merited by it. If God ſhould puniſh a man that is ſprinkled with the blood of Chriſt, and pleaded for by the Blood of Chriſt, it would be contrary both to his Juſtice and Mercy: To his Juſtice, becauſe he hath accepted of the ſatisfaction made by Chriſt, who paid the Debt, and acquitted the Criminal, when he bore his ſin in his own Body upon the Tree: It would be contrary to his *Mercy*, for it would be Cruelty to adjudge a perſon to Puniſhment, who is Legally diſcharg'd, and put into the ſtate of an innocent perſon, by the imputation of the Righteouſneſs of the Redeemer. Though the acts of ſin are formally the ſame that they were, yet the ſtate of a cleanſed ſinner is not Legally the ſame that it was; for being free from the charge of the Law, he is no longer obnoxious to the ſeverity of the Law. *There is no Condemnation to them that are in Chriſt, Rom.* 8. 1. No matter left, that ſhall actually condemn, ſince Chriſt for ſin, or as a Sacrifice for ſin, condemned ſin in the Fleſh, *v.* 3.

* Turret. *de ſatisfact.* P. 330.

(4.) *The effects of this Blood ſhall appear perfect at the laſt in the final Sentence.* It cleanſeth us initially here, compleatly hereafter. It cleanſeth us here in Law. Its Vertue ſhall be manifeſt by a final Sentence. *He that believes not, is condemn'd already, Joh.* 3. 18. Condemn'd by the Threatning, but not by the pronounced Sentence. So he that believes is juſtified by the Plea of this Blood, juſtified in the promiſe of the Goſpel, but not yet by publick Sentence, which is reſerved till the laſt day. *After Death the Judgment, Heb.* 9. 27. As Chriſt was juſtified after he had preſented his Blood, was owned to be God's Righteous Servant, by a publick Declaration in his *Exaltation*,

1 *Tim.*

1 *Tim.* 2. 16. So thoſe that have an intereſt in this Blood, have a ſentential Juſtification at their Diſſolution, by God as a Judge; and fully compleat, when their perſons ſhall be pronounced, juſt at the reunion of the Soul and Body at the Reſurrection: Whence this time is called the day *of Refreſhment*, *Act.* 3. 19. when ſins ſhall be blotted out, * when God ſhall no more Correct, and Conſcience ſhall no more reproach for guilt. Sin is cleanſed now, but ſaid to be blotted out then, becauſe then all the parts of Salvation ſhall be compleat. Election was an Act of Eternity, but then it ſhall be declar'd in the ſeparation of them for ever from the reſt of the World, to be with him in Glory. Redemption was purchaſed by the death of Chriſt, offered in the Goſpel, and conferr'd upon the Believer, but then it will be compleat in a deliverance from all Enemies, and the laſt Enemy, Death; And therefore called the *day of Redemption*, *Eph.* 4. 30. There ſhall then be an endleſs Repoſe from all Sorrow within, and Trouble without. Sanctification is begun to be wrought here by the Spirit, but ſin is not aboliſht; all Earthly Affections are not compleatly put off. So it will be with our Juſtification, as it conſiſts in pardon of ſin; ſins are blotted out now, but then in a more excellent, full, viſible manner. We need a dayly pardon upon dayly ſin, but then God will abſolve us once for all, from all our faults committed in our whole lives, and no more will be committed to need a pardon. There is here a ſecret grant paſſed in our Conſciences; There, a ſolemn publication of it before Men and Angels. Here every one receives a pardon in particular, as they come to him; As thoſe under the Law had a particular expiation by the means of the Sacrifices preſented by them, but in the annual day of expiation there was a general propitiation for the ſins of the people, and all their iniquities together were carried into the Deſert. So the pardon that was granted to particular Believers ſhall then reſolve into one entire abſolution of the whole Body; when Chriſt ſhall pronounce them all righteous, and preſent them unblameable, and without ſpot to his Father. Juſtification is compleat in *this World*, in regard that the guilt of ſin ſhall never return, and a perſon counted Righteous ſhall never be counted Unrighteous; but not ſo compleat that the ſence of ſin ſhall never return. But then neither *David*'s Murther ſhall riſe up againſt him, nor *Peter*'s denyal of his Maſter ever ſtare him in the Face: No need of freſh looks upon the Brazen Serpent for cure, becauſe there ſhall be no bitings by the fiery ones to grieve and trouble.

* Faucheur *in loc.* Vol. 2. p. 163, &c.

(5.) Hence, *It Cleanſeth from all ſin Univerſally.* For ſince it was the Blood of ſo great a perſon as the Son of God, it is as powerful to Cleanſe us from the greateſt as the leaſt. Had it been the Blood of a ſinful Creature, it had been ſo far from expiation, that it would rather have been for pollution. Had it been the Blood of an Angel, tho' Holy, (ſuppoſing they had any to ſhed) yet it had been the Blood of a Creature, and therefore incapable of mounting to an infinite value. But ſince it is the Blood of the Son of God, it is both the Blood of a Holy and of an Uncreated, and Infinite perſon: Is it not therefore able to exceed all the bulk of finite ſins, and to equal in dignity the infiniteneſs of the injury in every Tranſgreſſion? The particle *All* is but a rational conſequent upon the mention of ſo rich a treaſure of Blood. The nature of the ſins, and the blackneſs of them is not regarded, when this Blood is ſet in oppoſition to them. God only looks what the ſinners are, whether they repent and believe. He was *delivered for our Offences*, *Rom.* 4. 25. not for ſome few offences, but for all; and as he was delivered for them, ſo he is accepted for them. The effect therefore of it is a Cleanſing of all, both the Original and Additional Tranſgreſſions; the Omiſſions of that good, God hath righteouſly commanded, and the Commiſſions of that evil, he hath Holyly prohibited. Men have different ſins, according to their various Diſpoſitions or Conſtitutions. Every man hath his *own way*. And the iniquity of all thoſe various ſins of a different ſtamp, and a contrary nature, in regard of the Acts and Objects, God hath made *to meet* at the Croſs of Chriſt, and *laid* them *all upon him*, *Iſa.* 53. 6. The ſins of all believing perſons, in all parts, in all ages of the World, from the firſt Moment of mans ſinning, to the laſt ſin committed on the Earth. In regard of this extenſive vertue, the *ſcape-goat* was a Type of him; for though there were not particular Sacrifices under the Law, appointed for ſome ſins, yet in that *Anniverſary one*, *all* the ſins of the people were laid upon the *head* of that devoted *Goat*, to be carried into the Wilderneſs. *Lev.* 16. 21. עֲוֹנֹתֵיהֶם וְאֶת־כָּל־פִּשְׁעֵיהֶם And the ſame ſeveral words ſignifying all ſorts of ſins are there uſed, as God uſes, *Exod.* 34. 7. when he Proclaims himſelf a God forgiving iniquity, tranſgreſſion, and ſin. And the firſt ſin we read of, cleans'd by this Blood, after it was ſhed, was the moſt prodigious wickedneſs that ever was committed in the face of the Sun, even the *Murder of the Son of God*, *Acts* 2. 36, 38. So that ſuppoſe a man were able to pull Heaven and Earth to pieces, Murder all the reſt of mankind, deſtroy the Angels, thoſe ſuperlative parts of the Creation; he would not contract ſo monſtrous a guilt, as thoſe did in the Crucifying the Son of God, whoſe perſon was Infinitely Superiour to the whole Creation. God then hereby gave an Experiment of the ineſtimable value of Chriſt's Blood, and the inexhauſtible vertue of it. Well might the Apoſtle ſay, *The Blood of Chriſt cleanſeth us from all ſin.*

III. Thing; *How Chriſt's Blood cleanſeth from ſin.* God the Father doth actually and efficiently juſtifie; Chriſt's Blood doth Meritoriouſly juſtifie. God the Father is conſider'd as Judge, Chriſt is conſider'd as Prieſt and Sacrifice. He was a *Prieſt in things pertaining to God*, *Heb.* 2. 17. *to make Reconciliation for the ſins of the People.* He is the *Fountain*, *ſet open for ſin, and for uncleanneſs*, *Zach.* 13. 1. And *forgiveneſs of ſin* is a fruit of *Redemption, through his Blood*, *Col.* 1. 14.

This is done,

1. *By taking ſin upon himſelf.* God Collected all the ſins from all parts of the World, in all Ages of the World, bound them up together, and *laid them upon* Chriſt's Shoulders, *Iſa.* 53. 6. Alluding to the manner of transferring the ſins of the people, by *Aaron*'s laying his hands upon the head of the Sacrifice: So that as the *ſcape-goat* purg'd the people, Chriſt cleanſeth or juſtifies men by *bearing their iniquities*, *Iſa.* 53. 11. Not by bearing the pollution of them inherently, but the guilt of them, or the curſe which the ſinner had merited: For our ſins could no more be tranſmitted to him in the filth and defilement of them, than the iniquities of the *Iſraelites* could be infus'd into the ſcape-Goat, but only in their Curſe and Guilt. A Beaſt was not capable of ſpiritual pollution, becauſe it wanted an intellectual Nature; nor Chriſt, becauſe of the excellency of his Perſon. Chriſt took our ſins upon him, not thereby to become ſinful, but to become devoted in a judicial manner, *as a curſe*; and therefore his being ſaid to be *made ſin* in one place, that we might be *made the Righteouſneſs of God in him*; 2 *Cor.* 5. 21. is

to

to be interpreted by *Gal.* 3. 13. wherein he is ſaid to be *made a curſe to redeem us from the curſe of the Law*, *i.e.* a perſon expoſed to the vengeance of God, to procure impunity for the Offenders, that they might be abſolved, and treated as if they had never been criminal. *He is the Lamb of God that takes away the ſins of the world.* *Joh.* 1. 29. αἴρων The word ſignifies to *take up*, as well as to take away. He took the guilt upon his Shoulders, that he might for ever take it away from ours. * As we are made Righteous in him, ſo he was made ſin for us: Now we are not Righteous before God by an inherent, but by an imputed Righteouſneſs, nor was Chriſt made ſin by inherent, but imputed guilt. The ſame way that his Righteouſneſs is Communicated to us, our ſin was Communicated to him. Righteouſneſs was inherent in him, but imputed to us; ſin was inherent in us, but imputed to him: He received our evils to beſtow his good; and ſubmitted to our curſe to impart to us his bleſſings; ſuſtained the extremity of that wrath we had deſerved, to conferr upon us the Grace he had purchaſed. The ſin in us, which he was free from, was by Divine Eſtimation transferred upon him, as if he were guilty; that the Righteouſneſs he hath, which we were deſtitute of, might be transferred upon us, as if we were innocent. He was made ſin, as if he had ſinned all the ſins of men, and we are made Righteouſneſs, as if we had not ſinned at all.

* Turretin *de ſatisfact.* p. p. 118. much changed.

2. *By accounting the righteouſneſs and ſufficiency of his ſufferings to us.* If we ſtand upon our own bottom, we are loſt; our own rags cannot cover us, nor our own imperfections relieve us. The *whole World lies in wickedneſs*; 1 *Joh.* 5. 19. God is a conſuming fire, and we are combuſtible matter; the Holineſs of God, and the Soul of the moſt righteous fallen Creature, cannot meet without abhorrency on the part of God, and terror on the part of Man. Divine Holineſs cannot but hate us, Divine Juſtice cannot but conſume us, if we have no other Righteouſneſs than our own imperfect one to pleaſe the one, and be a bar to the other. There is no Juſtification by the Law, but upon a perfect Righteouſneſs, and we muſt be juſtified by the performance of the Law, or we can never be juſtified; for the Law of God was not abrogated upon the fall of man; 'tis the Authority of the Law-giver, and not the offence of the Maleſactor, which doth aboliſh a Law. But we cannot perform the Law our ſelves. Alas, *all have ſinned and come ſhort of the Glory of God.* *Rom.* 3. 23. of that Righteouſneſs which glorifies God; and having once broken the Law, we can never be ſaid perfectly to keep it; for if we had grace given us to perform it for the future, it nulls not the breach of it for the time paſt. Since the Law is not abrogated, it muſt be exactly obeyed, the honour of it muſt be preſerved; it cannot be obſerved by us, it was Chriſt only who kept it, and never broke it, and indured the penalty of it for us, not for himſelf: For the Law requires Obedience of a Creature, but demands not puniſhment but upon default of Obedience. The puniſhment was not inflicted on him for himſelf, but for us; the virtue of that muſt be transfered to us, which cannot be any other way than by imputation, or reckoning it ours, as we are one body with him. Beſides, Juſtification cannot be by any thing inherent in us; for we are *ungodly*, before the firſt inſtant of Juſtification: *Rom.* 5. 5. and *Sinners*, and *Enemies*: *Rom.* 5. 10. Since there is nothing but unrighteouſneſs in us, a Righteouſneſs muſt be fetcht from ſomething without us; If it be without us, 'tis not inherent in us. What Righteouſneſs is in us after Juſtification, cannot be the cauſe of the Juſtification which preceded that Righteouſneſs. The *Effect* never precedes the *cauſe*. If the Righteouſneſs whereby we are juſtified be not inherent in *us*, but in *another*, how can it be our Righteouſneſs, but by ſome way of counting it to us. God intended Chriſt's ſuffering as the way of bearing iniquity for us, and accepted him as one that bore our Iniquities, and made this bearing Iniquity the ground of the *Juſtification of many*; *Iſa.* 53. 11. *By his knowledge ſhall my righteous Servant juſtifie many, for he ſhall bear their Iniquities.* In his bearing our Iniquities, there was the imputation of our ſins: In our Juſtification there muſt be the imputation of his ſuffering. The counting another's Righteouſneſs to us is as reaſonable, and eaſie to conceive, as the counting our ſins to another. Without this way of reckoning it to us, we cannot conceive of the interceſſion of Chriſt, or what pleas he can uſe. He is an Advocate by vertue of his propitiation, and his Righteouſneſs in it. 1 *Joh.* 2. 1, 2. The plea then muſt be of this Nature, Father, I took fleſh by thy order, and ſuffered Death according to thy pleaſure: I gave my Soul a ranſome for many, and the ſhedding of my blood was a ſweet ſmelling Sacrifice. Thou would'ſt have me be made a curſe to free others from the curſe, and to receive wounds, that others might receive health: Let thoſe therefore that plead the merit of my ſuffering, be abſolv'd from their guilt. I have born their ſins, their iniquities thou didſt cauſe to meet on me, condemn them not to bear thoſe iniquities I have born already. To what purpoſe did I bear them, if they muſt bear them to? And to what purpoſe ſhould they believe in me, if they muſt ſink under the ſame condemnation with thoſe that refuſe me? How this plea can be made without accepting thoſe ſufferings for us, and counting the righteouſneſs of them to us, is not to be underſtood. Some compare this way of imputation to the Sun ſhining upon the Wall, through a green or blew glaſs, whereby the true colour of the Wall is diſcernible while the colour communicated by the Glaſs is upon it; yet this colour is not the colour of the Wall, but the colour of the glaſs, and inherent in the glaſs, only reflected upon the wall; ſo the righteouſneſs whereby we are juſtified, and which covers our iniquities from the ſight of God, is *inherent* in Chriſt, but *transferr'd* to us. The ground of this imputation is community of Nature. Becauſe he *took not the nature of Angels*, 'tis not reckon'd to them. *Heb.* 2. 16, 17. If he had taken the Nature of Angels, it could not have been reckon'd to us, becauſe he had not been akin to us. Had he taken the Nature of Angels, it could no more have been imputed to us, than the fall of Angels can be imputed to us; which cannot be, becauſe we have not an argument in the ſame nature with them: And next to that, the ground of it is his Reſurrection from the Grave. Had he lain in the Grave, his righteouſneſs could not have been imputed to us, becauſe it had not been declar'd ſufficient in it ſelf; and the ſufficiency of the price, and the accepting it for a ranſom, muſt precede the accounting of it to another for his deliverance. That which is the evidence of the perfection, and agreeableneſs of it to the judgment of God, is the ground of the imputation of it to us: But his going to the Father, whereof his Reſurrection was the *firſt* ſtep, and his aſcenſion the *next*, is the convincing argument *the Comforter* makes uſe of to perſwade men of the fullneſs, and exactneſs of it, *John* 16. 10.

(1.) *This cleanſing of us by imputing this blood to us, is by vertue of union, and communion with him.* The *Apoſtle* before the *Text* ſpeaks of a fellowſhip with God and Chriſt, which implies union

with

with Christ, and then the blood of Christ cleanseth from all sin. What Christ did as a common person, is accepted for us; but the actual imputation of it to us depends upon our becoming one body with him. If we had not had a union with *Adam* in Nature, and been seminally in him, his sin could no more have been imputed to us than the sin of the fallen Angels could be counted ours; so if we have not a Union with Christ, *his* Righteousness can no more be reckon'd to *us* than the Righteousness of the standing Angels can be imputed to us. We must therefore be in Christ as really as we were in *Adam*, tho' not in the same manner of reality. We were in *Adam seminally*, we are in Christ *legally*; yet so, that it is counted in the judgment of God as much as if there were a seminal union. Believers are therefore called the *seed* of Christ, *Isa.* 53. 10. *Psal.* 22. 30. And they are call'd Christ, 1 *Cor.* 12. 12. And *the Body of Christ*, *v.* 27. 'Tis saith one, not *numerically*, but *legally such*: If we had been in him seminally as we were in *Adam*, Righteousness would have been communicated to all descending from him: But God hath appointed a higher way of communication by spiritual Union. As those who were in *Adam* by Natural propagation, are made guilty by his transgression to condemnation; so all that are spiritually united to Christ, are cleansed from their *many offences* to Justification, *Rom.* 5. 16. As there was a necessity of his Union with us in our nature for our Redemption, (since he could not be the Redeemer of Mankind by Death as he was the Son of God, unless he were also the Son of man;) so there is a necessity of our union with him in his Spirit. As there could be no expiation without a satisfaction, no satisfaction to be made by Christ, unless there were an imputation of our sins to him, and no imputation can be suppos'd, unless he were united to us in our Nature; so there can be no imputation of any thing in him to us, unless there be a strait union, whereby he becomes our Head, and we his Members. What doth the Apostle mean in that wish of being *found in Christ*, but this *Union*, whereby he might have a share in his Righteousness? *Phil.* 3. 9. Not his own Righteousness, but the Righteousness of God communicated through, or by Faith. And where is our *compleatness*, but *in him*, *Colos.* 2. 10. As we are reckon'd one Lump and Mass with him, and being joyn'd to him, are counted *one Spirit* with him? 1 *Cor.* 6. 17. *Union* with him goes first in order of Nature before Justification: We are first united to him as our Sponsor, and being in him, we are counted Righteous. This is the Apostles assertion, 1 *Cor.* 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness*, &c. And so *the Righteousness of the Law*, *Rom.* 8. 4. δικαίωμα τοῦ νόμου, or the just Judgment of the Law *is fulfilled in us* (saith *Cocceius*.) We are judged to have in him a perfect Obedience, or we are judg'd not out of Christ as sinners, but in Christ as his Members.

* *Mr.* Herle *in his Treatise of Christian Wisdom.*

de Fæd. 442.

(2.) *This Union is made by Faith*; and upon this account we are said to be *justified by Faith*. This is our willingness to receive Christ upon the terms he is offered. Since a Mediator is not a Mediator of one, but supposeth in the Notion of it two parties, there must be a consent on both sides. God's consent is manifested by *giving*, our consent is by *receiving*; which is a Title given to Faith, *John* 1. 12. God's consent in appointing and accepting the atonement, and ours in receiving the atonement, which is all one with *receiving forgiveness of sin*, *Rom.* 5. 11. God's consent in the Typical Administration was evident in appointing Sacrifices, and the sending down fire from Heaven for consuming them: The sinners consent was to be signified by laying his hands upon the head of the Sacrifice, intimating his Union with that Sacrifice, and so by the sacrificing of it, he was counted as quitted of that guilt for which the Sacrifice was offer'd. We must be as willing to accept of this Sacrifice as Christ was to offer this Sacrifice, with a willingness of the same kind; but alas, what Creature can mount to a willingness of the same degree? God might have required many sharp conditions of us, many years troubles and sorrows: But he requires only a willingness of us to receive and acknowledge the depths of his Wisdom and Grace, and conform to his Will in the New Covenant. This makes up the Marriage-knot between the Sinner and the Redeemer. By this the Soul empties it self, and clasps about a Saviour; and then Christ and the Believer are counted as *one* person legally: Therefore Christ dwelling in us, and our having Faith are linkt together as if they were the same thing, *Eph.* 3. 17. By Gods acceptance of this blood we are render'd cleansable and justifiable. By our acceptance of it it is actually imputed to us, and we actually justified. However, when it was shed by Christ, and received as a sweet smelling Sacrifice by God, it made us pardonable, yet actual pardon is not bestowed without believing. His blood avails none but those that he pleads it for, and he pleads it not for those that come to God, but that *come to God by him*, *Heb.* 7. 25. those that plead in his name for the benefits which are the purchase of his blood; without him we are combustible matter before a consuming fire, and cannot approach to the Throne of God with any success. This Faith must go in order before cleansing, or Justification. The Righteousness of God is only upon them that believe, *Rom.* 3. 22. *We have believed that we might be justified*, *Gal.* 2. 16. This Faith is not our Righteousness, nor is it ever called so, but we have a Righteousness by the means of Faith: *By* Faith, or *through* Faith is the Language of the Apostle, *Rom.* 3. 22, 25. *Faith in his blood*, Faith reaching out to his blood, embracing his blood, sucking up his propitiating blood, and pleading it. Tho' Faith is the Eye and Hand of the Soul, looking up and reaching out to whole Christ as offer'd in the promise, yet in this act of it to be freed from the guilt of sin, it grasps Christ as a Sacrifice, it hangs upon him as paying a price, and takes this blood as a blood shed for the Soul, and insists upon the sufficient value of it with God. Faith respects the subject wherein it is, as guilty; for it is a Grace devesting a man of his own Righteousness, and emptying a man of his own strength and sufficiency, and accusing the Soul of Guilt; and therefore eyes that which stands in direct opposition to this guilt, the free Grace of God accepting Christ as a propitiation. It eyes that in craving Justification, which God eyes in bestowing it, which is the Redeemers *bearing iniquity*, *Isa.* 53. 11. It hath no efficacy of it self, but as it is the band of our Union with Christ. The whole virtue of cleansing proceeds from Christ the Object. We receive the Water with our hands, but the Cleansing Vertue is not in our hands, but in the Water; yet the Water cannot cleanse us without our receiving it; our receiving it unites the water to us, and is a means whereby we are cleansed. And therefore it is observ'd that our Justification by Faith is always expresst in the *passive*, not in the *active*; as we *are justified* by Faith, not that *Faith justifies us*. The efficacy is in Christ's blood, the reception of it in our Faith. Though we are justified by Faith, yet all our peace, and all those blessings which are bundled up in Peace with God, come in and *thro' our Lord Jesus Christ*, *Rom.* 5. 1. *Being justified by*

Faith, we have peace with God through our Lord Jeſus Chriſt.

IV. The *USE.*

If the Blood of Chriſt hath the only and perpetual vertue, and doth actually and perfectly cleanſe Believers from all Sin. Then it affords us,

I. A Uſe of *Inſtruction.*

(1.) *Every man unintereſted by Faith in the Blood of Chriſt, is hopeleſs of a freedom from guilt while he continues in that ſtate.* Without Faith we are at a diſtance from God, by contracting in our Natural ſtate a guilt, that ſubjected us to the curſes of the Law, and we remain under that Wrath the ſtate of Nature put us into, till we are intereſted by Faith in the expiating blood of the Redeemer. All the Indictments that our Conſciences, and, which is incomprehenſibly more, the Omniſcience of God can charge upon us, remain in their full force, are unanſwerable by us, and we muſt inevitably ſink under them, till the blood of Chriſt apprehended by Faith, cancel the bond, and raſe out the accuſation. The blood of Chriſt is ſo far from cleanſing an Unbeliever from all ſin, that it rather binds his ſins the faſter on him. Unbelief locks the ſins on more ſtrongly; ſo that the violations of the Law ſtick cloſer to him, and the wrath of God hangs over him. Thoſe that have no communion with Chriſt, have no intereſt in the blood of Chriſt: for they are ſuch as have *fellowſhip with the Father, and with his Son, Jeſus Chriſt*, to whom *John* in the *Text* appropriates this privilege of being cleanſed from all ſin by the blood of Chriſt. Thoſe that ſlight the blood of Chriſt, render themſelves uncapable of cleanſing, becauſe no other Sacrifice can be offer'd, no other blood can be preſented to God of a value equal to it. *No more Sacrifice remains for ſin*, *Heb.* 10. 26. There was but one bloody Sacrifice appointed for expiation, and there can be no leſs required of us for the enjoying the benefit of it, than the *receiving the atonement*, *Rom.* 5. 11. 'Tis not conſiſtent with the honour of God, to diſcharge men upon the account of the ſufferings of the ſurety, who will perſiſt in that ſin for which the ſurety ſuffer'd; and make uſe of a Saviour to be freed from ſuffering, but not freed from offending. It would be contrary to the end of our Saviours Death, to ſprinkle that blood upon thoſe that tread it under their feet, which was ſhed for *the gathering together the Sons of God*, *John* 11. 52. To let the deſpiſers of it have an equal ſhare in the benefits of it with thoſe that receive it. It cannot be imagined that God will ever make it a ſavour of Life, as much to them that will not value it, as to thoſe that do.

(2.) *No freedom from the guilt of ſin is to be expected from meer mercy.* The figure of this was notable in the legal *Oeconomy*. The *mercy ſeat* was not to be approach'd by the High Prieſt *without blood*, *Deut.* 9. 7. Chriſt himſelf typified by the High Prieſt, expects no mercy for any of his followers, but by the merit of his blood. What reaſon have any then to expect remiſſion upon the account of meer compaſſion without pleading his blood? Mercy is brought to us only by the ſmoke of this Sacrifice. The very title of Juſtification implies not only Mercy, but Juſtice; and more Juſtice than Mercy; for Juſtification is not upon a bare petition, but a propitiation. To be pardon'd indeed, implies Mercy. Pardon is an act of favour, whereby the Criminal is grac'd and gratified; but to be juſtified, is to be diſcharged in a legal way, or by way of compenſation. A man may be pardon'd as a ſupplicant, but not pronounced righteous but upon the merits of his cauſe. He that imploys Mercy, acknowledges guilt, but inſiſts not upon a Righteouſneſs. Juſtification or Pardon is not the act of God as Creator, for then it had been meer Mercy; nor as a Law-giver, according to the terms of the firſt Covenant, for then no man after his revolted ſtate could be juſtified; but as a Judge, according to the Laws of Redemption, and that in *a way of righteouſneſs* and Juſtice, 2 *Tim.* 4. 8. God is not to be ſought to for this concern, but in Chriſt; nor meer Mercy implor'd without the Redeemers merit, becauſe God doth not, forgive our ſins, or reconcile our perſons to himſelf, but for the propitiating blood of his Son. To expect pardon only upon the account of Mercy, is to honour one Attribute with the denial of, or over-looking the other. Though God be merciful, yet he is juſt; his Mercy is made known in Remiſſion, his Juſtice manifeſted in Juſtification. Forget not the great demonſtration of his Juſtice when you come to plead for Mercy; Plead both in the blood of Chriſt, God is merciful to none out of Chriſt; he is merciful to none, but to whom he is juſt; merciful to them in regard of themſelves, and their own demerits: Juſt and Righteous to them in regard of the blood and merits of his Son.

(3.) *There is no ground for the merits of Saints or a cleanſing* Purgatory. The Apoſtle ſaith not, you have a treaſure of the merits of the departed Saints. Or you muſt expect a Purgatory hereafter to cleanſe you from all your ſins. He mentions only the blood of Chriſt as fully ſufficient; and efficacious for this end. To ſet up other Mediations, Atonements, Satisfactions, is a contempt of the Wiſdom of God in his Ordination of this only one of his Son; of the Holineſs and Juſtice of God in accepting this, as if God had miſtaken himſelf, when he chearfully received this as compleatly ſatisfactory to him, and anſwering his ends; as if notwithſtanding his full pleaſure with it, it needed ſome addition from Creatures to eek it out to a compleatneſs. 'Tis a diſhonour to Chriſt, accuſing him of an imperfect ſatisfaction, of an inſufficient and infirm blood; a ſtripping it of its infinite value. How can that be infinite, which needs a finite thing to ſtrengthen it, and render it efficacious? He that goes to a muddy ſtream to waſh himſelf; diſgraces the pure fountain he hath in his own dwelling. This the *Romaniſts* uſe in the form of abſolution. * *Let the paſſion of our Lord Jeſus Chriſt, the merits of the Bleſſed Virgin, and of all the Saints, and whatſoever good thou haſt done, and whatſoever thou haſt ſuſtained, be to thee, i. e.* accounted to thee, or accepted for thee *for the remiſſion of thy Sins, the increaſe of thy Grace, and the reward of Eternal Life.* Nor is *Purgatory* a ſmall diſparagement to the extenſive vertue of this cleanſing blood. If the blood of Chriſt cleanſeth, what interpretation can common reaſon and ſence make of it, but that the perſon ſo cleanſed is exempted from any puniſhment for his Crime? Is the blood of the Son of God of ſo weak an efficacy, that it needs a cleanſing fire in another world, to purge out the reliques of guilt left behind by it in this? If there muſt be ſuch a penal ſatisfaction, where is the uncontroulable vertue of this blood? If this Blood, which is the blood of God, hath not a ſufficient vertue, what finite fire can lay claim to it? What in reaſon can be ſuppos'd to have it? And if it be perfectly purgative, what need of any thing elſe that can never deſerve the name of ſatisfaction? Shall that God who is Goodneſs and Righteouſneſs it ſelf, puniſh a man for that Crime which he hath remitted upon ſo great a compenſa-

* Cajetan *ſum.* p. 2. *The firſt Head Abſolution.*

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tion? If he be pardon'd, with what Juſtice, can he be puniſh'd? If he be puniſh'd by the ſeverity of fire, with what mercy, or by what merit was he pardon'd and juſtified? 'Tis no Friendſhip to the perfection of God's Juſtice to alledge that he will puniſh that which he hath remitted; and as little right is done to the perfection of Chriſt's meritorious blood, to make it of a half validity, a lame propitiation, which requires ſomething to be done or ſuffer'd by the ſinner to render it compleat in the ſight of God. With what face could Chriſt tell Sinners that came believingly to him in the World, that their *Faith* had *ſav'd them*, and they might *go in peace*, if a Purgatory ſatisfaction were to be exacted of them after this Life, and his own paſſion had been unable to make their peace?

(4.) *No meer Creature can Cleanſe from ſin.* No finite thing can ſatisfie an infinite Juſtice: No finite thing can remit or purchaſe the Remiſſion of an injury againſt an Infinite Being. A finite compenſation can bear no proportion to an infinite wrong. If pardon as well as Regeneration be a work of *Omnipotence*, as we have lately heard; No Creature but is as unable to remove guilt from the Soul, as it had been unable to remove deformity from the firſt Matter and *Chaos*. A Creature can no more cleanſe a Soul, that it can Frame and Govern a World, and Redeem a captiv'd ſinner.

(5.) *There is no Righteouſneſs of our own, no Services we can do, are ſufficient for ſo great a concern.* To depend upon any, or all of them, or any thing in our ſelves, is injurious to the value and worth of this Blood; 'tis injurious alſo to our ſelves: 'Tis like the ſetting up a Paper Wall to keep off a dreadful Fire, even that conſuming one of Gods Juſtice. The *Apoſtle* doth more than once complain of the Seducers that crept into the *Galatian* Church, and would ſow the Tares of Juſtification by the Law, and their own works; ſo that *they made the Death of Chriſt in vain*, *Gal.* 2. 2. And his work of *no effect*, *Gal.* 5. 4. And tells them there plainly, that the expectation of a Juſtification upon ſuch an account, was a *falling from Grace*. If we are Juſtified from our guilt by works, they muſt be works before Faith, or after Faith: Not before Faith; for the corruption of Nature remaining in its full force, without any amendment, any alteration, or ſubduing by renewing Grace, will check men that underſtand any thing of the woful and deplorable, the weak and impotent condition of man by Nature, from ſuch a Thought: And indeed thoſe that hold Juſtification by works, make Faith in Chriſt neceſſary to the acceptance of thoſe works. Nor do works after Faith juſtifie, for then a Believer is not juſtified upon his believing, but upon his working after his believing: So that Faith then is not the juſtifying Grace, but a preparation to thoſe works which juſtifie, which is quite contrary to the ſtrain of the great *Apoſtle* in his *Epiſtles*, who aſcribes Juſtification to Faith in the Blood of Chriſt, and to Faith without works. 'Tis by Faith we are united to Chriſt, as the great undertaker for us: By that we receive the Atonement, and accept of the infinite ſatisfaction made by the Redeemer, to the juſtice of God. The acceptance of this, and embracing this as done for us, and accepted by God for us, cannot be an act of our works, but of our Faith. *All works are excluded by the Apoſtle*, *Rom.* 4. 5, 6. without reſtraining them to the works of the Law, as he doth ſometimes in other places. *Faith alone* is oppos'd *to works in general*, and therefore to all ſorts of works; and works after Grace he doth plainly exclude, *Eph.* 2. 8. *By Grace you are ſaved through Faith, and that not of your ſelves, not of works leſt any man ſhould boaſt.* What works are thoſe? works after Regeneration; for they are thoſe works *to which they were Created in Jeſus Chriſt*; which indeed, ſaith he, *God ordain'd that we ſhould walk in them*; not that we ſhould be ſaved or juſtified by them: And ſo when he deſires not to be found in his *own Righteouſneſs which is of the Law*, *Phil.* 3. 8, 9. Can he underſtand only thoſe works, and that Righteouſneſs which he had before his converſion to Chriſt? As though works after Faith were not more conformable to the Law, than works before Faith; but let them be works flowing from what Principle ſoever, he renounceth them all, accounts them loſs for Chriſt, and places no confidence in them. He did not renounce the privileges of his Birth, or ſtrip himſelf of a love to Holy works, but of the opinion of any value they had with God of themſelves to Juſtification. Whatſoever might come under the Title of his own Righteouſneſs, he doth caſt away, as to any dependance on it, or pleading of it before God. And may not his works after his giving up his name to Chriſt, be called his own Righteouſneſs, as well as thoſe in a State of Nature? Though the Principle was alter'd, yet the Acts from that Principle, were his own Acts, and his own Righteouſneſs. So *Abraham* was not juſtified by his works after believing, no more than by thoſe before, *Rom.* 4. 3. *Abraham believ'd God, and it was accounted to him for Righteouſneſs.* For thoſe words cited out of *Gen.* 15. 6. were ſpoken of *Abraham*, ſeveral years after his call and compliance, with it *by Faith*; and here ſingled out as the cauſe of his Juſtification, without any concomitancy of his own works, flowing from that Faith, or any mixture of them, or conſideration of them by God, in this juſtifying Act. And *David*, tho' he was a great Prophet, yet had not ſo diſtinct a knowledge of the Goſpel, as thoſe that live in the times of the Goſpel, yet under that Legal Adminiſtration, wherein he was born, and bred, and liv'd all his days, had no confidence in his own works, not in thoſe which he wrought as Gods Servant, out of love to him, fear of him, truſt in him, he refuſeth all venturing his Soul upon them, before the Tribunal of God, when he deſires God not to enter into Judgment with them, *Pſalm* 143. 2. *Enter not into Judgment with thy Servant.* Anſwer me in *thy Righteouſneſs*, *v.* 1. not according to my own. Enter not into Judgment with thy Servant; tho' I be thy Servant, and mine own Conſcience tells me, I have an upright heart towards thee, yet I dare not enter into a plea with thee upon my ſervice, or ſtand before thy Judgment-Seat in the ſtrength of my works; and the reaſon he renders, ſhows that he underſtood it of Juſtification, and is incluſive of all men that ever drew Breath, for it is as generally expreſt as any thing can be; *for in thy ſight ſhall no man living be juſtified*; Not an *Apoſtle*, *Martyr*, *Prophet*, can ſtand before God, when he compares his actions with the rule. *David* was far from any confident ſentiments of his own works, or the ſtrength of the Blood of Legal Sacrifices. How often doth he aggravate his crimes, and debaſe the value of his Services, and ſpeak of the Sacrifices, as unable to render a ſatisfaction to God? We ſee the Father of the faithful, the greateſt Type of Chriſt, and he that ſeems the moſt rational among the Apoſtles, diſclaiming any Juſtification by their own works, even by thoſe, wrought by them after they were really liſted in the Service of God.

And there is good reaſon for it.

[1.] *No Righteouſneſs of man is perfect, and therefore no Righteouſneſs of man is juſtifying.* Whatſoever works do Juſtifie, muſt be in the extent of them, and all the circumſtances fully conformed unto that Precept that enjoyns them. What man hath a righteouſneſs commenſurate with the rule of the Law, whereby his works are to be tryed? Again, every man, the Moment before his Juſtification is *ungodly. Rom.* 4. 5. He is in that ſtate juſt before his Juſtification. If he be juſtified by his own works, he is then juſtified by ungodly works, and then a contradiction will follow, that a man is juſtified by his merit of Condemnation, and pronounced Righteous upon the account of his Unrighteouſneſs: 'Tis as much as to ſay, a man ſhall be juſtified by his ſinfulneſs, and be judged an Obſerver of the Law by his tranſgreſſing it.

(1.) *The mixture of one ſinful act among a multitude of good works, renders a man imperfect, and conſequently uncapable of Juſtification by them.* Suppoſe a man had only one ſin, and all his other works clear without a flaw, the Law could not pronounce him Righteous, becauſe he fell ſhort of that Univerſal, and perpetual rectitude which the Law requires in all things. *Gal.* 3. 10. *Curſed is he that continueth not in all things which are written in the Book of the Law, to do them.* If he fails but in one thing, and that but once in his whole Life, and that but in the omiſſion of any one circumſtance it requires, he ſinks under the curſe. But ſince a man never performed in his whole Life a duty entirely exact, with what face can he expect a Juſtification from that Law, which he never obſerv'd with that exactneſs due to it in any one action that ever he did? Works are debts, unleſs a debt be fully paid, a man cannot be ſaid to be a righteous perſon. If a man owes a thouſand pound, and pays *nine hundred ninty nine pound, nineteen ſhillings*, and pays not that *one ſhilling*, which is as much due as the whole, he is unrighteous in withholding that, and the bond may be put in ſuit againſt him for that if the Creditor pleaſe. What man ever paid the full debt of works he owed to God by vertue of the Law? How far is any man from paying all the parts of his debt but one only? Suppoſe we had not only a perfect work, but many perfect works, all perfect works but one; the works might juſtifie themſelves, but not juſtifie the perſon that hath a ſtain upon him in the account of the Law. But the caſe is more deplorable: For if God will contend with Man, he *cannot anſwer him one of a thouſand*, *Job* 9. 2, 3. * Some of the *Jews* interpret it thus, That the arguments and pleas men can bring from their own works, for their defence before his tribunal, are ſo weak and trifling, that God in ſcorn would not vouchſafe to give a reply to one plea of theirs among a thouſand. But rather it is to be underſtood, that man cannot render one little reaſon among a thouſand pleas for his own Juſtification, on any one of a thouſand of thoſe charges God can bring againſt him.

* *Mercer.*

(2.) *There is not one act a man doth, but there is matter of condemnation in it.* as the Scripture excepts *every man* from doing good, as conſider'd in his Natural Corruption; *Rom.* 3. 12. So it excepts every man from doing any one pure good Action; *Eccleſ.* 7. 20. *There is not a juſt man upon Earth that doth good, and ſins not, i. e.* He doth not do any good work without a mixture of ſin; And therefore the Scripture pronounceth a mans *own righteouſneſs as filthy raggs. Iſa.* 64. 6. Righteouſneſs in the whole extent of it, whatſoever he doth that is Righteous in a way of eminency, is but a filthy ragg, 'tis but a ſhred, and that filthy too: And to think it is able to purge the Soul from ſin, is as much as to think to waſh away one Mudd by another. That which is Condemning, cannot be juſtifying, that which falls ſhort of the Holineſs of the Law, cannot free us from the condemning Sentence of the Law: But there is nothing that a man doth but is defective, if compared with the Law, which requires an exactneſs of Obedience in every Act, without any ſtain. It requires perfection in the perſon, and perfection in every ſervice. It allows no blemiſh, no pronounceth a man righteous, where it doth not find a compleatneſs both for parts and time: 'Tis ſo far therefore from juſtifying, that it muſt needs condemn. *For the Righteouſneſs of the Law muſt be fulfilled in every one of us. Rom.* 8. 4. Whatſoever plea we can raiſe from our own works, will repreſent us guilty, and that can never be the matter of our Abſolution, which hath ſufficient matter of Condemnation in it. Attainted work is never able to maintain its ſtanding before the infinite Holineſs of God.

(3.) *All the works after Grace, fall ſhort of the perfection, required in them by the Law.* I do not ſay they fall altogether ſhort of the perfection requir'd in them by the Goſpel, *i. e.* fall ſhort of that integrity, and ſincerity, which is our Evangelical perfection; but they fall ſhort of that perfection which is required by the Law. There is no Grace in any renewed man in this Life in that perfect degree it ought to be. Corruption of Nature remains in every man, with Regeneration of Nature: 'Tis true, there is a new Principle put in, but not ſo powerful as to aboliſh that principle which poſſeſſed us before, though it doth over-maſter it. There is a *Fleſh luſting againſt the Spirit*, as well as a *Spirit luſting againſt the Fleſh. Gal.* 5. 17. And *Paul* that was renewed, as much as any man we ever knew renewed, had a *Fleſh* that ſerv'd the Law of ſin, with a *Mind* that ſerved the Law of God. *Rom.* 7. 25. No Grace is wrought to its full growth. There is ſtaggering in our Faith, and coldneſs in our love, and hardneſs in our melting; And therefore it was a good Speech of *Luther's*; We can never be ſaved, if God doth not turn his Eyes from our vertues, as well as from our ſins. * How can that, the unrighteouneſs whereof was our burden before the Throne of God, be our righteouſneſs before him? How can that heal us, which ſtands in need of cure, and renders us ſick? *Who can bring a clean thing out of an unclean?* Or the higheſt righteouſneſs out of an unclean newneſs, and an imperfect regeneration? If our duties after grace be ſo corrupt that they need ſomething to render them acceptable, and accepted in the ſight of God; They can never be of that worth, as to render our perſons righteous; for that which needs ſomething to make it ſelf valid, can never make any other thing valid. If our duties want a pardon, and ſomething to cover the defects, and wipe off the blemiſhes of them, they can never upon any bottom of their own, plead themſelves to be a ſufficient Righteouſneſs for a guilty ſinner, guilty in the acting that which is pleaded as a righteouſneſs. No fleſh can be juſtified in the ſight of God; and nothing that comes from fleſh can be our righteouſneſs. The beſt man being in part Fleſh, all his works are in part Fleſhly: Where the Nature is wholly corrupt, the Fruit cannot be good: Where the Nature is in part corrupt, the Fruit of the New Nature, muſt be tinctur'd by the ſteams of the old, and therefore is too defective to bottom our Happineſs upon.

* *Illyricus.*

And *conſider but theſe two things.*

1. *Mens*

1. *Mens own Conſciences cannot but accuſe them of coming ſhort of the Glory of God, in every thing they do.* Can any man upon earth ſay, he ever did a perfect Action, that he dare venture his Soul upon it, in the preſence of God? There is no mans Conſcience but muſt needs accuſe him of ſin: 1 *John* 1. 8. *He that ſaith he hath no ſin, hath nothing of the Truth in him*; And what mans Conſcience ever bore that Teſtimony to him, that he was perfect in all his works? doth it not rather witneſs that he hath numberleſs times violated the Divine Precepts? Who can ſay he did perfectly exert an act of Faith, ſo entire, fixed, ſteady, as might ſute the Divine Holineſs, or that his love had ſuch an intenſe flame in any ſervice he preſented to God? No man yet upon ſerious conſideration did ever judge any one of his works perfect before God. He muſt have very mean thoughts of the Holineſs of God, or be very inconſiderate of his own Actions, and not dive into all the matter and circumſtances of them, if he ſo judg'd. Indeed, *Paul* ſaith, he knew nothing by himſelf, *i. e.* of unfaithfulneſs in declaring the Myſteries of God, as to the matter and ſubſtance of them, yet would he not venture his Juſtification upon that bottom, 1 *Cor.* 4. 4. A ſelf Juſtification in this, would be a ſelf Condemnation, *Job* 9. 20. *If I juſtifie my ſelf, my own mouth ſhall condemn me*; *If I ſay I am perfect, it ſhall alſo prove me perverſe.*

2. But, *Suppoſe there be no Accuſations of Conſcience, durſt we ſtand to God's Tryal of our works?* The Omniſcience of God pierceth further than our knowledge; *for who can underſtand the errors of his ways? Pſal.* 19. 12. If any Action might be perfect in our account, ſhall we therefore think it ſo in the account of God's unſpotted Holineſs, who is greater than our hearts, and knows more than our hearts? *Who can ſtand before ſo Holy a God?* 1 *Sam.* 6. 20. *Job* therefore, *Job* 9. 21. would *not know his own Soul*, though he were perfect, he would not approve or boaſt of himſelf in the preſence of God. For he might be ignorant of ſomething in his own Spirit, which never yet reacht his notice, but was not unknown to God that knew all things; he would *deſpiſe his Life, i. e.* overlook all his upright courſe, and bury it in ſilence, when he comes to appear before God.

(4.) *Since therefore all our own Righteouſneſs is of this hue, it would be contrary to the Juſtice and Holineſs of God, to juſtifie a man for imperfect works.* His *Judgment is* always *according to Truth. Rom.* 2. 2. If he ſhould Judge and accept that for a perfect Righteouſneſs which is notoriouſly imperfect in it ſelf, it would imply a defect in the underſtanding of the Judge, whereby he is changed, and judgeth that to be exact Holineſs now, which he judged not ſo before: But certainly, if it be an imperfect Righteouſneſs, the Infinite Underſtanding of God can never imagine it perfect, and the Holineſs of God would never deceive it ſelf, in accepting that as perfect, which is not in its own nature ſo. If imperfect works of Grace can juſtifie now, what reaſon can be rendered for the ſtrictneſs God requir'd of the firſt man, in the firſt Covenant, and his ſevere dealing with him upon the Tranſgreſſion of it? The beſt reaſon, and moſt becoming the Majeſty of God, is the Holineſs of his Nature, which is as infinite now, as when he made the firſt Covenant. If that Holineſs can now content it ſelf with an imperfect righteouſneſs, and pronounce us juſtified perſons, without a full conformity to the Law; it might take a little further ſtep, and pronounce us righteous, without any Conformity at all to it. If he could deny his Holineſs and Truth in one thing, he might upon the ſame account deny it in all, and ſo lay it aſide by degrees, till it came to nothing. If we rightly underſtand the infiniteneſs of God's Holineſs, we cannot conceive that any thing imperfect can juſtifie us, before ſo exact and ſtrict a Tribunal, where ſits the Omniſcience of God to ſee, the Holineſs of God to hate, and the Juſtice of God to puniſh every defect and deviation from his Law.

[2.] *The deſign of God was to juſtifie us in ſuch a way as to ſtrip us of all matter of Glorying in our ſelves, and therefore 'tis not by any righteouſneſs of our own.* This the *Apoſtle* in many places aſſerts. *Rom.* 3. 26, 27. He juſtifies by the Law of Faith, to *exclude boaſting*, which would not have been excluded by the Law of works. And *Eph.* 2. 9. *Not of works leaſt any man ſhould boaſt.* He had before ſpoken of Salvation or Juſtification *by Grace, v.* 5. And to ſtrike mens hands off from reſting on any thing in themſelves, and put our own righteouſneſs out of Countenance, he repeats it again, *v.* 8. *By Grace ye are ſaved, and that not of your ſelves*; *Not of works*, becauſe God will have all *boaſting* excluded; The *Apoſtles* Argument holds as ſtrong againſt the works of *Grace*, as thoſe of *Nature*; the works after the receiving of the Goſpel as thoſe of the Law; it would elſe be invalid; for if we were juſtified by our own works, wrought by us after the Grace of Redemption Communicated to us, it would but little more exclude boaſting, than the works of *Adam*, wrought by him in the rectitude of his Nature, which was the gift of God to him: The natural principle of his actions, as well as the gracious principle of a Believer, were beſtowed on them by God; that was an act of Gods goodneſs, this of his Grace: And they are our works by Grace, as well as the acts of *Adam* in innocence would have been his works by Nature. For though the works of Grace are wrought from a Principle implanted by the Spirit of God, yet they are not the works of that Spirit, no more than *Adam*'s works could be ſaid to be the works of God, becauſe they were from a Principle implanted in him by God. The works would have been *Adam*'s by the concurrence of God, as Creator, and thoſe works are a Believers by the concurrence of God as Redeemer: And if we were juſtified by them, there would be as well matter of boaſting, as there would have been in *Adam* had he ſtood, and been efficiently juſtified or pronounced righteous upon his innocent works. God hates any glorying before him. The *Phariſee* therefore that diſplayed his righteouſneſs in the Temple before God, with ſome kind of reflections upon his own worth, *Luk.* 18. 10, 11, 12, with ſome kind of exaltation of himſelf, and contempt of the *Publican*, went away unjuſtified, though he did thankfully acknowledge his eminency in Morality above the *Publican*, to ſtream to him from the goodneſs of God; and no good man in Scripture ever pleaded his own works in Prayer to God for his Juſtification: Tho' ſometimes they have appeal'd to God concerning their Integrity in a particular action. *Daniel* diſowns his *own Righteouſneſs*: *Dan.* 9. 18. And the famous *Cardinal* * and Champion of the *Romiſh* Church, upon his Death-Bed would rely on the merits of Chriſt, though he had diſputed for the merit of Works. So ſenſible are men of the little matter they have to glory of in themſelves, when they are ready to ſtand before the Tribunal of God. God in Juſtification will have the intire Glory of is Grace to himſelf; but if any work of ours, though never ſo gracious,

* Bellarmine.

were

were the cauſe but in part of our Juſtification, we had whereof to glory. If we divided it between Chriſt and our ſelves, Chriſt would have but half the Glory, and the other half would be due to us.

To conclude, No man can be juſtified, but by a Covenant of Grace, and by the *Righteouſneſs of God, not his own*; ſince all men have been under the corruption of Original ſin, no man hath arriv'd to Happineſs by any righteouſneſs of his own. Every man being a ſinner, is under the curſe of the Law, and being accurſed by it, cannot be juſtified by it. The Law doth not frown and ſmile upon a man at one and the ſame time. It propoſeth no recompence, but to thoſe that entirely obſerve it, and denounceth a curſe upon thoſe that in the leaſt do violate it; it accuſeth, doth not juſtifie, and fills the Conſcience with darkneſs and deſpair, not with comfort and peace.

[6.] *We are therefore juſtifyed by a Righteouſneſs imputed to us. The blood of Chriſt cleanſeth us from all ſin.* 'Tis not inherent in us, but in the veins of Chriſt: 'Tis not *Phyſically* or corporally applyed to us, but *Juridically*, in a judicial way, and therefore imputed to us, and that for Juſtification. Hence we are ſaid to be *juſtifyed by his blood. Rom.* 5. 9. if juſtifyed by his blood, then meritoriouſly; the merit of that blood muſt then be imputed to us, and we upon the account of it pronounced righteous by God, ſince this blood was never inherent in us. Hence *forgiveneſs of ſins, and juſtification* is often aſcribed unto it. *Rom.* 3. 23, 24, 25. *Col.* 1. 14. As our Iniquities were charg'd upon him, ſo his Righteouſneſs is derived to us. Our Iniquities were never *inherent* in him, but *imputed* to him: So his blood never was inherent in us, but imputed to us for the ſatisfaction of the Law, and ſo for our Juſtification from the penalty and curſe of it. If it were our Righteouſneſs that were imputed to us, it would be an imputation of *Debt*, not of Grace. *Rom.* 4. 4. It cannot be inherent Righteouſneſs becauſe it is a Righteouſneſs imputed *without works*, *v.* 6. But no inherent Righteouſneſs is without works. Again, *v.* 5. The Object of Juſtification is an *ungodly perſon*, one that hath no Righteouſneſs of his own. But ſince there muſt be a compleat Righteouſneſs to juſtifie him, it muſt be the Righteouſneſs of another; for being ungodly, it cannot be his own. 'Tis therefore by the Righteouſneſs of one man Chriſt. *Rom.* 5. 19. *As we are made ſinners by one mans Diſobedience, ſo we are made Righteous by one mans Obedience.* Our being made ſinners by one mans diſobedience, was no perſonal act of our own, but a perſonal act of *Adam*'s; ſo we are made Righteous not by a perſonal Obedience of our own, but by the perpetual Obedience of Chriſt, which cannot be of advantage to us, unleſs ſome way or other counted to us.

II. Uſe of Comfort. *The comfort of a Believer hath a ſtrong and laſting foundation in the blood of Chriſt.* All our ſins met upon Chriſt as they did upon the ſcapegoat, and were carryed away with the ſtreams of his blood. A cleanſing blood was not the Language of the firſt Covenant. It required blood to be pour'd out in a way of Revenge, not to be pour'd out, and applyed for the pardon of others. What can relieve us, if this Blood ſhed by a Holy Saviour, and accepted by a Righteous Judge cannot? This Blood hath removed the Curſe, purchaſed our Liberty, and may therefore calm every believing Conſcience. What expreſſion can be more ſtor'd with comfort than this, *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

(1.) *The Title is chearing.* The Blood of *Jeſus Chriſt, his Son*: The Titles of the blood of God, and the Righteouſneſs of God, are enough to anſwer all Objections, and teſtifie a vertue in it as incomprehenſible as that of his Godhead, which elevated it to an infinite value. What wounds are ſo deep, that they cannot be heal'd by the Soveraign Balſam of ſo rich a blood? What ſins are too great to be expiated, and what Diſeaſes too deſperate to be cured by the Blood of him that created the World? How great is that blood, that muſt have more of value, ſince it is the blood of the Son of God, than all ſins can have of guilt, ſince they are the ſins of the Sons of Men? The Blood of Chriſt is as much above the guilt of our ſins, as the excellency of his perſon is above the meanneſs of ours.

(2.) *And who can fathom the comfort that is in the extenſiveneſs of the Object? All ſin.* As we are not limited in the Lords Prayer to pray for the forgiveneſs of ſome Debts only, and not for others, but pray for the forgiving of treſpaſſes indefinitely; ſo there is no ſtint ſet to the vertue of this cleanſing blood. All tranſgreſſions to it are like a grain of ſand, or a drop of a Bucket to the Ocean; no more ſeen or diſtinguiſht when it is ſwallowed up by that maſs of Waters. 'Tis a *plenteous redemption*, ſince it redeems *Iſrael*, and *all the Iſrael of God* from all their Iniquities. *Pſal.* 130. 7, 8. His blood can cleanſe as many ſins as his God-head can create Worlds, and thoſe are numberleſs: Since there is no limits to his Power, there can be none to his Blood. Though our ſins have weak'd the Law, and made it unable to ſave us, yet they cannot weaken the Omnipotent ſatisfaction of the Redeemer. The multitude of ſins in the ſinner inhaunce the vaſtneſs of the payment made by the ſurety. Let not any believing Soul be dejected, or any Soul that would cordially believe, and reſign himſelf up to the conduct of Chriſt. That Blood that hath cleanſed ſo many from ſin, and from ſuch multitudes of ſins in their ſeveral capacities, can cleanſe you from all your ſins, were they as great as all thoſe jointly that have been cleanſed by it from the beginning of the World. For what hindrance is there, but that it can do the ſame in one perſon that it hath done in many? When we look upon the multitude of our ſins, our pride, and vain imaginations, our omiſſions of ſervice, our careleſneſs in the ways of God; there cannot but be a hanging down the head, till we lift up our eyes to the Croſs, and ſee all ballanced by the Blood of the Son of God, which cannot be overtopt by the guilt of a believing perſon.

(1.) *And doth not the word* [*cleanſe*] *deſerve a particular conſideration*? What doth that note but,

[1.] *Perfection.* It cleanſeth their guilt ſo; that it ſhall *not be found*, *Jer.* 50. 20. What can Juſtice demand more of us, more of our Saviour, than what hath been already paid? The Everlaſting Death of a believing ſinner cannot be challeng'd by it, ſince the blood of a redeeming Saviour hath been ſhed for it. It were injuſtice to put the Creature upon an imperfect ſatisfaction, ſince the ſurety hath given a compleat one; and injuſtice to puniſh him that is no longer guilty of a Crime in the Judgment of the Law of Redemption, ſince by Faith he relyes upon the blood of the Redeemer. Juſtice can no more condemn any that are Objects of Mercy, by receiving the blood of the ſecond Covenant; than meer mercy can ſave any one that remaineth an Object of revenging Juſtice under the firſt Covenant. By this means we do

not

not ſtand before God only as innocent perſons, but as thoſe that have fulfilled the Law, both as to precept and penalty. *Rom.* 8. 4.

[2.] *Continuance of Juſtification.* The preſent tenſe implies a continued act. Chriſt's blood is never loſt and congeal'd, as the blood of the legal Sacrifices. His blood is call'd a *new way*, *Heb.* 10. 19, 20. πρόσφατος. The word rendred *new* ſignifies a thing newly ſlain or ſacrificed. His blood is as new and freſh for the work it was appointed to, as when it was ſhed upon the Croſs; as full of vigour as if it had been ſhed but this moment: 'Tis a blood that was not drunk up by the Earth, but gather'd up again into his body † to be a living, pleading, cleanſing blood in the preſence of God for ever. He did not leave his Body and Blood putrefying in the Grave, the Sacrifice had then ceaſed and corrupted; it had not been of everlaſting efficacy, as now it is. The Juſtification of a Believer ſtands upon as certain terms as the Juſtification of Chriſt himſelf before God. His was upon the account of ſhedding his blood, ours upon the account of embracing his blood. He was *juſtified by God* after his bleeding, *Iſaiah* 50. 6, 8. and brought in triumphing, and ſending a challenge to any to condemn him, ſince God had juſtified him, *v.* 9. which words the Apoſtle alludes to *Rom.* 8. 33, 34. to ſhow the unrepeatableneſs of Juſtification, and applies them to Believers, tho' they were ſpoken by Chriſt in his own caſe. Chriſt was juſtified by his Reſurrection, 1 *Tim.* 3. 16. *Juſtified in the Spirit*, which is no other than what *Peter* expreſſeth by being *quickned in the Spirit*, 1 *Pet.* 3. 18. As Chriſt was juſtified by his Reſurrection from all the ſins which met upon him on the Croſs, and that for ever; ſo are Believers cleanſed from all their guilt, and that for ever, by virtue of this blood; the meritorious plea of this blood continuing for ever, is not without the perpetual act of the Righteous Judge, juſtifying thoſe for whom it is pleaded.

† D. Jackſon.

Hence will follow ſecurity at the laſt Judgment. His blood cleanſeth from all ſin here, and his voice ſhall abſolve from all ſin hereafter. He that hath been a propitiation for your Guilt, and an Advocate againſt your Accuſers, ſhall never as a Judge, condemn you for your ſins: He doth not indeed Judge as a Prieſt, but as a King: But his Kingly power is but ſubſervient to his Prieſtly Office, ſince he was more ſolemnly confirm'd in that; *viz.* by an Oath, than in the other; and therefore his Royal Authority ſhall never ruine any, whom his Prieſtly Sacrifice hath reſtored to their loſt inheritance. Let no believing Soul therefore deſpond, let him draw this blood over his fears to ſtifle them, as God hath done over his ſins to cancel them, and drown them in this ſame Ocean into which God hath hurl'd his Tranſgreſſions.

3. *USE.* Of *Exhortation:*

Have recourſe only to this blood upon all occaſions, ſince it only is able to cleanſe us from all our guilt. We have treaſur'd up Wrath, and wounded Conſcience: Nothing can pacifie a ſevere Wrath, and calm a tempeſtuous Conſcience, but this blood. Had we but the guilt of one ſin upon us, we ſtood in need of an expiation by it, as well as if we had Ten thouſand. Every infinite wrong muſt have an infinite ſatisfaction, Entertain no diſparaging and little thoughts of this blood, which the Scripture pronounceth of ſo plenteous, unſearchable, and great a vertue. It was Gods intent to cleanſe ſin by it, when he agreed with the Redeemer about ſhedding his blood. *Iſa.* 53. 11. *My righteous Servant ſhall juſtifie many, for he ſhall bear their iniquities.* It was ſet out by him to this end, when it was ſhed. *Zach.* 13. 1. *In that day a fountain ſhall be opened for the houſe of David*, the ſtrongeſt ſpirits, and men moſt according to Gods heart, *and for the inhabitants of Jeruſalem*, the weaker ſort; for all a Fountain to fill every private Ciſtern. Make not the Covenant of God with his Son in vain; ſlight not his Grace by refuſing to drink of his open fountain. The Glory of purging Iniquity was reſerved by God for this blood, 'tis committed to no other: The blood of Bulls and Goats never had, never could have the honour of ſo great a work. 'Tis the glorious Title of his blood, to cleanſe from all ſins, as it is the honourable ſignification of his Name *Jeſus* to ſave from all ſins. We cannot pleaſe God more, than by coming to him for the pardon of our ſins upon the account of this blood he hath ſo delighted to honour. If we do not, we deny it the Glory of its cleanſing vertue: We undervalue the efficacy of it, and would have it without any ſubject to exerciſe its power on. We need not fear to approach to it, ſince God hath manifeſted it highly acceptable to him, and available for us. The unſearchable Riches of it ſhould more encourage us, than the greatneſs of our guilt diſcourage our addreſs. Have recourſe to it by Faith, reſting on the power of this blood as a means appointed by God, and intended by Chriſt for the expiation of ſin. Faith as accepting Chriſt as a King doth not juſtifie, but Faith as accepting Chriſt as a Prieſt and Sacrifice, as ſhedding his blood; for we muſt accept him in that Office, wherein he made the Atonement, and that was not as he was a Prophet, or a King, but as he was a Prieſt, and a Sacrifice; And therefore 'tis called, *Faith in his Blood*, *Rom.* 3. 25. tho indeed a Faith in his Blood is not without receiving him as a King, and ſubmitting to his Precepts, as well as relying on his Sacrifice. He that receives the Blood of Chriſt, as well as he that names the name of Chriſt, muſt depart from iniquity, and avoid thoſe things which break the Covenant. Mingle not any thing with his ſatisfaction: Let no muddy-waters of your own be mixed with this Goſpel Wine. If we look for a Juſtification by any thing elſe, we forfeit all right of Juſtification by Him. *Gal.* 5. 2. *Behold I Paul ſay unto you, that if you be circumciſ'd, Chriſt ſhall profit you nothing.* Take it for a certain truth, for I as an Apoſtle ſpeak it, that if you have an opinion that you ſhall be juſtified by Circumciſion, or any thing of the Law, or of your own works, or would make them partakers with Chriſt in this matter, Chriſt ſhall profit you nothing, you had as good never have had a Chriſt made known to you for any vertue you are like to derive from him. As none dyed with him to expiate your Guilt, ſo he will ſuffer none to be joyned with him in juſtifying your perſons. Chriſt bears this blood only in his hand, when he pleads for us; we ſhould carry this blood only in our hearts, when we plead for our ſelves. 'Tis not his blood only as ſhed doth juſtifie, but his blood pleaded in the Court of Heaven by himſelf, and pleaded before the Throne of God by the believing ſinner; without it, we have no more plea than the Apoſtate Angels have, whom God hath caſt out of his favour for ever. And ſince we contract guilt every day, let us dayly apply the Medicine. The pleas of this blood are renewed according to the neceſ-

neceſſity of our perſons. As often as an *Iſraelite* had been bitten by the fiery Serpents, he muſt have looked up to the *Brazen one*, if he would not have been deſtitute of a cure; and we upon every ſting of Conſcience muſt look up to him who hath been lifted up upon the Croſs for our remedy. This blood is appointed for ſins after converſion, for thoſe that walk in the Light. Since the fountain is open every day, and we contract guilt every day, let not a day paſs without freſh applications of this blood upon any defects in our walking with him; ſince, *if we walk in the light*, and are induſtrious to obſerve the will of God, *the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

A DISCOURSE OF OBEDIENCE.

JOHN XV. 14.

Ye are my Friends, if ye do whatſoever I command you.

THE *words* are a part of Chriſt's Diſcourſe after the *Supper* he had inſtituted. The *Chapter* begins with a *parable*, wherein Chriſt likens himſelf to a *Vine*, and the Diſciples (and conſequently all Believers) to *branches*. The uſing this parable was occaſion'd, as ſome think, by Chriſt's paſſing by ſome *Vineyards*, whence he raiſes a diſcourſe to ſpiritualize their meditations upon the view of the Creatures. Whether this were ſo or no, yet the Diſcourſe is excellent, both to ſhow the near union and relation of Chriſt and Believers, and the way and means of a ſpiritual growth in ſanctification and holineſs. Chriſt was ſent into the World to publiſh a new Religion, but not a lazy, but a fruitful one. God the Father is the *Husband-man*, who both dreſſeth the Vine, and purgeth the branches to render them fruitful. Several *arguments* he uſeth to engage them to abide in him, and conſequently to be fruitful.

(1.) *From their miſery without it*, *v.* 6. The fire is the portion of unfruitful branches. *If a man abide not in me, he is caſt forth as a branch, and is wither'd, and men gather them, and caſt them into the fire.*

(2.) From *the prevalency of their prayers with God*, if his words did practically and fruitfully abide in them. *v.* 7. *If you abide in me, and my words abide in you, you ſhall ask what you will, and it ſhall be done unto you.*

(3.) From the *Glory of God, and Honour of Chriſt which are further'd by it*, *v.* 8. When what you ask is in order to your own fruitfulneſs, and conſequently God's Glory, you need not fear the grant of your requeſts. *Herein is my Father glorified that you bear much fruit, ſo ſhall you be my Diſciples.*

(4.) From *gratitude*, ſince he had given them, and was yet further to give them the higheſt demonſtration of his affection to them. *v.* 9. You have had evidence of my Fathers love to me in his witneſſing my miſſion from Heaven by multitudes of miracles, and ſuch a kind of love as my Father bears to me, I do, and will bear to you, if you continue to be *my Diſciples*: And all the proof of it I demand of you, is, the *continuance in my commands*, and the performance of them. *v.* 10. *If you keep my Commandments, you ſhall abide in my love, as I have kept my Fathers will, and abide in his love.* If you would have ſuch a kind of love from me, as I have had from my Father, you muſt perform ſuch a kind of *Obedience* to me as I have performed to my Father; you muſt make me a pattern of imitation, and my precept the rule of your actions. And *do not think*, ſaith he, *v.* 11. that what I have ſpoken of to you, is ſo much out of an *Authority*, or an imperiouſneſs, as out of an *affection* to you and your intereſt; 'tis not that I ſhould have

have an advantage, but that you ſhould have a *joy*; that ſuch a joy as you have felt in my preſence with you, and in my redeeming work, may conſtantly remain in you. Now the way to have this joy, is to keep my Commandments; fruitfulneſs will clear up your intereſt in me, and eſpecially the obſervance of that command *of a mutual love to one another*, *v.* 12. to which you have the higheſt obligation from my love to you, *v.* 13. for *greater love* can no man ſhow, *than to lay down his life for his Friend*, and you ſhall ſee I will not be backward to diſcover this higheſt affection to you; and as I diſcover my affection to you in laying down my Life, ſo you can diſcover your affections to me only by obſerving my commands.

So that the *verſe* lyes between *two arguments* to urge them to it.

(1.) *His own love to them*, which was of the higheſt ſtamp. *v.* 13.

(2.) *The revelation he had made to them*, which was the fulleſt, *v.* 15. *All things that he had heard of his Father*; and the cleareſt, *Thoſe he had made known to them*; ſo that you have my *love* to oblige you, and my *revelation* to direct you; as I have had love to purchaſe what you want, ſo you muſt have love to perform what I order. *Ye are my Friends, if ye do whatſoever I command you.* He invites them to it by an Honourable Title of *Friends*. You ſhall be rankt in the number of them, and continue in this dignity, *if you keep my commands*. I do not preſs this of loving one another that you ſhould perform this only, and neglect the reſt; for you are not my friends in the practice of one of my precepts, unleſs you alſo joyn the practice of other precepts to it.

Ye are my Friends] *Actively*, you will declare and manifeſt your ſelves to be my friends in conforming your ſelves to my mind. *Paſſively*, I will declare my ſelf to you. * I have treated you as Friends, in imparting the counſels of God to you, not known to others. 'Tis fit you ſhould treat me as your Friend, in gratifying me in obedience to my Commands. The dignity of a friend to Chriſt may well ſoften the hardneſs of a command. He doth not ſo call them Friends, as that they ſhould forget that they are his Servants, and he their Lord; for as he mentions friendſhip as their priviledge, ſo he mentions his will by the way of a command to make them ſenſible of their duty; *If you do whatſoever I command you.* 'Tis a great Honour (ſaith *Auſtin*) to call thoſe his Frinds whom he knows to be his Servants.

* *Muſcul.*

Ye,

1. *All* of ye. 'Tis *Univerſal*. Men are too narrow to have many intimates, but the Heart of Chriſt is large enough for all. Friendſhip with Chriſt is the priviledge of every obedient perſon.

2. Ye, though *poor* conſider'd as men. Outward diſtreſs is no hindrance to Spiritual relation.

3. *Ye Diſciples*, *Apoſtles* employed for God, yet not my Friends, unleſs you *obey me*. Not gifts, but grace; not the higheſt employment, but exact practice intereſts men in this priviledge.

Are] Not ſhall be. You *are* doth not exclude the *future*, but aſſures them of it. They ſhall be, becauſe they are; 'tis not a thing to be waited for, but at preſent poſſeſſed.

* *Muſcul.* *If you do whatſoever I command you.*] * *Adam* had a precept, which if he had kept, he had continued in the love of God; and Chriſt hath given us precepts, which if we keep, we ſhall continue in the love of Chriſt. Obedience is neceſſary, not by way of merit, but condition. He ſhows how grateful Obedience is to him, becauſe he dignifies the practiſer of it with ſuch a Title, which how honourable is it for us, and how neceſſary for our wellfare.

The *Text* is made up of *priviledge* and *duty*, *relation* and *action*.

1. *Priviledge* and *Relation*. *Friends*.

2. *Duty* and *Action*. If ye do.

Obſerve 1. *How glorious is the relation of a Holy Soul to Chriſt*! He doth not ſay, I love you if you keep my Commandments. A man may love his Servant, or his Beaſt, but admits them not to ſpecial friendſhip; the condition of the one, and incapacity of the other will not ſuffer it. This Title is higher than an aſſurance of a bare love. He loves them as Friends as well as Servants.

2. *How condeſcending is the love of Chriſt*! He calls the Worms of the Earth the Friends of God. We cannot be his Servants, unleſs we keep his commands; and by keeping his commands we commence a higher degree than that of Servants, even that of Friends.

3. *Chriſts commands, not his deeds, are the object of our obedience.* Set not before you what I do, but what I order you to do: Our conformity to Chriſt conſiſts not ſo much in an imitation of what he did, as in an obedience to what he præſcribes; the example of Chriſt is not our rule without the præcept of Chriſt. Some actions of Chriſt are unimitable, but all his commands are obeyable.

4. *Priviledge is entail'd only to duty.*

That which I intend is only the *Nature of Obedience*, as deducible from theſe words, *If ye do whatſoever I command you.*

1. *Do*]

1. *Obedience muſt be poſitive.* Not only avoid, what I prohibit. It conſiſts not meerly in not bringing forth bad fruit, but in bringing forth good: 'Tis not enough to forbear the Commiſſions of ſin, if we are guilty of the Omiſſions of Duty. The *Fig-tree* was not curſt becauſe it brought forth bad fruit, but becauſe it brought forth *no fruit*. *Mat.* 21.19. No Father will be content with his Child in forbearing what he forbids, unleſs he alſo performs what he preſcribes. Many, like the Phariſees, pleaſe themſelves with negatives, I am not prophane, a Drunkard, Swearer; but what Title is procur'd to the priviledge in the *Text*, if as much cannot be ſpoken of poſitives, as may be of Negatives? We muſt be as careful to do what he wills, as to ſhun what he hates. He never *puts off the Old man* cordially, that hath not alſo *put on the new*, *Coloſ.* 3.8, 10. 'Tis not a true friendſhip to omit what may diſpleaſe a Friend, if we do not alſo what may gratifie him. God would have an Obedience from us ſutable to the Happineſs he promiſeth us. He doth not only free us from Hell and Wrath, but inveſt us with Heaven and Happineſs; ſo he would have us not only delivered from ſin, but created to good works. And you know that our Saviour is not only called *Jeſus* becauſe *he ſaves from ſin*, *Matth.* 1.21. but *Chriſt*, becauſe he is appointed by God to govern, fit, and prepare Souls for Heaven.

2. *Do it as Friends. Obedience muſt be ſincere.* An action may look like a friendly act, when there is nothing of friendſhip and good-will in the Heart. Every præcept requires not only an outward, but an inward conformity; not only a bodily action, but a ſpiritual frame: God would not have the skin of a Sacrifice without the fleſh, and entrailes, nor the Carcaſs of Obedience without truth in the *inward Parts*, *Pſal.* 51. 6. Chriſt intends not only an outward appearance, but reſpects the form of every action. Duties are not differenc'd by the outward garb, but inward frame. Waters may have the ſame colour, yet one may be ſweet, and the other brackiſh. Two Apples may have the ſame colour, yet one may be a crab, and the other of a delightful reliſh. A Serpent hath a ſpeckled skin, but an in-

ward poyſon. We muſt look to the rule, that the matter of our actions be ſuted to it, otherwiſe we may commit groſs wickedneſs, as they did, who thought they did God *good ſervice by killing his Righteous Servants*, *Joh.* 16. 2. We muſt alſo look to the frame of our hearts, otherwiſe we may be guilty of groſs Hypocriſie. A Friendly action cannot come from the heart of an Enemy, no more than good fruit from a corrupt Tree. It may have a ſpecious appearance when the Heart is rank; as a man with a ſtinking breath holding a perfume in his mouth, ſmells ſweet; the ſweetneſs is not from his Breath, but the perfume, which takes not away the foulneſs of his ſtomach, or the corruption of his Lungs. Chriſt cannot count any ſervice from a rotten Heart of any worth. A multitude of them are but as cyphers, ſigniſie nothing without a figure in the front. *Prov.* 10. 20. *The Heart of a wicked man is little worth.* Sound actions cannot ſpring from a corrupt Heart, no more than ſweet water from a bitter fountain. He that conſiders not how his heart ſtands, whether it were in tune, whether it were melted, or whether it were frozen, that doth not care how drowſie and unſavoury his Spirit was, doth not any thing as a Friend to Chriſt.

3. *Do as Friends. Obedience muſt be affectionate.* It muſt be love *out of a pure mind.* 1 *Tim.* 1. 5. In the command of charity, which is the ſpecial command before the *Text*, the greateſt outward aſſiſtances are of no value without this ingredient, but the leaſt with it, are highly accepted. *A cup of cold water*, *Mat.* 10.42. a little box of Oyntment with an affectionate reſpect to God, are valued and regiſter'd. As mercies are not welcome to a good man without Gods love in them; ſo our ſervices are not welcome to God without our love in them. A little bread and drink with Gods love, is better than great riches with his diſpleaſure. *Job's* boyls and rags with Gods love were richer than his Enemies robes; and a ſtarving *Lazarus* better than a rich *Epicure*. A drop of ſervice with affection to God is more worth than all the works of men without it. 'Tis no argument of friendſhip for a man to ſend a rich Cabinet to another with ſomething in it, to which he knows his friend hath an antipathy: Splendid ſervices to Chriſt without glowing affections are of the ſame Nature. Chriſt would have us imitate him, he gives himſelf with his ſpecial Mercies, and we muſt give our ſelves with our ſpecial Duties. But how often are ſome Duties performed not out of love to Chriſt, but love to our ſelves? *Judas* his carrying the bag might be one cauſe of *Judas* his Obedience to Chriſt, that he might get ſome advantage by it; and when he ſaw a greater offer'd by the Phariſees, he deſerted and betrayed him *Fac me Epiſcopum Romanum*, ſaith one, *& ero Chriſtianus.* When men pretend ſervice to God to catch preferments from men; when they make a profeſſion of Religion to cheat more craftily; *Ut ſub Chriſtiano nomine lucroſius pereant*; this is not to do what Chriſt commands, but what we affect.

4. *Do. Not be conſtrain'd to do, but do willingly, freely.* What *Paul* would not have Servants give to their *Maſters*, *Eph.* 6. 6. that many men give to God, an *Eye-Service.* While men have ſome ſerious thoughts of Gods Omniſcience, they may pay him ſome ſervice, as a Servant may work while his Maſters Eye is upon him, or his feet at the door; but make a mock at him when his back is turn'd. Or they may do it out of fear of Judgment; this may be a motive to quicken, but not the ſpring to give the firſt Life to our Obedience. A man may be very free in Obedience, but upon a wrong motive; as School-boys may get their Leſſons well one day, not out of love to their Books, but that they may play the next; or as a Child at play called by his Father to go upon an errand, runs faſter than his Father would have him, puts himſelf all in a ſweat; this might be thought a very free and willing Obedience; but it is not ſo much Obedience to his Father, as a gratifying himſelf in a ſpeedy return to his Game, and purſuance of it without any more diſturbance. Or there may be a readineſs when an Obedience will ſuit to corruption: This is ſuch an Obedience as the Devil is for: He was much for *Job's* Tryal, which God was alſo for: God orders him to deprive *Job* of his Eſtate, that thereby his ſincerity might be evidenced to the World; and the Devil conforms himſelf to Gods order out of malice to ruine him, hoping that hypocriſie would iſſue out inſtead of ſincerity.

(1.) *There is a freedom as oppos'd to conſtraint.* 'Tis not the act it ſelf, but the naturalneſs of it is a ſign of Obedience. A conſtrained Obedience may conſiſt with a Deviliſh Nature, and therefore cannot be a ſign of a friendſhip to Chriſt. The Devil obeys God, but by force; he is forced to a negative obedience, and ſometimes to a poſitive obedience; not by any conſcience of a command, but by a conſtraint by God's power; As *Luk.* 8. 28. when Chriſt commanded him to *come out* of his long poſſeſſed habitation. There may be a conſtraint by Education, which is ſcarce ſenſible, when that upon a prophane man is more viſible. As a rugged ſtone will move no farther than a ſtrong arm will throw it, ſo a prophane man moves no farther than his Conſcience, or ſome fear of man throws him in any duty of obedience. But a man that hath the advantage of a religious Education, is like a ſtone ſmooth'd into a right figure, that moves upon a plain at the leaſt touch; yet there is conſtraint goes to that motion, though not ſo ſenſible, becauſe the parts are by an outward ſmoothneſs fitted for ſuch a motion; ſo it is with a man that is ſmoothed by Education.

But the obedience Chriſt requires, is to be free; good actions are therefore called fruits of Righteouſneſs, fruits of Holineſs; becauſe as a Tree brings forth fruits naturally, ſo doth a true Chriſtian bring forth Righteouſneſs; the Gardner helps indeed by watering and digging, but doth not conſtrain the Tree: God helps the Man at the firſt converſion, but doth not force the Soul. In *Gal.* 5. 19, 22. 'tis obſerved that ſins are called *works*, and Graces called *fruits*, to ſhow the freedom of a holy, and the ſervile frame of a wicked man. A good man is not put upon a duty meerly by a ſuddain fit and importunity of conſcience; as wicked men naturally lay in proviſion for their luſts, ſo do good men labour to lay in proviſion for their obedience, and Graces. The Law like a *School-maſter* ſcourgeth ſome truant Souls to obedience, but the Goſpel gives a *willingneſs of Spirit in the day of power.* *Pſal.* 110.3. The difference between theſe two powers, is, the Law is a powerful conſtrainer, mixt with ſevere threatnings that drive to fear, and the Goſpel is a powerful conſtraint mixed with kind promiſes which help to love.

(2.) *Freedom as oppos'd to dulneſs and heavineſs.* God's *delight* in a holy perſon is rendred as one reaſon of his *mercy*, *Pſal.* 18. 19. *He delivered me, becauſe he delighted in me*; and our delight in Chriſt ſhould be the reaſon of our duty. *If ye do whatſoever I command you.* 'Tis not a lumpiſh and heavy action that Chriſt requires: He requires ſuch an Obedience of us as himſelf performed to his Father, *Joh.* 15. 10. *If you keep my commandments, you ſhall abide in my love, as I have kept my Fathers commandments, and abide in his love*; that was not a heavy motion; It was *his meat and drink to do his Fathers will.* *Joh.* 4. 34. Meat and drink are not only naturally deſired, but delightfully received. Cheatfulneſs accompanies election of a thing. *Pſal.* 119.173, 174. *I have choſen thy precepts, and thy Law is my delight.* Lumpiſhneſs

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is a ſign we never choſe it, but were forced to it. Sin is ſweet to a wicked man, as a dainty to a gluttons palate. *Job* 10. 12. He accounts duty his burden, and a true Diſciple accounts it his honour. He like the Sun rejoyceth to run, and when he is in ſervice, his heart cryes out with *Peter* in the Mount, *'tis good to be here*: ſuch chearfulneſs in ſervice procures *cheerfulneſs* in Mercies; *Iſa.* 64. 5. *Thou meeteſt him that rejoyceth and works righteouſneſs:* He puts to his hand to help ſuch an one. Chriſt loves not melancholy and phlegmatick ſervice, ſuch a temper in acts of obedience is a diſgrace to God, and to Religion; to God, it betrays us to have jealous thoughts of God, as though he were a hard Maſter; to Religion, it makes others think duties are drudgeries, and not priviledges, Well then, ſo much of chearfulneſs in obedience, ſo much of a Chriſtian temper; ſo much of dulneſs, ſo much of an Antichriſtian frame.

The Diſciples of Chriſt have not this livelyneſs in a conſtant equality; the wings of the Soul drencht in ſin, as well as the wings of a Bird bemyr'd, will flag. A good mans heavineſs is from infirmities and diſtempers. A ſtrong active man may be laid upon his ſick bed, and be loath to be ſtirr'd. But a carnal mans heavineſs is from nature and willingneſs. A wicked mans heavineſs is at his duty, a good mans heavineſs is at his own deficiency, his delight conſiſts in the Spirit, for the Fleſh is weak, and will never in this world be otherwiſe.

5. *Do whatſoever, &c. Not Lazily.* Obedience muſt be diligent. God cares not for a ſlow obedience; he would not therefore have an *Aſs* offer'd in ſacrifice, *Exod.* 13. 13. but would have it redeem'd with a Lamb, or the neck of it broke. A true Chriſtian is like a *Seraphim*, that hath ſix wings to fly upon Gods errands; *Iſa.* 6.2. or like the *living Creatures*, *Ezek.* 1. 14. that ran and returned at the appearance of a flaſh of Lightning, which is the quickeſt motion. Sound Members move at the command of the will, whereas palſie Members muſt be dragg'd along. Man naturally would have a ready God, and not a ready Heart: He would have a God ready to attend his complaints, but would not have a heart ready to attend Gods commands. But good men take God at a word of precept, when he hath any work for them to do, as well as at a word of promiſe, when they have any wants for him to ſupply. *Hypocrites* may be obedient in promiſes, as the *Son* in the Goſpel, *Mat.* 21. 29, 30. that promis'd to go into the Vineyard. A good man doth more without open reſolving; another reſolves more without open doing. A Maſter will take it ill if a Servant diſputes his commands. *Paul* ſet about the work he was order'd, *quickly*; *Gal.* 1. 16. *I conſulted not with fleſh and blood*; he call'd not *Fleſh and blood* into a Cabinet Councel. What we do for Chriſt, we muſt do without adviſing with corruption, which is an enemy to God and his ways. Such councellors will furniſh us with evaſions to ſlip from our duty, and repreſent things either impoſſible, or unſeaſonable; either that it cannot be done at all, or elſe it may be done better at another time; and as it is ſaid of our own Nation, we loſe more by Treaties than we gain by War: ſo it may be ſaid of our corruption, we loſe more by ſuch Treaties than we gain by an open War againſt it. God would employ *Moſes* though he had a ſlow ſpeech, bnt checks him for his ſlow obedience. *Abraham* was as quick in his obſervance of Gods command, as *Moſes* was ſlow; *Gen.* 17. 23. *The ſelf-ſame day wherein* he had received the command of circumciſion, he put it in practice? he would make no pauſes, leſt carnal reaſon ſhould ſtep in with objections. The readineſs of the *Gentiles* to obey Chriſt, is expreſt *Pſal.* 18. 44. *As ſoon as they hear of me, they ſhall obey me*; like *Eliſha*, who upon *Elijahs* ſpreading his mantle over him, leaves his Father and Oxen, and Plow, and runs after him. The more of fire there is in any thing, the more active it is, the more of a Divine Spirit, the more vigorous.

6. *Do whatſoever, &c. Conſtantly*, Not do it for a ſpurt, or by fits and ſtarts. Obedience muſt be conſtant; 'tis that which God longs for *Deut.* 5. 29. *Oh that there were ſuch a heart in them, that they would keep all my commandments always, that it might be well with them*; and it will never be well with a man till he doth it.

(1.) *In ſinning times it ſhould be moſt conſpicuous.* Good men ſhould *ſhine as lights in the midſt of a crooked and perverſe Generation. Phil.* 2. 15. The ſtars ſhine cleareſt in the darkeſt, if unclouded, nights. Good men are like Fountains, hotteſt in the coldeſt ſeaſons. When did *David* love and eſteem Gods precepts, but when men had *made void his Law*? *Pſal.* 119. 126, 127, 128. He would double his valuation of, and obedience to Gods commands, when he ſaw them moſt violated by others: He brings in a double *Therefore*, *Therefore I love thy Commandments above gold*: *therefore I eſteem all thy precepts concerning all things to be right.* The more men deſpis'd them, the more he valued them, becauſe he knew they were moſt dear to God, ſince they were moſt hateful to man. *David* had been refreſht by God when he was afflicted, and he would moſt pleaſe God when he was diſhonoured. *Wiſdom, i. e.* Chriſt, *juſtifies* her Children in the ſight of her Adverſaries. they ſhould therefore juſtifie Wiſdom in the ſight of her Enemies. Chriſt would have his people bear witneſs by their profeſſion and practice againſt the ſins of the times, as well as he will judge and condemn the World at laſt with them by their approbation. Thus *Joſeph* of *Arimathea* would go boldly to *Pilate* to beg the Body of Jeſus, tho' the malice of the age had riſen ſo high as to put him to death, when he was never mention'd in Scripture till that action. Sinful times increaſe the wickedneſs of the wicked, but ſtrengthen the graces of the Godly; for they make them more watchful, and watchfulneſs makes them the more practical. We then declare our ſelves moſt the friends of Chriſt, when we own him among a multitude of Enemies. Oppoſition makes God take notice of our obedience in a ſpecial manner. Probably *Judas* his repining at *Maries* kindneſs in anointing Chriſt, was the occaſion that the ſcent of that Ointment was ſpread about the world.

(2.) *In ſufferings times.* In ſuffering times *from God*, as in deſertion. Chriſts obedience was eminent, he would obey God when God had forſaken him. A true Diſciple is not like *Saul* impatient to wait upon God, when he hides his face, and run to a Witch for councel. *Though he ſlay me, yet will I truſt in him. Job* 13.15. To obey Chriſt when he manifeſts his love, is obedience to our ſelves; to obey him when he vails himſelf, is pure love and obedience to him.

In ſuffering times *from Men.* Many would be obedient to their advantage, but to be *obedient to death* is the property of a true Diſciple. *Revel.* 3.21. as it was of his *Maſter Phil.*2.8. Miſery makes men oftener forget their vertues, then their vices. Many are like the *Jews* to cry *Hoſanna* when Chriſt rides in Trimph, and preſently after when he is condemn'd, either fly from him or vote againſt him, like ſnakes that come out of their holes in a hot day to ſun themſelves, and at night retreat to ſculk in their caverns. Many come to live by Chriſt, but not dye for him. Shame, mocks, ſcoffing did not hinder Chriſt from dying for us; why ſhould ſhame and reproaches hinder us from dying for Chriſt. The *Apoſtle* ſpeaks of *cleaving* to that which is good, *Rom.* 12.9. κολλώμενοι, things glued are not eaſily ſeparated: We ſhould cleave ſo cloſe to him that nothing ſhould part us from him. Wind will not blow a Snail or any other glutinous ſubſtance off a Tree.

Well then, conſtancy is an ingredient in the obedience Chriſt requires. His *Trees bring forth fruit in old age*, *Pſal.* 92. 14. Age makes other things decay, but makes a Chriſtian flouriſh. Some are like hot Horſes, mettleſome at the beginning of a journey, and

tired a long time before they come to their journeys end. A good Diſciple as he would not have from God a temporary happineſs, ſo he would not give to God a temporary obedience; as he would have his Glory laſt as long as God lives, ſo he would have his Obedience laſt as long as he lives. *Judas* had a fair beginning, but deſtroyed all in the end by betraying his Maſter.

2. *The ſubject of this doing*, *Ye*, it muſt be the whole man. Not *do* with a part of your ſelves, but your whole ſelves; there muſt be a reſignation of the whole Soul to God. The Tables of the Law were written on *both ſides*, *Exod.* 32.15,16. ſo muſt obedience be upon every faculty. *Ahab*, *Herod*, and the *Iſtony* ground were partial in their obedience like *Ephraim a cake not turned*, *Hoſ.*7.8. bak't on one ſide and dough on the other, *Intus Nero*, *foras Cato*, ſaith *Hierom*; but our obedience to Chriſt muſt anſwer our former enmity; As that was ſpread over the whole ſoul, ſo muſt this. There muſt be an enlightned Underſtanding, flexible Will, tender Conſcience, regulated Affections, watchful Members to go upon the errands of God. As the Father ſaid to the Prodigal, *all that I have is thine*, ſo muſt the Soul to Chriſt, Lord all that I have is thine, Underſtanding, Will, Affections, &c. The *Holocauſts* among the *Iſraelites* were wholly burnt, ſo are we wholly to ſacrifice our ſelves.

3. *The Object.* [*Whatſoever*] Ὅσα as many things as I command you. Not think it enough to perform one or two, but every one, whatſoever. *And ſo he taught the Apoſtles to teach others*, *Matth.* 28.20. Chriſt performed every command of his Father, and we muſt perform every command of Chriſt. He is not a man after Gods own Heart that doth not *fulfill all his will*, 'tis *Davids* commendation that he did ſo, *Acts* 13.22. *Joſiah* hath the ſame character left upon Record, both for the univerſality of the ſubject, and the Univerſality of the object, 2 *Kings* 23. 35. *He turned to the Lord with all his ſoul according to all the Law of Moſes.* An habitual diſpoſition there muſt be, that muſt paſs in to act, where a particular command, and an opportunity of obſerving it meet together. No command but is ſo good, ſo juſt, ſo holy, that it deſerves our compliance with it in the higheſt pitch, and when we cannot equal it we are to bewail our defects. Obedience is quite out of tune if any one command be ſlighted: The Lute is uncapable of making Muſick if one ſtring, the Treble be broken. When the people went to gather *Manna* on the Sabbath, and ſo broke the Law, God taxes them with a violation of the *whole*, *Exod.* 16.27, 28. To neglect any one command is diſingenuous. Would we have all our ſins pardoned, and ſhall we not be willing to have all Gods commands perform'd? 'Tis alſo dangerous. If a man be to go ten miles, and only go nine of them, he had as good never have ſet out, he will never come to his journeys end,

(1.) *Whatſoever I command you in the true meaning and deſign of it.* Not like the *Phariſees*, who though they do not blot out the Law, yet enervate it by falſe gloſſes and interpretations, and ſo make it inſignificant, taking away the Life and Soul of a command. (2.) *Whatſoever I command you, though it may ſeem mean and low in the the eyes of men.* As Chriſt did not think any thing too low to do for us, we muſt not think any thing too mean to do for him. Whatſoever is accounted vile that is for the the honour of Chriſt, we ſhould endeavour to be more vile in it. We have *Davids* vote for it, that it was *better to be a door keeper in the houſe of God*, *than to dwell in the tents of wickedneſs.* The leaſt duty muſt be performed; art ſhows it ſelf moſt in little works, ſo doth grace its excellency in the performance of the leaſt commands. *Natura triumphat in minimis*, a Fly ſhows Gods power as well as the World. The leaſt mite in ſincerity is acceptable to God, as well as the greateſt *Hecatomb*, or a Sacrifice of the beaſts upon a thouſand Hills. The leaſt command ſhould be as dear to a gratious Soul as the greateſt. We are not to wave the greateſt becauſe of its difficulty, nor deſpiſe the leaſt becauſe of its littleneſs. A *Jewel* is not accounted vile becauſe it is little, nor ſhould a command becauſe it is mean. He that breaks the leaſt command ſhall be leaſt in the Kingdom of Heaven.

4. *The Perſon commanding* [*whatſoever I command you.*] The Authority of Chriſt muſt be ey'd in all obedience, and his command be made the rule. When we do the matter of the Law, without an eye to the authority that enacts, it is an obedience to the Law, but not to the Lawgiver. Men may perform the matter of a Law, yet deſpiſe the authority of the Lawgiver in their Hearts. We are not ſo much to conſider, ſaith *Hierom*, *imperii quantitatem* as *imparentis dignitatem.* We are not only to obſerve Chriſt as a Friend, but obey him as a Soveraign. He that is the Kings Friend muſt not forget that he is alſo the Kings Subject. What he doth as a Friend in a way of kindneſs, he muſt perform alſo as a Subject in a way of duty. We muſt glorifie Chriſt as Chriſt, *i. e*, in all the relations wherein he ſtands to us. Now he is not only our Saviour but our King, and we are not only his Friends, but his Servants. What we receive from God ſhould be received as from him, 1 *Theſſ.* 2. 13. *Ye received the Word as the Word of God.* What we do to God ſhould be done as to him, ſutable to his Divine greatneſs and Majeſty. Obedience muſt be performed becauſe Chriſt commands, and as Chriſt commands it.

Ἐγὼ emphatically added.

USE. 1. It informs us of *the excellency of the Chriſtian Religion.* It demands the greateſt purity, and confers the greateſt priviledge. It brings us to the rule of God, and inveſts us with the Friendſhip of our Creator. No Religion hath ſo much of benefit, and ſo much of duty. Nothing enforceth ſuch exactneſs in the wayes of God. Nothing beſtows ſo much of happineſs upon the Creature. In other Religions ſomething is indulged to gain Proſelytes, and carnal rewards are propoſed to invite them. The precepts of this are Holy and the Rewards high; other Religions conſiſt in negatives, this in poſitives. The Goſpel diſcovers more ſin, and exacts more holineſs. It affords us matter of Love, not Fear, for our principle: Not force to conſtrain, but grace to perſwade. Goſpel Obedience is not the fruit of Bondage, but the fruit of Love and Friendſhip.

2. *Obedience is our priviledge as well as our duty.* It admits us into the Friendſhip of Chriſt. The biterеſt duty is ſugared with this unſpeakable comfort. Thoſe that ſtand idle in the Market place, meet with no ſuch reward. 'Tis not ſmall honour to be a Kings Friend; how unconceivable is the honour to be a Friend of Chriſt? *In keeping his commands there is great reward.* This is a reward above the higheſt deſcent. *Enoch* was deſcended but the *ſeventh* from *Adam*, yet this was not his honour but his walking with God. To be a Friend of Chriſt in rags is a greater honour than to be King of the whole World in Purple Robes. *Hierom* ſpeaking of a *Roman* Senator, ſaith, he was *Noble*, not becauſe *Conſularis* but *Chriſtianus.* The very act of an Holy Obedience gives a ſweeter reflection, than all the pleaſures of the World. Chriſt indeed calls the Goſpel a Yoke, but an eaſie one: He calls it a Yoke, as natural men think it, not as gratious men find it, for it is a priviledge more than a yoke. Chriſt diſcovers the glory of his Love in the heart, as God did the glory of his preſence in the Temple.

Imperium Dei bene. ficium eſt. Hierom.

3. *How inexcuſable are diſobedient profeſſors?* The greater the honour propos'd as an invitation, the greater the ſin in refuſing the terms upon which that honour may be enjoyed. It had been worth the enduring the torments of ſome thouſands of years, to come at laſt to the priviledge of being the Friends of Chriſt. But no ſuch thing is required, 'tis not parting with the firſt-born of our bodies or ſearching out thouſands of Rams or ten thouſands of Rivers of Oyl, 'tis not ſuffering the flames of Hell for a finite multitude of years, no impoſſible or rigid penances are

are enjoyned, only *do whatſoever I command you*, and his *commands are not grievous* in the experience of thoſe that have tryed them, 1 *John* 5. 3. What an unreaſonable thing is it, not to part with dung for Gold, with rags for Robes, with miſery for happineſs, with Hell for Heaven, with ſin for Chriſt? He that would refuſe to be a Princes Favourite upon the performance of an eaſie task, deſerves without pity to be ſpurn'd out of the Court; and what excuſe can that perſon have that will not exchange the ſlavery of the Devil for the Friendſhip of the Redeemer? Can any blame Chriſt at laſt for refuſing any relation to them, and bidding them depart from him, when they here refus'd his Friendſhip, and would have nothing to do with him?

(4.) *How much comfort and encouragement may be drawn from hence under all reproaches?* Who would regard the barking of Dogs in the doing of that which hath an excellent honour entaild upon it? The Devil regards not the opinions men have of him; he looks not upon their curſes as his loſs, becauſe he is of an higher nature; he purſues his buſineſs: Shall a Diabolical Nature ſlight that which a Divine Nature ſhall not ſurmount? Shall not curſes here, and torments at the end diſcourage him from venting his malice againſt God, and proſecuting his Deviliſh deſigns; and ſhall reproaches diſcourage any from that obedience which is attended with ſo great an honour? What is it to be reproach'd, and ſcorn'd here a little time, while the favour of God is injoy'd, and after a few nights ſleep we are to be rais'd out of the duſt to Glory, to enjoy his friendſhip for ever, and to be in Glory where he is? This would be a ſupport when the Bullets fly faſt about our ears. 'Tis impoſſible to be faint-hearted with lively thoughts of ſo great an honour, Weigh ſeriouſly this honour, and then weigh the obſtructions, and ſee whether the latter be not over-ballanced by the former. Would a glorifyed Saint incarnat again in the World, decline the practice of Obedience upon ſuch a gallant encouragement becauſe of reproaches? Men might aſſoon perſwade him to fry in Hell, as to part with ſo great an honour upon ſo light an oppoſition. The rouling of a black Cloud over a Travellers head, will not cauſe him to break off a neceſſary journey to Court, to become the Kings Friend, or his Son in Law.

5. *What an incentive have we then to an exact obedience?* This is the delight of Chriſt, and ſo high a delight to him, that he thinks fit to reward it with no leſs than a ſpecial friendſhip. Chriſt looked upon the young mans morality with an eye of love, much more will he upon an Evangelical Obedience. 'Tis not the pomp of the World, or the gliſtering vanities mans heart runs after, that can lay any claim to this dignity. Obedience though low, if ſincere, is the delight of Chriſt. He loves to go into his vineyard and look upon the *tender grapes*, as well as upon the *ripe Fruit*. *Cant.* 7. 12. *Cant.* 8. 2. 'Tis by this you ſhow your ſelves the Friends of Chrſt; by this yon maintain his honour in the World; this is a ſilent conviction upon others and makes them have ſome veneration for Religion. Men judge uſually of principles by practices, and you never heard any ſpeak againſt the principles of Religion by they firſt fell upon the practice of the profeſſors of it. 'Tis by this obedience *we glorifie God and Chriſt*. *Mat.* 5. 16. *i. e.* make others ſpeak well of the ways of Religion: Let this honour of being the friends of Chriſt engage us to obedience as the means. 'Tis a ſhame for ſuch that may attain ſuch a priviledge, to purſue any thing lower. An *Alexander* watches for Kingdoms: 'Tis a poor ſpirited *Domitian* that loves to catch flies. How many will conform to mens principles, to their will for a ſmall reward, yea, for no reward; and ſhall not we conform to our Redeemers will for ſo glorious a Title? We muſt firſt be *Jacobs*, ſupplanters of vice, before we be *Iſraels*, ſeers of God.

Let us cloſe all with a few directions..

(1.) *Let us walk as thoſe that have the eye of Chriſt upon us, to ſee whether we act as friends to him, or no.* Let us conſider in every action, That it is regiſter'd by Conſcience, laid up in Chriſts remembrance, and will be cenſur'd by him either as the act of a friend, or an Enemy. Men look upon the bark of the action, this may appear fair, and have a gloſs upon it; Chriſt looks upon the inward part, upon the Spirit, to ſee how the heart is conform'd to the command: We may hide our deformities from men, but not from an all-ſeeing-eye. Now I am going to this or that action, I have a watchful eye over me that pierceth into all my thoughts, diſcovers the principles whereby I am conducted, the end for which I move, and ſees how my heart anſwers the command.

(2.) *Let us walk as though every action were an inlet to the favour or enmity of Chriſt.* What know I, but this action may open a door the favour of Chriſt, or his endleſs refuſal? What do I know, but at the end of this I may either be in *Abrahams* boſom, or in a gulf of miſery, and launch into a bleſſed, or miſerable Eternity!

(3.) *Let us walk as though the Glory of Chriſt depended upon every action.* If our Credit, Eſtates, Relations World ly advantages depended upon one action, how careful and diligent ſhould we be in the doing of it? Let us act as though the honour of Chriſt, and our relation to him depended upon what we go about.

(4.) *Let us walk as if we were to give an account immediately of what we have done.* Let us ſet before us Chriſt's Tribunal and imagine our ſelves called to Judgment: I am going about a buſineſs, but if Chriſt ſhould ſend for me at the end of it, what account can I give him of my friendſhip and obedience to him in it? Is this ſuch an action, that when I look Chriſt in the face, I can challenge him upon this promiſe to own me as a friend?

(5.) *Let us walk as though Chriſt ſtood before us crucifyed with all the obligations of love on his part*; as if we ſaw him with his wounds open, and love and blood diſtilling from his heart upon us, and conſider whether the act we are going about be ſuted to ſuch ineſtimable kindneſs, or a puting him to an open ſhame. Hath not Chriſt had wounds enough, but muſt I increaſe them? Hath not he had miſery enough, but muſt I add more? Shall I break his heart who breaths kindneſs towards me, and behave my ſelf as an Enemy towards him who offers me a favour which cannot be merited by a Creature? Shall I wound him whoſe heart is open for me, and ſtrike him that woes me? Shall I be a *Judas* to him that would be my friend, and pull him down that would lift me up to the higheſt priviledge of a Creature?

(6.) *Let us walk as we think a damn'd Soul would walk, if he were again to live under the knowledge of ſuch a promiſe.* How would he obey, and obey heartily How would he pray, and pray fervently? How buſie might we ſuppoſe him to be in inquiring what thoſe commands were, and how diligent in the performance of them? How would he by violence take all opportunities to purſue his Duty, and attain his priviledge? What if any ſhould ſee a damned Soul ſtand before him when he was going into an unclean Bed, and tell him it was for leſs than this he was judged an Enemy to Chriſt, and a miſerable wretch for ever? Would any mans fear ſuffer him to go on in his intended evil? We have not thoſe objects of fear before our eyes, but we have this promiſe in the word ſuted more to ingenuous Natures; To be accounted the *Friends* of God and Chriſt, *if we do whatſoever he commands us.*

A DIS-

A DISCOURSE OF AFFLCTIONS.

Heb. XII. 5, 6, 7, 8, 9, 10, 11.

And ye have forgotten the Exhortation, which ſpeaketh unto you, as unto Children, My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye indure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us and we gave them reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure, but he for our profit, that we might be partakers of his holineſs. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

THE *Apoſtle*, after having drawn a *Catalogue* of thoſe Illuſtrious Souls that had manifeſted a choice Faith upon ſeveral occaſions, deſcends in this *Chapter* to preſs the believing *Hebrews* to an exerciſe of Patience and Faith under thoſe preſſures they ſhould meet with in their Chriſtian courſe: Where he propoſeth firſt to them, the *example of Chriſt*, Verſe 2, 3. Next, the *exhortation of the Holy Ghoſt*, drawn from *Prov.* 3. 11, 12. *My ſon, deſpiſe not the chaſtening of the Lord: neither be weary of his correction. For whom the Lord loveth, he corrects, even as a father the ſon in whom he delighteth*: which being an inſtruction concerning the *Nature* and *Uſe* of *Afflictions* God ſends upon us, the *Apoſtle* applies to the particular caſe of the *Hebrews*; but diſcourſeth in general of the Author, Subjects, and Ends of the Afflictons God exerciſeth his Children with: *Have you forgotten the exhortation, which ſpeaks to you as to children?* Have you loſt the remembrance of what God ſaith in that Exhortion by his Wiſdom? *Prov.* 3. where he commends his goodneſs, and ſhows the Obligation you have to liſten to him, by vouchſafing you the name of Children; the greateſt glory and the higheſt comfort of a Creature; Have you, ſaith he, forgot this? Have you not the intent of it in your minds and memories, in your hearts and conſiderations? The *Apoſtle* diſcourſes here of the *neceſſity* and *advantages of Afflictions*. In *Verſe* 5. he orders us not to deſpiſe the chaſtening of the Lord, nor to deſpond under it; *faint not when thou art rebuked of him*; this he backs with many motives in the following Verſes. Μὴ ὀλιγώρει, do not make a light account of Afflictions.

1. *One Motive* is in the word *chaſtening*, παιδεία, which ſignifies the inſtruction whereby a Child is brought to the knowledg of things profitable for him; which being it is not effected in that Age, ſubject to extravagancy, without ſtripes as well as words, the word is therefore uſed for the diſcipline which attends ſuch inſtruction.

2. *Another motive* is from the *Author* of Afflictions, the *Lord*, deſpiſe not the chaſtening *of the Lord.*

Obſervations.

1. *It muſt be our great care not to make ſlight of Afflictions, nor to be too much dejected under them.* The ſmart will keep us from deſpiſing an Affliction in it ſelf; but we make light of it, when we are careleſs of improving it for the ends for which God inflicts it; we may be ſenſible of the pain, when we are not ſenſible of the profit, which may accrue to us by it; God forbids here *two extremities*, the one an *exceſs*, the other a *want of Courage.* Both diſhonour God, the one in his Soverainty, the other in his goodneſs and love; and both are injurious to the ſufferer, as he rebels againſt the one, and loſeth the ſweetneſs of the other. We ſhould receive the Afflictions God ſends, with a humility without deſpondency, with a Reverence without diſtruſt,

diſtruſt, and keep our ſelves from either fearing too much, or not fearing God enough; mix Reverence with Confidence, adore the hand which we feel, and reſt in the goodneſs which he Promiſeth; this is the way to reap the fruit of Afflictions.

2. *All Afflictions, let them be from what immediate cauſes ſoever, are from the hand of God.* Whether they come from man, as loſs of goods, or other calamities; whether they be ſickneſſes, griefs, *&c.* they are all diſpenſed by the order of God, for one and the ſame deſign, *viz.* our *inſtruction.* Human reaſon doth not believe this; ſome think they come by chance; or look only to ſecond cauſes, and regard them not as wholſome inſtructions from God, and the orders of his Providence.

1. *This ſhould ſtop any impatient motions.* 'Tis fit we ſhould be of the *Pſalmiſts* temper, *hold* our *peace, becauſe God hath done it, Pſal.* 39. 9. Shall the Clay formed ſay to him that formed it, Why didſt thou thus? We ſhould rather ſay as *Eli*, 1 Sam. 3. 18. *'Tis the Lord: Let him do what ſeemeth him good.* Eſpecially ſince an Infinite Wiſdom is joyned with the Soveraign Authority of God; and when we are not able to underſtand the reaſon of his conduct, we ought to acquieſce in his Will and in his Wiſdom, and ſtop the motion of any Paſſions, by a humiliation under his hand.

2. *It teacheth us to whom to have recourſe.* That hand that ſtrikes, can only ceaſe ſtriking. When *David* had ſtill'd inpatience, he awakens his prayer, *Pſal.* 39. 10. *Remove thy ſtrokes from me: I am conſumed with the blows of thine hand.* If *Shimei* caſts a ſtone at *David*, 'tis the Lord that bid him; If the humours of our Bodies riſe againſt us, 'tis God that arms them, and it is he muſt be ſought to for redreſs. He only can disband what force he raiſes.' Tis our comfort there is a Soveraign Power, to whom we can make our moan, in our Addreſſes, and that our Soveraign that ſtruck us, is ready to heal us.

3. *How ſweet is God towards his Children groaning under any Affliction! My ſon, deſpiſe not,* &c. He calls them his Sons, his Children, ſweetning in the name, whatſoever is rigorous in the ſuffering. He gives them a title whereby he manifeſts, that he doth ſhare in their grief, hath a reſentment of their trouble. What Father is there on Earth, unleſs he hath loſt all Natural Affection, who doth not ſympathiſe in the ſuffering of his Children? All the bowels of Earth, met together in one combined tenderneſs, are not to be compared to the yearning bowels of Heaven. Afflictions are not always ſent by God in anger with his Creatures, but ſent by God as a Father.

(1.) Hence it is eaſy to conceive, that *neither the intentions of God, nor the iſſue of a ſuffering, can be any other than happy to thoſe that are the Children of God*, ſince he gives the name of Child, and Son, to every one that he doth inſtruct as a Father by correction.

(2.) *It will teach us to have a ſence of the ſufferings of others.* The Argument to preſs this Exhortation, is taken from the impulſive cauſe, the Love of God; and the word tranſlated *chaſten*, ſignifies ſuch a chaſtiſement as a Father gives his Son, or a Maſter his Scholar.

Obſervation,

(1.) *The Afflictions of believers are effects of divine love. For whom the Lord loves he chaſteneth, and ſcourgeth every ſon whom he receiveth*, Rev. 3. 19. *As many as I love, I rebuke and chaſten:* They are not acts of divine revenge, whereby God would ſatisfy his Juſtice; but of divine affection, whereby he communicates his goodneſs, and draws the Image of his Son with more beauty and glory. They are the acts of God, but not of a ſleepy and careleſs God, but a wiſe and indulgent Father, who takes all the care, both of inſtruction and correction, to train you up to his will and likeneſs. God indeed afflicts other men who are not in the number of his beloved Children; there are ſcarce any among the Sons of men that paſs their life in a continual proſperity, exempt from all kind of affliction: and all theſe evils are from God as the Governor of the World; yet tho there be no difference between the ſufferings of one and the other, and tho the ſufferings of believers are often more ſharp than thoſe of carnalmen, in *outward appearance*; yet there is a *vaſt differnce* in the *motives* of them; Love makes him ſtrike the believer, and Fury makes him ſtrike the unregenerate man. The deſign of the correction of the one, is *their profit*, not their ruin; the ſtrokes upon the other are often the firſt fruits of eternal *puniſhment.*

(1.) *Then the World is much miſtaken, in judging the Afflictions of believers to be teſtimonies of Gods anger and hatred.* God acts towards the World as a Lawgiver and Judge, but towards thoſe that he hath renewed and adopted, in the quality of a Father; and who would judg of the hatred of a tender Father by the corrections he inflicts upon a Child that is ſo dear to him? Believers ſuffer by God not ſimply as he is a Judge, but as he is *Paternus Judex*, there is a combination of Judge and Father. God doth not intend revenge on them; for tho they are afflicted for ſin yet the principal aim is to prove them, refome them, that they may be worthy of a bleſſed inheritance. *Lazarus whom thou loveſt is ſick*, was the ſpeech of his Siſter to Chriſt. They were fearing, thinking that Chriſts love was departed with *Lazarus* his health.

(2.) *No man hath then any reaſon to fancy himſelf the object of Gods love, for an outward proſperity*, Eccl. 9. 1. *No man knows either love or hatred by all that is before him.* God doth not always love thoſe whom his Providence preſerves in health and eaſe. Such a conceit proceeds from an ignorance of another life, and too great a valuation of the things of this World. Temporal goods, credit in the World, outward conveniencies, and an uninterrupted health, are effects of Gods Patience and common Goodneſs, but not of his Affection and choiceſt Love. They are the marks of his Affection, when by his Grace they are made means to conduct us to a better Inheritance; But how often are they pernicious to us by reaſon of our coruption and ill uſage of them? How often doth the health of the Body deſtroy that of the Soul; and the proſperity of the Fleſh ruin that of the Spirit? How often do riches and honours link our hearts to the Earth, and expel any thoughts of an Heavenly Paradice? How often doth a portion in this World make many ſlack their endeavours for a portion in heaven? How often do they hinder our Sanctification, which is the only means to an happy viſion of God?

(3.) *How ſhould this move us in our Afflictions, to a carriage pleaſing to God?* This is the motive the *Apoſtle* uſes to preſs his Exhortation in the former *Verſe*, neither to deſpiſe the chaſtening of God, nor deſpond of his care. Why ſhould we deſpiſe that which is diſpenced by love? Who would not be willing to ſatisfy a Friend in his deſire, which they are aſſured Love is the motive of, tho their prudence is not ſo exact, as that we can abſolutely truſt it? Should we not with greater care conſider the chaſtiſements which the Love of God, both Good and Wiſe, doth ordain by Providence? Is not the Love, the motive of ſuffering, a ſufficient ground to prevent diſtruſt and diſcouragement? Why ſhould any diſtruſt him by whom he knows he is Afflicted? That correction which frights us, is a work of his Love, not of his hatred. Should we not therefore wait with Faith for an happy Iſſue of that

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chaſtiſement which we ſuffer? If we be once thus affected, we ſhall receive Afflictions with a temper anſwerable to God, and improve them for thoſe Holy ends for which God ſends them. We ſhould alſo bear them patiently, ſince they are not for the reparation of the holineſs of the Law, and the ſatisfaction of his Juſtice, but to prove the Soul, and fit it for Heaven. 'Tis not the love of the criminal, but the love of the Laws, which cauſes a Judge to condemn and puniſh him. No wiſe man ever ſaid, that a Prince did puniſh Malefactors becauſe he loved them; or that God makes the wicked ſuffer eternal puniſhment in Hell, becauſe he loves them, It neceſſarily follows, that therefore the chaſtiſements God doth inflict, are not properly puniſhments of the ſame Nature with thoſe God doth ordain for unbelievers. We have reaſon therefore to bear them with patience. 'Tis inexcuſable to murmer at an act of Love. Uſe then a Religious reaſon in the conſideration of this. When the Father ſcourgeth, the Child cries, and then he thinks his Father hates him; 'tis but the error of his childhood; and when he comes to Reaſon he will regard it as a falſe opinion. When a *Phyſitian* hath lanc'd you, and given you a bitter Potion, you never had any ſuſpition that he hated you; you have received all his Charitable offices, and thought him more worthy of a reward than a rebuke: Why ſhould not our carriage be ſo to God?

2. Obſervation.

No Righteous man in the World is, or ever was free from ſin. He ſcourgeth every ſon whom he receiveth. Sin is the cauſe of Afflictions; were we free from ſin, we ſhould be free from ſcourges. Afflictions ceaſe not till Sin be quite deſtroyed, which will not be in this World. Juſtice finds enough in every believer in the World to puniſh, and mercy finds enough to pardon.

(1.) *'Tis againſt this then, that we ſhould turn our aim.* What Satan would make us vent in impatience againſt God, let us manifeſt in a hatred of that which is the true cauſe of all the evils which in general or particular we ſuffer. Let us ſtrike that, as much as God ſtrikes us; and it is but grateful reaſon, ſince it is the beſt way whereby we can ſhow our love to God, who in his ſtrokes upon us ſhows his Love to us. Let us take no reſt till we have put that to death which God only hates; 'tis the death of ſin, and not the death of the Soul, God deſigns in Afflictions.

(2.) 'Tis, upon this account, *an argument for patience.* While our Diſeaſe remains, why ſhould we think ill of the *Phyſitian* for uſing means for a cure? If he did not uſe the means, tho ſharp, we then ſhould have moſt reaſon to accuſe him of a want of pity. What Father would not be counted very tender, that ſhould lance his Child himſelf when he ſaw there was need for it? Sin puts God upon a neceſſity of ſcourging; his Goodneſs and Wiſdom will not ſuffer him to do any thing but what is neceſſary and expedient. Now *Ver.* 7. the *Apoſtle* exhorts them to a patient bearing the hand of God, becauſe he deals with them as *a Father* with *his Sons*, in a way of reward afterwards; as Parents careſs thoſe Children they ſee quiet after puniſhment; *If ye endure chaſtening, God deals with you as ſons.* God προσφέρεται offers himſelf to you as a Father to his Sons. Or rather, the *Apoſtle* doth render the comfort in the former *Verſe* more efficacious to the *Hebrews*; and makes Application of what is contained in that truth which he hath cited out of the *Proverbs*, in the former *Verſe*: That yet, if they endure chaſtiſement, God treats them as Children; and being men are apt to think that a troubleſom Affliction is inconſiſtent with the Love of God; the *Apoſtle* contradicts ſuch a thought, by the queſtion, *What Son is there whom the Father chaſteneth not?* And he goes further, *Verſe* 8. and draws another concluſion, That we ſhould be ſo far from thinking, that to be Afflicted is a ſign of our not being the Children of God, that on the contrary he affirms, That *not to be chaſtiſed* is a ſign that a man is not of Gods Family, *Verſe* 8. *If you be without chaſtiſement, whereof all are partakers, then are you baſtards, and not ſons.* For if the Lord ſcourgeth every Son whom he receives, 'tis clear, that he whom he leaves without chaſtiſement, is not a true and legitimate Son, but a ſtranger, a *baſtard*; i. e. one that is not of the Family, but takes only the name and quality, without any right to it.

Obſervation.

1 *God in chaſtening Believers, treats them as Children. If*, here, is as much as *when*; *If you endure chaſtening*; i. e. when you endure chaſtening; as *Lev.* 19. 5. *If you* offer a Sacrifice of Peace-Offering; *i. e. when* you offer a Sacrifice. So *John* 14. 3. *If I go and prepare a place for you*; i. e. when I go and prepare a place for you. Since God hath commanded men expreſly in his Word, to chaſtiſe their Children, and hath engraved ſuch a diſpoſition in the hearts of mankind, and Authorized ſuch a carriage by his Law, we muſt not think it ſtrange, that God who is Wiſdom, Goodneſs and Love, ſhould exerciſe in his Family ſuch a juſt, and holy, and wholſom Diſcipline. And as none can ſay, that a tender Father, when he chaſtiſeth his Child, deals with him as with an Enemy; ſo none can affirm the ſame of God. And tho Affliction be an evil in it ſelf, and ſharp to the Child that ſuffers it, yet if you compare it with the good it procures, 'tis not an evil, but an experienced good. Compare the lives of thoſe Children that have not been without the correction of there Parents or ſtrangers, to the lives of thoſe that have been left to themſelves without it, and the advantage of the one, and miſeries of the other will eaſily appear, *Prov.* 13.1. *A wiſe Son hears the inſtruction of his father. Hear* is not in the *Hebrew.* A wiſe Son is the inſtruction or chaſtiſement of his Father. The *Jews Druſin.* have a Proverb, If you ſee a wiſe Child, be ſure that the Father hath chaſtiſed him. God deals in this manner with his Children. and there is need of it; for tho the Regenerate are freed from the ſlavery of ſin, yet while they are clothed with fleſh, the fleſh will luſt againſt the ſpirit, and God not only chaſtiſes us for our infirmities, but to prevent them. And ſince the Love which he bears us, and the Salvation which he procures by his chaſtiſements, doth infinitely ſurpaſs the Affections of the beſt and tendereſt Fathers, and the beſt fruit we can draw from their Diſcipline; we may well confeſs, that no Father in the World can be ſaid to deal as a Father with his Children, ſo as God doth with the Believer. He offers himſelf to do a Fathers office. He is the Worlds Soveraign; but a Believers Father; as he is the Governour of the World, he treats men Righteouſly in his Judgments; as he is the Father of Believers, he treats them Graciouſly in his Afflictions.

Here is a great Comfort, if God deal with you as with Children in his ſtriking of you. His Wiſdom and his Goodneſs is Infinite, he doth nothing but what is juſt and reaſonable, and is guided by a Fatherly Affection in all that he doth; his blows are healthful. If *David* would account it *a kindneſs if the righteous would ſmite him*, and count his rebukes as an excellent Oil, *Pſal.* 41. 5. how much more ought we to have the ſame ſentiments of the chaſtiſement of God? Good men may miſtake in their rebukes, God cannot; he is too Wiſe to be deceived, and too Good

Good not to make ever his ſtrokes become an excellent Balſom. He doth not aſſault us as Enemies, nor only as Criminals, but as Children; not to puniſh us in his fury, but to refine us; to make us fit for him to take pleaſure in; to make us more like him in the frame and temper of our Souls. This is the end of a tender Fathers chaſtiſing his Children, and this is the end of God. We ſhould receive his corrections therefore, not ſo much as a puniſhment as a favour, ſince he ſtrikes not as an Enemy to deſtroy, but as a Father to correct; not only as a God of Righteouſueſs, but as a God of tenderneſs.

2, Obſervation. *No Child of God but is one time or other under his correcting hand.* The *Apoſtle* makes a challenge to all, to ſhow *one* in that relation priviledged from it; *what ſon is there whom the father chaſteneth not?* None of thoſe mentioned among the believing *Hebrews* in the *foregoing Chapter* were without their ſmart. *Noah* had an affliction in a Child, *Gen.* 12. 10. *Abraham* and *Jacob* were afflicted with famine, *Iſaac* by an *Eaſu*, *Moſes* fain to fly for his life, *Job* ſuffered the loſs of his goods, *Hezakiah* a dangerous ſickneſs. To be under afflictions then is to travel in the road of all that have gone before. And the *Apoſtle* goes further, *v.* 8. and affirms, that not to be chaſtiſed, is a certain ſign of no right to a memberſhip of his Family, *but if you be without chaſtiſement whereof all are partakers, then are you baſtards and not ſons.* This is an argument from the *Antitheſis* they are *baſtards*, and not *ſons*, who are not corrected. Baſtards, not ſaith *Grotius*, thoſe whom the father of the family hath begot, but thoſe that an adulterous mother would obtrude upon him as parts of his family, which he rejects from any paternal care of inſtruction and diſſcipline, as having no part in his inheritance, no right to his goods, not born of his ſeed which is the word. By this the *Apoſtle* ſignifies

(1) *That all the true Children of God are under his diſcipline.* If they are not, they are no parts of his Family. He that is left without it, is not in the number of thoſe he owns for his Children. Hereby he ſtrengthens what he had ſpoken before, that God deals with thoſe he afflicts as children; whence it follows, that there is no child of his, but he doth one time or another afflict. This is one of the Clauſes of the Covenant God hath made with us in Jeſus, which he doth peculiarly inſert, when he owns himſelf *our God*, and *Father*, Pſal. 89. 32. *he would viſit them with a rod*, but *not take away his loving kindneſs.* In the *New* Teſtament God promiſeth ſpiritual Bleſſings. In the *Old* when he promiſed moſt Temporal Bleſſings, his people were not exempt from his Diſcipline. In the New Teſtament it is more expreſs, that *through afflictons we muſt enter into the Kingdom of Heaven*; his only Son muſt ſuffer and ſo enter into Glory.

(2.) *That thoſe that are not under his diſcipline, are not his Children.* Afflictions therefore are ſo far from being diſcouragements, that where there is an evidence of Grace in the heart, they are rather markes of Adoption. We might well doubt of a Relation to him, if he took no care of us; that we were not his Sheep, if he uſed not his Crook to pull as unto him. Let us then receive his Chaſtiſements without regret, ſince he manifeſts his care of us in them, and regards us with the eyes and heart of a Father, If we were wholly ſtrangers, he would abandon us and leave us as perſons he knew not. His paternal Rod is for his Children, his Rod of Iron for his enemies. But now in *the 9th. ver.* and the following *verſes*, the *Apoſtle* exhorts them to a Reverence of God under his chaſtizing hand; the Argument is *a minori ad majus*, ver. 9. *Furthermore we have had fathers of the Fleſh which corrected us, and we give them reverence; ſhall we not much rather be in ſubjection to the father of ſpirits and live*; And he urgeth the Exhortation, (1.) *From the right of God.* He is the Father of Spirits. (2.) *From his Intention*, which is our ſpiritual profit, v. 10. (3.) *From the iſſue*; 'tis as much our advantage in the event, as it was in his intention, v. 11. The Fathers of our Fleſh have corrected us, and we gave them Reverence, how much rather ought we to be ſubject to the Father of ſpirits, who chaſteneth us that we may live? The *no Perſons* which the Apoſtle compares together, *viz. God* and *Man*, have this in common, one and the other is a *Father*, one and the other *chaſteneth*, one and other is carried out to it by love, one and the other deſigns advantage; but as there is this reſemblance, ſo there is a *great difference*; *Man* is but the *Father of the body*, the more ignoble part of our natures, that which we have common with beaſts. God is the *Father of our Spirits* the more noble part, and that which makes us properly men; More ſubmiſſion is therefore due to him, who confers more upon us, than to them who confer leſs. The love which fathers beare to their children, is a paſſion, and many times is not regulated by reaſon; but the love of God is a true love, not mingled with any imperfection either of exceſs or defect, and therefore doth nothing but with the juſteſt reaſon. Again, earthly fathers aim a t the good of their children, but their ignorance is ſo great that often they miſtake it; but the knowledg of God is as perfect as his Love, who always chaſtiſeth his people for their true good, and therefore a greater ſubmiſſion is due to him.

(1.) *How glorious is the condition of a true believer*! he is the *Child of God*, 1 Joh. 3. 1. *What manner of love is this that we ſhould be called the ſons of God!* 'Tis an argument of great love, to give his people ſo honourable and dear a Title, to call himſelf *their Father*, as well as their God. 'Tis not ſo ſtrange that he ſhould call all the pure Spirits in Heaven his Children, as that he ſhould call thoſe that have defiled his image by that title; that he ſhould own himſelf a father to them that are by nature children of Wrath, ſlaves to *Satan*, ſold under ſin, that have nothing in them to pleaſe him by nature, but are fit objects of his Wrath and curſe, wonderful love that God ſhould not think it a diſhonour to him to be called our father! And hence it is reaſon we ſhould carry our ſelves to him in all his diſpenſations as children to a father; that we ſhould comfort our ſelves in this relation in all the ſufferings we encounter. If he be our Father, what ſhould we fear? Nothing paſſes in the world without his order, no evil arrives to us without his Will, every Affliction is the rod of his hand; the very thought that God is our Father, ſhould ſweeten any grief.

(2.) *God is the Creator of ſouls.* By Spirits are meant the ſouls of men; ſome underſtand it alſo of ſpiritual gifts; the Graces God infuſeth into the ſouls of his people; both are good Motives to that ſubmiſſion unto, and reverence of God, the *Apoſtle* urgeth. Moſt Interpreters run the firſt way; the *Antitheſis* requires, that we ſhould underſtand by this expreſſion that God is the Creator of Souls, becauſe it is oppoſed to the *fathers of the Fleſh*; God is called *the God of the ſpirits of all Fleſh*, Numb. 16. 22. As by the fleſh the *Apoſtle* means the body, the material and viſible part of our natures, ſo by the Spirit he means the ſoul, the ſpiritual and inviſible part of our being. As for the body man ingendred it, as for the ſoul God only formed it, as in Eccleſ. 12. 7. *Then ſhall the duſt return to the earth,*

and the ſpirit ſhall return to God that gave it. Where by the duſt is meant the body, and by the Spirit the Soul. The body was formed of the *duſt of the ground*, Gen. 2. 7. But the Soul was breathed in by God. 'Tis the Spirit that gives life and ſence to the parts of the body, which otherwiſe are without ſence and motion; and God is ſaid to *form the ſpirit of man* Zach. 12. 1. and challengeth to himſelf the particularforming of the ſoul, Iſa. 57. 16. *the ſoul which I have made.* God indeed forms the body too by the hand of nature, by the intervention of ſecond canſes, which he imploys, but the *Soul he forms without any other cauſe*, but his own will. The firſt manner of acting by nature in the production of the body, is not ſufficient to demonſtrate God the Father of it, no more than he can be called the Father of beaſts and plants, which are produced by his powerful Providence, as well as the bodies of men; but the ſecond manner of acting in the production of an immortal and ſpiritual ſubſtance is ſufficient to demonſtrate God the Father of Spirits; as they alſo are called the Children of God, becauſe God immediately created them, and cloathed them with an immortal Nature. The *Apoſtle* therefore hath good reaſon to call men which have begot us, the fathers of the fleſh, becauſe tho the Wiſdom and Power of God in his Providence acts in our conception and generation, yet it is alſo the work of man, who acts as a ſecond cauſe; but the production of the ſoul is purely by the Will and Power of God without the action of any creature. Hence it follows that the ſoul is immortal, for ſince it doth not depend in its original upon matters, it doth not in its ſubſiſtence neither after death hath ſeparated the body from it. It follows alſo, that the reaſonable ſoul is more excellent than the bodies, which we receive from earthly fathers, and therefore we owe more ſubmiſſion and reverence to God and his chaſtiſements, than to thoſe who have been only the fathers of our bodies, which the interrogation intimates, *ſhall we not much rather be in ſubjection to the father of ſpirits and live?*

3. *And live*, or that we may live; this is an argument from the reward of a patient ſuffering. The *Apoſtle* ſeems tacitely to refer to the promiſe of life to children that honour their parents; as a temporal life was promiſed to them, ſo a ſpiritual and eternal life is promiſed to thoſe that are patiently obedient under the hand of God. As in *Iſrael* thoſe that ſlighted the rebukes of their parents were ſtoned without pity, ſo will God handle thoſe that kick againſt his diſcipline, and make no profit of his rod. Corrections cauſe life, not meritoriouſly, but inſtrumentally. If we therefore own God as a Father, we ought to carry our ſelves to him as our father. If we deſire an happy and eternal life, we muſt ſubject our ſelves to his hand, acknowledg the righteouſneſs of his diſcipline, and by how much the paternity of God is more excellent, our ſubmiſſion ought to be the more reverential. In v. 10. The *Apoſtle* urgeth the exhortation further, from the manner of Gods proceedings with us different from that of earthly fathers, and from his aim in it; *for they for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.* This he doth by comparing of the heavenly Father, and the earthly father with one another, and acquaints us, that it is the aim of God, in thoſe afflictions which ſeem moſt bitter, to reduce us to that holineſs which we have loſt in *Adam.*

1. They verily for *a few days chaſtned us*; either death deprives them of their authority, or the growth of their children exempts them from ſuffering under it. Parents only take care to correct their children during the weakneſs of their childhood, when by ignorance and unexperience they are uncapable to conduct themſelves; they have therefore need of their parents to form their ſpirits, and make thoſe impreſſions upon them, whereby they may govern themſelves the reſt of their lives. But when they are arrived to years of diſcretion, they are left to govern themſelves according to their own reaſons, without uſing the rod to ſupply the defect of their underſtanding; ſo that the corrections of earthly parents, are but for few years, a little time.

Obſervation.

1. *Hereby appears the advantage of Gods diſcipline above that of earthly parents.* God continues his care to us all our lives upon the earth as long as we have need, exerciſeth a greater Providence over us, than earthly parents over their Children.

2. *Hereby the Apoſtle comforts us.* 'Tis but a little time, that God ſubjects us to chaſtiſements, only that part of our life which we are to paſs on earth, which is but a ſmall time to that Eternity wherein we ſhall be exempt from ſuffering, Bears infinitely leſs proportion to Eternity, than the leaſt inſtant doth to all the time from the Creation to the end of the world; ſo that the time of a believers chaſtiſement is ſhorter than that of Children under their parent. And herein is the kindneſs and love of God apparent, who deals more favourably with his children in regard of the time of their correction, than the beſt father in the world can do.

3. The motive of, and rule that parents too often follow in their chaſtiſing their children *after their own pleaſure.* They have often a greater regard to their own paſſions, than their childrens advantage, corrects oftener in humor than with reaſon; having no other law but their own will, their Judgment as apt to be deceived, whereby it happens that their corrections often injure their children, inſtead of advantaging them, whatſoever their intention may be, and that either by miſtake of the nature of things for which they chaſtize them, or the indiſcreet meaſure and manner of their chaſtening.

(1) *Miſtaking the nature of the things for which they chaſtiſe their children.* Fathers endeavour to form their children to that which they Judg beſt and moſt profitable for them in this life; but their Judgments are often miſtaken; as a covetous Parent that ackuowledges no other happineſs than Wealth, will inſtill ſuch inſtructions into his child, to think nothing unjuſt that is profitable and enriching; an Ambitious man will endeavour to imprint the ſentiments of Worldly Honour upon his children; a Superſtitious Parent will correct his child for not conforming himſelf to that Mode of Worſhip he is himſelf addicted to. Thus Parents often uſe their power to extingiſh good principles in their children, and diſcorage beginings of Virtue in them.

(2.) *Miſtaking the meaſure.* How often are good Parents tranſported with choler in the corrections they inflict? Others through a fond indulgence altogether neglect it, and give the reins to the follies of their children. But the chaſtiſements God inflicts are otherwiſe; he hath a perfect knowledg of all things, is ſubject to no paſſion, never afflicts but when there is need, never chaſtiſeth his own, but for their good. God being infinitely wiſe, cannot err in his Judgment of what is convenient for us; he is not biaſſed by weak affections. *David* acknowledged this Wiſdom of God, Pſal. 119.71. *'Tis good for me that I have been afflicted, that I might learn thy ſtatutes.* He is wiſe, and foreſees an evil we are apt to run into, and prevents it by affliction; ſends *Paul* a thorn in the fleſh,

fleſh, not ſo much to correct a preſent default, us to prevent it, 2*Cor.*12.7. that he might not be lifted up above meaſure: Sometimes he afflicts to make their graces apparent; God afflicted *Job* in his goods, in his perſon, that the truth of his faith and patience might be ſeen in the midſt of his ſufferings to the praiſe of God. He ſends not temptations unleſs there be *need*, and that the *trial of faith may be found to praiſe and honour*, *Pet.*1.6,7, Other Parent uſe their arbitrarineſs often, and not their wiſdom; Gods afflictions are Soverign acts but not ſeparated from wiſe and gracious intentions. But the Apoſtle explains the particular profit which God aims at, *That we might be partakers of his holineſs*; to refine their droſs, and purifie them for himſelf, aud render them fit for the place wherein dwells nothing that is unclean. Earthly Parents correct their children, that they may learn uſeful Arts and Manners in the World, an external profit chiefly they aim at; ſometimes they correct, that their Vices may be imitated; God, that his Holineſs may be communicated here, and Bleſſedneſs hereafter. This ſeems to be an expoſition of what he meant by [*live*] in the *former verſe*. This preſerves us, and renders us partakers not only of Holineſs, but of *his* Holineſs, the Holineſs which *he* approves, which *he* commands, and hath ſome reſemblance, and conformity to his own. In the ſame ſenſe we are ſaid to be *partakers of the divine nature*, 2 Pet. 1. 4. whereby we have a pourtraiture of the Nature and Holineſs of God drawn in our ſouls by the Spirit. 'Tis not that we may poſſeſs the Holineſs of God, but partake of the Holineſs of God. The lineaments of his Image formed in us by the goſpel, and by afflictions, are as the beams and ſparks of his Holineſs; the original is in God, the picture of it in the believer; as light is in the Sun, but ſome ſplendor of it in the glaſs upon which it ſhines. This God works by afflictions, whereby he makes us exerciſe our ſelves more in Repentance, weans us from the fleſh, that would alienate us from God, cleave faſter to Chriſt by faith, who is the ſpring of Holineſs, more earneſtly thirſt to draw of the fountain, and purſue thoſe things that are heavenly. Parents correct their children to bring them to an imitation of their manners. God corrects his to bring them to an imitation of his Holineſs. They chaſtiſe to make their children like them, and God to make his children conform to him.

(1.) *Then afflicons are not always puniſhments, they are not inflicted for ſatisfaction for ſin.* God aims at our profit; a Judg regards not the profit of a Criminal when he condemns him to puniſhment, but only the Honour of the Law, and to repair the offence done to the Law by the violation of it, and ſatisfie that Juſtice which hath been violated: But God aims at the advantage of the believing ſufferers, and makes them ſmart to make them gracious and glorious; to impart to them the higheſt excellency a creature is capable of.

(2.) *A great argument there is from hence to love God even for afflictions. In all things give thanks*, ſaith the Apoſtle. In theſe there is great reaſon to give thanks, in regard of their fruit. An earthly Father tranſmits his Inheritance to his Son, but not his internal endowments; but God communicates his Holineſs to his children by theſe means.

3. *How patiently ſhould we bear them?* The Majeſty of God above earthly Parents, and his gracious aim and wiſe conduct of them, doth oblige us to this duty. He never ſtrikes but with reaſon, never ſtrikes his children but for their good. Happy blows ſhould be received without murmuring. 'Tis a welcome weapon that hath more of Balſome than ſmart; a bleſſed ſword, that breaks the impoſthume. That which is not only profitable, but neceſſary, calls not only for our patience, but our willing embracing when God doth wiſely inflict it; beſides, they are ſhort, they are of no longer duration than this life. There might be reaſon to complain much, if it were an eternal Smart; but it is on ly for a little time.

4. *We ſhould endeavour to anſwer the intention of God*; to form our ſelves to that Holineſs he aims at; to embrace every motion of the Spirit in our afflictions. To that purpoſe the rod hath a voice, the ſpirit hath a voice, both muſt be liſtned to.

And becauſe 'tis a hard matter to be without complaints, the *Apoſtle* ſtill urgeth it further, and prevents the ground of complaint, which is the ſharpneſs of a Rod, and ſets the ſmart and fruit in oppoſition one to another, *Verſe* 11. *Now no chaſtening for the preſent ſeems to be joyous, but grievous; nevertheleſs, afterwards it yields the peaceable fruit of righteouſneſs to them that are exerciſed thereby.* 'Tis confeſt, they are grievous, but 'tis in appearance only; they ſeem ſo, but as a beautiful Face under a frightful Mask; as a bitter potion that gripes, but purgeth. This is an Argument taken from the fruit of correction, and amplified by conceſſion of the Objection; I confeſs ſuffering is grievous, but wholſom. The end and iſſue of it is to be conſidered. A rational Creature in all things ſhould mind the *end* as well as the means. The end makes a vaſt difference between things. Becauſe the trouble and grief which is in every chaſtiſement, makes our fleſh to apprehend it is an evil, the *Apoſtle* diſtinguiſheth between what is troubleſom and what is deſirable, between the pain and the fruit, and draws an Argument of Patience from the effect.

[1.] *All Afflictions are grievous to the Fleſh.* God doth not expect we ſhould be *Stoicks*, to be without ſence of grief. Chriſt himſelf hath ſet us a pattern of it, he ſhed Tears for the death of his Friend *Lazarus*, and ſhed drops of Blood at the approaching of his ſuffering; *his ſoul was ſorrowful even to the death*; he was *tempted in all things like to us, yet without ſin.* 'Tis no ſin to grieve under, to complain of ſuffering without murmuring. If we have not a ſenſe of the grief, we can never be capable of the profit of Affliction. Without ſome grief, Affliction would leave us worſe than it finds us. As we ought to hear God when he ſpeaks, ſo we ought to fear God when he ſtrikes. At firſt the trouble of a chaſtiſement doth wholly poſſeſs our ſpirits, it makes us miſtake the end of it, we cannot ſometimes in our preſſures imagine that a root ſo bitter ſhould bear a joyful fruit; as the griping Phyſick afflicts the Patient ſo much ſometimes, that he ſcarce thinks of the good which will iſſue from it. *David* often is full of complaints while he is under an Affliction, and ſeems often to have no ſenſe of any thing but the preſent trouble; but afterwards he hath no ſentiments but of the gracious fruit. *In faithfulneſs thou haſt afflicted me. 'Tis good for me that I have been afflicted. Thy rod doth comfort me.* After experience manifeſts a truth, which the preſent grief will not often give us leave to conſider

[2.] *Tho Afflictions be grievous, the fruits is gracious to a Believer.* Experience corrects the falſe judgment we have while we are under a ſtroke. Indeed Afflictions, of themſelves, are rather a means to cool our Affections to holineſs, to extinguiſh in our minds the ſparks of godlineſs, and make us deſpond and diſtruſt the grace of God; but God in his Soveraign Wiſdom doth ſo diſpoſe and manage them, that he makes them end in a happy fruit. By the grace of God they break off thoſe inclinations we have to the World, quicken our prayers, awaken us out of our *Lethargies*, put us upon a review of our ſelves.

The ſtrings of an Inſtrument yield a different ſound, when they are ſtretched, from what they did when they were ſlack. 'Tis a fruit of Righteouſneſs, Holineſs and Sanctification, which he had ſpoken of in the former *Verſe*; alſo Righteouſneſs which is a peaceable fruit; as when it is ſaid, The *incorruptible crown of glory*, 1 Pet. 5. 4. 'tis as much as to ſay, The Glory which is a Crown incorruptible; ſo a Righteouſneſs which is the ſpring of peace and ſerenity of Conſcience, *Iſa.* 23. 17. *And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever.* It yields the fruit of Righteouſneſs, as being a means that brings us nearer to God, in communion with whom that peace doth conſiſt. It brings us to ſeek in God and Chriſt, the true remedy of all our evils; and by this means the trouble of our Souls is calmed, and an aſſurance of the grace of God promoted. The Joy of the Holy Ghoſt is often ſtrongeſt in us, when Afflictions are ſharpeſt upon us, 1 *Theſſ.* 1. 6. *having received the word in much affliction, with joy of the holy Ghoſt:* And tho it be not always ſo with a believer, yet after the Affliction hath wrought kindly, and done its work, God comes in with comfort and joys; as chearing Cordials follow bitter Phyſick. They bring forth the fruits of Righteouſneſs, not as the *efficient cauſe*, but the *means*.

(1.) *Let us then make a judgment of Afflictions.* Let us not think God intends to deſtroy when he begins to ſtrike. We are often in the ſame error the *Apoſtles* were in, when they ſaw Chriſt walking upon the Waves in the dead of the Night, and terrors of a tempeſt, coming to ſuccour them, they imagined he was *a ſpirit* coming to miſchief them, *Mark* 6. 47, 48, 49. The fleſh makes us think God, often, to be our Enemy when he is our Friend. But as Chriſt cried out to them, *Fear not, it is I*; ſo the *Apoſtle* doth to believers here; fear not, tho the ſmart be grievous, the fruit is peaceable. If the fleſh ſuffer, it is for the good of the ſpirit. The iſſue will declare, that *all things work together for the good of them that love God.* Rom. 8. 27.

(2.) *Let Patience and Faith have their perfect work.* Affliction makes the begining ſad; Patience will make the ſucceſs glorious. Had the *Iſraelites* believed Gods Promiſe of deliverance, they had not murmured at the *Red Sea.* God brought them to the *Red Sea* to deliver them from the *Egyptians*, and made all their fears end in joy and triumph. The more we truſt God, the more he is concerned in our welfare; the more we truſt our ſelves, the more he doth to croſs us. The *committing our way to the Lord*, renders our minds calm and compoſed, *Prov.* 16. 3. *Commit thy way to the Lord, and thy thoughts ſhall be eſtabliſhed.* God hath always *an eye upon them that fear him*, Pſal. 33. 18, 19. not to keep diſtreſs and affliction from them, but to quicken them in it, and give them as it were a new life from the dead, new fruit from the Rod. God brings us into ſtraits, that we may have more lively experiments of his tenderneſs and Wiſdom. We ſhould ſubmit our way to the guidance of Gods Wiſdom, with an obedience to his Will, and a reliance on his Goodneſs; and then the ſucceſs will be gracious in this life, and glorious in that which is to come; a peaceable fruit of Righteouſneſs in Earth and Heaven. Wait upon God being he is *a God of Judgment*, Iſa. 30. 18. *for the Lord is a God of judgment. Bleſſed are all thoſe that wait for him:* He goes judicially to work. and can beſt time the execution of his Will; God hath as much Wiſdom to bring an affliction to a good iſſue, as he hath Love at firſt to inflict it.

A DIS-

A DISCOURSE OF THE REMOVAL OF THE GOSPEL.

Rev. II. 5.

Remember from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.

THESE *words* are part of the *Epistle of Christ*, as King and Governour to the Church of *Ephesus*. And they contain a severe threating, after a Charge and Indictment brought in against that Church. The Bill is perferred against them by Christ, who is described, *Verse* 1. to be him *that holds the seven stars in his right hand, and walks in the midst of the seven golden candlesticks.* He holds the Stars in his hand to show his tenderness; in his right hand to show his power; and he walks among the Candlesticks to show his care over them and his love to them. Before he brings the Charge, he takes notice of what was praise-worthy in that Church, and gives them the commendation of their *patience* under persecution, and zeal for his glory, *ver.* 2, 3. But, alas! the case was changed, their zeal was cold, and their love was flatted, *Verse* 4. *she had left her first love. Ephesus* was a Mart-Town of *Asia*, famous for *Diana*'s Temple, *Acts* 19. 28. which brought resort, and consequently Wealth to her, from all parts of *Asia* and *Greece*.

I have formerly noted, That the condition of the Church, in the several states of it, is described in these *Epistles*. *Crocius* discourseth of them to this purpose *: whence our Dr. *Moor* might take his rise for that ingenious and rational piece he hath writ upon these *Epistles* in this sence. The design of this Book is to predict what should happen to the Church in all Ages, till the conclusion of time; and what is spoken here to these *seven Churches*, seems to be greater than can well suit these places in *Asia*, while they remained Christian. The Conversion of the *Jews* seems to be intimated to be brought to pass in the *Philadelphian-state*, to which we, probably, are approaching after a smart trouble, *Rev.* 3. 5. *I will make those that are of the synagogue of Satan, which say they are Jews, and are not, but do lye; behold, I will make them to come and worship before thy feet:* Those that are of the *Jewish* Synagogue, which he calls the Synagogue of Satan, being blinded by the God of this World to keep up that worship which God hath rejected; which are, indeed, *Jews* in the flesh, and by circumcision, but are not so in spirit; or it may be meant of some people that pretend to be of the *Jewish* race, or practising the *Jewish* rites, that shall in that state of the Church give up their names to Christianity. And for *Laodicea*, it is argued, That the *Epistle* cannot be meant of local *Laodicea*, because that is reported to be swallowed up by an Earthquake in the time of *Nero*, before the writting of this *Epistle*. And it is that state of the Church which shall be before the day of Judgment; and therefore fitly put in that term of *Laodicea*, which signifies in the *Greek*, the peoples Judgment or the Judgment of the people. This Church of *Ephesus* is understood by him to be the *first* and *Apostolical* condition of the Church; or, perhaps, not that *primo-Primitive*, but the state of the Church immediately succeeding it. 'Tis true

* *Epist.* Dedicat. ante Syntag.

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the Primitive Church was fired with Zeal, and ballaſted with Patience; ſhe had a courage to aſſert the truth, and a meekneſs to bear her troubles; and detected thoſe *falſe Apoſtles* that would joyn works with the Righteouſneſs of Chriſt in Juſtification. But after the death of the *Apoſtles*, yea, and in the life of *Paul*, there were ſome that made diſturbance, would have blinded the Goſpel-Doctrine and Worſhip with legal ceremonies. And when the head of that great founder of the *Gentile* Church was laid, coldneſs in Chriſtianity, and corruption in Doctrine crept in.

1. Doct. *How unwilling is the Nature of man to be guided by the Word of Chriſt?* Men will be mixing their own wills and wiſdom, with the Wiſdom and Will of God. Error could not elſe have crept in ſo ſoon, while the memory of the *Apoſtles* laſted. The Church of *Epheſus* was the firſt ſtate of the Church next to the Primitive, and this gave ſtrong provocations to God to take away the Goſpel from her.

2. *Chriſt takes an account both of the good and evil works of a Church.* One makes him not over-look the other; he will not cocker any for their good, or ſpare them in their evil. He ſweetens his reproof here, with a commendation, like Oil that makes way for a ſharp Nail. He reckons their labour, patience, ſence of his diſhonour, their diſcovery of ſeducing ſpirits, the circumſtances of their zeal for his Name, and conſtancy and unweariedneſs in it. He ſees our good grain, and beholds our chaff; he take notice of our decreaſes and of our decaies.

3. *Grace doth not priviledg ſin.* Tho he takes notice of their worth, yet he charges them with their crime. Chriſt takes more notice of the ſins of his People, than of the ſins of others. Others ſins are enmities, he expects no other from them; their ſins are unkind, and more affect him. Their profeſſions, mercies, covenants, aſſiſtances, priviledges require a ſuitable walk. *Judas* his betraying Chriſt did not ſo much trouble him, as *Peter*'s denial of him. We do not read that he thought of *Judas* after he had betrayed him; but he would look back upon *Peter* whilſt he was expoſed to the danger of his life, and approaching to a conteſt with death and wrath. Chriſt will be terrible in the aſſembly of his Saints: he will not endure the duſtineſs of his Golden Candleſtick.

We may ſee here,

1. *The Diſeaſe*, Verſe 4. *Thou haſt left thy firſt love.*
2. *The iſſue of it, if it were not cured. The removal of the Candleſtick.*
3. *The cure:* which conſiſts,
1. *In conſideration: Remember.*
1. *Of their preſent condition: fallen.*
2. *Of the term of their Apoſtacy: whence* thou art fallen: reflect upon your preſent condition, and your former ſtate, and compare them one with another.
2. *In contrition: repent.*
3. *In Reformation.* And *do thy firſt work*, write after thy former Copy. This method of cure was to be obſerved; otherwiſe Chriſt would take away the Golden Candleſtick.

Do thy firſt work, reduce thy ſelf to the form of Primitive Chriſtianity: away with all mixtures in Worſhip, chilneſs in diſcipline, looſneſs in practice.

Doct. *Reformations are reductions of things to their Original pattern, and firſt Inſtitution.* When Chriſt would reform the abuſes in Marriage, he doth not bring them to the practice of their Fathers, and the practice of their poſterity, but meaſures both that of their own, and that of their Anceſtors by the firſt rule, *In the beginning it was not ſo*, Matth. 19. 18. We are uſually ſwayed by cuſtoms in Morals, and preſidents in politicals; when cuſtom and preſcription alter not the nature of unrighteouſneſs and unreaſonableneſs. True reformations are reductions of things to Reaſon, and reduction of things to Scripture.

I will remove thy Candleſtick out of his place. I ſhall not trouble you with the different Interpretations of it. There was a Candleſtick within the *tabernacle*, Heb. 9. 2. which had *ſeven branches*, wherein Lamps were continually preſented lighted. The Candleſtick, repreſnted as a Type, the Goſpel Church; and the Lamps, the Goſpel in it; and the Oil to ſupply the Lamps, the Gifts of the Spirit for the preſervation and propagation of the Goſpel. An alluſion is made in this place to the *Candleſtick* in the Ancient Tabernacle. Some think the Candleſtick with the ſeven Golden branches repreſented the ſeven Planets, but with what reaſon I underſtand not, ſince the branches of the Candleſtick were all equal; but the Planets are of a different light and magnitude. The chief intention of the Ancient Tabernacle was to repreſent and ſignify future things. The *ſeven particular Churches* allude here to the ſeven branches of that Candleſtick, ſeven particular Churches, or *ſeven ſtates of the Church*, all parts of the Univerſal. The chief concern of the Candleſtick was the light in it, without which, as the Tabernacles had been a place of darkneſs, ſo is the World without the Goſpel.

By *removing the Candleſtick* is therefore to be underſtood the *removing of the Goſpel*, and ſo an unchurching of them. Candleſtick may be here put for the light in it, by a *metonimy* of the *ſubject* for the *adjunct*.

We might *Obſerve*,

1. *A Nation, People, or Church, that have been eminent for the owning the ways and truths of God, may have great decaies in their Affections, and greatly Apoſtatize.*

2. *Apoſtacy in a Church is followed with a removal of the Goſpel.*

3. *The removal of the Goſpel is the ſaddeſt judgment that can happen to a Nation.*

We may put the *two laſt* together, and ſo I ſhall inſiſt on this Doctrine.

Doct. *God doth often remove the Goſpel upon provocations, as the ſevereſt Judgment he can inflict upon an unworthy people.* Apoſtacies have been very frequent. Every thing under the Sun is ſubject to alteration, and corruption; Faith is not an hereditary thing, like a ſtanding Parrimony. Children do not always tread in the ſteps of their Anceſtors; what they receive only by Education, they will eaſily part with upon ſome carnal intereſt, ſome ſmiling or frowning temptation. Some have obſerved that the purity of the Goſpel hath ſcarce laſted in a City or Province to the Third Generation. The Goſpel in the honour of it may remain longer, but uſually ſome error, ſome mixtures have deformed it. Good Corn is ſcarcely ſown, but the Devil is as ready to ſow his Tares.

I ſhall *Premiſe*.

1. *The Goſpel ſhall not be removed out of the World, while the World endures. Sion*, the Univerſal Church, hath a promiſe of *ſtability*; the Goſpel therefore whereby ſhe is conſtituted a Church, ſhall be perpetually in her. The *ſhutting the gate of the Sanctuary*, after the Lords entring into it, *Ezek.* 44. 2. is expounded by ſome, of the everlaſting dwelling of the Lord in the Goſpel-Church, and never departing from it, as he had done from the Temple

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of *Jeruſalem*. The Promiſe of Chriſt aſſures it, *Matth.* 28. 20. *I will be with you always, even unto the end of the World*: Not with the *perſons* of the *Apoſtles*, who were to expire, but with the *Doctrine* of the *Apoſtles*, which was to endure; tho the *Apoſtles* die in their Bodies, yet they live in their *Doctrine*.

2. *The Goſpel hath been, and ſtill may be removed from particular places.* No particular Church, but may be unchurched, becauſe no particular Church hath a promiſe of ſtability. There is no entail of Gods Favour to any particular Church in the world. The Goſpel is a Candle, and the Church is a Candleſtick, both Candle and Candleſtick are moveable Things, not an entailed inheritance. Many Nations have had *their day* of Grace ſet, and are now benighted. *Jeruſalem* had a ſeaſon wherein to *know the things that concerned her peace*, Luk. 19. 42. She finds nothing now, but ſorrow and exile. There is a time when the Spirit ſtrives, and there is a time, when the Spirit turns his back, and ceaſeth any longer wreſtling. Sometimes God doth both unchurch and unnation a people, ſometimes he removes the Goſpel, and continues a Nation in being; but this is rare, to continue providential Mercies, when his moſt excellent Truth is departed. But in ſuch caſes he gives them up to ſtrong deluſions, who would not render themſelves at his ſummons; he continues the ſubſtance, while he removes the efficacy by withdrawing his ſpirit; and then the Goſpel is like a Carcaſe without a Soul, Iſa. 6. 9, 10. *They ſhall hear and not underſtand.*

I ſhall obſerve this Method in handling this Doctrine. I ſhall ſhew,

1. *The Goſpel has been removed*, a Nation hath been unchurched.
2. *'Tis the greateſt judgment.*
3. The *USE*.

I. *That a Nation has been unchurched, and the Goſpel has been removed.*

1. *The Jews are an eminent Inſtance.* They had the Goſpel in a Type, while they enjoyed the Ceremonies, they had the Goſpel unvailed while they had the preſence of Chriſt among them. God gave them anciently ſome evidences of the poſſibility of it. The Law was near being quite removed from them, when upon their Idolatry, the *Two Tables* were broken by *Moſes*, which a little before had been received from God. When the Ark was put into the Temple, at *Solomons* Dedication of it, tho it was lodged there without any intention in the People to remove it, yet the *ſtaves* whereby it was carried were continued in it, 1 *King.* 18. 9. ſo that it was ready for a removal at any time; to ſhow, ſay ſome, that if the Ark were abuſed and the Teſtimonies ſlighted, it ſhould be taken from them.

(1.) Conſider, *They were a people that had the greateſt Titles.* They were called *by his name*, Jer. 2. 2, 3. They were his peculiar treaſure, they were called Gods *Son*, his *firſt-born*, his Spouſe, his Portion, Inheritance, his Delight; yet he hath flung this treaſure out of his coffers, diſinherited his firſt born, caſt his children out of his houſe to be fugitives about the world, his Spouſe is divorced from him, and his inheritance laid waſt. No child was more endear'd to a Father; No Wife more to a husband than thoſe people to God. Yet how is that *Jeruſalem* which was his delight, now a Den of Thieves!

(2.) Conſider *The Priviledges they enjoyed.* They were a people cheriſhed in his boſom, walled about with Miracles, protected by him in perſon, he marched before them as their *General*, and conducted their motions, *Exod.* 13. 21. He was their Lawgiver and pen'd their Statutes, whereby they were to be governed, with his own hand; he ſpake to them from Heaven, (which he did to no other Nation) he was their Caterer and provided *Manna* for them in their neceſſity, and fed them by Miracle; He was their Biſhop to ſettle them a Church, and their Prince and Magiſtrate to form them into a State: not only their Religion, but their civil Government was the birth of the Wiſdom of Heaven. He puts *his Oracles* as a Treaſure into their hands, *Rom.* 3. 2. The *Covenant*, *Ark*, *Pot of Manna* were committed to them, he planted them a noble vine, culled them out from all the nations of the earth, whereby they were made the delights of Heaven, and the admiration of the reſt of the World. He made them his Garden, they coſt him more than all the nations beſide, and he ſeems to have no care of any part of the earth beſides them, *Pſal.* 147. 19, 20. The World had his alms, and they the inheritance, the reſt of the world were his *Iſhmaels*, and they his *Iſaacs*; and (which is obſervable) his firſt thoughts ſeem to be, to have the Goſpel confined only to them in that Covenant which he makes with Chriſt, which is repreſented in the manner of a treaty between the Father and the Son. He ſeems to pitch no further than *Iſrael, in whom he would be glorified*, Iſa. 49. 3. till Chriſt complains of the narrow limits, and gains a larger portion for himſelf, the terms are then enlarged, v. 6. *'Tis a light thing, that thou ſhouldſt be my ſervant to raiſe up the Tribes of Jacob, and reſtore the preſerved of Iſrael; I will alſo give thee for a light to the Gentiles.* The promiſes of the *Meſſiah* made to *Abraham* and *Jacob* were often with an addition of clearneſs renewed to them by the Prophets. He choſe them of all nations, of whom his Son the Saviour of the world ſhould be born, with whom he was firſt to treat, his perſonal Miniſtry was deſigned for them, to the loſt ſheep of the houſe of *Iſrael* only he was ſent, that nation he in Perſon ſolicited, over them he wept, and for them he prayed, *Mat.* 15. 24. Thoſe that were to carry the Goſpel into other parts of the World, were ſelected out of that nation; and tho they uſed him ſo ill, yet he was indulgent to them, ſent his ſpirit upon the *Apoſtles* firſt at *Jeruſalem*; ſeem'd to have little care of the *Gentiles*. How long after was it that *Peter* ſcrupled to treat with them? But ſince they have proved falſe to God, and forgot the Rock of their Strength, he expoſed them to the fury of a *Roman* Army, tore up the foundations of their Government, demoliſht their Temple, cauſed the land he had infeoft them in, to ſpew them out, ſcattered them over the face of the world, as a ſpectacle of his Vengeance, and a ſtanding Monument what the caſe will be of any Nation that walks unworthily of the Goſpel.

(3.) Conſider, *The multitude of ſtrange Providences they had.* He delivered them to the amazement of all round about them; they were a *happy people*, in being a *people ſaved by the Lord*, Deut. 33. 29. They ſaw more of his wonderful Providences than all the world ever ſince hath done, he put himſelf out of the ordinary courſe of Providence in their favour, he ſpred their tables in the wilderneſs and filled their cup; no good thing they could have a mind to, but they had for asking; the Sun muſt ſtand ſtill in Heaven to light them to the gaining a Victory, if *Joſhua* deſire it; they had upon all occaſions immediate direction from the Ark; What favour did they find from *Cyrus* after they had been captivated? A 100000. were ſet at liberty

liberty by *Ptolemy*, after they had been enſlaved by his Father. When they proved falſe to God, and played the harlot upon every high hill, and under every green tree, how was their Temple and City deſtroyed, and after ſome revolution of time repaired, and that by their enemies, as ſome obſerve, contrary to all the Rules of Policy, ſince the re-edifying their Temple, and the repairing the Walls of their City might be encouragements to them to rebel, they being a People that had ſo often forced their necks out of the Conquerors yoke. And often when the Temple wanted Repairs, God ſtirred up the hearts of their Enemies to ſend ſupplies out of the *Roman* Provinces to beautifie it, that as God had at firſt enricht them by the Jewels of the *Egyptians*, he would maintain their Wealth by the aſſiſtance of the other *Gentiles*. And when *Pompey* entred into their Temple, where there was a Treaſure in the Veſſels, and Inſtruments of Gold, amounting to about *Nine Millions* of Money (a ſtrong Temptation to a generous Perſon) yet God ſo order'd it, that he could ſee nothing there but a Cloud. They never were Conquer'd (which you know was often) but God raiſed them up ſome Patrons. Yet notwithſtanding all theſe Providences, whereby God ſo miraculouſly owned them, and all the Dangers from whence he ſo powerfully deliver'd them, they are now pulled up by the Root, Perſecuted by Man, Abandoned by God, *the generation of his wrath*, Jer. 7. 29. Of a tender Father he is become their enraged Enemy, and flings Vengeance down upon thoſe heads, which before he Crowned with Mercy: No ſpiritual dew falls upon theſe Mountains of *Gilboa*. Thoſe that were as pleaſant to God as the *grapes in the Wilderneſs to a thirſty traveller*, Hoſ. 9. 10. are of as little regard as a bramble. Their Names are a deteſtation in Nature, and a hiſſing to the *Gentiles*. God ſometimes embrac'd the *Jews* without taking the *Gentiles*, and now hath receiv'd the *Gentiles* with rejecting the *Jews*.

2. *The Seven Churches of Aſia, to whom theſe Epiſtles are written, are another Inſtance.* How do their places know them no more, as once they were? Not only their Religion, but their civil politeneſs is exchanged for *Barbariſm*. They have loſt their ancient beauty, for a *Turkiſh* deformity. *Mahomets* Horſe hath ſucceeded in the place of the Goſpel-Dove. The Blaſphemies of the *Alcoran* ſound where the name of Chriſt hath been called upon. The Triumphant banners of an Impoſtor advanced where the ſtandard of the Goſpel had been erected. Chriſt had a great company of votaries in thoſe places when the ancient *Brittains* were under the Empire of *Satan*: but now he ſeems to have ſowed thoſe places with ſalt, and made them barren. No couragious *Athanaſius*, or ſilver-tongued *Chryſoſtom*, or lofty *Nazianzen* to be found in thoſe Places. He hath tranſlated the Goſpel into other parts, and multiplied Children in thoſe places which before were barren. We might inſtance alſo in the Church of *Rome*, a Church whoſe faith was ſpoken of throughout the whole World; and how is the Truth and Purity of Religion diſcarded, true faith dwindled into implicit, the Righteouſneſs of Chriſt changed for impotent and feeble merit, Pilgrimages, Oblations, ſelf chaſtiſements advanced inſtead of the virtues of the Croſs, whole Countries made drunk with the Wine of her Fornication, the glory of the Goſpel gone, a meer Eccho only remaining, the end of a voice, and no reality! They are given up to ſtrong deluſions to believe a lie.

II. Thing. *That the removal of the Goſpel and unchurching a Nation is the greateſt judgment.* Can there be a greater judgment than to have the Word of God removed, to want a Prophet to inſtruct and warn, when the *Law ſhall periſh from the Prieſt, and Council from the Ancient?* This God threatens as the greateſt, *Ezek.* 7.26. And the Church complains of it as the ſoreſt, Pſal. 74. 9. *We ſee not our ſigns, and there is no more any Prophet among us.* It was the greateſt Token of God's Anger, when his Glory went up from the Cherubims, Ezek. 9.2. *A loco placationis.* How much more terrible is the ſhaking off the duſt of the feet of God againſt a People, than the ſhaking off the duſt of the Feet of an *Apoſtle*? What greater evidence can there be of a Fathers Indignation againſt a diſobedient Son, than not only to diſinherit him, but diſdain to ſpeak to him, or ſend to him any notice of his mind and will? The miſery of the Old World was ſummed up in this, *My ſpirit ſhall not always ſtrive with man*, Gen. 6. 3. and then are the flood-gates of Heaven open'd. The ſhutting up the book of Mercy, is the opening the book of Juſtice, the unſtopping the vials of Wrath; This, this is the very dregs of Vengeance.

1. *The Goſpel is the choiceſt mercy, and therefore the removal of it the ſharpeſt miſery.* The Goſpel is ſo much the beſt of bleſſings, as God is the beſt of Beings. This is the Sun that enlightens the mind, this is the Rain that waters the Heart. Without this we ſhould ſink into an Heathen, Brutiſh, or Devilliſh Superſtition. By this the quickning Spirit renews the Soul, and begins a gracious and ſpiritual life, in order to a glorious and eternal one. 'Tis by this our Souls are refined, and our Luſts conſumed. Without it we are without help, and without hope; without it we have no proſpect of a World to come, nor any ſight of the paths that lead to happineſs. This is the foundation of the peace and joy of our ſpirits here, this is the *baſis of our* hopes of happineſs hereafter. This is a pearl of great price, this is the glory and honor of a Church, People, or Perſon. This only inſtructs us to ſave our Souls. Your Trades may gain and preſerve an Eſtate, your Bread may nouriſh your Bodies, this only can fatten and prop your Souls; had we the Law only, which yet is the Law of God, we ſhould ſtill find it weak, through the fleſh, It cannot now ſave us, though the obſervance of it might have made our Father *Adam* happy. 'Tis the Goſpel only that is ſtrong to ſave through the Spirit. The Law could bleſs an Innocent Man, but the Goſpel only reſtores a Guilty Man. When the Candleſtick, the Goſpel, therefore is removed, the light is removed which is able to direct us, the Pearl is removed which is able to enrich us. In the want of this is introduced a ſpiritual darkneſs, which ends in an eternal darkneſs. As the Goſpel is compared to Heaven, and ſo called the kingdom of heaven, and a people in the enjoyment of it, are ſaid to be *lifted up to Heaven*, Mat. 10. 23. So in the want of it, they are ſaid to be caſt down into hell, ſo that what reſemblance there is between Heaven and the means of Grace, that there is between the want of them and Hell, both are a ſeparation from God by divorce between God and a people.

2. *'Tis made worſe than thoſe judgments, that are accounted the ſevereſt.* Plagues, Wars, Famine, are lighter Marks of Divine Anger than this. God upon ſeveral provocations of the *Jews*, ſent Enemies to waſte their Habitations and ravage their Country, Plagues to diminiſh their Inhabitants, yet they were ſtill his people; but when he takes the Word and Ordinances from them, they are *Loammi*, not my People, *Hoſ.* 1. 9. God may take notice of a People under the ſmarteſt Afflictions, but

but when he takes away his Word, he knows a people no longer. A Father may ſcourge a Child, and yet love him; but when he takes away his Treaſure, his food from his child, he can no longer be ſaid to love him, he breaks the Bands of all Relation and natural Affection. This Judgment is compared to, and yet made worſe than a Famine of Bread. What more terrible than Famine, that hath forced Parents againſt the tyes of natural Affection to devour their children, and children to feed upon the lean fleſh of their Parents? What more terrible than Famine, that hath rendred Carrion, Dung, Rats, Serpents, the refuſe of Nature a delicious Food in that extream neceſſity; What more dreadful than this, that brutifies the nature of man, and neceſſitates them to horrid and abominable actions? Yet this is made a light thing in conpariſon of the other, *Amos* 8. 11. *Behold, the days come ſaith the Lord, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.* In what bitter Gall doth God here dip his pen? I will not ſend ſo light a Judgment, I have a worſe ſcourge for them. When God ſent the *Jews* into captivity, he ſent Prophets to attend them while they where under the *Chaldean* power. The remains of them in the Land had *Jeremy*, and *Baruch*. The Captives in *Babylon* had *Daniel*, *Ezekiel*, *Eſdras*; after the Captivity they had *Zachary*, *Haggai*, *Malachi*; but in this Judgment threatned againſt *Iſrael* none at all; they were to be without a *Prince*, or a *Prieſt*, Hoſ. 3. 4. (for the word ſignifies both) *without a Sacrifice, without Ephod and Teraphim.* As the Soul ſurpaſſes the body in excellency, ſo a ſoul-famine exceeds a bodily-famine. The want of ſpiritual is more dreadful than the want of corporeal food; this makes us weak, and that makes us wicked; this pines away the ſtrength of the body that drives out the health of the Soul; this may be a means to make us ſeek the Lord, but that leaves us groping in the dark. We may live in our ſouls by the influence of the Word, when we have not bread to convey ſtrength to our bodies; but how muſt the *ſoul languiſh* when it is depived of *ſpiritual food* to nouriſh her? *Iſa.* 30. 20. how doleful would it be to have the ground parcht by the Sun, the Sky emptied of clouds, or the bottles of Heaven ſtopt cloſe without venting a drop of refreſhing rain? But how much more deplorable is this Judgment, than the withholding the Clouds from dropping upon our earth, or the Sun from ſhining upon our fruits?

3. *When the Goſpel departs, all other bleſſings depart with it.* When the great Charter is taken away, all the Priviledges depending upon it are ſnatcht away together with it, When God departs, Judgments ſucceed. When the Glory of God was gone up from the *firſt Cherub to the threſhold of the houſe*, Ezek. 9. 3. the Angels are commanded to execute the deſtructive ſentence againſt the city, v. 4. 5.

(1.) *The honour and ornament of a Nation departs.* When a man departs from his houſe, the hangings are taken down, the Furniture removed, and the Walls left bare. Length of days are the Bleſſings of Wiſdoms right hand, Riches and Honour the Treaſures of her left hand, Prov. 3. 16. She departs not from any, to leave her hands, and the bleſſings of her hands behind her.

(2.) *The ſtrength of a Natian departs* The Ordinances of God are the Towers of *Sion*. The Temple was not only a place of Worſhip, but a Bulwark too. The Ark was often carried with the *Iſraelites* into their Camp, becauſe there their ſtrength lay; and when *David* was chaſed away by his Son *Abſolom*, he takes the Ark of the Tabernacle as his greateſt ſtrength againſt the defection of his Son and Subjects. When the Goſpel goes, God continues no longer the Protector of a people. When a man hath packt up his Wares, and removed them, he cares not much what becomes of the houſe he hath left, which while he is in it, he will defend to the utmoſt. When the Ark was taken by the *Philiſtines*, what a rout is there among the *Iſraelites*, 30000. of them ſlain, *Eli* the High Prieſt breaks his neck, his ſons fall in the battel, and the *ſtrength and glory* were departed from *Iſrael*! 1 Sam. 4. The flouriſhing condition of the *Seven Churches* wither'd, when the Candleſtick was remov'd. When the things of *Jeruſalem*'s peace were hid from their eyes, the deſtruction of their City followed, ſo that *one ſtone was not left upon another*, becauſe *they knew not the time of their viſitation*, Luke 19. 42. 44. Then the *Roman* Eagles clapt their wings in Judgment upon them; then did the Armies of the Enemies bring deſolation upon the points of their ſwords; then was the Temple filled with the blood of the worſhippers, which had been formerly conſecrated in a way of mercy by the blood of Sacrifices; then were carcaſſes heaped one upon another, and the Survivors led in chains to a miſerable captivity, or a diſgraceful death. What a waſted Wilderneſs is that Land now, deprived of that ancient fruitfulneſs where by it afforded maintenance to ſuch multitudes, which in *David*'s time were about 130000. fighting men, *yet thought by ſome not much bigger than* Yorkſhire! When the Goſpel of peace removes, Eternal peace goes with it, temporal peace flyes after it; and whatſoever is ſafe, profitable proſperous takes wings and attends it.

4. *God hath no other intention in the removing the Goſpel, and unchurching a Nation, but the utter ruine and deſtruction of that Nation.* Other Judgments may be Medicinal, this is killing: Other Judgments may lance and let out a corrupt matter, this opens a paſſage for life, ſoul, and happineſs: Other Judgments are but Scourges, this is a deadly Wound. In other Judgments God may continue a Father, in this he is no other than an Enemy and a Deſtroyer. Other Judgments are upon our backs, but this is in our bowels. Other Judgments may be for converſion, this takes away the means of converſion. The torments of Hell are not inflicted for the converſion of the damned, nor the ſetting of the Goſpel-Sun for the converſion of a Nation. Other Judgments may be *nubecula cito tranſitura*, as the Father's ſpeech was of the ſtorm in *Julian*'s time: but this is a covering the Heavens with blackneſs, a pulling the Sun out of the firmament. A Deluge of other Judgments may lift the Ark higher, but this overthrows it. Other Judgments may have their period, this is hardly reverſed. Not *one* of the *Seven* Churches reſtor'd to their former beauty to this day. This is an abſolute ſhutting the gates of Heaven againſt a people, and entailing upon them death and curſes.

5. *This Judgment is accompanied with ſpiritual Judgments, which are the ſoreſt.* The pounding of the Jewel is far worſe, and of greater loſs than the breaking the Casket. The Judgment of being given up to our hearts luſts, to ſenſuality, pride, hardneſs of heart, deluſions to believe a lye, are the ſoreſt Judgments; they are like poyſon in the ſoul, that will never leave till it hath eaten our the Vitals. There ſhall then be *no divorce between men and their idols*, Hoſ. 4. 11. *Your Daughters ſhall commit whoredom, and your Spouſes ſhall commit adultery*, i. e. Spiritual Adultery and Idolatry. When the check of Idolatry is gone, the fury of that Luſt will rage.

U S E.

Doth *God often remove the goſpel upon provocations, as the ſevereſt Judgment he can inflict upon an unworthy people*? Then

1. *Be afraid of this judgment.* How do we know but that God hath limited the preaching of the Goſpel, and the ſtanding of the Candleſtick in this and that place, only for a time; and when that is expired, it may be carried to another place? We ſee it hath been ſo with others. If he hath not ſpared the Natural branches, nor the Church next the primitive, nay thoſe Churches where the Goſpel was planted by the *Apoſtles*, what reaſon have we to think he ſhould ſpare us, who have long ago diſcarded primitive Diſcipline, and are in a fair way to throw away primitive Doctrine after it? Is *England* better than *Jeruſalem* and *Epheſus*? Are the Priviledges we enjoy a bar to the removal of it? Are our Priviledges greater than thoſe Churches which were planted by the *Apoſtles* hand? Yet the hand of God hath ſhaken them off. Did not the *Jews* oppoſe their deſcent from *Abraham*, to whom the promiſes were made, and the glory of their Temples, as an invincible ſhield againſt all the threatnings of deſtruction by the Prophets, as tho God had been ſhut up in their Temple, and ſo enamoured on the beauty of that Structure, that he could not have the heart to leave them? But are they not rejected, and the *Gentiles* received in their room? Is not that which was once the glory of their Nation, and the wonder of the World, many an Age ſince fallen to the ground, and mouldred to duſt? What tho the Goſpel be not yet gone? That ſin may lye at the door which is meritorious of its departure. Gods patience doth ſtill laſt, but will it always laſt? The Goſpel may ſhine bright one day, and be eclipſed the next hour. The *Jews* might ſay with confidence, Our Temple yet ſtands, till they heard the report of the *Roman* Eagles marching towards them. The Sun ſhone very bright that day *Sodom* was burned. The preaching the Goſpel in a plentiful manner, is a ſign of Judgment where there is unfruitfulneſs under it. Was not the Goſpel preacht to *Jeruſalem* by the beſt Preachers of it that ever were, the Son of God, and the *Apoſtles* after him, not many years before the deſtruction of that City? God is quick in his judgments when the Goſpel is contemned. The *black*, *red*, and *pale* Horſe, Plague, War, and Famine, followed juſt upon the *white* Horſe, to cut off ſuch as would not be conquered by him that ſat on him, *Rev.* 6. 2, *&c.* The Sun ſhines brighteſt many times when it is neareſt ſetting. I muſt confeſs I am of the opinion, That the Goſpel will never be perfectly and totally taken away from theſe *Weſtern parts* of the World. It hath born up its head for many Ages within the ſcent of *Rome*, in thoſe of *Piemont*, notwithſtanding all endeavours to extinguiſh it. The *ſlaying* of the *Witneſſes*, or the *two Prophets*, which perhaps is not far off, is not a *corporal*, but a *political* death. Their dead bodies would not then be ſuffered to lye in the ſtreets three years and a half (which we muſt underſtand by the *three days* and a *half*, Rev. 11. 9.) and the reſurrection of them, the returning of the ſpirit of life into them, is not to be meant of the reſurrection of their *bodies*, but the reſurrection of their *Offices*; which political ſlaying is to be not long before the fall of the *tenth part of the City*, i. e. *Rome*; that City being the tenth part in greatneſs now of what it was anciently. And before the Fall of *Babylon* the *everlaſting Goſpel* ſhall be publiſht with more efficacy than in many years before, *v.* 13. And therefore I think the Goſpel will never totally depart, tho it may for a while be much obſcured. And I cannot but mind you of an *obſervation* a *Jewiſh Writer* hath of the Lamps in the Temple *, That tho ſome of them went out in the night, yet the *Weſtern* Lamp was always found burning. The Lamps were repreſentations of the Goſpel, and this might ſignifie the perpetuity of the Goſpel in the Weſtern parts of the world, when we ſee it is extinguiſht, or at leaſt burns very dim, in moſt of the Eaſtern parts. Yet a great *Eclips* I fear; the interpoſition of a black Moon between us and the Sun, an *Antichriſtian* ſmoke out of the bottomleſs pit to darken the Sun and the Air. In the deſcription of the *Sardian* Church, *Rev.* 3. 1, 2, 3. which is the ſtate of the Church where we are, Chriſt ſpeaks of decays coming on them, with ſome ſharp ſcourge, but doth not threaten the removal of the Candleſtick. And may we not have juſt reaſon to fear it? to fear, I ſay, a Judgment like this of removing the Goſpel, the removal of it in part? *Bethel*, when *Jacob* laid his head there, was a place where Angels went up and down in viſion; afterwards it was changed into *Bethaven*, where Calves and Devils were worſhiped, when *Jeroboam* ſway'd the Scepter.

(1.) *Is not our prophaneſs a juſt ground of our fear?* Is there not more wickedneſs found amongſt us where the glorious Goſpel hath ſhined, than among them that live under the fogs of the *Turkiſh Alchoran?* Have not our fruits been grapes of *Sodom*, and cluſters of *Gomorrah*? Have not many that have been lifted up to Heaven by the preſence of the Goſpel, walked as if they had the ſeal of Hell in their foreheads? A fulneſs of iniquity makes the Harveſt ripe, and fit for the Sickle, *Joel* 3. 13. Why may we not fear the clouding of the Goſpel, as well as we have heard of *Moſes* his breaking of the Tables of the Law, when he found a people given to luxury, ſenſuality, and Idolatry? When *Eli* the Prieſt is remiſs, and *Phineas* his Son is prophane, when there is little care of the true Worſhip of God, and no cenſures for prophaneſs of life, is not the fruit of this an *Ichabod, the departure of the glory from Iſrael*? 1 Sam. 4. 21. What can be expected, when the puniſhment of prophaneſs is neglected, and the practice of piety hath been diſcouraged? When the *Jewiſh* Vineyard brought forth wild grapes God commanded the clouds to *rain no more* upon it, Iſa. 5. 6.

(2.) *Is not the ſlighting of the means of grace a juſt ground of this fear?* When reformations have not anſwered calls, nor improvement anſwered mercies conferred; when we have fought againſt God with his own gifts, and contemned that rich mercy we can not want without ruine. Doth not every mans obſervation witneſs, that this contempt of the Goſpel hath been a National ſin in thoſe frequent and repeated endeavours to ſuppreſs the purity of it, and tire out the profeſſors thereof; and as a great man ſaith, *they had rather part with the goſpel, than part with a rag.* And is it not to be obſerved, that in many of thoſe places where the Goſpel was powerfully preached in our memories, the very ſence of it ſeems to be worn out? What can be expected, when children throw a precious commodity in the dirt, but that the Parents ſhould take it away, and lay it in another place, and laſh them too for their vanity? God will not obtrude the Goſpel long againſt mens wills. When the *Gadarens* deſired Chriſt to depart from their coaſts, Chriſt granted their wiſh and turned his back. When there is no delight in the Word, *Sabbath*, Goſpel, then comes a Famine of the Word, *Amos* 8 5. After Chriſt had pronounced a *Wo upon Bethſaida*, Mat. 11. 21. tho he came afterwards to the Town, and had the opportunity of curing a blind man, he would not do it in the Town, and commanded him after he was reſtored, *not to go into the town*, nor tell it to any inhabitants of it, *Mark.* 8. 22, 26. He would ſpill no water upon that ground he had curs'd. We ſhall know God, *if we follow on to know the Lord.* If we then neglect the knowledge of God which is the end of the Goſpel,

* *Kimchi* in 1 Sam. 3. cited by *Lightfoot* Temple Chap. 14. S. 4. p. 83.

pel, to what purpoſe would means of knowledg continue among us? God will not ſuffer the waters of life to run there, where he ſees they will altogether run waſte: The Goſpel hath too much worth, and the Honour of God is too much intereſted in it, to leave it expoſed to the injuries of men, without revenging it.

(3,) *And what ſhall I ſay of the barrenneſs of the Churches Womb*? How few real converts are there brought forth of the Churches Womb, and Nurſt upon the Churches Knees? God ſeems to have written barrenneſs upon her Womb, and drineſs upon her Breaſts. Doth not ignorance ſway where before the Goſpel triumphed? When the ground yields but a faint increaſe, and anſwers not the coſt and labour of the husbandman, he lays it fallow. The abatement of the powerful workings of the ſpirit is a Preſage of a removal or dimming the light in the Candleſtick. When God withdraws gifts from his Miniſters, and the Spirit from the hearers, 'tis a ſign he will take away that lamp into which he will pour no more Oyl.

May we not add to this, the *Apoſtacy of the Age*. Where is the old Primitive Spirit, *I had almoſt ſaid Puritan Spirit*, that ſincere love to all the Truths of the Goſpel, that valuation of all its Ordinances; What generous deſigns are taken up to glorifie and propogate it? Here is pride, and worldlineſs, like *Pharaohs* lean kine devour the fat ones of ſpiritual duties. How ſeldom have We a ſence of God, an Eſtimation of Chriſt, when we ſpeak of him?

(4.) *And may not the errors in the Nation, ſtep in as the occaſion of our fears*? Not little petty errors, but errors about the foundation, when the *Doctrine of Juſtification* is not only denied, but ſcoft at, a doctrine which as it was owned or oppoſed, was deſervedly accounted in the firſt times of the reformation, *Articulus ſtantis & cadentis Eccleſiæ*.

(5.) *What ſhould I ſpeak of the diviſions amongſt us*? Theſe preceeded the ruin of the *Jews*, and made way for the fall of the *ſeven Churches of Aſia*. By theſe did *Rome* grow to that height, as to put a vail upon the Goſpel, and in moſt places to extinguiſh it. The *Concord of the ancient Chriſtians* was the cauſe of the Flouriſhing progreſs and increaſe of the goſpel; when they began to ſcuffle, their feuds roſe to ſuch a height, as threw down the candle which gave them light; and ruined that which the Union of the former Chriſtians had ſtrongly built. * When Children fall out and *fight about the Candle*, the Parents come and take it away, and leave them to divide their differences in the dark. We may juſtly fear God will take away that light which we quarrel by, inſtead of walking and working by.

* *Fuller.*

(6.) *May we not conſider alſo the death of the ableſt Miniſters as a ſad prognoſtick*? Sometimes indeed the removal of ſignal Inſtruments portends a nearneſs of ſome great appearance of God. When the People were upon the skirts of *Canaan*, firſt *Aaron*, and then *Moſes* are ſnatcht away; But there were others to ſucceed in their room, a zealous *Phineas* was left behind *Aaron*, and a believing and couragious *Joſhua* ſucceeded *Moſes*. Many good men may do things offenſive to God, and the work of their Generation; for which cauſe God will not let them live to ſee the bleſſings he is bringing upon a People. But, alas! it is oftener a ſign of an approaching Judgment. When the Lord gives out his *word, great is the company of them that publiſh it*. Pſal. 68. 11. When the Lord will remove his Word, ſmall is the company of them that publiſh it, till at laſt not one labourer may be left, becauſe God will not have a Harveſt to gather in but leave the place as a wild field to ravenous Beaſts, and the Fowls of the Air. *Methuſalem* is taken away juſt before the deluge. And *Ambroſe* his head was ſcarce cold in his Grave before the *Goths* invaded and waſted *Italy*. It was obſerved by the *Jews*, That while they were in Gods favour, before the Sun of one Righteous man ſet, the Sun of another Righteous man did ariſe, Before *Moſes* his Sun ſet, *Joſhua*'s Sun aroſe; Before *Eli*'s Sun ſet, *Samuel*'s Sun aroſe; and this, they ſay, is the meaning of that place, 1 *Sam.* 3. 9. That before *the lamp of God* went out, the Spirit of Prophecy came upon *Samuel*. Is it thus with us? Doth a new Spring equal the old Stock that are gone? How few do poſſeſs a Prophets Spirit among them that wear a Prophets Garment?

We may well therefore fear an *Eclipſe* of the Goſpel; and many eyes may not ſee the emerging of it out of that *Eclipſe*. 'Tis worth our conſideration, That when the ſpies that were ſent to *Canaan* returned, and gave a good report of the Land, the common multitude would not believe them, they would return back to *Egypt*; and tho they had been laſht for their murmuring, yet after this provocation, and the ſlighting the good Land, and the perfection of the deliverance in the poſſeſſing of *Canaan*, God *ſwore* the deſtruction of that Generation, *Numb.* 14. 21, 22, 23. (tho becauſe of the Word paſt, he did not deprive their Poſterity of the enjoyment af the Promiſed Land;) and God never left, till he had ſwept away that Generation, before the People came to *Canaan*.

2. *USE.*

If the *removal of the Goſpel be ſo great a judgment*, we have reaſon *to bleſs God for its continuance ſo long among us*. What a grace is it, that God hath drawn us out of the depths of error and folly, wherein other Nations have been plunged ſo long a time! How mercifully hath God indulged us that, which Thouſands of Heathens have wanted, and do to this day! Many in the world never enjoyed it, and many that have had it, have now loſt it. We have been like *Gideon*'s fleece wet, while moſt of the World have been dry. He hath nouriſhed us with Heavenly *Manna* making it to fall every day at our gates, without putting us to much labour to gather it. That ever God ſhould vouchſafe a Light to direct us, who are deſcended from a race of firſt *Pagan*, and then *Popiſh Idolaters*, plunged in ſuperſtition! How criminal will our ingratitude be, if we have not lively reſentments of his immenſe Goodneſs! God hath yet Rained upon us, and not upon many of our Neighbours, who are under the thickneſs of *Popiſh* Fogs. We are yet in the way where his bleſſings be, and where his Heavenly *Manna* often falls. How deplorable would our caſe have been, if we had been ſtarved for want of Food? Had the Sun been extinguiſht, and the Stars put out, and our reſidence had been in a gloomy and doleſom World, ignorance might have bemiſted our minds, and an implicit faith, we know not in what, have hood-winkt us to damnation; our *Bibles* might have been as ſealed Books, and a crime as bad as *Atheiſm* ſo much as to peer into the Word of God. *Traditions* might have been mingled with the *Oracles* of God, whereby the Wiſdom of God would have been blemiſht; the Merits of Chriſt might have been mated with the merits of men, whereby the grace of God would have been dim'd; and Worſhip given to Idols and Images, whereby the Glory of God would have been rifled. What a raviſhing mercy is it, that our brains have not been knockt out by St. *Peter*'s ſucceſſor? That God hath hitherto continued our preſervation, when the Seal of the fiſher had ratified our deſtruction? *Anti Chriſtianiſm* leaves men in thick darkneſs. 'Tis the *Goſpel* diſpels our ignor-

ance, and diſperſed the beams of ſaving knowledg. 'Tis this which reſcues you from deſpair, by ſhowing you the Doctrine of Juſtification, which *Heathens* could never attain to, and *Anti-Chriſtianiſm* would fain expunge out of the World. *'Tis the Goſpel acquaints you with the fulneſs of the ſatisfaction of Chriſt; whereas Anti-Chriſtianiſm would fright you with a pretended fire of Purgatory, to empty your Purſes, and defeat your Heirs.* The Goſpel teaches you to worſhip God only, whereas *Anti-Chriſtianiſm* would divert your prayers to Saints, perhaps to St. *Garnet*, and St. *Faux*, ſaints of a new ſtamp, and Saints of ſo bad a hew, that a ſober man would never admit to be his ſervants. 'Tis the Goſpel that fills you with peace, that ſettles you upon the *baſis* of an infinite ſatisfaction of the Redeemer, that elevates you in a ſincere belief, not only above the fears of a pretended Purgatory, but of a real Hell. 'Tis the Goſpel that puts you upon a real ſanctification, a mortification of luſt by the Power of Chriſts death, and the grace of his Spirit, not by bodily torturings whereby the Soul may be rendred unfit for its proper function in worſhip. 'Tis the Goſpel that directs us in an inward holineſs of heart, and frees us from being painted Tombs and gilded Sepulchres. How much ought we to bleſs God for the continuance of this Goſpel among us!

3. *It ſhould teach us to improve the Goſpel while we enjoy it.* The time of the Goſpel Revelation is the time of working, Good entertainment, and good improvement invites the Goſpel to ſtay; ill uſage drives it out of doors. * God hath allowed us his Goſpel and ſet his Candleſtick among us, but not left it to our diſcretion to do with it what we pleaſe. He hath given it to us, as he did the *Angel* to the *Iſrealites, to comfort and conduct them*, Exod. 23. 20, 21. but with a caution not to deſpiſe and provoke him, becauſe his *Name* was *in him*. Let us improve the Goſpel-diſpenſation to the getting a Goſpel-Nature. 'Tis not enough to be within the viſible Ark, ſo was a curſed *Cham*. Let us not receive the Grace of God in vain, but adorn the Goſpel by a Goſpel ſpirit and a Goſpel-practice, and walk as Children of Light. Let us not trample it under our feet, but put our Souls under the efficacy of it, and get from it the fore-taſtes of a Heavenly and Everlaſting Life. Let us not loiter while the Sun ſhines, leſt we be be-nighted, be-wildred, and miſled into quagmires and puddles by ſome *Ignis fatuus*. We cannot command the Sun to ſtand ſtill and attend our pleaſure: It will go its courſe according to the Word of its Governour, and liſtens not to the follies of men, nor ſtays for their loiterings. Let not an *Anti-Chriſtian* principle reign in your hearts: Implicite Faith is againſt the improvement of the Goſpel. There is as much of it in practiſe in *England*, as there is of principle in *Rome*. How many believe as their *Church*, or Churchmen believe, without being able to render a reaſon why they do ſo? The Goſpel was given for every man to ſtudy and embrace; to embrace knowingly, not blindly. If we do not increaſe in knowledg and grace by it, we anticipate the Judgment of God; we remove that from us *voluntarily*, which God accounts the removal of *judicially* to be the moſt deplorable miſery. If we do not improve and hold faſt what we have received and heard, the coming of Chriſt in a way revenge will be ſudden, like a Thief in the Night, and we ſhall not know what hour he will come upon us till we feel the ſtroke. I mean not by death, but ſome ſore ſcourge; for ſo he ſpeaks to the Church of *Sardis*, the ſtate wherein the Church is at this day, *Rev.* 3. 3.

* *Claud de nupces. pag.* 179.

4. *Let us prevent by repentance and prayer the Removal or Eclipſe of the Goſpel.* The loſs of your Eſtates, but maſſacring of your Children, the chains of Captivity, are a thouſand times more deſirable than this deplorable Calamity. Eſtates may be recovered, new Children raiſed, Fetters may be knocked off, new Houſes may be reared upon the aſhes of the conſumed ones, the poſſeſſion of a Country regained; but it is ſeldom the Goſpel returns when carried away upon the wings of the wind. God indeed is intereſted in the preſervation of Religion and a Church, but not in this or that particular Church, not among this or that particular people: rather than want one, he will raiſe up ſtones to be Children to *Abraham*. As he will not have his Bleſſings abuſed, ſo he will not have his Goſpel extinguiſht in all parts of the World, or all parts of this *Weſtern* World. But doth this ſecure us from any great *Eclipſe?* What if God will not remove his Goſpel? may he not ſuffer many to be infected with *Popery*? May not many of your Friends, Children, be tainted with this Leproſy, that may prove incurable in them? What if there be a likelihood that it will not endure long? If it ſhall enter upon the Stage, muſt we not therefore endeavour to prevent it? Prophecy is the rule of our fore-ſight, precept is the rule of our duty. What if God will not remove the Goſpel? may he not bring a ſharp perſecution? Is not the Enemy at our door? The Rod ſhaken over our heads? Have we not gathered the twigs of it our ſelves, and formed a ſcourge for our own backs? Did we not firſt let in the *Serpents head?* and what ſhould we expect but that he will get in his whole Body? What can we expect, but that God ſhould begin his Judgments at his own Houſe, and ſcrape the ſides of his Sanctuary that have been defiled with ſo much filthineſs? Let us therefore meet God in an humble reforming poſture, and lay hold on his ſtrength; conſider where we left him, and our firſt work, whence we are fallen, and fallen by our own fault and peeviſhneſs, fallen from a zeal for God, a national endeavour for the propagation of the Goſpel. Let us deſire him, as the Diſciples that were going to *Emmaus* did Chriſt, *Luke* 24.29. *Lord abide with us, for the evening begins to come, and the day is far ſpent.* Our Saviour did ſo, and gave them his Bleſſing before he vaniſhed again out of their ſight. God may deal ſo with us, and leave ſome notable Bleſſing with us, till he comes again to pitch his Sanctuary in the midſt of us for evermore, as the Promiſe is, *Ezek.* 37. 28.

Let us therefore ſeek to him, *chiefly* to him, *only* to him, he only can remove the Candleſtick, he only can put his Hand as a bar upon the Light. Men may be inſtrumental, but it is Chriſt only removes the Candleſtick, and he only can maintain it againſt the puffs of Men and Devils He hath the Enemies in a chain, and the full command of their breath. Place no confidence in men; ſome may have ſome power to give ſome relief, and will not. Others may have Will to help, and cannot. If we maintain our feud with God, he will bid the Goſpel Go, and it ſhall go. If we make our peace with him, he will bid the Goſpel ſtay, and it ſhall ſtay. As he hath Angels to bring, ſo he hath Angels to carry away the Everlaſting Goſpel. Remember the threatning in the *Text* is not abſolute; there is an *elſe*, and an *except*, to mitigate it. *Remember from whence thou art fallen, and repent, and do thy firſt works, or elſe I will come unto thee quickly, and remove thy candleſtick out of his place, except thou repent.*

A DIS-

A DISCOURSE OF MERCY RECEIVED.

Pſal. LVI. 12, 13.

Thy vows are upon me, O God: I will render praiſe unto thee. For thou haſt delivered my ſoul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

THIS *Pſalm* was pen'd by *David* when he was in a notable Affliction, when the *Philiſtines* took him in *Gath*. *David* had fled from the fury of *Saul* to *Abimeleck*, otherwiſe *Achiſh*, King of *Gath*, a City of the *Philiſtines* 1 Sam. 21. 10, 12, 13. where he changed his behaviour. Whether this was pen'd at the ſame time that the 34 *Pſalm* was; or before, is uncertain, Perhaps before: for it is ſaid, *When they took him in Gath*. Tho *David* fled thither for the preſervation of his life, yet being known to be that famous Perſon who had been celebrated in the Songs of the *Iſraelites*, as ſlaying his *ten thouſands* in the ſlaughter of *Goliah* 1 *Sam.* 21. 11. he might perhaps be apprehended as a ſuſpected perſon, coming thither upon deſign; or elſe from deſire to revenge themſelves upon him for the ſlaughter of *Goliah*, who was their Country-man and Citizen; for he was of *Gath*, 1 *Sam.* 17. 23. And ſome appearance there is that it was this, by *Achiſh* his ſpeech to his ſervants, 1 *Sam.* 21. 14. *Lo, you ſee the man is mad wherefore have you brought him to me?* Howſoever it was, he was in ſome trouble; Yet ſtill keeps his Faith and Hope as an Anchor fixed on God, *Verſe* 3. *What time I am afraid, I will truſt in thee.* And his aſſurance of deliverance upon his prayer, *Verſe* 9. *When I cry unto thee then ſhall mine enemies turn back: this I know; for God is for me. In God will I praiſe his word: in the Lord I will praiſe his word. In God have I put my truſt: I will not be afraid what man can do unto me*: and ſtirs up himſelf to thankfulneſs upon the remembrance of former Mercies, *Verſe* 12. *Thy vows*, &c. and to confidence for future, *Verſe* 13. *For thou haſt delivered*, &c.

You have here,

1. *The Commemoration of former Mercies: Thou haſt delivered.*

2. *The confidence of future. Wilt not thou?*

3. *The end of all: to walk before God in the Light of the living.*

Vows. Thy vows are upon me O God. Paſſively, Vows made to God, not by God; or the Obligations of thoſe Vows and Prayers which I have made, and upon which I have received Anſwers. Sacrifices of Thankſgiving were called Vows, as having been vowed to God upon the want, and to be paid upon the receit of Mercy, *Lev.* 1. 3. *If the ſacrifice that is offered be a vow.* Thy Vows are upon me; the fruit of my Vows; ſo that I ſtand indebted to God for the return of praiſe.

Thou haſt delivered. He underſtands ſome great danger, wherein he had ſunk, had not God ſtood by him. And from a greater mercy, the deliverance

of

of his Soul from death, argues for a leſs, the keeping his feet from falling.

That I may walk before God in the light of the living. By light of the living is meant life, which is called a being enlightned with the *light of the living*, Job 33.30. Sometimes Eternal life in Heaven, *John* 8. 12. *he that follows me ſhall not walk in darkneſs, but ſhall have the light of life.*

To walk before God. To walk obediently in the ſight of God, with a reſpect to his preſence; a walking unto all well-pleaſing. This is the laſt argument in the *Pſalm*, whereon he builds his ſtrongeſt plea, as if he knew not what to urge if this ſhould fail him; as if he ſhould have ſaid, Lord, I have had experience of thy Wiſdom in contriving, thy Power in effecting, thy Mercy in beſtowing deliverance upon me, thy Goodneſs in anſwering my Vows and Prayers. *Thou haſt delivered from death*, a danger as great and unavoidable as death it ſelf. Oh Lord, art thou not the ſame that thou wert? Art thou not ſtill as wiſe to deſign, and as gracious to confer further Mercy? Wilt thou not as certainly alſo deliver my feet from falling? The one contains his experience, the other the inference or concluſion he draws from it.

Doct. 1. *Mercies received are in a ſpecial manner to be remembred.*

2. *Mercies received are encouragements to ask, and ſtrong grounds to hope for the mercies we want.*

For the Firſt, *Mercies received are in a ſpecial manner to be remembred.* This has been the method of Gods people. *David* entitles *Pſalm* 38. a Pſalm *to bring to remembrance* his afflictions; much more then his comforts, Pſal. 77. 10, 11. *I will remember the years of the right hand of the moſt High: I will remember the works of the Lord. Paul* remembred a manifeſtation of God to him *fourteen years* before, 2 *Cor.* 12. 1. If God treaſures up our tears, much more ſhould we treaſure up his Mercies: As Lovers keep the Love-tokens of thoſe they affect. God hath a file for our prayers, we ſhould have the like for his anſwers. He hath a *book of remembrance* to record our afflictions, and believing diſcourſes of him, *Mal.* 3. 16. Why ſhould not we then have a Regiſter for his gracious communications to us? Remembrance is the chief work of a Chriſtian; remembrance of ſin to cauſe a *ſelfabhorrency*, Ezek. 20. 43. *There ſhall you remember your ways, and loathe your ſelves*; the remembrance of God for a deep humility, Pſal. 77. 3. *I remenbred God and was troubled.* Remembrance of his Name for keeping his Law, *Pſal.* 119. 55. Remembrance of his Judgments of old for comfort in afflictions, *Pſal.* 119. 52. and remembrance of Mercy for the eſtabliſhment of faith, Iſa. 57.11. *Of whom haſt thou been afraid, and haſt not remembred me?* 'Tis obſerved by ſome, that *Shuſhan* the Royal Seat of the *Perſian*, was pictured upon the Eaſt-gate of the Temple, to mind them of the wonder of *Purims*, Eſth. 9. 26. the deliverance they had in that place from *Haman* by Gods ordering *Mordecai*'s advancement. *Jacob* changed the Name of *Luz* into *Bethel*, that the new Name might be a memorial of Gods comfortable *Apparition* to him, both to himſelf and his Poſterity, *Gen.* 28. 19.

They are to be remembred, becauſe

1. *They are the mercies of God:* They are diſpenc'd out of the Treaſury of his Goodneſs, wrought by the Art of his Wiſdom, effected by the Arm of his Power: Chriſt evidenced this by praying to his Father for the mercies he wanted, by bleſſing him as the Fountain of any mercy received. The great dominion Chriſt hath, is from God; 'tis firſt, *Ask of me*, Pſal. 2. 8. Yea, tho wrought by means. The woman doth touch the hem of Chriſts garment, but the healing virtue ſprings from Chriſt. Men may ſpread their Nets, toil and labour nights, and days, and years, and catch nothing, unleſs *Chriſt ſends the fiſh into the net*, Luke 5. 5, 6. *Our works are in the hands of God*, Eccleſ. 9. 5. Tho our works, yet in Gods hand, he pours forth his bleſſing, he gives ſucceſs. The firſt link of the Chain of Mercy is in Gods hand. If we do not then remember them and him in them, we deny his Providence and Goodneſs, and pay that to the ſervant, which is due to the Lord. *We ſhould remember his love more than wine*, Cant. 1. 4. His Love in Mercies more than the choiceſt delights of earth. No gift ſo ſmall, but is a meſſenger from the great God, and hath the badge of his name upon it.

2. *Mercies purchaſed by Chriſt.* Mercies dear bought by the beſt blood that ever was in the world. The print of Chriſts Nails are upon every one of his bleſſings, the leaſt as well as the greateſt. *Ye are not your own, ye are bought with a price*, Cor. 6. 19. You and your bodies, and the preſervation of your bodies, you and what you have, you and your mercies, and your comforts, are all purchaſed by another, and freely conferred upon you; worthy therefore of remembrance.

3. *Mercies beneficial to us.* We ſhould certainly remember thoſe things whereof we carry the ſenſible marks upon us.

2. *How we ſhould remember them.*

(1.) *Admiringly and thankfully.* We ſhould obſerve Gods Mercies, not only as works but as wonders, Pſal. 77. 11. *I will remember the works of the Lord, ſurely I will remember his wonders of old*, to admire them and the Author. Old antedated Mercies, as well as freſh, ſhould fill us with new aſtoniſhments; not a ſpeculative but an elevating remembrance, to cry out with raiſed ſpirits, how great God is, v. 13. *who is ſo great a God as our God! Paul* never looked back upon Gods Mercies in his converſion without a new admiration, 1 Tim. 1. 12. *I thank Jeſus Chriſt our Lord who hath enabled me.* This was not enough, it was a peg too low for ſo great a Mercy, till he riſes up into an high *Doxology*, v. 17. *Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever.* What an Heaven ſparkles here in *Pauls* language ſo like that of Glory! Shall we not have thankful frames in the remembrance of them, when we ſhould ſtand ready with praiſe to meet every mercy in its firſt motion, Pſal. 65. 1. *Praiſe waits for thee in Sion.* Mercy in its firſt ſtep ſhould not find us a minute without a thankful frame. As God waits for an opportunity to be gracious, we ſhould wait with praiſe in our mouths to be thankful to him; a volly of praiſe ſhould ſtand ready to meet a ſhower of mercy. They did not think amiſs, that aſſerted a main part of Religion to conſiſt in *Admiration*; this had been the work in innocency. Many other duties have been introduced by a fallen ſtate, this is an entrance into a ſtate of innocency, by reaſſuming the duty of that ſtate, an entrance into the ſtate of heaven, by beginning the work of it; this is the eternal Religion. Not a Bullock nor a Goat was to be killed for a mans own table in the Wilderneſs, but they were to bring it *to the door of the tabernacle, and offer an offering to the Lord*, if not, they were accounted murtherers, *Lev.* 17. 3, 4. God muſt be acknowledged in all.

(2.) *Affectionately.* What a deep print of love did the kindneſs of Chriſt ſtamp upon many whoſe Diſeaſes he cured upon the earth! We then rightly remember them, when they raiſe choice affections

to

to God in us. It was Gods promiſe, *Hoſ.* 13. 4. *Yet I am the Lord thy God from the land of Egypt, thou ſhalt know no other God but me*: Love no God, acknowledg no God but me, becauſe I have brought you out of the Land of *Egypt*, and maintained you by a conſtant ſucceſſion of merciful ſtreams of Benefits. We begin to love God by the knowledg Faith gives us of him; but the experience of his Mercy renders him more amiable, and the conſideration of it ſhould render our love more lively. Our very commmon Mercies ſhould not be thought of without affection, much leſs our ſpiritual. The deliverance of our bodies from death, deſerves a return of love; much more the redemption of our ſouls: Remember them warmly, ſo as to kindle a flame of love: That is not properly remembred, that works not a ſutable impreſſion in the review of it, he rather forgets his ſin, that remembers it without a diſaffection to it; and he his Mercies, that thinks of them without being raiſed in affecti- to God by them.

3 *Obediently and fruitfully*. *David* upon the remembrance of it, would *walk before God in the land of the living*. They are given to encourage us in his ſervice, and ſhould be therefore remembred to to that end. Rain deſcends upon the earth, not that it might be more barren, but more fertile. We are but Stewards, the Mercies we enjoy, are not our own, and therefore to be improved for our Maſters Service. Great Mercies ſhould engage to great Obedience. God begins the *Decalogue* with a memorial of that Mercy in bringing the *Iſraelites* out of *Egypt*, Exod. 20. 2. *I am the Lord thy God, which brought thee out of the Land of Egypt*. How affectionately doth the *Pſalmiſt* own his relation to God as his Servant, when he conſidered how God had looſed his bonds! *Pſal.* 116. 16. *Oh Lord, truly I am thy ſervant; I am thy ſervant, thou haſt looſed my bonds*; the remembrance of thy Mercy ſhall make me know no relation but that of a Servant to thee. When we remember what wages we have from God, we muſt withal remember that we owe more ſervice, and more livelineſs in ſervice to him. Duty is but the ingenuous conſequent of Mercy. 'Tis irrational to encourage our ſelves in our way to Hell by a remembrance of heaven, to foſter a liberty in ſin by a conſideration of Gods Bounty. When we remember all that we have or are, is the gift of Gods liberality, we ſhould think our ſelves obliged to honour him with all that we have, for he is to have honour from all his Gifts. 'Tis a ſign we aimed at Gods Glory in the begging Mercy, when we alſo aim at Gods Glory in the enjoying of it. 'Tis a ſign love breathed the remembrance of a Mercy into our hearts, when at the ſame time it breaths a revolution into us to improve it. 'Tis not our Tongues, but our Lives muſt praiſe him; Mercies are not given to one member, but the whole man. Thanks without Obedience is but Flattery, 'tis but Hail Maſter, while we crown him with Thorns.

(4.) *Humbly*. Remembrance of free Mercies ſhould not be attended with a forgetfulneſs of our own ſinfulneſs; nor encreaſe our Pride, but our humiliation. When *Peter* ſaw ſo great a ſtock of Fiſh driven into the Net, he had the loweſt thoughts of himſelf, Luk. 5. 8. He fell down at Jeſus Knees, ſaying, *I am a ſinful man, O Lord*. What a gracious frame is that, when the remembrance of Mercy brings us upon our knees to a humble confeſſion of Sin? Kindneſs makes wicked men more proud, and good men more broken. We are uſually as Lead melted in the fire of affliction, and hardned in the freſh air of Proſperity, and grow unactive; but let it be otherwiſe.

(5.) *In the Circumſtances*. As Circumſtances adorn our actions, ſo they beautifie Gods Mercies, the manner, the time, &c. Every line in Mercy owns God as the Author as well as the whole maſs. Mercy beaten to pieces, as ſpice, will yield a ſweeter ſcent than in the lump. Remember what miſery præceded the Mercy; as it made the Mercy the Sweeter, ſo it will make the remembrance of it more ſavory, Hoſ. 2. 15. *I will give her her vineyard from thence*, that is, from the Wilderneſs; *then ſhall ſhe ſing as in the day of her youth. Thy heart ſhall meditate terror*, Iſa. 33. 18. Thou ſhalt conſider what thy troubles were, and what the frame of thy heart was, and what thy vows and reſolutions were in thy diſtreſs. 'Tis good to call to mind what deſires, what fervency in prayer there was before the Mercy came, and upon the remembrance of the Mercy to act the ſame fervor over again.

6. *Argumentatively and Fiducially*. But this leads to the next *Obſervation*.

Doct. 2. That *Mercies received are encouragements to ask, and ground to hope for the mercies we want*. In ſpiritual Bleſſings it certainly holds; they are earneſts of other Bleſſings of the ſame kind, and as it were obligations wherein God binds himſelf to beſtow greater bleſſings hereafter. They are but further confirmations of his promiſe for encouragement of our Faith. As *whatſoever is written in Scripture, is for our comfort and our hope*, Rom. 15. 4. ſo as much as God hath performed of Scripture to us, is for the ſame end.

In *Temporal* Mercies. God intends them to his people as means to ſettle their faith faſter on him, and make them truſt him in future exigencies. When God commands *Jacob* to remove to another place, he puts him in mind how he was with him, *when he fled from the face of his brother Eſau*, Gen. 35. 1. It is an argument *Moſes* uſed to God, when he was in a great anger againſt the *Iſraelites*, Numb. 14. 19. *Thou haſt forgiven this people from Egypt until now*. i. e. Thou haſt preſerved them, notwithſtanding their murmurings. Upon this argument, tho *Moſes* had uſed others before, God preſently anſwers, *I have pardoned according to thy Word*. How ready was God to yield to motions of Mercy, when his former kindneſs to them was pleaded? *Paul* doth thus act faith on God, 2 Cor. 1. 10. *Who hath delivered us from ſo great a death, and doth deliver*; what is the conſequence? *in whom we truſt that he will yet deliver*. And the Pſalmiſt makes this a *Medium* to tie his two petitions together, Pſal. 4. 1. *Hear me when I call, thou haſt enlarged me when I was in diſtreſs, have mercy upon me, and hear my prayer*, and expreſſeth his confidence from his experience of former deliverances, that he ſhould have a quick anſwer at any time. v. 3. *The Lord will hear me, when I call upon him*.

For,

1. *There is as great an ability in God when we are in need of new mercies, as there was when he gave former ones*. Nay as much as there was from eternity. He is not a God whoſe arm is ſhortned, that is not what he was, or ſhall ever ceaſe to be what he is, Iſa. 59. 2. *Is my hand ſhortned at all that I cannot redeem, or have I no power to deliver*? He is always *I am that I am*. There is no diminution of light in the Sun, no more than there was at the firſt moment of its Creation, and the laſt man upon the earth ſhall enjoy as much of it as we do now. No more doth the *Father* of lights loſe by imparting it to others. Thus we light many Candles at a Torch, yet it burns never the dimmer. Standing waters may be drawn dry, but a Fountain cannot.

not. God is a ſpring, this day and to morrow *Jehovah* unchangeable. The God of *Iſaac* is not like *Iſaac* that had one bleſſing and no more, he hath as much now as he had the firſt moment that mercy ſtreamed from him to his creature, and the ſame for as many as ſhall believe in Chriſt to the end of the world. Nay, the more we receive from God in a way of faith, the more God hath for us. A believers harveſt for preſent mercies is his ſeed-time for more. The more Mercies he reaps, the more hopes of future mercy he hath. Gods mercies when full blown, ſeed again and come up thicker. Can the Creature want more than the everlaſting fountain can ſupply? Can the Creatures indigency be greater than Gods ſufficiency? What an irrational way of arguing was that Pſal. 78. 20. *He ſmote the rock, that the waters guſhed out? can he give bread alſo, can he provide for his people?* As if he that filled their cup, could not ſpread their table, as if he that had a hidden cellar for their drink, had not a ſecret and as full a cupboard for their meat. Do we want mercies for ſoul and body? Look to the rock whence former mercies were hewen; the ſame fulneſs can ſupply again.

2. *There is as much tenderneſs in God as there was before.* His Power is more unqueſtionable with us, than his Goodneſs. We think his compaſſions come ſhort of his ability. We queſtion more his will, than his ſtrength, Mat. 8. 2. *If thou wilt, thou canſt make me clean.* If thou wilt, thou canſt give me mercy as well as before. You may be ſure Chriſt will ſpeak ſtill the ſame language, *I will.* I will give thee ſpirituals and temporals, ſo far as are good for thee. His *bowels can no more be ſtraitned*, than his arm is ſhortned; *his compaſſions fail not*, Lam. 3. 22. All his Attributes are alike eſſential to him: As he cannot but be God, ſo he cannot but be Powerful; he cannot but be true; his Truth lies in pawn for the conſtancy of his good will to them that truſt in him. Let your condition be what it will, there is ſome promiſe to ſuit it; there is a foundation for Faith to beg, and his Truth is engaged to make good one promiſe as well as another: He is a Father, tender Father, ſurpaſſing in tenderneſs all natural affections; no kind Father doth ever tell his child, I will do no more for you; the Heavenly Father will not, who delights more in giving than we do in receiving: Gods love is not as ours, a ſudden paſſion, but a Reſolve of Eternity.

3. *There is the ſame ground to beg and believe for mercies we want, as there was for the mercies we have received.* We are under the ſame Covenant, the influence of the ſame Mediator. Should not our faith be more abundant, ſince we have more evidences of the graciouſneſs of God, the prevalency of the Mediator, and ſtability of the Covenant? Was it not upon this account you did plead with God for what you had before? Were not your arguments drawn from Gods Name, his Covenant, his Son? They are arguments that can never want a force while God is God; they are as unanſwerable as ever. Will God diſown his Name, deny his Promiſe, overlook his Son? Doth the Covenant reach only to thoſe Mercies we have received? Did Chriſt purchaſe no more? Then indeed our expectations may dolefully flag, we may take our leaves of ever hoping for mercy from him. But his promiſe is for this life, all the parts of it, and for that which is to come. It hath been tried millions of times, and always found ſound, Pſal. 12. 6. *The word of the Lord is as ſilver tried in a furnace of earth, purified ſeven times:* ſeven times, multitudes of times; *Seven* being a number of perfection: It hath been tried in many furnaces of affliction. 'Tis an everlaſting covenant, Gods Name is his Self, and endures for ever. The blood of Chriſt is of infinite value; the Mediator is the ſame yeſterday, to day, and for ever; the ſame in his affection to his people; the ſame in his prevalency with God; the plea therefore upon this account, is as firm for all mercies, and for all times; Chriſts blood was fain to pay for the mercies you have received; the mercies we expect to eternity are conveyed to us this way, ſo are the mercies we expect in time. The believers of old had what they had upon theſe accounts. Theſe arguments have always been uſed, and have been of force to prevail; the ſame arguments ſhall always be uſed, and have the ſame efficacy: The covenant, the blood of the covenant, reacheth far beyond what we have, tho it be never ſo great in this world.

4. *One mercy in ſpirituals is to no purpoſe without further mercies.* God would not lay a foundation, and not build upon it; he is not light and uncertain in his actions: He knew before he gave the firſt ſpiritual mercy, what charge you would be to him; he ſate down and counted all; and he cannot be diſappointed, ſince nothing can happen but what he did foreſee: To what purpoſe ſhould one forgive a debtor a part of the debt, and lay him in priſon for the remainder? To what purpoſe ſhould God begin to heal a leprous ſoul, and take away a part of the Diſeaſe, if he did not intend to maſter all, and expel the *fomes* of it? To what purpoſe hath God *given Chriſt* to any, if he did not intend *freely to give all things* neceſſary with him? *Rom.* 8. 32. All temporals are but droſs and dung in compariſon of him. Has God been at ſo much charge for you, at the expence of his Sons blood, and did he not ſtick there? What then can limit the mercy of God? Upon theſe accounts then, former mercies, eſpecially ſpiritual, are good arguments to plead with God, and good grounds of hope and truſt in him for future ones.

U S E.

1. *Take heed of forgetting mercies received.* Keep a Catalogue of mercies to quicken your love, wind up your thankfulneſs and encourage your faith. We can remember our ſelves, when we pray for mercy, and forget God, when we receive it, and the mercy it ſelf not long after. We cannot profit by mercies, unleſs we thankfully remember them; direct rays convey not ſo much warmth without reflecting back upon the ſun. *God remembers the kindneſs of our youth to him*, Jer. 2. 2. Why ſhould not we remember the tenderneſs of his grace to us? Great comforts muſt be eſpecially remembred, they come but ſeldom, *Paul* had but one ſpecial rapture in *fourteen years.* Let every new mercy call the old to mind. The mercy of the Lamb put them in mind of his mercy to *Moſes*, and the *Iſraelites*, Rev. 15. 3. *Bleſs the Lord from the fountain of Iſrael*, Pſal. 68. 26. i. e. from the very firſt mercy. Remember alſo the impreſſions God makes upon your ſouls under the firſt influence of your mercies. Keep them alive and freſh, 'tis a way to procure more from God, when he beholds ſuch valuations of them.

Let us obſerve therefore Gods motions to us in mercy, and ſee how he walks with us, and our motions to God in duty, to ſee how we walk with him, eſpecially in the mercies which are fruits of prayer. *Hannah* called her ſon, which ſhe had received as an anſwer of prayer, *Samuel*, that in the hearing the name, ſhe might remember Gods kindneſs.

(1.) *Without a remembrance of them we ſhall be very apt to diſtruſt God, and abate in our love.* The death of our experiences is the reſurrection of our diſtruſt

diſtruſt. When we write mercies in the ſand, the next wind makes the letters inviſible, and our fears terrible. When the *Iſraelites* forgot that power that had provided for them, their corruption took heart to expreſs it ſelf in murmuring, Pſal. 79. 19. *Can he ſpread a table in the Wilderneſs?* If you remember the time when you were caſt down in ſorrow, and found God raiſing you up and embracing you in the arms of a tender love, ſuch a remembrance would not eaſily admit Jealouſies of him into the Room with it; unleſs you have ceaſed to be his followers and given him cauſe to withdraw his care. God breaks not with us till we break with him. When *David* had drawn a Catalogue of Gods former mercies towards him, he concludes it with a *ſurely goodneſs and mercy ſhould follow me all the days of my life*, and takes up reſolutions to ſtick to God in holy affections, *and I will dwell in the houſe of the Lord for ever*, Pſal. 23. 6.

(2.) *Without a remembrance of them we cannot ſo well improve them.* If we do not remember what talents of mercy we have, how can we imploy them? what account can we give to the ſupreme Lord of whom we received them? An account there muſt be, for God cannot be conceived in reaſon to be careleſs whether his bleſſings were improved, and regardleſs whether the fruit of his mercy loſt or not. We are accountable for the mercies received by our Anceſtors, that we have the knowledg of, much more for our own. God brings an Indictment againſt *Eli* for ſinning againſt the firſt mercy to *Aaron*, 1 Sam. 2. 17. *Did I plainly appear to the houſe of thy fathers, when they were in Egypt in Pharoahs houſe?* The debt due from our fathers muſt be payed by the heirs; as we enjoy the profit of them, it is fit we ſhould pay our Creditor; much more for thoſe immediately beſtowed upon us, ſuperadded to what is derived by ſucceſſion. How can we do either without remembrance? If we forget them, we muſt needs forget the hand that gave them and the gratitudewe owe for them, and hereby not only become falſe to our Creator our ſelves, but make his mercies prove falſe to the end for which he ſent them. The end of every mercy is to glorifie God, Pſal. 50. 15. *I will deliver thee, and thou ſhalt glorifie me*; what glorifying God with forgetfulneſs of what he wrought for us?

(3.) *Without a remembrance of them we ſhall not ſo eaſily reſiſt temptations.* An ingenuous Spirit under a ſenſe of mercy could not eaſily lend an ear to an enticing temptation, and be drawn to do wickedneſs and ſin againſt the Author of his mercy. *Shall I thus requite the Lord, who hath made and eſtabliſht me?* *Moſes* intimates the forgetting this to be the ground of their unworthy uſage of God, *Deut.* 32. 6. Have I thus learned Chriſt, did mercy drop any ſuch inſtruction into me to ſin? If I had not been a ſubject of his Mercy, I had not now lived to be tempted; and ſhall I live by that mercy to embrace a temptation? *Since thou haſt given us ſuch a deliverance as this, ſhall we again break thy commandements?* ſaith good *Ezra. c.* 9. 13. The goodneſs of God is to lead us to repentance, how would the remembrance of it ſtrengthen us againſt a Temptation?

U S E.

2. *Make uſe of former mercies to encourage your truſt for the future.* Was it Gods end in giving us mercies to encourage our jealouſies of his faithfulneſs, or our hopes of his Goodneſs? 'Tis fit we ſhould truſt God upon his bare Word, much more upon a trial of him. If we can ſay, God hath delivered, and therefore he will deliver, why may we not with as good reaſon ſay, we have truſted God, and will truſt him ſtill? We have not only heard, how faithful and good he is, but we have alſo ſeen, known it, found him to be ſo. If after the knowledg of his name we truſt him not, we have a frame contrary to that which ſhould be in all believers, Pſal. 9. 10. *they that know thy name will put their truſt in thee.* If we truſt him not after mercies received, he may well reproach us for our jealouſie; What? did I ever fail you, did you ſeek my face in vain, have you found me falſe to you; Nay, have I not been good to you above your expectations? What iniquity then is there in me, that you ſhould have any ſuſpicious thoughts of my goodneſs? With what haſt doth *David* catch at *Goliahs* ſword, when *Abimelech* told him there was none but that in the Tabernacle? 1 Sam. 21. 9. *there is none like that, give it me*, as having experienced Gods former kindneſs by it. *Moſes* would ſhew the Rod of God, the *Rod* whereby he had wrought wonders, when he prayed for the diſcomfiture of *Amalek*, *Exod.* 17. 9. as if no mercy could be denied him, when the Rod in his hand pleaded the power and kindneſs of God ſo many times manifeſted by it. And *Jehoſhaphats* prayer is all made [illegible] from *ancient Mercy* and promiſes. If we do not improve [illegible] this way,

1. *God loſeth his glory by us.* 'Tis an unreaſonable thing if we will not believe him for his word, yet not to believe him for the works ſake, Joh. 14. 11. *believe me for the very works ſake.* God muſt be of very low eſteem with us, if he cannot be truſted for his Word, and Deed too. Has God given us many a mercy, and ſhall we have ſuch diſhonourable thoughts as not to truſt him? What excuſe is there for diſtruſt againſt the conſtant ſtream of his care?

2. *We loſe the ſweetneſs of mercy.* Every mercy looks two ways, it ſatisfieth our preſent want, and is a pledg of a future ſtore. Every flower of the field, every paſſage of Providence in the whole courſe of our lives may yield honey and ſweetneſs. *David* could never conſider how God had been his help, but he had a new frame of joy in God, Pſal. 63. 7. *Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoyce.*

When ever we find our ſouls dejected, let us remember Gods dealing with us, and with the Pſalmiſt check them, *Pſal.* 43. 11. *Why art thou caſt down, oh my ſoul?* What, Oh my ſoul, that haſt had ſo many rich mercies out of the ſtore-houſe of Gods free grace and favour, *why art thou diſquieted within me? hope thou in God, for I will yet praiſe him who is the health of my countenance, and my God.*

A DISCOURSE OF Mortification.

Rom. VIII. 13.

For if ye live after the flesh, ye shall dye; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

THE *Apostle* having before spoken of *Justification* by Christ, and showed the necessity of *Sanctification*, whereby we indeed resemble the holiness of God, which he shows to be wrought *by the Spirit of God*, which is the band of Communion between Saints and Christ, who raises them both from sin here, and the grave hereafter; and that we are not debtors to the flesh, that we should follow the suggestions of that; but to the Spirit, to observe his inspirations. He then in the *Text* backs his Exhortations with a threatning and a promise; A *threatning* to excite our industry, and a *promise* to prevent our dejection: You must not imagine you shall be justified without being sanctified; for *if you live after the flesh*, you shall fall under that eternal death which is due to sin; but if you follow the motions of the Spirit, and endeavour to quench the first sparks of sin, the death of your Bodies shall be an entrance into the happy life of your Soul.

Flesh. Some by flesh understand the state under the Law; others more properly, corrupted Nature; *Ye shall dye*, without hopes of a better life; *But if you mortifie the deeds of the body*, the deeds of the body of sin, which is elsewhere called the *body of death*; the first motions to sin, and passionate compliances with sin, which are the springs of corrupt actions. Corrupt Nature is called a *body* here, *Morally*, not *Physically*; it consisting of divers vices, as a body of divers members. *Ye shall live*, ye shall live more *spiritually* and *comfortably* here, and *eternally* hereafter.

In the words we may observe,

1. *A threatning: If ye live after the flesh, you shall die.*

2. *A Promise: If you through the Spirit do mortifie the deeds of the body, ye shall live.* In the *promise* there is, (1.) *The condition.* (2.) *The reward.* In the *condition*,

[1.] *The Act: mortifie.*

[2.] *The Object: the deeds of the body.* 1. *The cause: the body.* 2. *The effects: the deeds.*

[3.] The Agents: *ye*, and the *spirit*; the principal, *the spirit*; the less principal, *ye*; both conjoyned in the work: ye cannot do it without the Spirit, and the Spirit will not do it without your concurrence with him, and your industry in following his motions.

From the *Act* we may *observe*,

1. *Sin is active in the Soul of an unregenerate man.* His heart is sins territory, 'tis there as in its Throne, before the Spirit comes; *Mortification* supposes life before in the part mortified; we call not a stone dead, because it never had life. *Justification* supposeth guilt; *Sanctification* filth; *Mortification* life preceding those acts.

2. *Nothing but the death of sin must content a renewed Soul.* The sentence is irreversible, *die it must*; no indulgence to be shown to it, no lighter punishment than death; not the loss of a member, but the loss of its life; the Ax must be laid to the Root, and the Knife must be held to the Throat. The Devils are restrained by the Power of God from many sins, which cannot therefore be said to be mortified. As nothing but the death of Christ would satisfy the Justice of God, so nothing but the death of sin must satisfie the justice of the Soul.

3. *Do mortifie*; The time present. Whence observe, *as sin must have no pardon, so it must have no reprieve.* No such mercy must be extended to it, as to give it a moments breathing. Dangerous Enemies must be handled with a quick severity. If we do not presently kill sin, it may suddenly suck out the blood of our Soul.

4. *Do mortifie*; it notes a continued act; *it must be a quick and an uninterrupted severity*; the Knife must still stick in the Throat of sin, till it fall down perfectly dead. Sin must be kept down, tho it will rage the more, as a Beast with the pangs of death is more desperate.

2. From *the Object* obſerve,

1. *Mortification muſt be univerſal*; not one deed, but *deeds*; little and great muſt fall under the edge: the brats muſt be daſhed againſt the Wall. Tho the main Battel be routed, yet the wings of an Army may get the victory. There are evil diſpoſitions, depraved habits, corrupt affections; we ſhould not ſpare a neſt of Vipers when we find them, being all equally injurious.

2. *All actual ſins are but the ſproutings of Original.* The *body* ſignifies corrupt Nature, *deeds* are the products of it; all the ſparks iſſue from the Furnace within; the body gives nouriſhment to the members, and the members bring ſupplies to the body. There are outward and inward deeds, acts of the mind, which tho not acts of the natural body, yet are acts *of the body of ſin*, Gal. 5. 19, 20. *hatred, envyings*, acts which the Soul may perform, ſeparate from the body.

3. *The greateſt object of our revenge is within us.* Our Enemies are thoſe of our own Houſe, inbred, domeſtick adverſaries; our anger is then a ſanctified anger when ſet againſt our own ſins. Our Enemy has got poſſeſſion of our Souls, which makes the work more difficult. An Enemy may better be kept out, than caſt out, when he has got poſſeſſion. Sin is *within* us, and is always *preſent with us*, Rom. 7. 21. it lies in ambuſh for us in the beſt duties, and ſtarts out upon every occaſion when we would do good, it would cut off all correſpondencies with Heaven; 'tis in our reaſon, in our affections; it encamps in us, round about us, and *eaſily beſets us*, Heb. 12. 1.

3. From the *Agents, ye, the Spirit, obſerve,*

1. *Man muſt be an agent in this work.* We have brought this rebel into our Souls; and God would have us make as it were ſome recompence, by endeavouring to caſt it out: As in the Law, the *Father* was to fling the firſt ſtone againſt a blaſphemous *Son*. We muſt not be neuters in this work, nor lookers on; it will not be done without, tho it cannot be done ſimply by us; it will not be done without our concurrence, tho it cannot be done without a ſupernatural operation.

2. *Ye, all* of ye; 'tis a univerſal duty for the Subject as well as the Object.

1. *Ye carnal men*; there is no precept given to you to ſin, and therefore *it is not your duty to ſin.* The life of ſin is your miſery, and *the mortification of ſin* is your happineſs, as well as your duty.

2. *Ye renewed and juſtified perſons. Regeneration doth not priviledg ſin, or exempt from the mortifying work.* Election, and conſequently the fruits of it, is *to holineſs*, not *from it*, Epheſ. 2. 4. Vocation and Sanctification, whereof mortification is the firſt ſtep, are perſpective Glaſſes to ſee to the top of Election. Tho you have mortified, yet ſtill do it.

3. *Through the Spirit.* 1. *Mortification is not the work of Nature*, 'tis a ſpiritual work. Every man ought to be an Agent in it, yet not by his own ſtrength; we muſt ingage in the Duel, but it is the ſtrength of the Spirit only can render us victorious. The duty is ours, but the ſucceſs is from God; every Believer is *principium activum*, but the Spirit is, *principium effectivum.* We can ſin of our ſelves, but not overcome ſin by our ſelves; we know how to be ſlaves, but are unable of our ſelves to be Conquerors. As God made us firſt free, ſo he only can reſtore us to that freedom we have loſt, and doth it by his Spirit, which is a Spirit of liberty.

2. *The difficulty of this work is hereby declared*; the difficulty is manifeſted by the neceſſity of the Spirits efficacy. Not all the powers on Earth, nor the ſtrength of Ordinances can do it; Omnipotency muſt have the main ſhare in the work. The implantation of grace in the heart is called Creation, the perfection of grace is called a victory, both belonging to an Almighty Power.

2. From the *Promiſe* obſerve,

1. *Heaven is a place for Conquerors only* Rev. 3. 21. *To him that overcomes, will I grant to ſit with me on my throne.* He that will be ſins friend, cannot be Gods favourite. The way to eternal life is through conflicts, inward with ſin, outward with the world. There muſt be a Combat before a Victory, and a Victory before a Triumph.

2. *The more perfect our Mortification, the clearer our aſſurance of Glory*; The more ſin dies, the more the ſoul lives; the ſounder our lives are, the more ſenſible we are that we do live. The more the Enemy flies, the more certainty of an approaching Victory.

3. *Mortification is a ſure ſign of ſaving grace.* 'Tis a ſign of the Spirits in-dwelling and powerful acting, a ſign of an approach to Heaven.

Doct. The *Doctrine* to be hence inſiſted on is this, *Mortification of ſin is an univerſal duty, and the work of the Spirit in the ſoul of a Believer, without which there can be no well grounded expectations of eternal life and happineſs.*

I do not intend a full diſcourſe of Mortification, but in purſuance of a former Exhortation of reſemblance to the holineſs of God, to which this work is neceſſary: We cannot reſemble God, till that which is the hinderance to this reſemblance be taken away; and as our deformity is pared off, we come nearer to our Original pattern; and therefore I ſhall only ſhow in ſhort what this Mortification is, and how we may Judg of our ſelves, whether we are Mortified or no; and that without it there can be no hope of Heaven.

1. *What Mortification is.*

1. *'Tis a breaking the League we naturally hold with ſin.* Since we were upon ill terms with God, we have kept a conſtant correſpondence with his Enemy; and the union between ſin and the ſoul is as ſtrait as that between the fleſh and the bones, or the fleſh and the blood; blood being in every part of the fleſh, and ſin in every part of the ſoul. In regard of this union, ſin is called *fleſh*, becauſe of its incorporation with fleſh. The union between ſin and the ſoul is naturally as great as the union between Chriſt and a Believer, and expreſt by the ſimilitudes of Marriage, *Rom.* 7. Body and members, root and branches, as well as the other; 'tis political too, as between King and Subjects. Sin is therefore ſaid to have Dominion, to make Laws; whence we read of the *Law of the members*. In regard of this, Mortification is expreſt by the term of having *no fellowſhip with the unfruitful works of darkneſs*, Epheſ. 5. 11. A breaking of the conjugal knot. The acquaintance and familiar correſpondence with ſin are broken off, the communion between ſin and the ſoul is at an end, the common intereſt wherein they were linkt together, is divided; *Res tuas tibi habeto*, the form of the Ancient divorce is all the welcome ſin hath, *Iſa.* 30. 22. *thou ſhalt ſay unto it, Get thee hence.* Or with *Ephraim, What have I to do any more with Idols?* Hoſ. 14. 8. It looks now upon its former favourite as an Enemy; ſins yoke that was light, is now burdenſom; nothing ſo much deſired as the ſhaking it off, and that is the Object of our Antipathy, which before had been the Object of the choiceſt favour. In this regard 'tis called *denying* of *luſt*, *Tit.* 2. 12. a

stopping the ears against the importunities of it, and refusing all commerce and cohabitation with it.

2. *A declaration of open Hostility.* As Leagues between Princes are not broken, but a War ensues. The ways of sin are rejected, the dominion of sin opposed, the throne of sin assaulted. The soul is in Arms to chase out this usurper, and free it self from its tyranny; and sin up in Arms to reduce its subject to its ancient obedience. And here behold that irreconcilable and tedious War, without a possibility of renewing the ancient freindship, and which ends not but with a total conquest of sin. This Hostility begins in a bridling corrupt affections, laying a yoke upon any thing that would take part with the Enemy; it cuts off all the supplies of sin, stops all the avenues to it; which the *Apostle* expressed, by *making provision for the Flesh*, Rom. 13. 14, &c. a turning the stream which fed sin, another way. As anger is a degree of murther, and he that hates his Brother is a manslayer, so he that hates sin and proclames a War against it, hath kill'd it *affectu*, tho not *actu*; He hath attained one degree of Mortification, when his anger against it is irreconcilable, like the anger of those that quarrel about a Crown, which cannot be ended but by the death of one of the pretenders.

3. *A strong and powerful resistance*; By using all the spiritual weapons against sin, which the Christian Armory will afford, the List of which Magazine we have, *Ephes.* 6. 13, 14, &c. at the hearing of the word, setting his sin in the front, that the Arrows of God may pierce it to the heart, and the two edged Sword may cut the sinews of it asunder; Improving *Baptism*: which is a *burial with Christ*, to which end the *Apostle* mentions it, *Rom.* 6. 2, 3. sending up strong cries for the assistance of Heaven; As *Paul* did when he had that *thorn in the Flesh*, 2 Cor. 12. 7. redoubling his messages to Heaven for a quick supply.

The *Apostle* expresseth this reluctancy against sin by two emphatical words, 1 *Cor.* 9. 27. *I keep under my body, and bring it into subjection*: ὑπωπιάζω, Συναγωγῶ, *I keep under*, the word signifies, *to take hold of*, or *to gripe* an Adversary, as wrestlers do when they would give their Antagonist a fall, and lay him flat with the Earth; or *to beat* and *pound*, as wrestlers anciently did with their Plumets of Lead; whence τύπος, a word derived from this in the Text signifies putrified wounds: And the other word, δουλαγωγῶ, signifies to lead captive, to subject the body to serve God, not lusts; to lead it as a slave, not to endure it as a master; a bringing the affections into order, that they may not contradict and disobey the motions of the Spirit, and Sanctified Reason.

4. *A killing of sin.* Expresst in the *Text* by mortifying or putting to death; and *Col.* 3. 5. by νεκρώσατε, *mortifie*: but the word signifies *to reduce to a carcass*; that tho, like a carcass, it may retain the shape, lineaments and members, that it had living, yet it hath not the life, strength and motion it had before. And 'tis called a *crucifying*, Gal. 5. 24. which comprehends all the acts that preceeded the Crucifying of Christ, which was done with the greatest spite, as much as could be; the same measures, the same proportions, the same eagerness of Spirit are observed; a total deafness to the cries and complaints of sin, as that of the Jews to the groans of the Lord of Life, a Crucifying it notwithstanding all it would give in exchange. 'Tis called in Scripture by the name of *revenge*, which ends not without the destruction of the hated person, and sometimes not with it. Every day there is to be a driving a new Nail into the body of death, a breaking some limb or other of it, till it doth expire.

II. The second thing is, *How we may judg of our Mortification.*

1. *Negatively.*

(1.) *All cessation from some particular sin, is not a Mortification.* A non-commission of a particular sin is not an evidence of the Mortification of the root of it. Indeed a man cannot commit all kinds of sin at a time, nor in many years; the commands of sin are contrary; and many Masters commanding contrary things cannot be served at one and the same time; Pride commands to lavish, and Covetousness to board; all sins have their times of reigning in a wicked man, as all graces have their particular seasons of acting according to the opportunities God gives. *Hazael* abhorred the thoughts of that cruelty the Prophet fore-told that he should act, *What am I a dog?* 2 King. 8. 12, 13. yet that sin lay hid by him, as *Joash* by *Jehojada*, hoping for the time to play its part and act *Hazael* as a slave to it. The cessation of a member from motion at present, is no Argument either of the death of the body, or the Mortification of that member.

[1] *A cessation from one sin may be but an exchange*; it may be a divorce from a sin odious to the World, and an another imbracing that hath more specious pretences; as a man may forsake one Harlot and fall in League with another. Some sins do not so much affright the Conscience, and those may be entertained, when a frowning Conscience scares a man from some more abominable. Lusts are *divers*, *Tit.* 3. 3. A man may cast off the service of one Master, and list himself in the service of another; he changes his Lord, without changing his servility. A man cannot be said to be clean, because he has risen out of one sink to drench himself in another.

[2.] *This cessation may be from some outward gross acts only, not from a want of will to sin, did not some lag lie in the way.* There may be speculative pride, ambition, covetousnes, uncleanness, when they are not externally acted; which is more dangerous, as infectious, Diseases are when they are hindred by cold from a kindly eruption, and strike inward to the heart, and so prove mortal. The pollutions of the World may be escaped, when the pollutions of the heart remain. A man may be a fine, garnisht, and swept House, and yet an habitation for seven Devils worse, than reigned there before. The *Apostles* command for cleansing reaches to the filthiness of the spirit, as well as that of the flesh, 2 *Cor.* 7. 1. we say of the soul, *Anima est ubi amat, non ubi animat*, so we may of sin; the byas of the Soul may run strongly to that sin in affection and pleasure, from the outward acts of which it abstains. 'Tis most dangerous for the House when the fire burns inward. A man may be sooner cured of an outward scald, than an inward heat, which when it comes to a Hectick Fever, is incurable.

[3.] *It may be a cessation from a sin meerly because of the alteration of the constitution.* Every Age hath particular Sins which it inclines men to; some Sins are more proper to young men, which the *Apostle* calls therefore, *youthful lusts*, 2 Tim. 2. 22. Lust reigns in young men, but its empire decays in an old withered body; lame Plants which grow in hot Countries, will die in colder Climates. Ambition decaies in Age when strength is wasted, but sprouts up in a young man who hath hopes to live many years, and make a flourish in the World. A present Sickness may make an Epicure nauseate the dainties, which he would before take even in the Sea to procure. There is a cessation from acts

of

of Sin, not out of a ſenſe of Sin, but a change of the temper of his body.

[4.] *Aceſſation from acts of ſin may be forced, by ſome fore-thoughts of death, ſome pang of Conſcience, apprehenſion of Hell, preſent ſenſe of ſome Scripture-threatning, or ſome ſharp and ſmarting Affliction, ſome ſignal judgment of God inflicted upon one or other of the companions in ſin,* which are all of themſelves but a kind of *force*, they being the ſcourges wherewith God ſometimes laſheth a man from the preſent act of ſin. As a preſent pain in one part of the body may take away a mans ſtomach to his Food, but when the pain is removed, his Appetite returns to him. So while a man is upon the rack, and God accuſing him, he takes no pleaſure, taſtes no ſweetneſs in Sin, but after theſe horrors are off, he feeds as heartily as before; nay, ſometimes hath a greater ſtomach; as men after a fit of ſickneſs eat more plentifully, to recover the ſtrength which before they loſt by the diſtemper.

[5.] *A ceſſation from acts of ſin, may be for want of an occaſion, for want of time, place and materials.* A mans Will is not againſt Sin, but he wants an opportunity: this is not from mortifying grace within, but from a providential operation of God, in withholding the materials neceſſary for the commiſſion of Sin. Who will ſay the Sins of drunkenneſs, gluttony, and oppreſſion, committed by men on earth, are mortified in them, when they are in Hell? They want materials, not a nature, nor an affection, to commit the ſame, were they again upon earth. Grace lies idle many times for want of objects to exerciſe it ſelf about; ſo doth luſt in the heart, like a Snake ſtarved with cold, till heated by a temptation. A mans condition in the world is not a ſign of this Mortification, there may be graſping and ambitious thoughts in a Cottage; Prodigality may be in a poor man's wiſhes, tho not in his power; yea, and ſometimes there is more prodigality in a poor mans unneceſſary expence of a penny, than in another's throwing away a pound.

(2.) *Reſtraints from ſin are not mortification of it.* Men may be curb'd, when they are not changed; and there is no man in the world, but God doth reſtrain him from more ſins which he hath a nature to commit, than what he doth actually commit; he often hedgeth up the way with thorns, when he doth not alter the heart by grace; and doth by his providence hinder the execution of the ſinful motions, when he doth not root out the wickedneſs that lies ſecretly in the nature. It was an act of Gods Providence to reſtrain *Abimelech*, Gen. 20. 6. *I withheld thee from ſinning againſt me.* Theſe reſtraints are mercies God would have us bleſs him for, but not evidences of mortifying grace.

[1.] *Mortification is always from an inward principle in the heart, reſtraints from an outward.* A reſtraint is meerly a pull-back as a man is hinder'd from doing a miſchief by a ſtronger power. But Mortification is from a ſtrength given, a new mettle put into the ſoul, both a courage and ſtrength to reſiſt it; there is a *ſtrength in the inward man*, Eph. 3. 16. In a renewed man there is ſomething beſide bare conſiderations to withhold him, ſomething of antipathy which heightens and improves thoſe conſiderations, whereby the ſoul is glad of them, becauſe the edg and dint of them is againſt Sin; whereas a man barely reſtrain'd, would fain ſtop the entrance of ſuch thoughts; or when they are entred, would turn them out of doors again; they are things meerly put into him, that have no welcome, neither do they change the will, but put a little ſtop, to alter the method of proceedings. Mortifying grace finds ſomething in the nature, as there is in the nature of a Fountain, to work out the mud, when dirt is caſt in to infect it.

(2) *True mortification proceeds from an anger with, & a hatred of ſin, whereas reſtraints are from a fear of the conſequents of ſin*; as a man may love the wine, which is as yet too hot for his lips. But Mortification proceeds from an anger, a deſire of revenge: Hence Sin is called an *abomination* to a good man, as well as to God; which Signifies an intenſe and well-heated anger: tis not only a paſſionateneſs, which upon ſome diſappointment in Sin, or a taſting the bitterneſs of it, may be vented againſt it, which is ſhort-liv'd, and quickly allay'd, as the Sea after a ſtorm; but it is a rooted Revenge, which is the ſweeteſt paſſion, and accompliſht by many projects and contrivances. A man taſts a ſweetneſs in giving blow after blow to Sin, as before he took a pleaſure in, and had friendſhip with it.

(3.) *Mortification is a voluntary, rational work of the ſoul; Reſtraints are not ſo.* The Devil hath nothing of his nature alter'd, but hath as ſtrong an inclination to Sin as ever, tho the act he intends is often hindred by God: As in the caſe of *Job*, his malice was as great before to do him a miſchief; but God puts a bar upon him, and refuſes him a licenſe, *Job* 1. 10. Now if that grace which hinders, be no more than what a Devil hath, it no more argues a man mortified, than the Devils forbearance of Sin argues him mortified, and recovering his Angelical ſtate.

2. *We may judg of our mortification poſitively.*

(1.) *When upon a temptation that did uſually excite the beloved luſt, it doth not ſtir, it is a ſign of a mortified ſtate.* As it is a Sign of the clearneſs of a Fountain, when after the ſtirring of the water the mud doth not appear. *Peter*'s Sin ſeems to be ſelf-confidence, but it was a Sign of a greater mortification of it, that when Chriſt preſſed him to declare his love in that demand, *John* 21. 15. *Loveſt thou me more than theſe?* he would not vaunt his love to Chriſt to be greater than the reſt of his brethren's; his anſwer goes no further than, *yea, Lord, thou knoweſt that I love thee*, without adding *more than theſe*. As it is with a man that is ſick, ſet the moſt lavory meat before him, which before he had a value for, if he cannot taſte it, and his appetite be not provoked by the ſight, it is an argument of the ſtrength of his diſtemper, and where it is laſting, of his approaching death; ſo when a man hath a temptation to ſin, deckt and garniſht with all the allurements the Devil can dreſs it with, and he hath no ſtomach to cloſe with it, 'tis a ſign of a mortified frame. 'Tis a ſign of the power of ſin, when upon the fair offer it makes, and the alluring baits it lays, the affections to it are preſently ſtirred; 'tis an evidence of a connaturality and a mighty agreement between that ſin, and the heart, when upon every ſpark it takes fire; 'tis a ſign a man was *filled with all unrighteouſneſs*, and had not only a few looſe corns about him; ſo on the contrary, when upon the leaſt motion of temptation, that was wont to have the Gates open for it, the affections riſe againſt it, and upon the leaſt alarum, all run to the walls to defend them, and forbid the entrance; 'tis an evidence of the weakneſs of that luſt that kept before a correſpondence with ſuch temptations; and the greater evidence it is, when the temptation is high, and yet vigorouſly reſiſted; as when a ſpring-tide is high, and blown in with the wind, 'tis an argument of the ſtrength and firmneſs of the bank, to keep it out from entring upon the ground; whereas, when

a man is carried away by every temptation, as Mariſh Ground is drowned at every Tide, 'tis a ſign that there is no mortifying grace at all, but a great friendlineſs between ſin and the heart. None will queſtion the deadneſs of that Tree at the root, which doth not bud upon the return of the Spring Sun; nor need we queſtion the weakneſs of that corruption, which doth not ſtir upon the preſenting a ſuitable temptation.

(2.) *When we meet with few interruptions in duties of Worſhip.* The multitude of ſuch diverſions, and an eaſineſs to comply with them, is a ſign of an unmortified frame; as it is the ſign of much weakneſs in a Perſon, and the ſtrength of his diſtemper, when he is not able to hold faſt any thing, or when the leaſt blow or jogg makes him let go his hold. In duty we are to lay *faſt hold* on God, Heb. 6. 18. and *joyn* our ſelves to the Lord, *Iſa.* 55. 3. 'tis a weak Union when every puff of wind is able to ſeparate us. When the ſtarting of ſin in us, doth eaſily turn us from our courſe, it argues either our credulity to believe its enticements, or our affection to love its allurements; and alſo the force and ſtrength of ſin, as the frequent ſtarting of an enemy from Woods, and faſtneſſes to obſtruct our paſſage, is a ſign of ſome ſtrength remaining, and of more than ſome few ſcattered troops, rather ſome well bodied Army. The more there is of a mans ſelf, fleſh, unſpiritualneſs in any ſervice, the more there is of an unmortified Temper. The ſprouting up of ſuch fruits argues much juice and ſap at the root; eſpecially when the eruptions of ſins are more numerous and vigorous than the reſiſtances of them. But when the heart can run its race in a ſervice with ſome freedom, and the interruptions from the fleſh are few, and languiſhing, it is a ſign it hath met with a weakning wound; they are rather gaſps of corruption, than any ſtrong attempts.

(3.) *When we bring forth the fruits of the contrary graces, 'tis a Sign ſin is mortified.* 'Tis to this end that ſin is killed by the Spirit, that Fruit may be brought forth to God; the more ſweet and full Fruit a Tree bears, the more evidence there is of the weakneſs of thoſe ſuckers which are about the root, to hinder its generous productions. Believers are called Vines, and Olives planted in a fair ſoyl, and God the Husbandman, who waters and dreſſeth, prunes, and cuts off the luxuriant branches that he may have fruit, and *fruit meet for him*, John 15. 1, 2. The more fruit is brought forth, the greater ſign that the ſoul is purged, and whatſoever is an enemy to that fruit, is cut off and weakned. The more nature doth riſe to the exerciſe of acts proper to it, the more the ſtrength of the diſeaſe that oppreſſed it, is waſted. Every exerciſe of grace is both a diſcovery of the weakneſs of ſin, and a freſh blow given to it, for the wounding of it.

III. *The Reaſons why there can be no expectation of Eternal Life without Mortification*, are,

1. *An unmortified frame is unſuitable to a ſtate of Glory.* There muſt be a *meetneſs* for a ſtate of Glory before there be an *entrance into it*, Col. 2. 12. Veſſels of glory muſt be firſt ſeaſoned with Grace. Conformity to Chriſt is to fit us for heaven. He deſcended to the grave, and there laid his infirmities, before he aſcended into heaven; ſo our ſins muſt die before our ſouls can mount. 'Tis very unſuitable for ſins drudges to have a Saints portion. A fleſhly ſtate is unfit for a ſpiritual life. All men are under the power of the Devil, or under the Power of Chriſt, the world lies ἐν τῷ πονηρῷ under the Power of the *Devil*, 1 *Joh.* 5. 19. *Camero.* He that hath the wicked ſpirit ruling in him, and not caſt out, with all his accomplices, by the Spirit of God, cannot hope to have a friends Priviledg, but an enemies puniſhment. A fleſhly palate cannot reliſh an heavenly life, *Mat.* 16. 23. *Thou ſavoureſt not the things that be of God.* Where there is no ſavour of God in this world, but only of what is contrary to God, there cannot be a ſavour of him in another world. Every veſſel muſt be emptied of its foul water, before it can receive that which is clean. No man pours rich wine into old casks.

2. *God cannot in any wiſe delight in an unmortified ſoul.* To delight in ſuch would be to have no delight in himſelf and his own nature; the leſs the degrees of our Mortification, the leſs God doth delight in us: *He hath no pleaſure in wickedneſs*; the more maims, diſeaſes, rottenneſs, any have, the leſs pleaſure there is. Sin is a mire, the more miry we are, the leſs can God embrace us, *Pſal.* 5. 4. 'Tis a Plague, the more it ſpreads, the leſs will he be converſant with us. The more of a ſwiniſh, viperous, ſerpentine nature, the leſs of Gods Affections. Sin repreſents us more monſtrous in Gods eyes than the filthieſt things in the world can do in mans; to keep ſin alive is to defend it againſt the will of God, and to challenge the combat with our Maker.

3. *Unmortified Sin is againſt the whole deſign of the Goſpel, and death of Chriſt.* As tho the death of Chriſt were intended to indulge us in ſin, and not to redeem us from it. That ſin ſhould die, was the end of Chriſts Death; rather than ſin ſhould not die, Chriſt would die himſelf; 'Tis an high diſeſteem of Chriſt, to preſerve the life of ſin in ſpite of the death of the Redeemer; and if we defend what he died to conquer, how can we expect to enjoy what he died to purchaſe? 'Tis a contempt of his death, not to look after that mortifying Grace, which was the purchaſe of ſo deep a paſſion. The Grace of the Goſpel of God doth more eſpecially teach this Leſſon, Tit. 12. 4. *to deny ungodlineſs and worldly luſts.* Grace in God was the motive to him, not to account the blood of Chriſt too dear for us, and therefore ſhould teach us not to account the Blood of our ſins too dear for him. The Tenor of the Goſpel is, that a man without Mortification has no intereſt in Chriſt, and therefore no right to Glory, *Pſal.* 5. 4. 'Tis an inſeparable Character of them *that are Chriſts, that they have crucified the fleſh with the affections and luſts.* i. e. They are Chriſts that are under the Power of his death, not they that only hold the Opinion of his Death; or they are Chriſts, that are truly planted into the likeneſs of his Death, *Rom.* 6. 5.

IV. The *USE* of *Exhortation.*

Let us labour to mortifie ſin. If we will not be the death of ſin, ſin will be the death of our ſouls. Tho the allurements of ſin may be pleaſant, the Propoſitions ſeemingly fair, yet the *end of* all *is death*, Rom. 5. 21. Death was threatned by God, and executed upon *Adam*; Death muſt be executed upon our ſins in order to the reſtoration of the eternal life of our ſouls. Love to everlaſting life ſhould provoke us, Fear of everlaſting death ſhould excite us to this, the two moſt ſolemn and fundamental Paſſions that put us upon action. *Why will you die?* was Gods Expoſtulation, *Ezek.* 11. why ſhouldſt thou, Oh my Soul, for a ſhort vaniſhing pleaſure, venture an eternal death? ſhould be our expoſtulation with our ſelves. This would be a curing our diſeaſe, bringing our ſoul into that order in part, which was broken by the fall; by this

this the power of that Tyrant that first headed and maintained the Faction against God, would be removed, and the soul recover that liberty and life it lost by disobeying of God. This would conduce to our peace; we have then a sprouting assurance, when we are most victorious over our lusts; after every victory God gives us a taste of the *hidden Manna*, Rev. 2. 17. Unmortified lusts do only raise storms and tempests in the soul; less pains are required to the mortification of them, than to the satisfaction of them. Sin is a hard Taskmaster; there must be a pleasure in destroying so cruel an Inmate. Gratitude engages us: Gods Holiness and Justice bruised Christ for us, and shall not we kill sin for him? An infinite Love parted with a dear Son, and shall not our shallow finite love part with destroying lusts? We cannot love our sins so much as God loved his Son; he loved him infinitely: If God parted with him for us, shall not we part with our sins for him? He would have us kill it, because it hurts us; the very command discovers affection, as well as Soveraignty? and minds us of it as our privilege as well as our duty. And to engage us to it, he hath sent as great a Person to help us, as to redeem us, *viz.* His Spirit; he sent one to merit it, and the other to assist us in it, and work it in us, who is to bring back the creature to God, by conquering that in it, which hath so long detained it captive. And therefore to this purpose.

1. *Implore the help of the Spirit.* When ever we set seriously upon this work at any time, let us apply our selves to the Spirit of God, as one in office to this end, as being a Spirit of holiness not only in his Nature, but in his *Operations*. Eph. 1. 13. 1. 4. The Father and the Son are not so often called Holy as the Spirit, who is called the *holy* Spirit, and the *holy* Ghost; not that he is more holy than the other Persons, but in regard of his Office to work holiness in the hearts of men. As *Jehoshaphat*, upon the assault from the Enemy, cried unto God for deliverance, so upon any arming of our corruptions we should cry to the Spirit for assistance; he doth as much delight to be our Auxiliary on Earth, as Christ doth to be our Advocate in Heaven. The neglects of Application to him are the cause of our miscarriages; we are half persuaded to a sin, before we beg strength against it.

2. *Listen to the convictions of the Holy Spirit.* The work of the Spirit is to convince by shaking the Soul out of its carnal Lethargy. As the Spirit gives a strong alarm at the first conversion, whereby the Soul sees the strength of its Enemy, and the greatness of its danger, its own impotency and inability to contest with it; so upon carrying on the degrees of Mortification there are various alarms to put us upon a holy watchfulness against the projects of sin. Listen to these convictions which come in by the word, which is the Ministration of the Spirit, and in respect to the spiritual Energy of it, is called *spirit*. John 6. 63.

3. *Plead the death of Christ.* The end of his death was to triumph over sin. As to take away the guilt of sin, he was the *righteouness* of God; so to take away the dominion of sin, he is the *power* of God; his expiation of sin, and his condemnation of it, were twisted together in his Sacrifice *Rom.* 3. 8. *For sin*, or as a Sacrifice for sin, *condemned Sin in the Flesh*; and the consideration of his death, and the end of it, would enflame us to desire not to be under the power of a condemned malefactor. A consideration of his death, and that Sin had its hands imbrewed in his blood, would awaken our love to him, and an indignation against his Enemy.

4. *Let us often think of Divine Precepts.* The frequent Meditation on the Law of God, would excite our endeavours after a principle more conformable to the purity of that Law. Gods Commands establish not mens humours, neither do they gratify mens lusts, but are suited to the Holy Nature of God, a conformity to which ought to be our aim in Mortification.

5. *Let us be jealous of our own hearts.* Venture not to breath in corrupt Air for fear of infection. There is a principle in the heart naturally disposed to take fire upon the spark of a temptation. A strict Watch in a City hinders Forreign Correspondence, and intestine Treachery.

6. *Let us often think deeply of the corruption of our Natures*, how loathsom it is to God; and this will make it loathsom to us. The more it is abominated, the more it is mortified; the supplies of it are cut off, its attempts discovered. When *Paul* considered his misery by the body of death, it strenthened his resolution of serving God *with the Law of his mind*, Rom. 17. 24, 25. which must needs be accompanied with a strong resistance of the Law of his members.

7. *Let us bless God for whatsoever mortifying grace we have received. tho never so little.* When we pay him in praise what we receive of him, 'tis the way to have more from him. *David* grew hot against *Nabal* after he had received his churlish answer, 1 *Sam.* 25. and resolved the murther of the whole Family, which he had no Authority to do; but God prevents him by *Abigals* intercession; he blesses God for the success of it, in hindering his intentions; and as God prevented his Sin, so after his Thinksgiving he took away the occasion of his evil resolution, by calling *Nabal* ten days after into another World, *Verse* 38. and gives him further occasion of praise, *Verse* 39. A little strength owned as the Gift of God, shall be backed with more. Prasing God for what we receive, as well as praying for what we want, is a means to promote the mortification of our sins in order to Eternal Life.

A DIS-

A DISCOURSE PROVING WEAK GRACE VICTORIOUS.

Matth. XII. 20.

A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory.

WE need not take our rise higher than *Verse* 17. where the quotation out of *Isa.* 42. begins, where you find God like a Herauld proclaiming his Son to the World, under the name of his servant, *Matth.* 12. 18. *Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.* It contains, (1.) His *Election* of him, God chose, called him to his Mediatory office. (2.) The *agreeableness* of the person to God, he did wholly acquiesce in him, and depositе in his hand the concerns of his Glory. (3.) The *ability* and assistance God gave him, *I will put my spirit upon him.* (4.) The *work* he should do: *he shall shew judgment to the Gentiles.* Verse 19. his coming is set down: Not with pomp, or noise, *he shall not strive, nor cry, neither shall any man hear his voice in the streets.* The meekness and tenderness of his carriage, *he shall cry. Palum nolunt fieri hominum vitia*, as *Grotius*; he shall not be contentious with the people; of which a sign is, an immoderate raising of the voice, and clamor against them.

Take notice here of

1. *The Object.*

(1.) *A bruised reed.* *Hierom* takes it for a Musical Instrument made of a Reed, which Shepherds used to have, which when bruised, sounds ill, and is flung away by the Musitian, as disdaining to spend his breath upon such a vile Instrument that emits no pleasant sound. But Christ will not cast off poor Souls that cannot make so good Musick in Gods ears as others, and answer not the breathings of the Spirit with that life and vigor, but he will take pains with them to mend them. Bruised, Reeds, such as are convinced of their own weakness, vanity, and emptiness.

2. *The smoking Flax* of the wick of a Candle, wherein there is not only no profit, but some trouble and noisomness. Tho the Soul is noisom by reason of the stench of its corruptions, yet he will not blow out that expiring fire, but blow it up and cherish it; he will not rigidly oppress and throw off those that are weak in Grace, and Faith, and Hope, but he will heal them, nourish them, inflame them. *Maldonat* interprets it, That tho he walk in the way where bruised Reeds lie, he will step over them and not break them more; he will not tread upon a little smoking Flax that lies languishing upon the ground, and so put it out with his foot, tho it hurts the Eyes with its smoke, and offends the Nostrils with its stench. Smoking souls that have some weak desires, and fuming towards Heaven, some small evaporations of their spirits towards God, he shall not quench them. The *Chaldee* Paraphrase, Those meek or gracious ones which are like a bruised Reed, shall not be broken by him.

2. *The Act.* He shall *not break*; *not quench*, *litotes*, or *meiosis*; he shall mightily cherish, support the Reed, enflame the flax.

3. *The continuance of it*; *till he sends forth Judgment unto victory.* In *Isaiah* it is, *Till he bring forth judgment unto truth*; *vere judicabit*: so *Mænochius*, so the *Septuagint* hath it; but *Matthew* alters it, and instead of Truth, puts Victory.

Judgment is taken several ways. For,

1. Wisdom, *Isa.* 30. 18. *the Lord will wait that he may be gracious, for the Lord is a God of Judgment*: i. e. of Wisdom to give in the most convenient season.

2. Righ-

2. Righteouſneſs, *Iſa.* 59. 9. *judgment is far from us, neither doth juſtice overtake us*: i. e. there is no holineſs in us.

3. *Otherthrow* of a Chriſtians Enemy, *John* 12.31. *Now is the judgment of this world, now ſhall the prince of this World be caſt out*, now ſhall the Devil be conquered; *Iſa.* 42. 3. *he ſhall bring forth judgment unto truth*: i.e. *he ſhall govern in righteouſneſs*. Now Chriſts Government being chiefly in the Souls of men, he ſhall aſſiſt and encourage that which is the better; as Governors ought to be encouragers of the good, and diſcouragers, of the bad. *Matthew* explains this, and ſhows the conſequence of this Government, if it be in Truth, it will make the better part victorious. Some by Judgment underſtand the Goſpel, the New Evangelical Law, *Verſe* 4. *the iſles ſhall wait for his Law*; ſo Chriſt will not reſt till he makes the Goſpel glorious, and advances it in the World above the Luſts and Idolatries of men, which then overflowed the World. Some by Judgment underſtand Grace, which is the Draught and Copy of the Goſpel drawn in the Soul; and both thoſe ſenſes the words will bear; the words in *Iſaiah* ſeem to bear the firſt ſenſe, *the iſles ſhall wait for his law*. The other ſeems moſt conſonant to *Matthew*, *and in his Name ſhall the Gentiles truſt*; i. e. he will make their Faith victorious, the effect of this Judgment, or Evangelical Law ſhould be the victorioufneſs of Grace and Faith. Implanting grace in the heart is the main deſign of the Goſpel; and grace is nothing elſe but a moulding the Soul into the form of that Law and Doctrine of Chriſt; as Chriſt will make the Goſpel glorious, above all the carnal reaſonings of men, ſo he will make grace, which is the end of the Goſpel; victorious above all the corruptions of men. In this latter ſenſe we ſhall now handle it, Chriſt ſhall make thoſe beginnings of grace and infuſed habits, to obtain a perfect conqueſt. By his governing of it, he ſhall make the conqueſt over corruption perfect; or if νόσος be taken as the Phyſitians uſe it, for the νόσος of a Diſeaſe, he ſhall make the νόσος end in victory, and Nature the conqueror over the Diſeaſe.

Doctrine. *True, tho weak Grace, ſhall be preſerved, and in the end prove victorious.*

Seeds of grace, tho mixed with a maſs of corruption, cannot be overcome by it: as Gold cannot be altered in its nature by the droſs, or tranſformed into the nature of the rubbiſh in which it lies. Grace is ſurely weakeſt at the firſt infuſion, when it is newly landed in the heart from Heaven, when the Devil and wickedneſs of mans nature have taken the alarm, and drawn together all the Armies of Hell to hinder its progreſs; yet tho it be thus, in ſo weak a condition, indiſpoſed to make a ſtout reſiſtance, having got but little footing in the heart, and a mans own inclinations not well reconciled to it, nor his evil apprehenſions and notions fully exterminated, and the predominant corruptions that held the Empire before, having received but their firſt wound, and being much unmortified, and grace alſo as yet but in a ſtrange ſoil, not naturalized at all; yet is grace then ſo ſtrong, that all the Legions of Hell cannot totally worſt it; tho it be like a grain of Muſtard-ſeed newly ſown, yet it ſprings up into a mighty Tree: for as the weakneſs of God is ſtronger than men, ſo is the weakneſs of grace ſtronger than ſin in the event and iſſue. The meaneſt grace is above the higheſt intellectual parts, as the ſmile of a Sun-beam is more powerful to chaſe away the grim and ſower darkneſs of the night, than the ſparkling of a Diamond. According to the degrees of its growth, its effects are wonderful; as a ſmall ſpark by a breath of wind growing into a flame, may fire and conſume a ſpacious and ſtately building. The weakeſt grace by degrees ſhall have ſtrength *Zac.* 12. 8. which is meant of the *Jews* ſtrength at their converſion, *He that is feeble ſhall be as David*, who was a mighty man of valour, and when a ſtripling, laid *Goliah* in the duſt; but in the ſtrength of Chriſt: for the *Houſe of David ſhall be as God, as the Angel of the Lord before him, i. e.* Chriſt that deſcended from *David*. In the Text you ſee God aſſures us, that Chriſt ſhall perform this; therefore let us ſee what engagements are on Gods part, and what alſo on Chriſts part to effect this buſineſs, which will be ſufficient demonſtrations of this Truth.

In general. Grace hath great Allyes; the greateſt Power that ever yet acted upon the ſtage of the world, had a hand in the birth of it: Should we ſee all the States of the world engaged in bringing a perſon to a Kingdom, and maintaining him there in his Right, we could not rationally think that there were any likelihood they ſhould be baffled in it.

The Trinity ſat in Conſultation about Grace; for if there were ſuch a ſolemn Convention held about the firſt creating of Man, *Gen.* 1. 26. much more about the new and better creating of him, and raiſing him ſomewhat above the State of a man. The Father decrees it, Chriſt purchaſeth it, the Spirit infuſeth it, the Father appoints the garriſon, what Grace ſhall be in every Soul, Chriſt raiſeth this force, and the Spirit conducts it. The Trinity have an hand in maintainitg it; the Father purgeth out corruption, the Son waſhes, and the Holy Ghoſt ſanctifies; all this is but the carrying on the new Creature, *Tit.* 3. 4, 5, 6. *But after the kindneſs and love of God our Saviour appear'd, not by works of righteouſneſs*, &c. *but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour, God our Saviour*, i. e. God the Father, the Father is the *Author* of Salvation from ſin, Chriſt the *purchaſer*, the Spirit the *conveyer*. There is a ſpecial Relation between the Trinity and Grace; the Father is ſaid to *beget* us, *Joh.* 1. 13. And we are ſaid to be *the ſeed* of Chriſt, *Iſa.* 53. 10. and *born of the ſpirit*, *Joh.* 3. 6. that therefore which hath ſo ſtrong a Relation, cannot periſh.

1. *The Father*, who is the firſt root of Grace in his good will and pleaſure. Tho Chriſt merited the fruits of Election, yet he did not merit Election it ſelf, for Chriſt himſelf is a fruit of that firſt Election.

(1.) *In reſpect of his Attributes*. Grace will ingage Gods aſſiſtance. Every Grace is part of the Divine nature, becauſe it is an imitation of one or other of the Divine Attributes, and exemplifies the Divine perfections in its Operations, Pet. 2.9. *But you are a choſen generation, a royal prieſthood, a holy nation: a peculiar people, that you may ſhow forth the praiſes of him who hath called you out of darkneſs into his marvellous light. Shew forth the* praiſe of God, ἀρετὰς, the *virtues* of God. Grace in all the parts of it doth glorifie one or other Attribute of God; Humility his Power, Contentedneſs his Sufficiency, Watchfulneſs his Omniſcience, Prayer his Soveraignty, Repentance and Sorrow for Sin his Juſtice, Faith his Love and Truth, a Fiduciary reliance on his word his Wiſdon, *&c.*

[1.] *The Love of God is ingaged in it.* The riches of his Grace was the motive to work grace in the heart. Goodneſs made him bring Light into the World, and it is the ſame motive makes him bring Grace

into the Soul. 'Tis called Gods Workmanſhip, his *Poem*, *Eph.* 2. 10. ποίημα, about which he ſpent more skill than about all other things. As uſually men are more lofty in a Poem than in Proſe, and inrich it with the ſublimeſt fancies, and diligently obſerve their numbers and meaſures; ſo as God exact in the Production of the new Creature, which is rather his ποίημα than ἔργον, as if it were not ſo much the work of his hands, as the work of his heart; for as *verſ.* 18. *his Soul* was pleaſed in Chriſt, ſo in all things which make to the Glory of Chriſt. *His Soul*, It notes an high joy which we find not expreſſed of the Creation; and therefore his heart is chiefly ſet upon Grace, as that which he chiefly deſign'd Chriſt to purchaſe, and Chriſt to implant.

Well then, Did Gods love give his Son to dye for thee, to purchaſe that Grace? And will not the ſame Love engage his Power to preſerve and perfect that Grace? Shall his common Love to his Creature cauſe him to provide for Sparrows, and will he neglect his Children? Shall he provide for his Children, and not ſtand by to ſecond that which gives them the Denomination of Children? Shall their hairs be numbred, and not one fall to the ground without the Will of God? *Hairs*, I ſay, which are inconſiderable, of which there is no miſs, no endangering of life by their fall; and ſhall Grace be thrown to the ground by corruption, which brings down with it the life and happineſs of a Chriſtian and the Glory of God? No, the weakeſt Grace hath a certain intereſt in the Love of God, becauſe the weakeſt is the birth of that Love; as the Child that is crying in the Cradle, is as much related to the Father, as the Son ſtoutly working in the Shop.

[2.] *The Power of God.* 'Tis not in a bare *Moral*, but *Phyſical* way, that Grace is brought into the Soul. If power muſt be imploy'd in raiſing the Body, leſs ſurely will not ſerve the turn to raiſe the Soul, which is a far more noble and excellent Work. Can it be poſſibly thought, that when Satan, the ſtrong man had poſſeſſion of the Soul, well provided for Defence, had a great intereſt in the affections and love of a man, making no laws, enjoining no commands but what were ſutable and pleaſant to fleſh and blood, that ever grace of it ſelf could have diſpoſſeſſed him, and wreſted this Empire out of his hands? Surely it muſt be the power of God that did it, elſe ſo ſtrong an enemy, ſo mighty a Prince could never have been overcome, ſo well beloved a Governour could never have been overthrown. God is the ſtrength of the ſoul; all the contrivances and ſtratagems againſt the fleſh are from him, 2 Cor. 3. 5. *Our ſufficiency is of God: We are not ſufficient of our ſelves*, λογίσασθαι, *to think*, *i. e.* to come to ſome certain reſolution, as men do when they ſum up their particular accounts, or ſtate our own affairs; and when this is done, we cannot will it, or put it in execution without him; therefore *Phil.* 2. 13. *He works in us both to will and to do, and that of his good pleaſure*, εὐδοκίας, Love and Power is put together. It would be derogatory to God, if that ſhould be totally overcome, which his immediate Power is the cauſe of, put on by his ſpecial Love; for it would either argue a want of love, or a want of ſufficiency to maintain it: But it is not thus; for the ſame Power which brought us to God, keeps us from being drawn from him, 1 *Pet.* 1. 5. If *kept by the power of God through faith*, then that Faith is alſo kept by the Power of God; that Faith whereby we overcome the invaſions of Satan, and repel his fiery darts; that Faith whereby the corruptions of the heart are reſiſted and expelled by its purifying act; for Faith purifies the heart inſtrumentally, *Acts* 15. 9.

3. *The Holineſs of God.* Men are ſaid to be like God, not in Power, Infiniteneſs, Omniſcience, *&c.* but in Holineſs, which is the Attribute moſt cryed up in Heaven, *Iſa.* 6. 3. an Attribute which God doth moſt magnifie, as ſwearing by it, *Pſal.* 89. 35. which he doth not particularly and expreſly by any other Attribute; an Attribute which he is ſo tender of: For what is the cauſe of that Juſtice which employs his Power in puniſhing offenders, but his Holineſs and hatred of ſin? Grace hath its print from God, and is conformity to the Holineſs of God, as appearing in his law. 'Tis the Image of God, there is an harmony and proportion of all Graces in the ſoul to thoſe perfections of holineſs which are in God, as there is of the members of the body of a Child to its Father; in reſpect of this likeneſs men are ſaid to be the Children of God. It may better be ſaid of grace, than it was ſaid of the ſoul by the *Heathen*, that it was *Scintilla Divinæ Eſſentiæ*, or as the *Jews* ſay, *ſouls were the ſhavings or chips of the Throne of Glory.* Graces are the drops of Gods perfections, they are ſo exact an image of him. In reſpect of this likeneſs to Gods holineſs, gracious ſouls that have eſcaped the corruptions of the world through luſt, do partake of the *divine nature*, 2 *Pet.* 1. 4. 'Tis called a bearing *the image of the heavenly*, 1 Cor. 15. 48. Not that God beſtows any thing of the Divine Eſſence upon the Soul, but an image and repreſentation of himſelf, juſt as a golden Seal conveys to the Wax the Image engraven on it, but not the leaſt particle of its matter, the Wax remaining Wax, tho under another Form and Figure. This likeneſs is a likeneſs to God in his higheſt perfection, *viz.* his *Holineſs*, which runs through all, and may be applied to all the Attributes, as holy power, &c. and herein grace excels the perfections of the whole Creation put together, for all the Creatures are not ſo like to God as grace makes the Soul. And how can we imagine any thing, wherein we can be more like to God, than in that which is the higheſt Excellency, and Perfection of God? Now ſeeing grace hath ſo near a relation to God, and God doth ſo delight to ſee this in his people, that all his end is to make them like him, in a compleating of holineſs in them in Heaven, and that this is that which Chriſt muſt do at the laſt, preſent them holy and blameleſs without any ſpot; will he neglect that which is ſo dear and like to him? and ſuffer his own image to be wholly cruſht under feet by corruption his baſeſt enemy?

[4.] *The Wiſdom of God.* The weakeſt Grace is the Birth of his Eternal Counſel, *Epheſ.* 1. 4. *choſen us that we might be holy.* If thou haſt any Grace, tho never ſo mean, thou wert from Eternity given by God to Chriſt, and Chriſt purchaſed this Grace for thee, elſe the Spirit would never have infuſed it into thee, for the Spirit receives of Chriſt and ſhows it unto you; there was a decree paſt in heaven for all that Grace thou haſt. Therefore that which made God at firſt reſolve upon it, and made him ſend ſuch a force and brigade into thy ſoul, will cauſe him to perfect it to a compleat victory, Phil. 1. 6. *being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.* The *Apoſtle* was confident that becauſe God had begun it, he would perfect it; What ground ſhould he have for this confidence, if weak Grace could be totally overcome? God being unchangeable in his Counſels and Decrees, if any Saint whom he hath purpoſed to ſave, ſhould be totally drawn from him, it would argue God changeable, that his will was altered, or weak,

weak, that his power was extinguisht, or unwise, that his Counsel was rashly undertaken. But surely his love being founded upon his Counsel, admits of no change. Besides, God doth infuse Grace into those souls which are naturally and morally most uncapable of it: The most rugged pieces he smooths, the darkest souls he enlightens, the greatest enemies he makes friends, and would he begin this work to have it presently spoiled? God before he meddled with any soul, foresaw what contests and conflicts of sin and the Devil there would be against him; He counted all the cost and charges, and all the pains he was to take. And it doth not consist with the Wisdom of God to lay aside his undertaking, nor with the Patience of God not to endure the brunt when he foresaw every stratagem of the Devil against such a soul when he first set up the standard in it. The Gospel is called the manifold Wisdom of God, *Ephes.* 3. 10. And surely all the effects of it, and this of Grace in the heart, which is the chief effect and design of it, is an act of Gods Wisdom; and should this which is the birth of his manifold Wisdom be suppreſt?

[5.] *The Glory of God.* Gods end in every thing is his Glory, and that which grace aims at is the glory of God. As God minds himself and wills himself the chief good, so doth grace mind, and will God as the choicest and supreme happiness. Those Graces which maintain the hottest fight against Corruption, and are the strongest and most active Legion, have a peculiar objective Relation to God, as Love to him, Faith in him, Desire for him; those graces which are exercised about Man, and the duties of the second Table, have not so great an Interest in this quarrel. Now is it for the honour of God, to let that which is his best Friend in the world be totally suppreſt? Would not his honour suffer in it? The Two Sisters thought it a good Argument to prevail with Christ to come and help *Lazarus* when they sent him word, *He whom thou lovest is sick*; and Christ himself took an argument from his friendship to raise him, *Our friend Lazarus sleeps.* And is it not as good an argument with God to come in for relief of languishing grace, when you send him word how hard it is beset?

(2.) *Christ is engaged in this work.* The Promise in the Text manifests that Christ was ordered by his Father to it, his Father having promised it upon his proclaiming him his chosen servant.

Christ is engaged as,

[1.] *A Purchaser.* He died to *redeem us from all iniquity, and to purifie unto himself a peculiar people, zealous of good works.* Inward works as well as outward, *Tit.* 2. 14. He gave himself that we might be without filth, and at last without spot, wrinkle, or blemish, Eph. 5. 25, 26, 27. *Christ loved the Church, and gave himself for it, that he might sanctifie, and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church*, not an imperfect Church: *not having spot or wrinkle, or any such thing*; any thing like them; *but that it should be holy, and without blemish.* To sanctifie or cleanse by degrees, to perfect it by wiping out all the spots, and smoothing the wrinkles, and making it highly beautiful, fit to be presented to himself as his eternal Spouse. If these spots and blemishes should keep their standing, it would argue, that it was not Christs purpose in the giving himself to remove them; or that this gift was not equivalent to so great an end, and sufficient to attain it; or else that he hath since repented of his intent; but none of those will hold; this Scripture assures us, he gave himself for this purpose; the Father hath exalted him at his right hand for it, and his compassions work powerfully in his bowels even in Heaven; he was of the same mind after his Ascension, when *Paul* writ this Epistle. Therefore he is said, *by one offering to perfect for ever, them that are sanctified*, Heb. 10. 14. that is, That one offering was of such Infinite Value, that it perfectly purchased the taking away of sin, both in the guilt, filth and power, and was a sufficient price for all the grace believers should need for their perfect Sanctification to the end of the World. There was the Satisfaction of his blood for the removal of our guilt, and a Treasure of Merit for the supply of our grace. Tho Glory was due to him, even from the moment of his incarnation, as he was the Son of God, yet he would not enter into it, and sit down at the Right hand of the Majesty on high, till he had purchased grace and all the measures of it for his people, and that by himself, by the laying down his life as the price for it, *Heb.* 1. 3. *When he had by himself purged our sins, sat down at the right hand of the Majesty on high.* Sat down, When? Not till he had purged, i. e. made atonement for our sins, and paid for whatsoever holiness or purging grace his people should want. His blood was so valuable, that the treasures of God were dealt out to believers before his coming upon the credit of his bond, much more will they be so after his coming upon Gods actual receipt of the Price, and our Saviour's sitting down at the right of God to see the grace he purchased, given out. Upon this account Christ hath a care of the weakest Saint as well as of the most glorious Angel, because he died to purchase the weakest believer, not the highest Angel, who stood in no need of it; If Christ bought us, we belong to the purchaser, which is the *Apostles* Inference, 1 Cor. 6. 19, 20. *Ye are not your own, ye are bought with a price.* Not our own Governors, not our own keepers. The Possession the Holy Ghost hath of us making us his Temples, is by virtue of this price. If Christ died, that his people might have grace, and that it might be powerful, shall lust trample upon that which Christ hath so dearly bought? Was it a light thing, for which he endured all the Torments upon the Cross, and will he now make no matter of it? If he purchased us, and grace for us when we were enemies, will he not preserve it in us, since we are his friends? Shall he be at the expence of his richest blood to buy it, and spare his power to secure it? Is the right of his purchase of so low a value with him, as to suffer it to be usurped by his greatest Enemy?

[2.] *An actual proprietor and possessor by way of,*

(1.) *Donation from his Father.* Every Believer is Gods Gift to Christ as Mediator, for this end, to give Eternal Life to them, and every one of them, *John* 17. 2. *that I should give eternal life to as many as thou hast given me*; which eternal life, is the knowledg of God, which includes all grace. And they were given to him that they might be perfect; *One*, as the Father and the Son are, *John* 17. 11. *keep through thy own name, those whom thou hast given me, that they may be one, as we are.* He gave them with an intent that they should be *one* in as high a manner as the Creature is capable of; this was the end both of Gods giving and Christs keeping; for the Particle *ίνα* may refer to *keep*, or to *given*. If they be not at last *one*, the end of Gods giving must be frustrate, and the Petition of Christ not heard. Christ will not undervalue his Fathers Gift. We prize even small tokens from a friend we love. Because our Redeemer valued

this gift, he accepted of it, and took it into his own poſſeſſion. And becauſe he loves his Father, he will anſwer the ends of this Donation. Chriſt calls thoſe *his ſheep* by virtue of this Donation, *John* 10. 16. Our being his Sheep, by virtue of this gift, will be as much a reaſon to preſerve us in Faith, as it was at firſt to confer it on us. The ſame reaſon is as valid for preſerving as for firſt conferring, and that is the Fathers gift.

(2.) *He is proprietor and poſſeſſor by the conqueſt of every gracious perſon, and whatſoever was contrary to grace.* As our Redeemer was to purchaſe us by his death at the hand of Gods Juſtice, ſo he was to reſcue us by his Power from the fury of our helliſh oppreſſor. As he was to appeaſe the Juſtice of God, ſo he was to deface the works of the Devil, 1 *John* 3. 5. *He was manifeſted to take away our ſins*, Verſe 8. *For this purpoſe was the ſon of God manifeſted that he might deſtroy the works of the Devil.* As Gods Juſtice is ſo perfectly pacified as never to renew the curſes of the Law againſt a Believer, ſo is the Devil ſo throughly ſubdued as never to repair the ruines of his works. Did Chriſt riſe as a Conqueror out of the grave to let ſin and Satan run away with the fruits of his Victory? Shall he overcome the Powers of Hell, and triumph over them, to let the Devil rob him of the honour of his Atchievements by regaining his loſs? Shall that *man of his right hand*, whom *God hath made ſtrong for hi ſelf*, that we might *not go back from him*, Pſal. 80. 17. be made weak again by mans own corruptions and the Devils repoſſeſſion? Should grace truckle under the Devils works, and the Standard which was ſet up in the Soul when it was firſt ſnatcht from the power of darkneſs, be pull'd down, what would become of the glory of our Redeemers death, and the honour of his victory? What a diſparagement would it be, to have that which he paid ſo great a price for, which was the ſpecial gift of his Father, the acquiſt of the travel and ſweat of his Soul, wreſted out of his hand by an Enemy he hath ſubdued, condemned upon the Croſs, and triumph'd over at his Aſcenſion! No; this will never be. Chriſt and the Father are *One* in Operation; and whom God *delivers from the power of darkneſs*, he *tranſlates into the kingdom of his dear ſon*; Not to return under the government of a hated Devil; and makes them *meet to be partakers of the inheritance of the ſaints in light*, Coloſſ. 1. 12. not to be partakers of the inheritance of the Devils in darkneſs. Neither the Father nor the Son will looſe the fruit of their pains.

(3.) *By mutual conſent and agreement.* He hath poſſeſſion of them by Gods Gift, and their own choice, *John* 10. 27. 28. *My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* Believers are *his ſheep in his hand*, he *knows them* with a knowledg of Affection, and therefore will be careful of their feeding, growth and ſafety. On the other ſide they *hear his voice*, anſwer his call, and believe in him, and own him for their Lord and proprietor. They follow him, he calls them; they hear his voice, he knows them; they follow him, he gives unto them eternal life; a life never to periſh, either by their own wills, or the Wolves violence. Againſt both thoſe, Chriſt in this Promiſe as their owner, ſecures them. Againſt their corruptions, *they ſhall not periſh*, Viz. By a corruptive principle in themſelves: here he removes from them all inward cauſes of deſtruction. Againſt outward violence, *neither ſhall any man*, no nor Devil, *pluck them out of my hands*, &c. By this promiſe he holds us ſafe in his own poſſeſſion againſt the encroachments of our luſts and the rapine of the Devil. They chooſe him for their Guardian, and caſt all their care upon him, and follow his conduct; and he takes care of them to give them eternal life, and to mind the weakeſt as well as the ſtrongeſt of his Sheep. He hath them in his hand. They apprehend him, and are apprehended by him, that they may attain the ſame end of the race with him, the Reſurrection of the dead, *Viz.* a ſtate of perfection, *Phil.* 3. 12. *If by any means I may attain unto the reſurrection of the dead, not as though I had already attained, or were already perfect; but I follow after, if that I may* (καταλάβω) *lay hold of that for which* [for which end] *I am apprehended of Chriſt Jeſus. Apprehended*, or laid hold on by Chriſt, a *Metaphor* from thoſe that run a race, that take hold of another to draw him after to win a prize as well as themſelves. Chriſt lays hold on believers, and they follow him. Will Chriſt be eaſily perſwaded to let go the hold of his own right? will he throw them out of his hand? That would be changeableneſs, and unfaithfulneſs after his promiſe. Shall any pluck them out of his hand? That would be weakneſs. Faith cleaves to Chriſt, and Chriſt to Faith. Faith hands Chriſt into the heart, and gives him poſſeſſion; Chriſt takes the heart as his own propriety, *Eph.* 3. 12. *That Chriſt may dwell in your hearts by faith.* And engageth himſelf by Promiſe that both he and his Father ſhall abide there, *John* 14. 23. Will any gracious heart caſt Chriſt out of his lodging? He that knows the ſweetneſs of their company, can never deſire to have their room. Doth Chriſt dwell in the heart to let ſin pull his Houſe down about his ears? Will he ſuffer the Devil to bring in Hell-fire to burn up his dwelling? 'Tis his own Houſe, the Church and every member of it, *Heb.* 3. 6. Will he not hinder the decaies of it, and repair the Beams and Walls? Yea, the very Tiles and Pins? Shall he not bruſh down the Cobwebs, and ſweep out the duſt? The heart is his field; will he not gather in his Wheat, and burn up the Tares at laſt?

[3.] *Chriſt is a Steward and Officer, appointed by God to this purpoſe, to take care of every Believer and his grace.* How is he the *ſurety of the covenant*, and of *a better teſtament*? Heb. 7. 22. How can it be a better Teſtament, if it may be broken, and prove as weak as the firſt? He is bound for the performance of the Articles of it, whereof thoſe are the two ſtanding parts of this Agreement, *Jer.* 32. 40. *I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me*: That God will not turn away from us to do us good, and that we ſhall never depart from him; and our perpetual cleaving to him doth depend upon his putting his fear into our hearts, and is the end of it. This never departing is the end why God puts his fear into our hearts. And Chriſt being a ſurety of this Teſtament, is to look to both parts of it, that both what concerns Gods part, and what concerns ours, may be made good.

Here it is to be conſidered, That,

(1.) *Chriſt had a charge from the Father to this purpoſe.*

[1.] *He had charge concerning what he was to do for them.* He had a charge *to redeem them*, and a charge to *govern* them; He hath a charge to *relieve* them, and a charge to *perfect* them.

1. He had a charge to *redeem* them. The Copy of it you may ſee, *Iſa.* 49. 9. *That thou mayeſt ſay to the priſoners, Go forth: to them that are in darkneſs, Shew*

Shew your selves: He was to call them out of their Prisons, knock off their Fetters, bring them out of Darkness into a marvellous Light.

2. To be their *Governour*, was as much in his Commission, as to be their Redeemer; for, *Verse* 10. *They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of waters shall he guide them.* So also in *Isa.* 4. 6. where by heat, &c. is meant all troubles and inconveniencies in a Christian life. They should not be wasted by fiery temptations, nor left in a forlorn condition. And the reason is, because that Christ, that Holy One, to whom God speaks, *Ver.* 7. that Redeemer that called them out of a state of darkness and captivity, was to lead them in his hand, and have his eye upon them, and guide them by the springs of Water, that they might have a fulness of the spirit, and all refreshings and supplies of grace necessary for their present condition. By *water* alluding to the River out of the Rock, which followed the *Israelites* in the Wilderness; and by the Heat and Sun, to the fiery Serpents, and the Plague at that time. Christ here had the conduct of those Redeemed Captives committed to him, and was not to rest satisfied with conferring the first grace in the Conversion of them, but to provide all things for their future security as well as their present freedom. And *Isa.* 42. 3. when God proclaimed him *his servant*, this was in his Commission, To have a special care of the *bruised* as well as the standing Reed; of the *smoking* as well as the flaming Flax; of the Infant grace as well as the Adult; and indeed the charge is chiefly for them.

3. He hath a charge *to receive them*, John 6. 37. *All that the Father gives me, shall come to me; and him that comes to me, I will in no wise cast out.* Verse 38. *For I came down from heaven, not to do my own will, but the will of him that sent me.* He was in no wise to cast them out; it is a *Meiosis*, he was affectionately to entertain and welcome them. And that he might make it as firm as possible could be, He tells us it was not only his Will, but his Office, and that he was under a necessary as well as voluntary Obedience to his Father in this case. It was a part of Gods Will and Charge to him upon the sending him into the World, to receive very kindly any that come to him, tho the most feeble and crippled believers, that came upon crutches. As he was to receive kindly those that came, so it implies, that he should receive them as often as they came; and that in any exercises of Faith they should find fresh welcomes. Tho their Faith were very feeble, it should not be denied entertainment, but be highly caressed. So that Christ was ordered here to entertain every comer, as well as to die for them; and charged upon his obedience not to discountenance any that come, come when they will, and as often as they will.

4. He hath a charge also *to perfect them*; Not to loose one of those God hath given him, *John* 6. 39. τοῦτο ἐστὶ τὸ θέλημα τοῦ πεμψαντός με πατρός; *that of all which he hath given me, I should loose nothing, but should raise it up again at the last day.* This is my Fathers absolute and immutable Will, and he hath sent me to perform this Will, that of every person he hath given, μὴ ἀπολέσω ἐξ αὐτοῦ, *loose nothing of it*, not the meanest, weakest person, not one mite or grain of grace should be lost, *but I should raise it up all at the last day.* It was not the bare raising up, that was the charge God gave unto Christ, but the raising up to *eternal life*, Verse 40. With that perfection of holiness and grace which God expects as the end of all his dispensations; otherwise it cannot be a raising up to eternal life in such a completeness as God intended in his Charge. This Charge not to loose any, but to raise them up fit to be presented unto God, without blemish, doth include all means and methods in subserviency to this end. And in this Charge they are all implied to be looked after by Christ. Christ would be no Friend to his Father, should he slight his Fathers orders. If he should fail of being a perfect Saviour, where would be his Love and Obedience to God? 'Tis as impossible for an elect person to perish, as it is for Christ, who is one with the Father, to act contrary to his Fathers Will. For since they are given to him, and that on purpose to receive eternal life by him, they must be preserved; and all that which prepares them to be vessels of glory, must be secured from a total and final miscarriage, or else Christ breaks his trust, disobeys his Father, and frustrates his expectations of a rest and satisfaction in him.

(2.) *A Charge which Christ must give an account of.* Officers are to give an account of the management of the trust reposed in them; so is Christ of every believers soul. Our Saviour is in several places called Gods Servant; Servants are to give an account to those that employ them; and it is part of the faithfulness of a Servant so to do; and Christs faithfulness is to be glorified. He is *a merciful and faithful High Priest*, Heb. 2. 17. faithful to *God*, as well as merciful to *us*, and faithful to God in being merciful to us; And by giving account of his mercy to us, he gives an account of his faithfulness to God. God expects all to be returned to him in that perfection and conformity to Christ, which he design'd, when he first made the Deed of Gift of them to Christ. He will see whether a man be lost, by comparing the number of his sanctified Ones with the names written in the Book of Life. Some Model of this account we have, *Heb.* 2. 13. *Here am I, and the children which thou hast given me.* When he shall deliver up his Charge, and all be numbred, he will tell his Father of the faith of his people, as he did *John* 17. 6, 8. *Thou gavest them me; and they have kept thy word. They have received the words which thou gavest me, and they have believed that thou didst send me.* This is the confession he will make of men before God and his Angels, when he delivers up the Kingdom to his Father. Will Christ be found tardy in his accounts? What could he answer, if any one, given to him, should be missing? How could he say, He hath kept them in his Fathers Name, and lost none, if any should miscarry? as he did *John* 17. 12. which is a Copy of what will be said at the last.

[2.] As he hath a Charge, so *there is a Power conferred on him to perform that Charge.*

(1.) *A Power of Authority.* He hath a Power over Death and Hell to this end, *Rev.* 1. 17, 18. *Fear not, I am he that lives; and was dead: and behold, I am alive for evermore, Amen, and have the keys of hell and death.* The giving the Key is a mark of Authority, and is a ceremony used in investitures into office. Christ hath the Keys of Death and Hell delivered to him by God, and he hath them to prevent the fears and unbelief of his people; for such a use he makes of them here, *Fear not.* By *Hell* and *Death* are meant all kind of evils which *were the* bitter consequents of sin. Sin opened the mouth of Death, and the gates of Hell; they are the only things which can possibly prevail against a believer to hurt him. Will not Christ keep those fast lockt up, never to send them out upon a believer for his destruction; And if Christ hath the Keys of Hell and Death, he hath also Power to keep his people from that state which will necessarily run them into Hell and Death.

All

All the Power Chriſt hath given him over all fleſh, is in ſubſerviency to the performing this charge, *John* 17. 2. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him,* ἐξουσίαν. Not only a power over thoſe given to him, to give them Eternal Life, but a *power over all fleſh*, all the corruptions of Men and Devils, in order to this end of giving eternal life to every believer, *to as many as God hath given him*; ſo that there is not one believer, no not the weakeſt, but all the Power God hath put into the hands of Chriſt over all fleſh, is with a deſign that it ſhould be uſed for his ſecurity. As if God ſhould ſay, Son look to it; If any one that I have given to thee, miſs of eternal life, ſince I have given thee Power over all fleſh for their ſakes, If any ſinful or natural fleſh deprive them of this life it is for want of thy exerciſing the Power I have granted thee to this purpoſe. Will Chriſt be unfaithful not to exerciſe his Power to the right end? No, Much leſs will he abuſe his Power over all fleſh to an end quite contrary to that for which it was given him. And Chriſt doth ſo exerciſe his Power; for thoſe Righteous Judgments and Juſt reproofs of men in the World, they are for the ſakes of the meek of the Earth, *Iſa.* 11. 4. *With righteouſneſs ſhall he judg the poor, and reprove with equity, for the meek of the earth.*

(2.) *Power of Ability.* Chriſt had the Spirit upon him, to bring forth Judgment to the *Gentiles*, and Judgment unto *truth*, or unto *victory*, Iſa. 42. 4. This rich *depoſitum*, his Jewels, laid up in the hand of Chriſt, are more highly valued by God than to be intruſted with a weak and feeble keeper.

Ability in reſpect of,

(1.) *Strength to lay the foundation of our ſecurity.* God made him *ſtrong for himſelf* for attaining the ends he propoſed, *Pſal.* 80. 17. *Let thy hand be upon the man of thy right hand: upon the ſon of man whom thou madeſt ſtrong for thy ſelf. So will not we go back from thee:* The Death and Mediation of Chriſt is the ſtrongeſt preſervation againſt Apoſtacy: God made Chriſt ſtrong for his own glory, to purchaſe a people that ſhould keep their ſtanding with him, and not fall as *Adam* did. The effect of the hand of God being upon Chriſt, and the ſtrength he had to go through in his Work, was to keep his peoples wills and hearts cloſe to God. This is the iſſue and inference the *Pſalmiſt* makes of it. What might in *Adam*'s or *Angels* hands miſcarry, never ſhall in his.

2. *Aſſiſtance in this buſineſs to hold his people ſecure.* Tho God gave them to Chriſt as his charge, yet not wholly to leave them in Chriſts hand, and take no care of them himſelf. Tho they were ſafe enough in Chriſts hands, yet the Father to ſhew his care of them, and tenderneſs towards them, would have the keeping of them too; and would have faſt hold as well as his Son, to aſſiſt his Son in it, Joh. 10. 29, 30. *My Father which gave them me, is greater than all* (greater than Chriſt in his Office of Mediation) *and no man is able to pluck them out of my hand. I and my Father are one:* God would have his hand upon them to aſſiſt Chriſt in it, to give him the higheſt ſecurity for their happineſs: *I and my Father are one*; one in Reſolution, Affection, Power, Ability and Conſent in this buſineſs; one in holding of my ſheep; we both have our hands upon them. 'Tis ſtrange that any ſhould periſh, that are graſpt both by the Father and the Son. What Power is able to do it, ſince the Father is greater than all, all men and Devils corruptions and temptations, and falls in with his greateſt Aſſiſtance to enable Chriſt in this buſineſs?

3. *Of knowledg and Wiſdom.* He is the Wiſdom of the Father; *In him are hid all Treaſures of wiſdom and knowledg*, for the advantage of thoſe perſons deſign'd in his commiſſion. The All-wiſe God would never have put ſo great a concern as his own glory in his peoples ſecurity, into unskilful hands, and have diſparaged his own wiſdom in the choice of an unfit Steward. He hath the Book of Gods Decrees delivered to him, therefore called the *Lambs book of life*, and there he finds every name *written*, Rev. 21. 27. and he hath their *names written in heaven before him*: Heb. 12. 23. *To the general aſſembly and Church of the firſt born which are written in heaven.* There is a commerce between Chriſt and his Spirit, ſo that by the Spirit he knows the ſtate of every believer; their Offices depend one upon another; Chriſt is the Treaſurer of grace, the Spirit the conveyer of it; He receives of Chriſts, and ſhows it unto us; Chriſt knows what goes out, and he knows to whom the Spirit hands it; knows the mind of the Spirit; he ſearches and liſtens to know the Spirit's mind, what it would have, what is fit to give to the ſoul. The Spirit intercedes in us, Chriſt intercedes for us; Chriſt knows the voice and mind of his own Spirit, and the Spirit knows the will of our Redeemer; for *he makes interceſſions for us according to the will of God*, Rom. 8. 27. So he cannot but know our ſtate, becauſe he hath a faithful intelligencer, the ſame that is our faithful comforter, and watcheth over us to take care of us. The *Catalogue* of the gifts he had is reckoned up, Iſa. 11. 2. *And the Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledg and of the fear of the Lord.* All his wiſdom, and knowledg, and counſel, and underſtanding, are managed by the fear of the Lord, which is put laſt, as that which is the end of all the reſt, *viz.* faithfulneſs to God. The fear of the Lord is the beginning of wiſdom in us, and the top of wiſdom in Chriſt: His wiſdom and knowledg is to fit him for his faithfulneſs, as ver. 2. *and ſhall make him of quick underſtanding in the fear of the Lord*, in all the methods of obedience to his charge; and God gave him the *tongue of the learned, that he ſhould know how to ſpeak a word in ſeaſon to them that are weary*, Iſa. 50. 4. *i. e.* that are weary under ſin, and apprehenſions of wrath, and power of corruptions. The wiſdom God gives him is principally for this end.

4. *The ſufficiency of treaſure for it.* Chriſt hath a miniſterial fulneſs to this end; *it pleaſed the Father that in him ſhould all fulneſs dwell*, Col. 1. 16. The iſſues of this fulneſs are our reconciliation to God, and the *preſenting us holy, unblameable, and unreprovable in Gods ſight*, i. e. In ſuch a ſtate that his infinitely pure eye ſhall find no fault in us, *v.* 20, 21, 22. Theſe are the effects of this fulneſs, and therefore are the end. Tho the condition be put in, v. 23. *if you continue in the faith grounded and ſetled*, it doth not ſignifie that our continuance in faith depends upon our own wills. 'Tis frequent in Scripture to put into Promiſes thoſe conditions which in other places are promiſed to be wrought in us: So that all theſe promiſes of life upon our continuing and holding out to the end, do not weaken this, That our preſervation is the effect of this fulneſs, becauſe thoſe conditions are promiſed in other places, and are parts of the Covenant of Grace, for the performance of which this fulneſs was given to our Saviour. Our compleatneſs and perfection doth depend upon that fulneſs of the Godhead which dwells in him bodily, Col. 2. 9, 10. *For in him dwells all the fulneſs of the Godhead bodily.* 'Tis a Miniſterial fulneſs, whereby he is made

made *ſanctification* to us as well as *righteouſneſs*, 1 Cor. 1. 30. He is made to us ſanctification, and as much ſanctification, and as perfect ſanctification, as righteouſneſs, or wiſdom, or redemption; ſo that if any of thoſe be perfect, as our righteouſneſs and redemption, our ſanctification alſo ſhall be perfect, tho it be never ſo weak at preſent. The oyl firſt poured upon Chriſts head, as well as that upon *Aaron* the type, runs down to the skirts of his garments, and anoints all the other members; God poured out this grace firſt upon Chriſt, and through him upon all believers. There is as much a dependance of the grace in our hearts, not only in its birth, but in its continuance, upon this fulneſs of grace in Chriſt, as there is of light in the Moon or Air upon that in the Sun; and there is a conſtant *efflux* of it from him to expel the darkneſs of ſin, as there is of light from the Sun to conquer the darkneſs in the Air. And indeed were it not maintained by a conſtant influence of Chriſts fulneſs, we ſhould quickly have no more grace left, than *Adam* juſt after his fall, and ſhould prove as very Bankrupts as the worſt of ſinners. The Sun is not able to dry up a drop of Sea-water that lyes in the midſt of the Sand, which the Sea every minute rouls upon, and preſerves; neither can the fleſh the leaſt grace, while the fulneſs of Chriſt flows out upon it to ſupply it.

5. *The perpetuity of this Office.* The continuance of Chriſt for ever in an unchangeable Prieſthood, makes him able to ſave to the utmoſt in ſpite of all men and devils, Heb. 7. 24, 25. *But this becauſe he continueth for ever, hath an unchangeable, prieſthood: wherefore he is able*, &c. If he continues for ever in this Office, he will then be for ever able to perform the buſineſs pertaining to the Office, which is to ſave to the utmoſt, εἰς τὸ παντελὲς perfectly, both in reſpect of the *terminus a quo*, from which he ſaves; and the *terminus ad quem*, to which ſalvation tends; from all kind of ſins and corruptions, tho never ſo powerful: but it continues for ever; none can deprive him of his Office, becauſe none can deprive him of his life. God neither can nor will, becauſe he hath conſecrated him by an Oath to be a Prieſt or Officer upon this account *for ever*. And this Office being conferred upon him on purpoſe for the ſalvation of Believers, the ends and effects of this Office are of as long a continuance as the Office it ſelf: For if Chriſt did not perform the end of his Office, it would be but an empty title: and this life which is for ever, Chriſt doth intend to uſe for the ſtanding and perfection of the weakeſt grace; ſo that as long as that endures, the grace and happineſs of a Chriſtian ſtands immovable, Joh. 14. 19. *Becauſe I live, you ſhall live alſo*; you ſhall live a ſpiritual life here, and an eternal life hereafter; all my life ſhall be employed for you, to communicate a gracious life to you, and preſerve it in you, till it come to be ſwallowed up in a life of glory with me for ever. If the Spring of Chriſts life fail, then, and not till then, may the ſtream of ours; grace cannot be deſtroyed while Chriſts life is continued, which will be for ever, Rev. 1. 18. *I live for evermore.* A creature under the full beams of the Sun, cannot be cold, till the light and heat of the Sun be extinguiſhed,

6. *Honour.* By this God encourageth Chriſt in this buſineſs; Chriſt hath his Honour to this end. Places of Truſt among men, are Places of Honour. Will Chriſt be careleſs of his own happineſs and glory? He *was exalted to give repentance and forgiveneſs of ſin*, Act. 5. 41. The grace of repentance is only mentioned, but by conſequence all the reſt which accompany remiſſion of ſins are intended. What was the reaſon he had ſo great a glory conferred upon him? Becauſe *he loved righteouſneſs, and hated iniquity*, Heb. 1. 9. Pſal. 45. 7. Becauſe he manifeſted this love and hatred, by vindicating the righteouſneſs of God, and ſetting up an everlaſting righteouſneſs, and taking away iniquity. Now this diſpoſition of loving righteouſneſs and hating iniquity, muſt needs be as powerful in him in Heaven, as it was before: nay he muſt needs love this diſpoſition the better, which was the cauſe of ſo great an exaltation. And if this diſpoſition was the reaſon of his advancement, ſhould this diſpoſition languiſh in him, his very advancement would decay with it. If it were the reaſon why he was exalted, it muſt then follow, that he was exalted that he might ſtill love righteouſneſs, and hate iniquity; and διὰ τοῦτο may imply ſo much; *for this end*, for the exerciſe of this, he was anointed with the oyl of gladneſs above his fellows. Since therefore this affection continues in him, is it poſſible he ſhould endure to ſee that iniquity which he hates, prevail over that righteouſneſs which he loves, after he hath planted one in the heart, and ſubdued the other? The Apoſtle prays, 2 Theſ. 1. 11, 12. *That God would fulfil the work of faith with power. That the name of our Lord Jeſus Chriſt may be glorified in you.* The name of Chriſt is glorified in a believer, when the work of faith is fulfilled with power. It makes his Crown ſhine the brighter. What hopes then have the Devil and corruption, of ever regaining their former ſtanding in a believing ſoul? None, Till the Glory of Chriſt become vile in his owneyes.

(3.) As there is a *Charge* and *Office* given by God to Chriſt, and an *Ability* to perform, ſo *there is a compliance of Chriſt with it*; which appears.

(1.) *In his Faithfulneſs in the diſcharge of it to this end.* He promiſeth this; he promiſed it to his Father in their agreement, elſe he had never been ſent. He promiſes it to us. In *John* 6. 39. there is Gods charge to him, that he ſhould loſe nothing of what he had given to him, but raiſe it up. In v. 40. there is his own abſolute promiſe, *I will raiſe them up at the laſt day.* i. e. every believer; where he engageth himſelf to be faithful in the performance of Gods Will. He hath given a full evidence of it already, in finiſhing the work God gave him to do upon the earth, Joh. 17. 4. *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do.* For he appeals to God for his faithfulneſs in this particular. And he will be no leſs faithful in finiſhing the work, which is to be yet done by him in heaven, in the behalf of his people, and their graces; for ſuch a work he hath to do, Heb. 12. 2. *A finiſher of faith, in his ſitting at Gods right hand.* His faithful care extends to all his ſubjects, even the weakeſt, as well as the higheſt Beliver, as Gods Providence doth to every creature, the loweſt worm, as well as the higheſt Angel. They are all one in Chriſt, whether *Jew* or *Gentile*, *bond* or *free*, *Gal.* 3. 8. They are all one to him, for he is faithful in the exerciſe of his Office to every one.

(2.) *In his affection* (and that a ſtrong one) *to this Office*, beſides his faithfulneſs, ſuch as,

(1.) *His ſtirring compaſſions to weak Grace.* Theſe were great in him before the aſſumption of our nature, Exod. 33. 2, 3. *I will ſend an Angel before thee, for I will not go up in the midſt of thee, for thou art a ſtiff necked people, leſt I conſume thee in the way*, They will give me ſo many provocations, that it ſhall be as a conſuming fire; as God muſt needs be in a way of Juſtice, when he treats with a ſinful people himſelf. But I will ſend an *Angel*; What Angel was this? 'Tis called his *preſence*, v. 14. *Iſaiah* puts them both together, *Iſa.* 63. 9. and calls him *the Angel of Gods Preſence* or *Face.*

Jeſus

Jeſus Chriſt the Meſſenger of his Favour; He ſhall go up, for he hath compaſſion; therefore it is ſaid, Iſa 63. 9. *In his pity he redeemed them.* The *Antitheſis* doth eaſily manifeſt this ſenſe. He ſhall go up with thee, and he ſhall not conſume thee, tho thou art a ſtiff necked people, becauſe he is Mediator, and hath nndertaken to ſatisfie my conſuming Juſtice, and being deſigned by aſſuming of your nature to be kin to you, hath great compaſſions towards that nature, his delights are among the Sons of men. For God here is conſidered as a Judge, and the *Angel of his preſence* as a Mediator. The Government of them by Chriſt, is here appointed for their ſecurity, which they could not have under the immediate government of God. His compaſſions are in ſome ſenſe greater now than they were then, ſince he hath been made like unto us, and compaſſed with our infirmities, and hath *learned obedience* (the neceſſity of obedience to the mediatory Law) *by the things which he ſuffered.* Infirmity is the Object of compaſſion, and the more preſſing the infirmity is, the more ſtirring is the pity. As God pities the more, when he *remembers they are but duſt, and knows their frame*, Pſal. 103. 13, 14. So doth Chriſt know thy frame, thy believing frame, how weak it is; thy ſinful frame, how ſtrong it is; he knows thy enemies, and he knows thy indigence, and how unprovided thou art of thy ſelf to make a ſtout reſiſtance; and this awakens his compaſſion. As the ſickly faint child hardly able to go, and not the ſtrong one, is the Object of the Fathers pity. The weaker thy faith, which lies mixt with a world of ſtrong corruptions, the more will Chriſt be affected with thy caſe, and pity that Grace of his own, which ſuffers under them; for to this end his heart was ſtored with bowels to be exerciſed upon ſuch occaſions. He cannot have a greater Object of pity, than his own Grace at the loweſt ebb, nor a fitter opportunity to ſhow what a Prieſt he is, how merciful to man in his miſery, how faithful to God in his intereſt, which was the end of his being *cloathed with our infirmities*. Heb. 2. 17. That very ſin which he hates, which is a burden, a grief, a trouble to him, ſhall rather excite, than damp his compaſſion. It ſhall draw out his bowels to thy perſon and thy grace, and his anger only againſt thy ſin. If he hath any compaſſions in Heaven, they are for thoſe that are his own, and for that grace which he loves, when it is ſhot at by powerful corruptions.

(2.) *A choice love to the weakeſt believers and their Grace.* The having a ſeed is the greateſt Article that he inſiſted on in his firſt agreement with God in this Mediatory Work. He was ſatisfied with the promiſes of it, for all the ſatifaction he was to give to God by his blood, Iſa. 53. 10, 11. *He ſhall ſee his ſeed, and the travel of his ſoul, and ſhall be ſatisfied.* And in his laſt payer, *John* 17. he prays more for his people and their graces, than for himſelf, to ſhow that his *ſeed* lay then neareſt his heart, and that his ſoul travelled moſt with them. And ſhall that, which he had an intire affection for in the firſt agreement between his Father and himſelf, be ſlighted now after all his Agonies, Pains, Sweat and Blood to gain it? When he was in the fleſh, he admired not the buildings of the Temple, had no fondneſs for the pomp of the world or the ſplendor of a Princes Court. No, The faith of the *Centurion* was the matter of his Wonder; That of a *Canaaniſh* Woman, and the penitent love of a converted harlot, the Object of his Affection; The revelation of God to babes and ſucklings, the ſubject of his Thanksgiving. He had more deſire to recover a little languiſhing grace to its former vigor, then to preſerve his life. When he was near his ſentence of condemnation, he would in that extremity look back upon *Peter* to inſpire him with a new ſtrength after his fall, and by rallying his ſcattered Graces, make him victorious who had been ſo miſerably baſled by his corrupt fears. Would it be correſpondent to the ſincere love of Chriſt, to let that which is his ſpecial favourite lye groveling in the duſt, wounded to death by ſin, his hateful enemy?

(3.) *His delight in believers and their graces.* The very firſt grace acted by a new convert cauſes a Jubilee in Heaven. Chriſt as it were makes a feaſt in Heaven when the *loſt ſheep* is found, and calls upon all the Angels to congratulate with him for the recovery of it. Surely he will never have this joy turned into ſorrow, theſe graces rifled and routed by the Devil, and ſo give him occaſion to laugh or ſcoff both at himſelf and the Angels for their too forward joy. He was glad even of ſad occaſions contrary to his nature, when they might further the increaſe of a little Faith. When *Lazarus* was dead, he was glad he was not there in the time of his ſickneſs, to hinder the death of a friend he loved, becauſe by his raiſing him again, his diſciples might be confirmed in faith, and gain a greater power againſt their frequent doubts and unbelief. John 11. 15. *I am glad for your ſakes that I was not there, to the intent that you may believe.* If *Paul* calls the *Philippians* his Joy and Crown, becauſe he inſtrumentally converted them, believers then are Chriſts Joy and Crown, becauſe he effectually died for them. Will Chriſt have his Joy torn from his heart, his Jewels rifled from his Crown, and his Crown pluckt from his head? What was that *Joy* of his which he deſires of his Father to be *fulfilled in his diſciples*, Joh. 17. 13. but the Sanctification of his people, which he prays for? The very diſcourſe of the fruitfulneſs of his Saints Graces chears his heart, Joh. 15. 11. *Theſe things I have ſpoken to you, that my joy might remain in you.* i. e. That I might rejoice in you. He delights in the beauty, i. e. the Graces of his Queen, Pſal. 45. 11. *So ſhall the King greatly deſire thy beauty.* And will he not encreaſe his own pleaſure by encreaſing the ſpiritual beauty and graces of a believer; He doth boaſt of believers which are his heritage, Pſal. 16. 6. *The lines are fallen to me in pleaſant places, yea I have a goodly heritage.* And can we think he will not improve it? It muſt be more pleaſure to enjoy it flouriſhing, than to poſſeſs it waſted. And Chriſt doth not repent of any undertaking of his for the happineſs and ſecurity of his people, Hoſ. 13. 14. *I will ranſom them from the power of the grave, I will redeem them from death. Oh death I will be thy plague, Oh grave I will be thy deſtruction, repentance ſhall be hid from mine eyes.* 'Tis the Speech of Chriſt triumphing over death. That it is meant of Chriſt, the word עָרַם to redeem with a price, and גָּאַל to redeem *jure affinitatis*, do evince. It includes the conqueſt of all other enemies, as the *Apoſtle* deſcants upon it, 1 Cor. 15. 55, 56, 57. Sin and the Curſes of the law; of this he would not repent; *repentance ſhall be hid from my eyes*, I will caſt away any motion to it, that it ſhall never come more in my ſight. If he rejoices in this redemption, he will alſo in the effects of it upon the hearts of his people. Theſe affections are unchangeable as his office. If that be *perpetual*, *Heb.* 7. 24. the qualifications neceſſary to that Office muſt be as perpetual as his Office it ſelf. *Chriſt is the ſame yeſterday, to day, and for ever*, Heb. 13. 8. The ſame in credit with his Father, faithfulneſs to his charge, affection to his people, ability for his office, fulneſs of his Perſon, virtue of his blood, compaſſions to his weeping, gaſping new Creature, and his hatred

hatred of that which doth oppreſs it. And when there is ſuch a combination in the heart of Chriſt, and the end of all is the good of theſe poor bruiſed reeds his believing Creatures; can we think it poſſible, that thoſe affections ſhould be idle? And if they be excited, as undoubtedly they will, they will attain their ends, being all armed with a mighty Power for the effecting of them.

Well then, Let us act faith upon theſe engagements of Chriſt, and ſay with him in the *Pſalm*, Pſal. 48. 13. *This God is our God for ever and ever, he will be our guide, even unto death*, and beyond death too. 'Tis his Office to guide by his Counſel here, thoſe that he will bring to glory hereafter. *Lord Jeſus, direct us by thy counſel here as parts of thy charge, and bring us to glory as veſſels of thy mercy to be filled with everlaſting riches of Grace, cheriſh our bruiſed reeds and enflame our ſmoking flax.*

[4.] *The Author of Grace.* He keeps this Treaſure in his own hands. He is ſo choice of it, that he never intruſted an Angel to beſtow it. Angels were employed to ſtrengthen him both after his Temptation and in his Agony; They are *miniſtring ſpirits to the heirs of Salvation*; But they have not the cuſtody of that which brings them into a ſtate of heirſhip. He employs none but his Spirit to be his Attourny and Deputy in the World to this purpoſe; which Spirit is ſent *in his name*, John 14. 26. What it beſtows, it receives from Chriſt, and doth it by his order, John. 16. 14. *He ſhall glorifie me*, in doing my work, for *he ſhall receive of mine, and ſhow it unto you. All things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine, and ſhow it unto you.* To his Glory, and by communication from him, all the ſaving light in our underſtanding that vital Principle in our Will, thoſe ſupernatural impreſſions upon our Affections, are all handed to us from Chriſt by the Spirit, and wrought in us by our Redeemers order. 'Tis all his work by his Proxy. The Father is the *Fountain* of Grace, Chriſt the *Treaſurer*, the Spirit the *diſpenſer*. 'Twas his prerogative to be the Author of Faith, when he endured the Croſs and deſpiſed the ſhame, Heb. 12. 2. *Looking unto Jeſus the author and finiſher of our faith, who for the joy ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God*, that he might thereby be the Author of Faith. And he will not looſe the other part of his Royalty to be *the finiſher* of it, for that is his Title too, and he performs this by ſitting at the right hand of the Throne of God. There he ſits upon a Throne of Grace to diſtribute Grace upon every emergency, to finiſh that faith which is the weakeſt, and becauſe 'tis the weakeſt, needs moſt aſſiſtance for its relief and perfection, and wants his greateſt care for the ſupport of it, Heb. 4. 15, 16. *Let us therefore* (i. e. becauſe we have not a high Prieſt, which cannot be touched with the feeling of our infirmities) *come boldly to the throne of Grace, that we may obtain mercy, and find grace,* εἰς εὔκαιρον βοήθειαν an *Emphatical* word καιρὸς ſignifies *ſeaſon* without the addition of the Adverb εὖ in the compoſition. He gives out Mercy from thence for the remiſſion of ſin, and diſpenſeth grace for a ſeaſonable help. 'Tis then moſt ſeaſonable, when habitual Grace is weakeſt in it ſelf, and its enemy ſtrongeſt. If he would be the Author of Faith by his death, becauſe of the joy ſet before him, he will be no leſs the finiſher of it by his life, becauſe of the joy poſſeſſed by him. This being his work ſince his return to glory, his care to look after both the ſupporting and compleating bruiſed and imperfect faith, is greater, becauſe hereby he ſhows more of his art (as maſters reſerve the compleating of a work to themſelves for the honour of their own skill) and manifeſts more of his faithfulneſs to God, which is more evident in the perfection of a thing, than the firſt draught of it. And perhaps this may be meant by that expreſſion, *he learned obedience by the things which he ſuffered*, Heb. 5. 8, 9. *And being made perfect, he became the author of eternal ſalvation unto all them that obey him.* He learned by his ſufferings the neceſſity and the acceptableneſs of obedience to God in this Mediatory work, and therefore will not be wanting to that part of faithfulneſs and obedience, which is ſtill due, in being the Author of eternal Salvation, by his being made perfect in Heaven, as he was the Author of Faith by his being humbled upon the earth. And indeed that grace which he gives is *eternal life*, for ſo he calls it, *John* 17. 2, 3. What he calls eternal life, which he had power to give, he calls, *v.* 3. The knowledg of *God*, and *Jeſus* Chriſt whom God had ſent. The knowledg of God in Chriſt, a gracious affectionate knowledg of faith, ſpiritually to know him as ſent by God, for ſuch great ends, is faith and eternal life. Tho it be but a bud in this world, ſubject to ſtorms and winds, mixed with much ignorance and doubts, yet it is *life*, and *eternal* too. For there is no eſſential difference between *grace* and *glory*, but only in *degree*; Therefore Chriſt ſaith ſo frequently in *John*, *I give unto them eternal life*; *I give*, not *I will give*, but I give at preſent; and he that believes *hath eternal life*, not *ſhall* have; for grace is a preſerving Principle, which ſhall over-power the corruptive principle of ſin. If this knowledg of God in Chriſt, implanted in the ſoul, ſhould periſh, it cannot then deſerve the Title Chriſt gives it: And indeed it is not agreeable to the Wiſdom of God, and the honour of his Son, to caſt about ſo much, and contrive the ſending of Chriſt, to beſtow only a periſhing gift, and to let the honour and fruit of his ſons death, his gift of Grace, depend upon the mutable Will of man.

Well then, To be the Author and Finiſher of Faith, are his Two Titles combined together; and therefore where he is the *Anthor*, he is engaged to be the *Finiſher* of the weakeſt Grace; the ſmalleſt ſtar receives its light, and the preſervation of it from the Sun, as well as that of the greateſt magnitude.

[5.] *The exemplar and pattern of Grace.* God ſet up Chriſt as the great ſtandard or ſtanding copy, according to which all believers ſhould be framed and wrought juſt *like* him, Rom. 8. 29. *Whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt born among many brethren*; To *the image of his Son*; Not to the image of the moſt glorious man that ever was in the World. Not to *Enoch*, that ſignal walker with God, nor *Noah* the only loyal preacher of righteouſneſs in his time; Nor *Abraham*, Gods Friend and the believers Father. But his *own ſon*, who was free from all taint of ſin. As his perfect purity made him fit to be a ſacrifice to take away ſin, 1 *John* 3. 5. To be an Advocate to plead againſt ſin, 1 Joh. 2. 1. *Jeſus Chriſt, the righteous*; So alſo to be the *Idea* according to which all believers ſhould be framed. Now the weakeſt habitual Grace is an *inchoative* conformity to Chriſt as well as the ſtrongeſt, and as well as that which is perfected in Heaven, and hath in its own nature all the parts of that grace which is in Chriſt. As an infant in his body hath the lineaments of his Father, as well as the grown ſon, 1 Joh. 16. *And of his fulneſs have all we received grace for grace.* Grace in us ſuited to that Grace which is in Chriſt, as ſome well expreſs it; as the Paper receives the Image of every letter ſet in the Preſs. The higheſt

believer in the world was not wrought according to a more exact mode, than the loweſt. The meaneſt branch of Gods affectionate foreknowledg is conformed to Chriſt, and the higheſt cannot have a more excellent pattern. The Spirit in drawing Grace in the ſoul fixeth his eye upon Chriſt in every line he draws, and forms the lineaments of habitual grace in ſome proportion to that original. Here we are ſaid to be σύμμορφοι of the ſame ſpiritual form and ſhape with the image of his Son. 'Tis therefore called a *forming of Chriſt*, Gal. 4. 19. *A changing into the ſame image*, 2 *Cor.* 3. 18. μεταμορφούμεθα *Metamorphozed* from our natural into a ſpiritual ſhape, *from glory to glory*, from grace, glory begun, to glory, grace perfected. There is not only the ſhape of Chriſt, as a limner draws the picture of a man, but not the intellectual or moral endowments; but in this draught of grace in ſome meaſure there is. Believers are therefore ſaid to have *the ſpirit of Chriſt*, Rom. 8. 9. The ſame diſpoſitions of holineſs, &c. which were in Chriſt. The *ſame mind* which was in Chriſt, *Phil.* 2. 5. And to be *partakers of Chriſt*, Heb. 3. 14. Not of a part of Chriſt; partakers of his purchaſe, of his Grace, of his nature; And that by Faith, by *holding the beginning of our confidence*, our firſt ground of Faith, and our firſt act of Faith, *ſtedfaſt to the end*. And are called *his Brethren*, not by the human nature, (for ſo all men are) but by a *nature like his*. Now the end of this conformity being that Chriſt might have *brethren*, and *many brethren*: can we imagine he would have *one brother* among the Sons of men, if this conformity to Chriſt were to be preſerved by our own power? Certainly that tempter who would have deprived us of a Saviour, by making him to caſt himſelf down from the Pinacle of the Temple, would quickly deprive us of his Image, by hurling it down from the Pinacle of our hearts, and daſhing all the dirt of Hell upon it: And ſo the end of God in this abſolute Will of conforming us to Chriſt, being thereby to make him the *firſt born among many brethren*, would be fruſtrate. For if any one true believer, thus conformed to Chriſt, might totally and finally fall, then a ſecond, and third might, and all till you come to the laſt man of them. And if we were left to our own care, we ſhould as certainly looſe this Image, as *Adam* did in innocency. Can we preſerve our ſpiritual life without this conſtant influence of Gods grace, when we cannot our natural without an uninterrupted ſtream of his Providence? And when *Adam* did not will to preſerve himſelf without the influx of Gods grace preſerving him in the integrity of his Nature.

Well then: will Chriſt ſuffer one to periſh who hath the ſame nature, ſpirit and mind which he himſelf hath? Will he endure that his own Picture, Limn'd by the Art of his Spirit, with the colours of his own Blood, in ſo near a reſemblance to him, that he hath not his Image again in any thing in the World beſides it, and this drawn for his own glory, that he might be a Head among many Brethren; will he ſuffer ſo excellent a Piece as this to be torn in pieces, in contempt of him, either by fleſh or devils?

[6.] *As the head and husband of believers, by vertue of Union with them.* Union in all bodies is the ground of ſtability. There is no ſtraiter *Union* in the World than that of Chriſt to believers; 'tis therefore compared to all kind of Unions, *natural* and *political*, to ſhow the firmneſs of a believers ſtate upon all accounts. He is the *head*, believers the *members*; He is the *root*, they the *branches*; He the *Husband*, they the *Wife*. The *bands* of this Union are, on Chriſts part, the *Spirit*; on our parts *Faith* and Love. The greatneſs of the Perſon he ſends, to bind it cloſe on his part, ſhows the high delight he hath in it; and ſhall he not as much delight in continuing this Union by preſerving that Faith and Love which knits us to him? Chriſts delight ſhall not be quenched, nor the Spirits Operation prove fruitleſs.

This will further appear by ſhowing what kind of Union this is,

(1.) *'Tis a Marriage Union, and as a natural Union of head and members.* Both are diſcourſed on together by the *Apoſtle*, Eph. 5. 28, 29, 30. *He that loves his wife, loves himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church. For we are members of his body, of his fleſh, and of his bones.* Where exhorting Husbands to love their Wives, he ſets Chriſt as a Copy to enforce it upon them. And *Verſe* 32. he ſeems to intimate, That his whole diſcourſe, wherein he began to ſpeak of the Love of Chriſt to the Church, from *Verſe* 25. did refer to this, *No man ever yet hated his own fleſh, but nouriſheth it*, ἐκτρέφει, provides for it, and θάλπει, clothes it, and beautifies it, and defends it againſt the injuries of the weather. So doth Chriſt nouriſh the graces of his people, and protects them againſt the temptations of Satan. What Prince would without reſiſtance ſee a Traytor wreſt his beloved Queen from his arms, and cut her Throat?

The *Apoſtle* from this paſſes to mix both thoſe Unions together, and illuſtrates one by the other, *Verſe* 30. *We are members of his body, of his fleſh*, &c. alluding to *Eve's* being taken out of *Adam's* ſide. And not only the Church in general but every believing member, *We are members of his body*, we believers, and every one of us. It being thus, 'Tis impoſſible Chriſt can do any other than nouriſh and cheriſh his own body, and every member of it, his own Spouſe. For in doing ſo, he loves himſelf, *Ver.* 28. as a Head, as a Husband, his myſtical ſelf, and his own honour, which is concerned in his ſpouſe, *No man ever yet hated his own fleſh.* Whatſoever is implanted in our Nature as a perfection of it, is eminently in God: now ſince he hath twiſted with our Nature a care of our own bodies, this care muſt be much more in the Nature of Chriſt, becauſe he hath a higher Affection to his myſtical Body than we can have to our natural; for he is ſet here as the *Exemplar*; and *Originals* are always more excellent than the Copied draughts. Would not every man improve both the beauty and ſtrength of his own body, take care to preſerve it from wounds, and to heal them when they are receiv'd, and not ſuffer the fleſh to be mangled, unleſs it be for the ſecurity of the whole? This would be a hatred of his own fleſh, which never any man in his right wits was guilty of. Shall Chriſt then let ſpots always defile his Body, and wounds putrify it for want of curing? Shall he let ſin within, and the devil without, gnaw, ſlaſh and cut his members, and ſtand by unconcerned? Will he ſuffer the leaſt member of his body to be torn from him by his Enemies? Shall our Affectionate Redeemer, that hath taken upon him to be our Head, and to cauſe this Union, and delights in it, be the firſt that ſhall do ſuch an unnatural act, and be worſe natured to his Body, than the wickedeſt man in the World is to his? Men do not uſe to cut off a Finger for every Wart or Wen, or for every Wound that hath putrefaction in it. Chriſt doth not cut off believers for their infirmities, he would then cut off his own members. Men rather uſe diſeaſed parts with more tenderneſs, becauſe they ſtand in more need of it. Chriſt therefore will much more cheriſh the afflicted part,

and

and chaſe the Diſeaſe away. Certainly believers being members of his Body, he muſt naturally care for their ſtate, eſpecially for that grace which is the band of Union, and the vital Spirit in all his members. Will he ever ſuffer that to decay for want of Food? Chriſt hath not only the Name, but the Affection of a Head; and it is his Office by Union, (and not only ſo, but his Nature) as well as his Fathers Charge, to be careful of the preſervation of his members. Shall he feel what is done againſt his People by perſecutors? And will he not be much more ſenſible of what the fleſh, that grand Tyrant and Perſecutor of his Peoples graces, doth againſt his Body, as well as what the leſſer and more extrinſical Enemies execute?

Objection. But if it be ſaid, That there is *no doubt of Chriſts faithfulneſs to us while we continue faithful to him*; *but we may caſt off Chriſt from being our Husband*; and we being not *natural*, but *myſtical* members, may cut off our ſelves.

Anſwer. Againſt this the Covenant ſecures, *Jer* 32. 40. *I will make an everlaſting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* The *fear* he hath put into our hearts, keeps us from ever departing from him. Beſides, there is a ſtronger ſtay, *God will not turn from us, to do us good*, even the *higheſt good*, all the good he can. God ſtores us with habitual grace, and ſtands by it. 'Tis Gods keeping cloſe to us, ſecures us from turning our backs upon him. Again, Chriſts Love to keep, is arm'd with gracious Omnipotency to effect it, which no Husband in the World hath over his Wife, nor any man over any members of his Body.

(2.) *'Tis ſo ſtrong a Union intenſively, that Chriſt and a Regenerate man become one ſpirit*, 1 Cor. 6. 17. *But he that is joyned to the Lord, is one ſpirit*, κολλώμενος, *glued.* One Spirit, as if they had but one Soul in two Bodies. What the Spirit doth in Chriſt, it doth alſo in a believer, according to the capacity of his Soul. The ſame Spirit which was the immediate conveyer of grace to the human Nature of Chriſt, is ſo to us. Chriſt had an *eſſential* holineſs in reſpect of his Godhead, but a *derivative* holineſs as man. And this derivative holineſs proceeded from the Spirit in him *without meaſure*, which we have *in our meaſures.* And by virtue of this Union, by the *ſame ſpirit* whereby you become *one ſpirit* with Chriſt, not only that grace which is in you and the greateſt *Apoſtle*, are the ſame; but that grace which is in you and our great Mediator the Man Chriſt Jeſus, are of the ſame Nature and Original: As the light of the Sun and the light of a Star are the ſame, but they differ in degrees, not eſſentially: And as we ſay of Souls, *Animæ ſunt pares dignitate*, tho the actions are not the ſame, becauſe of the indiſpoſition of the Organs, and the predominancy of ſome particular humor. 'Tis the ſame Spirit in Chriſt and a believer, as it is the ſame Soul, in Dignity, which is in an Infant and a Man of the moſt refined parts. 'Tis more here, for 'tis the ſame Spirit in reſpect of his perſon, which makes Chriſt very near of kin to us. This Spirit muſt either deſert Chriſt, or us, before this Union can be diſſolved. Not Chriſt, for he had it in the World not by meaſure; and he is yet Anointed with the Oil of gladneſs above his fellows. Not us, becauſe the Promiſes of Chriſt cannot be broken. This being the top-ſtone of the comfort of believers, in ſending this Comforter, that he was to *abide for ever.*

(3.) *This Union of the Soul to Chriſt is ſtrengthned by the Union of Chriſt to the Father*, John 17. 23. *I in them, and thou in me, that they may be made perfect in one*, εἰς ἕν, *into one.* Firſt the Father in Chriſt, and *then* Chriſt in believers. So that whatſoever fulneſs, ſtrength, grace, the Father gives to Chriſt by virtue of his Union with him, and which is communicable to his members, the ſame hath the Soul by virtue of its Union with Chriſt. And both theſe Unions, that of the Father with Chriſt, and that of Chriſt with us, are for the perfection of all thoſe that ſhould be with him to the end of the World, even the weakeſt as well as the ſtrongeſt: For it refers to *Verſe* 20. But we muſt underſtand this, not of that eſſential Union between the Father and the Son, as they are one eſſence, but of the Union of the Father to Chriſt as Mediator, in reſpect of the Fathers influence upon him, and aſſiſtance of him. Chriſt being the *medium* of our Union with God, both the Fathers Union with him, and his with us, are for our perfection. Becauſe whatſoever grace Chriſt hath, by virtue of his Union with the Father, is to be communicated to us according to our capacity, or employed for us according to our neceſſity. And from this Union it is, that God Loves believers as he loved Chriſt, *Verſe* 23. *That the world may know that thou haſt loved them, as thou haſt loved me.* Chriſt himſelf made no queſtion but the Father loved believers as he loved him their Head, *amore ſimilitudinis*, not *æqualitatis*; but Chriſt would have the World know it, and themſelves know it too, and therefore would have them ſanctified, and at laſt perfected. From this paſſage, I think, this will plainly follow, That as Chriſt cannot miſcarry becauſe of his *Union* with the Father, whereby he hath a continual influence from him; ſo neither can a believer by virtue of his *Union* with Chriſt, which inveſts him in the ſame love which the Father bears to Chriſt.

Methinks the *Apoſtle* refers to this paſſage, *Col.* 3. 3. *Our life is hid with Chriſt in God.* Our life is hid with Chriſt by virtue of our Union with him, as Chriſt is in God by Union with the Father. Chriſt in God, and our life in Chriſt. The fleſh then and the devils may as well pull God out of Heaven, and overthrow the ſecurity of Chriſt, and pull him from the right hand of the Father, as rob a true believer of his ſpiritual life, or pull grace, which is Chriſt formed in the heart, out of the ſoul of a new creature.

(4.) *From this Union with Chriſt doth reſult a communion with him, which ſecures grace in a believers heart.* A communion with him in his death, and from thence a perfection. So the *Apoſtle* argues, *Rom.* 6. 5, 6. *If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed*, &c. If we are planted with him in the likeneſs of his death, for the deſtruction of the body of ſin, we ſhall grow up with him in the likeneſs of his Reſerrection, for the perpetual life of grace. For by our dying with him we are freed from ſin; *i. e.* from ſerving ſin, and yielding up our ſelves to it. And this communion in his death, will introduce a communion with him in his life, *Verſe* 8. *Therefore as Chriſt being raiſed again, dies no more*; ſo a Chriſtian being Regenerate and raiſed from a death in ſin (which ſpiritually anſwers to the Reſurrection of the Body of Chriſt) cannot ſpiritullydie again, *Verſe* 9, to 11. For Chriſt formed in the heart dies no more there, than Chriſtexalted in Heaven doth. And after an exhortation, that they ſhould not obey ſin in the luſts thereof, whereby he ſhows what this communion with Chriſt in his Reſurrection is, not a total preſent freedom from ſin, but a not obeying

ſin in its luſts and motions, not reverencing the commands of it, as if it were our Lord, not yielding our ſelves to its ſervice, but to the ſervice of God, *V.* 12, 13. (which is a good Comment upon thoſe places, which ſome have made an erroneous uſe of, and from which they do at this day cry up an *abſolute perfection* in this life, 1 *John* 3. 9. 1 *John* 5. 18. *whoſoever is born of God doth not commit ſin, for his ſeed remains in him, and he cannot ſin, becauſe he is born of God.* He cannot Morally, becauſe of the ſeed of God, and ſtrong habit of grace fed by union to, and communion with Chriſt.) I ſay, after this exhortation, this is the final inference the *Apoſtle* makes *Verſe* 14. *Sin ſhall not have dominion over you, for you are not under the law, but under Grace*; i. e. by virtue of your being in the covenant of grace, united to the Mediator of that covenant, who as Surety hath ſatisfied the Law for you, and brought it about that you are no more under the Law, but under grace. And having a communion with him in his Death and Reſurrection, you are in the ſame ſtable ſtate *inchoatively* as Chriſt himſelf is, and you will be at laſt *perfectly* ſo in Heaven. For that is the ſtrength of the *Apoſtles* reaſoning, as you will find peruſing that *Chapter* at your leaſure, *viz.* To ſhow that it was impoſſible that any one that was in the covenant of grace, ſhould abuſe that grace to a licentiouſnes in ſin, and a devoted affection to it, becauſe if he had been once planted into that likeneſs of Chriſts death, he is freed from ſin, and will be planted in the likeneſs of Chriſts Reſurrection; and therefore it will be impoſſible for him to be under the reign of ſin. And to encourage them to keep up their ſtanding againſt ſin, he aſſures them, that *ſin ſhall have no dominion over them*; as nothing makes a man fight more couragiouſly in a Battel, than to be ſure of Victory. Union cannot be without Communion. For while the members are united to a living ſound head, there will be an an influx of Animal ſpirits, whereby they ſhall partake of life and motion. The ſpirit from our Myſtical Head will be working in us, providing for us, and ſtanding by us for our preſervation.

Well then: *ſum* up this together, That this *Union is a Marriage Union*, and that thereby we become the *body of Chriſt*, yea, and are acted by the *ſame ſpirit*; add the Union of the Father with Chriſt as well as that of Chriſt with us; and the communion both of his Death and Reſurrection reſulting from this Union; And if thoſe be not ſtrong enough to hold and ſecure a true beliver tho he hath but little ſtrength, he may then, and not till then, totally and finally fall away.

[7.] *An Advocate of grace in reſpect of his interceſſion.* Chriſts office being that of an Advocate, doth aſcertain this truth. An Advocate is ſo to plead his Clients right, that he may gain the victory over his Adverſary in the ſuit. Chriſt being an Advocate that always entertains a good cauſe, will certainly ſo manage it, that grace ſhall at length prove victorious.

(1.) *The concerns of Grace are the principal ſubject of his Interceſſion.*

[1.] *Our ſtanding in Grace.* Our *firſt acceſs* by Faith is the immediate fruit of his death in reconciling us. But our actual Salvation, and all the methods of it, are the fruits of his life, *Rom.* 5.2. *By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God.*

The *Apoſtle* in that *Verſe* mentions *three things.*

1. Our *acceſs by Faith.*

2. Our *ſtanding in this Grace*, whereunto we have acceſs.

3. Our *joy in the hopes of all the fruits of it.* All which are aſcribed not only to his death, but to his life, and the *two laſt* principally to that, *Verſe* 10. 11. By his death, he takes away the partition-wall between God and us, built on our parts by ſin, and on Gods part by the hand of Juſtice. By his life he preſerves this acceſs free and open, and ſecures the wall from ever being built up again to hinder our acceſs; which would be, if ſin ſhould prevail: for if ſin builds it on our part, juſtice could not but re-build it on Gods part, were it not for the Life of Chriſt, which doth as much maintain our ſtanding, as his Death did work our reconciliation, otherwiſe the *Apoſtle* could not have put a *much more* to it. For by this Life of Chriſt we can *joy in God* as our Friend, who was formerly our Enemy; becauſe by Chriſt thus living, *we receive the atonement*; i. e. it is continually applied to us, *v.* 11, *by whom we have now received the atonement*, ἐλάβομεν, *Aoriſt. juſt now*, the fruits of the atonement; and by this conſtant application of the Atonement, our ſtanding is ſecured with joy; for in receiving the atonement made by his death from him now living, we receive all the other fruits of his purchaſe. Hence he is ſaid to prepare Heaven for us, *i. e.* by keeping up the favour of God towards us, that when we come we may have the kindeſt reception, juſt as he doth make us meet below for the inheritance of the Saints in light by his Spirit.

[2.] *Our progreſs in ſanctification.* The keeping his Seed from the evil, and preſerving of them, is the main matter of all that prayer, John 17. 15. *Keep them from the evil*; ἀπὸτῦ πονηρῦ: From the Devil, the head of ſin, from all ſorts of evils; evils within, and evils without; which implies not only a deſire negatively, that they might not be hurt by evil, but alſo that they might overcome it, and be improved by it. And that no believer ſhould be diſcouraged, and think himſelf out of Chriſts thoughts, he preſents to his Father the whole generation of them to *the end of the world*, v. 20. He holds up here all his ſeed, as it were, in his hand, as thoſe to whom he would have thoſe petitions then put up, anſwered in time, to every one of them, weak and ſtrong, to the very laſt man that ſhould give up his name to him; every one that ſhould believe through the *Apoſtles* word; their word miniſterially, becauſe committed to them to be delivered down by them from age to age: So that the ſame Goſpel being now preached the world, and producing the fruit of faith in any ſoul, entitles him to the benefits of this prayer. In his recovery of *Peter* by his prayer on earth, he ſets a pattern of what he would do for all his people in heaven, Luke 22. 32. *but I have prayed for thee that thy faith fail not: and when thou art converted, ſtrengthen thy brethren:* Which is evidenced by thoſe words, *When thou art converted, &c.* Tell them, that the rallying of thy routed faith, was by the prevalency of my prayer; and that they may expect the like from me in their Temptations: That their faith ſhall not fail, but rather get a ſurer ſtanding, as indeed *Peter*'s did, who tho he ſo ſhamefully denied his Maſter under the power of the temptation, yet was the moſt forward afterwards to confeſs him in the teeth of his Adverſaries. As *Paul*'s converſion was a *Pattern* to after-ages of the power of his grace for the turning the moſt Giant-like ſinners, ſo was this a pattern of the force of his interceſſion for the preſervation and further ſanctification of oppreſt believers. Theſe words, *ſtrengthen thy brethren*, would be of little force if it were not a leading caſe, and that Chriſt intended to make it a Rule of Court for the comfort of his people that are like *Peter*, having the revelation of Chriſt from God, and not from fleſh and blood.

3. The

3. *The keeping the Covenant firm in both the parts of it, as the foundation of both these.* Therefore in the ſolemn appearance of God in Prophetick Viſions, relating to the Goſpel diſpenſation, both before the manifeſtation of Chriſt, and ſince, the Throne of God is encircled with a Rain-bow. But the place I would conſider is Jer. 30. 21, 22. *And their governour ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who is this that engageth his heart to approach unto me, ſaith the Lord? and you ſhall be my people, and I will be your God.* God cauſeth Chriſt to draw near, and gives him a power of mediating: *I will cauſe him to draw near.* Chriſt accepts it, *he ſhall approach unto me*; Who? *their Governour* that *ſhall preceed from the midſt of them.* God then breaks out into a delightful aſtoniſhment at this approach of Chriſt to him as a *Surety* and *Advocate*, ſo that he gives out all bleſſings upon his asking, *Who is this that hath engaged his heart?* ערבה לבו hath pawned his heart, hath become a *Surety in his heart*; ſo the word is uſed and tranſlated, *Gen.* 44. 30. הנער ערב את Thy Servant hath *become a Surety for the lad*; and likewiſe Prov. 6. 1. *if thou be ſurety for thy friend.* This is that which makes the Covenant firm, and preſerves the knot between God and us. Ver. 22. *You ſhall be my people, and I will be your God*: I underſtand it of the Mediation of Chriſt in general, but with a particular application to his interceſſion, as being a great part of that Mediation, and the principal, if not the only continued act of it. Now as long as thoſe engagements of his heart, thoſe affections remain, he hath liberty as a Surety to approach to God, which he will always have; and as long as God delights in it, as here he doth even to admiration, ſo long ſhall believers be Gods people, and he their God. Certainly ſuch an anſwer doth Chriſt receive upon every act of his interceſſion, even a covenant-anſwer: God ſaith, That poor weak believing ſoul whom thou doſt plead for, ſhall be mine, one of my people, and I will be his God, and I will do what thou wilt for him.

(2.) *His interceſſion ſeems to be appointed by his Father for this end, the ſupport and happineſs of thoſe that believe in him:* Which appears not only in that forementioned place of *Jeremy*, wherein God would cauſe him to approach to him for the keeping the covenant ſtable between God and his people; but in Pſal. 2. 8. *Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*; which is Chriſts Patent for this Office of Advocate; and granted him after his Reſurrection, intimated in thoſe words, *Thou art my Son, this day have I begotten thee.* As Chriſt did not dye for himſelf, or riſe again for himſelf, but as a publick perſon; ſo he hath this power of asking, and promiſe of receiving upon asking, as a publick perſon, as a King and Governour, as he is ſtil'd in *Jer.* 30. 22. and as he is *ſet King upon his holy hill of Sion*, i. e. King in his Church. If he had then this grant of asking, as a publick perſon, and as King in his Church; it muſt then be employed for thoſe who are his Church, his voluntary ſubjects, thoſe for whom he dyed and roſe again. If his asking were deſigned as a means to come to the poſſeſſion of his inheritance, the poſſeſſion of the Gentiles, by the ſame reaſon it is alſo deſigned as a means for the improvement of his inheritance. For thoſe that are chiefly his heritage in the world, his garden in the wilderneſs, ſo pleaſant to him, *Pſal.* 16. 6. that if he can make it more pleaſant for asking, he will not ſtick at it, and God will do it for him. For the large promiſe made him, implies both the preſervation and improvement of his inheritance, to make it comfortable to him. This power of asking was chiefly deſign'd for believers, as appears by the uſe the *Pſalmiſt* makes of it; of exhortation to the Powers of the world, v. 10, 11. *to ſerve him*; but of Exultation in the latter end of *v.* 12. to believers, *Bleſſed are all they that put their truſt in him.* If it were not deſign'd by God for them, and for every one of them (*all they*) and to be employed for them chiefly, they would be no more bleſſed than others. And this bleſſedneſs doth conſiſt in juſtification and ſanctification; for *bleſſed is the man whoſe ſins are forgiven*, Pſal. 32. 1. and Chriſt bleſſeth us *by turning us away from iniquity*, Acts 3. *ult.*

(3.) *Chriſt doth ask this bleſſing of grace in particular, for every believer in particular*, which ſtill adds a ſtrength to this truth. Chriſts *living for ever to make interceſſion* for us, is the reaſon render'd why he is able to *ſave to the utmoſt*, Heb. 7. 25. 'εἰς τὸ παντελὲς *ad omnimodam perfectionem*, ſo Camero. Perfection of *parts* here, perfection of *degrees* hereafter. If he lives for ever to make interceſſion for the perfect ſalvation of his people, he doth conſequently interceed for all thoſe things which may promote the perfection of their ſalvation, and conſequently for their graces, which are neceſſary to it. Therefore the habit of grace ſhall be actually and perpetually preſerved, otherwiſe Chriſts interceſſion would be in vain. And this he doth in particular for every believer. They were given to him in particular, they come to God by him in particular, and he ſaves them in particular; therefore he interceds for them in particular, even for all thoſe that come unto God by him. *As they come*, he interceds for them; As a great Maſter of Requeſts he receives the Petitions of *every comer*, and preſents their particular caſes to his Father with a good and powerful word of his own: So he prayed for *Peter* in particular, Luke 22. 32. *I have prayed for thee* (and for thy grace too) *that thy faith fail not.* 'Tis probable Chriſt prayed for all; it ſeems to be implied; Satan had an aking tooth at every one of them; 'Εξητήσατο he hath earneſtly *deſired you to ſift you as wheat.* He prayed particularly for their faith, that it might not be conquered; becauſe this being the fundamental Grace, if this ſtands all the reſt keep up their heads. His Interceſſion is for every thing which may preſerve, and againſt every thing which may deſtroy. Not only for the preſervation it ſelf, but for the particular means of it, John. 17. 17. *Sanctifie them through thy truth, thy word is truth.* Do it by thy Word; where he intercedes for the keeping up a Goſpel in the world in ſubſerviency to this end, *viz.* their Sanctification. Do it by thy Truth, that incorruptible ſeed, that eternal Goſpel, eternal in the duration of the effects of it; ſo that thy ſtanding, and all the means of it, the habit and the very acting of thy faith, the impreſſions made upon thy ſoul by any particular Truth, are the fruits of Chriſts Interceſſion. I cannot imagine that a Perſon that Chriſt doth in ſo particular a manner intercede for in all his Concerns, can fall totally and finally.

(4.) *He intercedes more fervently* (if there be any degrees at all in his affection in *Heaven* above what he had here) in Heaven, than he did upon the earth. If he upon the earth did pray ſo earneſtly to his Father to keep them, and that a little before his death, when the Sorrows of Death and the Grave, the conteſt he was to have with his Fathers Wrath began to ſtare him in the face, when he had a foreſight of all thoſe bruiſes his ſoul was ſhortly to ſuffer, which, if any thing, might reaſonably divert his thoughts, and damp his Affections from praying

praying for others; When he hath conquered all this, and hath no more death to ſuffer, no infirmity of the fleſh to clog him, not the leaſt Eclipſe of his Fathers countenance ſo dreadfully to groan under; he will rather be more fervent than cold in his ſuit. Shall he pray againſt the indulged ſins of his enemies under the anguiſh of Death, and not againſt the lamented and troubleſome corruptions of his friends in the Triumphs of Glory? Shall he pray for his murderers under the horror of his Fathers Wrath, and not plead for the ſupport of his peoples graces in the arms of his Fathers Love? Hath he not more encouragements to plead ſtrongly for them, ſince he ſits upon a Throne of Grace, than when he ſuffered upon a Croſs by juſtice? He ſtood at his Death as a guilty Perſon charged with the guilt of others, but in Heaven he pleads as a *righteous Advocate* freed from all that guilt, which was then charged upon him. Hath he not more engagements? Shall not the eſteem of his purchaſe, the value of his Fathers gift, honour of his conqueſt, conſent of his people, credit of his Office, obedience to his Fathers charge, elevated Affection, Delight in his peoples Graces, Care of his Image, Relation of a Husband, ſtraitneſs of Union, ſhall not all theſe enflame his Spirit with a zeal in his Plea beyond the power of a controul, were there a poſſibility of any?

[5.] *His interceſſion now muſt be every jot as prevalent, if not more, than his prayer upon earth.* If he prevailed at the Tribunal of Gods Juſtice by his ſatisfaction, which was the ſharpeſt conflict he could ever enter into, ſhall he not much more prevail at the Throne of Gods grace by his interceſſion? If his death were powerful to procure a perfect righteouſneſs for our juſtification, his interceſſion will keep pace with it to apply that, and perfect grace for our Sanctification. Will not Chriſt be ſucceſsful in one as well as the other, and as good at finiſhing the work in Heaven, as he was at finiſhing his work on earth? Eſpecially when his finiſhing his work on earth is the foundation of the continuance of that work of his interceſſion, being firſt a Propitiation, and then an *Advocate*. It will certainly produce as perfect effects for the perfection of the weakeſt believer, as his Death upon the Croſs did for his Reconciliation; which is to *preſent us holy, unblamable, and unreprovable in Gods Sight*, 1 Col. 22.

How ſtrongly grounded his Interceſſion in Heaven is, and what arguments he doth uſe, ſee John 17. 11, 12. *And now I am no more in the World; but theſe are in the world, and I come to thee; holy Father, keep through thy own name thoſe whom thou haſt given me, that they may be one as we are. While I was with them in the world I kept them in thy name, thoſe that thou gaveſt me I have kept, and none of them is loſt, but the Son of Perdition. I am no more in the world*, corporally, *but thoſe are in the World.* I ſhall leave thoſe behind me in a world of Temptation and Miſery. *I come to thee.* I ſhall ſhortly aſcend to thee. Now, *holy Father keep through thy name*, &c. Here we have,

(1.) *Gods relation to himſelf, and to his people. Father*, not *my holy Father*. The relation reaches not only to the Interceſſor, but the Perſons pleaded for. Chriſt in Heaven pleads with God as a Father, his Father, our Father.

(2.) *Gods Holineſs. Holy Father.* Not merciful, powerful Father, or righteous Father, as afterwards. Grace is an Image of Gods holineſs, and therefore is the moſt proper Attribute of God to be uſed as an argument for the preſervation of it.

(3.) *The gift of God*; keep thoſe *whom thou haſt given me*; which he urgeth Twice. Thou gaveſt them me to redeem and ſanctifie, not wholly to part with them, but to be preſented to thee again in a better ſtate. I had never had them but by thy donation. Thou didſt not give them to me that they might periſh, but that they might be kept; keep therefore thy own gift, that they may be returned to thee in a better ſtate. Thou gaveſt them me, and they are ſtill thine, neglect not thy own, becauſe thou art immutable in thy counſel and affection.

(4.) *The end why God gave them to Chriſt. That they may be one as we are*; ἵνα the *cauſal* particle may refer either to δέδωκας or τήρησον. If the end, Father, why thou didſt give them to me, was that they might be *one*, as we are, keep them therefore till they attain this end in perfection, that thy aim may not be fruſtrated.

(5.) *Gods paſt preſervation of them*; *I have kept them through thy name.* Tho I have been in the world with them, and have kept them, it was through thy ſtrength; and in my preſent Petition, I deſire no greater a ſtrength, than what already thou haſt exerted for their preſervation.

(6.) *His own Obedience to God*; *Thoſe whom thou gaveſt me, I have kept.* He lays a ſtreſs upon Gods donation, and his own faithfulneſs. I have been obedient to thee in the keeping of them, becauſe they were thy gift. Wilt thou command me to keep that which thou thy ſelf wilt neglect and ſlight? Wilt thou be careleſs of that charge thou gaveſt me ſuch ſtrict orders to preſerve? Shall my faithfulneſs to thee in that charge outſtrip thy mercifulneſs to them, and care of their ſtanding?

7. *The ſucceſs of his care*; *None of them is loſt.* This charge thou gaveſt me, not to looſe any, I have hitherto performed it. Not one Son of Election, but only that of Perdition, which was given to me as my attendant, not my Charge. The *But* or εἰ μὴ doth not weaken this aſſertion of Chriſt. As *Camero* and others obſerve, Εἰ μὴ is not by way of exception, but oppoſition. He was not of the number of thoſe given to Chriſt, but of another rank and ſociety, as Gal. 2. 16. *A man is not juſtified* εἰ μὴ *but by the faith of Jeſus Chriſt*; Where Faith is ſet in oppoſition to works in juſtification. Not at all by works; but only by Faith, ſo Mat. 24. 36. *Of that day and hour knows no man, no not the Angels in Heaven, but* εἰ μὴ *my Father only.* The Father is ſet in oppoſition to Men and Angels, not excepted as either Man or Angel; ſo *Judas* here is ſet in oppoſition to thoſe that were given to Chriſt, not excepted as a loſt part of that number. I have been the larger in it, that it may ſerve for a little uſe of what hath been ſpoken. It will be a good pattern of Prayer; Arguments may be fetcht from thoſe Topicks ſo far as will ſuit us to plead with God in our caſe, and there is ſcarce any of theſe conſiderations which have been delivered, but may be turned into an argument in Prayer.

Now ſum up all this. Doth Chriſt plead for our ſtanding in Grace, and progreſs in Sanctification, and live for this end? Did he ſet *Peter* up as a pattern of what he would do in this caſe? Is the Covenant kept firm by his Mediation, and Covenant-Anſwers procured by his Interceſſion? Is it appointed by God for this very end, *viz.* the bleſſedneſs of his People? Doth he preſent every mans caſe in particular, and intercede for his Grace in particular, and what truth ſhall make impreſſions on him? Is there ſome reaſon to think he is more fervent in it now, than he was upon the earth? to be ſure no leſs. Are the Arguments he

uſes

uſes very ſtrong? Then the ſtanding even of the weakeſt Grace is ſure. Before that can fall, God muſt change his end in giving his Son a power to ask, Chriſt muſt leave pleading, or his Arguments muſt looſe their ſtrength. But as *Ambroſe* ſaid to *Monica* concerning *Auſtin*, who remained in his natural Condition, notwithſtanding his good education, and his Mothers Prayers. 'Tis impoſſible that a Son of ſo many Prayers ſhould periſh. So may I ſay of Grace, 'Tis impoſſible a Child of ſo many, ſo fervent, ſo powerful Interceſſions in all circumſtances, can ever, either *totally*, or *finally* periſh

(3.) *The Spirit is engaged in this Buſineſs.* The reaſon why God *puts his Spirit into the heart*, is to preſerve us *from departing from him*, Jer. 32. 40. As *Chriſt* was true and faithful to God in the *end of his coming*; ſo will the *Spirit* be faithful to God *in the end of his being put into the heart.* 'Tis the ſame Spirit, which being upon Chriſt, enabled him to the performance of his charge, *Iſa.* 11. 1, 2. and made him of quick underſtanding in the fear of the Lord, to eſtabliſh him in Faithfulneſs and obedience to God in his Mediatory Work. The *ſame Spirit* is in us to eſtabliſh us in the fear of God, to keep that principle of Gods fear put into our hearts, alive. And as the Spirit performed his office fully upon the humane nature of Chriſt, ſo it will not be deficient in us according to our meaſure. Conſider the ſpirit every way, and this work of preſerving Grace will appear to be his buſineſs. What Chriſt doth by his Proxy, may well be interpreted to be his own act.

(1.) *His Miſſion.* If Chriſt were not to break the bruiſed Reed, ſurely no *Meſſenger* ſent by him, is to do it. The *Spirit is ſent by the Father in his Sons name*, John 14. 26. He is ſent *by Chriſt from the Father*, John 15. 26. With his Fathers conſent and commiſſion. There is a conjunct authority, ſent by commiſſion from both; ſent to ſupply Chriſts place upon earth. Chriſts buſineſs in part was to keep his People, and he wanted one to do it after his departure. Therefore prays his *Father to keep them in his name*, Joh. 17. 11. In anſwer to this prayer the ſpirit is ſent. Therefore ſent by the Father and Son in ſubſerviency to this end of preſerving his people, and comes himſelf with an intention to anſwer this end, and perform the Covenant. If both concur in ſending him, his miſſion muſt be in order to the fulfilling what was agreed upon by the Three Perſons, and more particularly by the Father and Son in the Mediatory Covenant; for they would never ſend one that ſhould go contrary to the Covenant they were engaged in.

(2.) *His Titles.* He is called

(1.) *A Comforter*, John 14. 16. *I will pray the Father, and he ſhall give you another comforter. The Comforter* ἄλλον παράκλητον Such another Comforter as I have been unto you, and in ſome reſpect better, a more ſpiritual Comforter. It was expedient that Chriſt ſhould go away, that this Comforter might come, John 16. 27. *Nevertheleſs I tell you the truth, it is expedient for you that I go away, for If I go not away, the comforter will not come unto you. I tell you the Truth.* I muſt deal plainly with you; I have a great deſire the Comforter ſhould come, and *if I go not away he will not come.* Intimating thereby, that it was a greater bleſſing to have the Comforter with them, than Chriſt in Perſon. What Comfort could they have in this declaration, and what expediency in it, if the Spirit did not mind the *ſame end* in keeping and preſerving us as Chriſt did? It had been no ways expedient; better a Thouſand Times Chriſt had never gone, and the Comforter never come, if it were not for the ſame end, which Chriſt minded in the World. The ends of Chriſt were to give *the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified*, Iſa. 61. 3. As this was the work of *Chriſt*, ſo this is the work of the Spirit as a Comforter, to make the heart grow up in fruit to the glory of God.

(2.) *An abiding Comforter.* John 14. 16. *That he may abide with you for ever*; he muſt abide with us in the capacity wherein he is ſent, i. e. as a Comforter. His comfort would ſignifie little, if it did not meet with the main Trouble which peſters us; i. e. The fear of miſcarrying, and not continuing to the end. Oh, I am afraid that this little ſpark may be quenched by the floods caſt out of the Dragons mouth, that this little faith may be wounded to death by ſome ſtrong temptations. I doubt it will quickly gaſp its laſt; I have but a little oil in the Cruſe, it will ſoon be waſted, and I ſhall die. Theſe kind of Thoughts every believer hath more or leſs. The choſen veſſel and the greateſt inſtrument for God that ever was, found ſuch fears clambering up in him, 1 *Cor.* 9. 27. *I keep under my body, leaſt that by any means I my ſelf ſhould be a caſtaway.* The ſpirit therefore muſt be a comforter to mate this grand Trouble, and melt this gloomy cloud which doth ſo often darken the ſtrong, as well as the weak believer. And truly every ones experience can teſtifie, that when ſuch thoughts do creep up, ſome hopes alſo ſtart up with them from the ſpirit, like a covenant-rainbow with a ſhower; and one thing which, as a comforter, he is to convince the world of (and the beſt part of the World too, even thoſe that are convinced of unbelief, ſinfulneſs, and the neceſſity and ſufficiency of the righteouſneſs of Chriſt) is, that the Prince of this World is judged and condemned, his works diſſolved, and that he ſhall never more have Power over believers to ruin them, *Joh.* 16. 11. He is to abide with us to that end and purpoſe for which he came into our hearts; and that was to bring us to God; therefore his abiding with us is to keep us with God. If our firſt converſion were the work of the Spirit, and our ſtanding in it our own, we ſhould be more beholding to our ſelves than to the Spirit, becauſe a good condition *ſtable*, is a greater bleſſing than a good condition *mutable.* If the Spirit ſtand only as a careleſs ſpectator, to ſee how we would ſteer our courſe, without putting his hand to the Helm, what good would his abiding with us do? If a man have a great buſineſs to do, the preſence of a multitude of men doth him no good, unleſs he hath aſſiſtance from them. By the Spirits abiding with us, is meant, not the remaining of his Perſon without his Operations. As when God Promiſes to be preſent with us, he doth not mean his *Eſſential* preſence, for that cannot but be preſent whether he promiſeth it or no; but his gracious preſence. The Spirit abides with believers not only in moving them, for ſo he abides with wicked men, but efficaciouſly moving, not only in their firſt converſion, but in their growth and progreſs.

The *USE* is,
1. Matter of *Information.*
2. *Of Comfort.*
3. *Of Duty.*

[1.] *Information.*

(1.) *The Doctrine of the poſſibility of a total and final Apoſtacy of a Regenerate man after Grace infuſed, is not according to truth.* You ſee upon what pillars

pillars the Doctrine we have aſſerted, ſtands. Whence it follows, that the contrary Doctrine of the Apoſtacy of a Regenerate man, is againſt the whole tenor of the covenant of grace, againſt the Attributes of God engaged in it and about it, againſt the deſign of Chriſt the Mediator of it, againſt the charge committed to him, againſt the end of the Spirits miſſion and abiding with us.

The *Queſtion* then may be thus ſtated: *Whether that vital principle or habit of Grace put into the heart by the powerful Operation of the Holy Ghoſt at the converſion of the Soul, be not perpetually preſerved and cheriſhed by the ſame Spirit, ſo that it never dies?* And that therefore a Regenerate man endued with this vital principle, neither can, nor will, by reaſon of this implanted and inworking grace of the Spirit, fall from Faith, and ſerve ſin, ſo as to give himſelf up wholly to the commands of it. The Queſtion is not, whether we ſhall *perſevere* if grace doth continue, as the contrary minded aſſert, and accordingly gloſs upon the Scriptures alledged for it. Such a Queſtion would be ridiculous. 'Tis as much as to ask whether a man ſhall live to morrow if his life remain in him? or whether the Sun ſhall ſhine to morrow if its light continues? And is as much as to ſay, A man ſhall preſevere if he doth preſevere. But whether the habit of Grace, the Fear of God, Faith, the New Creature, New Man, or howſoever you will term it, be not ſo ſettled in the Soul as that it ſhall never be totally removed? Some affirm that it may. Satan was of this perſwaſion (tho he hath ſince diſcovered himſelf more Orthodox) when he tells God to his face, *Job* 1. 8, 9, 10, 11. *Put forth thy hand now, and touch all that he hath, and he will curſe thee to thy face.* That ſmart afflictions would diveſt *Job* of that uprightneſs God ſo ſignally applauded in him, as a non-ſuch in all the Earth. The chief ground is, That they lay all, both converſion and preſervation, upon the will of man, not grace.

I ſhall therefore lay down,

[1.] Some propoſitions for explaining it.

'Tis acknowledged that,

(1.) *The Operations of Grace may be interrupted.* As long as there are two Laws, *one* of ſin in the members, *another* of grace in the mind; As long as there are *two* principles in a grand conteſt, *fleſh and ſpirit*; As long as our knowledg is imperfect, and our love but of a weak growth, the Operation of both cannot be perfecter than the Nature of their principle. The vigour of our gracious actions is often enfeebled by the power of the fleſh, that we do many times that evil we hate, and omit that good we love. And we cannot deny but that our acts flow oftener from a corrupt than a renewed principle. Yea, and thoſe actions which flow from grace, are ſo tinctured with the vapours of the other principle, that they ſeem to partake more of the impreſſions of the Law of ſin, than of the Law of the mind. So that our perſeverance is not to be meaſured from the conſtant temper of our actions, but from the permanency of the habit. The acts of grace may be ſuſpended by the prevalency of ſome ſinful diſtemper, as the Operations of natural life are in an *Epileptick* or *Apoplectick Paroxiſm.* Hence it is that we find *David* ſo often praying for quickning grace, according to the promiſe, upon a ſenſe of the flagging of his grace.

(2.) *The comfort of our grace may be eclipſed.* We may looſe the ſenſe of it without loſing the ſubſtance. An actual communion may be loſt upon a ſinful fall, till actual repentance, when the union is not unlooſed. A benum'd member is knit to the body, tho it hath not its wonted vigour, and active heat. Mutual comfort may be ſuſpended between Man and Wife, tho the conjugal knot be not diſſolved. Believers may be ſeparated from Chriſts ſmiles, but not from their relation to Chriſt, and being in him. Comfortable intereſt may be interrupted, when radical intereſt receives no damage. A Leper under the Law was hindered of *actual* enjoyment of his Houſe, but not deprived of his *legal* title to it.

(3.) *Relative grace cannot be loſt.* Every Regenerate Man being the Son of God by a double title, that of Regeneration and Adoption, can never ceaſe to be his Son. The relation of a Son to a Father is indiſſoluble. It can never be, that he that is once a Son can become no Son: the relation is firm, tho the affection may be on both ſides extinguiſht. The relation we have to God, as his Children, is knit with that other of Heirs. The *Apoſtle* made no doubt of the truth of that conſequence, *Rom.* 8. 17. *If children, then heirs, and heirs of God.* And he was afterwards of the ſame mind, *Gal.* 4. 7. *And if a ſon, then an heir of God through Chriſt.* If it be objected: True, unleſs a believer diſinherit himſelf by an undutiful and contemptuous carriage. But he cannot, unleſs he ſhould ceaſe to be a Creature. For the ſame *Apoſtle* doth as poſitively affirm in a Triumphant manner, That no other creature, under which believers themſelves are comprehended, can ſeparate from the Love of God, *Rom.* 8. 38, 39. *I am perſwaded that neither death, nor life, nor angels,* &c. *nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* And the other *Apoſtle* comes in as a witneſs, That a Son of God, ſo born, can never be guilty of ſuch a contemptuous carriage habitually, as may end in a diſinheriting of him, becauſe *the ſeed of God*, whereby he was born, *remains in him*, as the band of his relation, 1 *John* 3. 9. *His ſeed remains in him, and he cannot ſin, becauſe he is born of God.* His being born of God is the rock againſt the flood of ſin, *becauſe he is born of God*, and makes it eternally true, that ſuch an one is the Son of God. Who ever did, or ever will, hear of a Son of God by thoſe two titles in Hell? It ſeems not congruous to Divine Wiſdom, to make any his Heirs, that he ſaw he ſhould diſinherit. No wiſe man would do ſo, if he were conſcious of all future events, and did ſincerely adopt a perſon. And ſhall the Allwiſe God be repreſented weaker than man?

(4.) *The habit of inherent Grace cannot be loſt.* A believer hath eternal life in actual poſſeſſion, in the *ſeed*, and in reverſion in the *harveſt*, John 6. 54. 'Tis plain, 1 *Pet.* 1. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which lives and abides for ever.* 'Tis called an incorruptible ſeed in oppoſition to corruptible, both in its own nature, and the effects produced by it. But this ſeed of the word being incorruptible, raiſes effects according to its nature. The *Antitheſis* is expreſs, *we are not born of corruptible ſeed*, which is of a periſhing nature, *but of an incorruptible ſeed.* The ſeed of our Regeneration is incorruptible; the word, the inſtrument, is unchangeable; the ſpirit the efficient cauſe which manages the word, and thereby infuſeth the ſeed, *abides for ever.* All theſe cauſes agreeing in one Attribute of *incorruptible*, muſt needs produce an effect ſuitable to the nature of them. 'Tis indemonſtrable, that ſo many incorruptible cauſes ſhould center in a corruptible effect, and be combined together to produce an *Ephemeron*, a thing that may have no longer life, according to this opinion,

opinion, than the day it is born in. Further, the connexion of thoſe words with thoſe *Verſe* 17, &c. import as much. He exhorts them to paſs the time of their ſojourning here in fear, not *ſervile*, but *filial*, Verſe 17. *Foraſmuch as you know that you were not redeemed with corruptible things.* Be encouraged to all holy and humble obedience, ſince you are fully aſſured of your perfect Redemption, &c. As the blood of Chriſt doth not purchaſe a corruptible Redemption, ſo neither doth the grace of Chriſt work a corruptible, Regeneration. As the blood of Chriſt was incorruptible blood, by virtue of the Hypoſtatical Union, and in regard of the efficacy of it to our Redemption; ſo is grace an incorruptible ſeed, by reaſon of the believers Union with the Son of God, its production by the Spirit of God, and in regard of that incorruptible word, whereby it is both begotten and maintained in us. The habit of grace attends the Soul to Heaven, and for ever. The vital principle was not extinct in *David* by his groſs fall, ſince we find him not praying for Salvation, but the joy of it; not praying for the giving the Spirit, but not taking it away from him, which he had by his ſin deſerved to be deprived of, *Pſal.* 51. 11, 12. *Take not thy holy ſpirit from me. Reſtore unto me the joy of thy ſalvation:* And alſo for greater degrees of Sanctification, and cleanſing his heart from its filthineſs and falſeneſs. Grace may indeed like the Sun, be under an *Eclipſe*, but its internal Light and Heat cannot expire.

(5.) *Tho grace be oppreſt, yet it will recover it ſelf.* 'Tis indeed ſometimes overtopt by temptation, (as a Fountain which being over-flowed by the torrent of a neighbouring River, is covered while the flood laſts, that a man knows not where to find it; but, after thoſe great Waters are ſlid away, the Fountain bubbles up as clearly as before) yet it works all that while under that oppreſſion, tho not perceived. It will riſe again by virtue of a believers Union with Chriſt, As a bough bent down by force, yet by virtue of its Union to the body of the Tree will return to its former poſture, when the force is removed. The ſap in the root of a Tree, which the coldneſs of the ſeaſon hath ſtript of its Leaves, will upon the return of the Sun diſperſe it ſelf, and as it were meet it in the utmoſt branches, and renew its old acquaintance with it. Shall the Divine Nature in the Soul be out-ſtript by meer nature in the Plants? Grace can never be ſo blown out, but there will be ſome ſmoke, ſome ſpark, whereby it may be re-kindled. The ſmoking ſnuff of *Peter*'s grace was lighted again by a ſudden look of his Maſter. Yea, it may by a ſecret influence of the Spirit gather ſtrength to act more vigorouſly after its emerging from under the preſent oppreſſion, like the Sun more warm in its beams after it hath been obſcured by Fogs. *Peter*'s love was more vigorous after his recovery. Chriſt implied it, when he acquainted him with his danger, that he who had not ſtrength to keep his Faith from falling, ſhould after his riſing have ſtrength both for himſelf and his brethren, *Luke* 22. 32. *When thou art converted, ſtrengthen thy brethren.*

[2.] *Let us ſee what inconveniencies and reflections upon God, do follow from their Doctrine.* Their denial of this truth is grounded upon their denial of *Election*, and on the *ſuppoſed reſiſtibility* of grace, by the will of man.

(1.) *It evacutes all the Promiſes of God, and concludes them to be empty vain things.* As if they were made by God in mockery, and to ſport himſelf in deceiving his creature.

[1.] *It fruſtrates the glory he deſigns by the Promiſes.* Doth God promiſe his preſence with the Church to the end of the World? and doth it conſiſt with Infinite Wiſdom to make an abſolute Promiſe concerning an uncertainty? 'Tis poſſible, according to this Doctrine, that God might not have ſo much as one ſincere worſhipper, one faithful ſervant in the whole Earth; not one immediately capable of his gracious preſence. What would become of the glory he intended to himſelf by all the Promiſes of Redemption and Sanctification, and thoſe praiſes and admirations he expects from men, when according to this Doctrine it is poſſible there might not be one to give him the glory due to his Name, if it were left to their natural wills, whether they would receive the grace offered them, or continue in it if they do receive it? For if one Saint may fall away notwithſtanding the covenant of grace, the truth of God, and the ſtrength of Chriſt, why may not another, and a third, till there be not the appearance of one ſincere Chriſtian? What certainty then had there been of a Church in the world for God to be preſent with? What certainty of any admirer of his grace to Eternity? Nay, what certainty that any would have receiv'd it, had it been left wholly to their natural wills? The *Scripture* intimates otherwiſe by repreſenting man to us as dead in ſin and enmity againſt God, one that cannot receive the things of God, &c. May a man be ſaid ſincerely to worſhip God one hour, that doth caſt dirt upon him the next, as the *Peaſants* in *Germany* deal with their St. *Urban* the Patron of their Vines? Is that a worſhip intended by his Promiſes, that might not endure the ſpace of one minute, but be ſucceeded by the groſſeſt deſpites and rebellions? Is that fear put into the heart, that they might never depart from him, of no greater prevalency than to come to ſo ſuddain a period, and produce no better effects? Is ſo ſlight, ſo ſhort-liv'd a worſhip, fit for the great God by ſo many declarations in Scripture to promiſe himſelf from his creature? No better it would be if it were left only to the creatures corrupt will, and the management of that natural enmity which is in the heart. Is the holieſt Soul in the World, without aſſiſting and preventing grace, ſo ſure of the immovableneſs of his own will, among ſo many bluſtering ſtorms and temptations, or fleſh-pleaſing ſnares and allurements?

[2.] *It fruſtrates the promiſes made to Chriſt.* Is it conſiſtent with the Faithfulneſs of God to be careleſs of all the Agonies, Groans and Blood of his Son? Our Saviour might have bled, and died, and not ſee one grain of ſeed, but loſt all the travel of his Soul, if this Doctrine be true. Will God, according to theſe mens fancies, make no greater account of his Oath? *Pſal.* 89. 33, 34, 35, 36. *My covenant will I not break, nor alter the thing that is gone out of my lips*; That the *ſeed* of *his ſervant David*, the *Meſſiah*, as the *Jews* underſtand it, ſhould *endure for ever*, and his *loving kindneſs* he would *not utterly take* from them, nor *ſuffer his faithfulneſs to fail.* This, tho Sworn but once by his Holineſs, is enough for an Eternal Obligation upon God, and a perpetual ground of Faith to us. *The pleaſure of the Lord* was promiſed to *proſper in his hand*, Iſa. 53. 10. It was to *break through* * all oppoſition, and overcome all Invaders. Is in a way to glorify his Faithfulneſs to Chriſt, to take the pleaſure, the object of his pleaſure, the fruit of his death out of the hands of Chriſt, and put it into the hands of free will? The Promiſe, is that his pleaſure ſhould proſper in his hand,

* יגלח a צלח *perrumpere.*

not in our hands, not in the hands of natural will.

[3.] *It fruſtrates the comfort of the Promiſes to us.* Doth not this doctrine give the lye to that bleſſed *Apoſtle*, who was wiſer in the myſteries of the Goſpel than the whole World beſides? Doth it not accuſe him of Arrogance, when by a Divine Inſpiration he confidently perſwades himſelf and all other believers, that neither *Angels, nor Principalities*, &c. *ſhould ſeparate them from the love of God?* Rom. 8. 38, 39. Doth God in the Scripture pronounce thoſe actually bleſſed that put their truſt in Chriſt the *Meſſiah*? Pſal. 2. 12. *Bleſſed are all they that put their truſt in him.* How can it deſerve the name of bleſſedneſs, and in *all* of them too, if the Faith of any one that ſincerely believes in him could be *totally* and *finally* loſt? Could they be bleſſed even while they have Faith, ſince the comfort and happineſs of any particular act of Faith would be overwhelm'd by the tormenting fears of the poſſibility and probability of their loſing the habits of it? 'Tis not only probable, but certain to be loſt, if its preſervation depended upon no other hand but the ſlight hold of our own will. *Adam* in Innocency fell under a covenant of works, and we ſhould as ſoon loſe our habitual grace under a covenant of grace, did not our ſtability depend upon a ſupernatural and divine power promiſed in it. This Doctrine therefore wipes off all the Oil of gladneſs from believers hearts, and contrary to Chriſts commiſſion clothes them with the ſpirit of heavineſs, inſtead of the garments of praiſe.

(2.) *It darkens the Love of God.* Are the products of Infinite Love ſo light, as theſe men would make them? Is not his Love as immutable as himſelf? Can there be decaies in an eternal and unchangeable affection? Can any emergencies be unknown from Eternity to his Omniſcience? How then can the Fountain of kindneſs be frozen in his breaſt? Shall not that everlaſting love, which was the only motive to draw the believer at the firſt converſion to him, be as ſtrong an argument to him to preſerve the believer with him? Jer. 31. 3. *I have loved thee with an everlaſting love, therefore with loving-kindneſs have I drawn thee.* It was love in the choice; but by the expreſſion *loving-kindneſs* it ſeems to be encreaſed in the execution. What is it then that ſhould make it run as faſt backward till it diſſolve into diſaffection? Was there a love of Benevolence towards them in appointing them to be heirs of ſalvation, when they lay like Swine in the confuſed maſs and mire of the corrupt World? And is there not a love of complacency in them, ſince he hath pardon'd them according to the riches of his grace, renewed them by the power of his word, and ſealed them by the Holy Spirit of promiſe? Is it likely this everlaſting love ſhould ſink into hatred, and the glorious fruits of it be daſht in pieces at one blow by a ſudden change? To what purpoſe did he lay the firſt ſtone of thy Redemption, and bring the blood of his Son and thy Soul to kiſs each other? Was it not that he might be your God in covenant with you? It was ſo in the *Type*, the deliverance from *Egypt*, Lev. 26. 45. *Whom I brought forth out of the Land of Egypt, that I might be their God?* Much more in the *Antitype*, the deliverance from Satan. Could the kindneſs of God be ſo illuſtrious, if it did not make the permanency of his gifts a great part of the benefit of them? Can theſe men then fancy infinite tenderneſs ſo unconcern'd, as to let the Apple of his eye be pluckt out, as to be a careleſs ſpectator of the pillage of his Jewels by the powers of Hell, to have the delight of his ſoul (if I may ſo ſpeak) toſt like a Tennis-ball between himſelf and the Devil? Which muſt be the conſequence of this Doctrine, if a renewed man be at one time in the hands of God, and preſently after in the hands of the Devil. Is this eaſie parting with them, like the affection of a Mother *to her ſucking infant?* How much leſs ſuitable is it to the kindneſs of God, which infinitely ſurmounts the other?

(3.) *It diſgraceth his Wiſdom and Power.* Doth this Doctrine ſupport the honour of Gods Wiſdom in contriving ways ſo admirable for the reſtoration of his creature that may be loſt in a moment? Is it congruous to infinite Wiſdom, ſet on work in mans recovery, to make a Covenant that ſhould be more uncertain than the former? Which would be, if it depended only upon the voluble and inconſtant temper of the creatures corrupt will for the making it good. The former was leſs likely to be violated by a nature filled with integrity, than this by a nature ſtufft with iniquity Is it conſiſtent with the honour of this Attribute, to have his wonderful deſigns, wherein he intended to make known his manifold Wiſdom, pufft away by a breath of Sin and Satan? Was God ſubject to error or ignorance, in not foreſeeing what events might happen, before he obliged himſelf by promiſe; or to diſſimulation if he did foreſee, and notwithſtanding all theſe contrivances and preparations, not abſolutely intend the ſalvation of any one man, but leave it to themſelves whether they would be ſaved or no? It diſgraceth his Power. Where can any ſafety be expected, if not in our Redeemer's hand? Shall his Power be beaten out of breath by the wreſtling of the Devil? None, ſay theſe men, ſhall pluck them out of Gods hand, while they remain there; but they may depart themſelves: As tho *that promiſe*, John 10. 28. did not provide againſt their inward corruption, as well as external violence. But the Promiſe is *excluſive* of all ways of deſtruction, *They ſhall not periſh*, ὐ μὴ ἀπόλωνται, *two Negatives* to ſtrengthen it, according to the cuſtom of the *Greeks*: and it is not as it is tranſlated, *no man*, but οὐκ ἀνθρώπος τις, *not any one*: if they depart, they periſh; but becauſe they *ſhall not* periſh, againſt which the Promiſe ſecures them, therefore they ſhall not depart. If they may be overcome againſt the will of God, and againſt his Promiſe, it may be inferr'd that the Devil is Superior to God, and that God hath not power, or wants will to make good his promiſe of perſeverance to them. As there never was, ſo there never will be any violation of his Faithfulneſs, or breach made upon his Power. Had God let them lye in their ſins, no objection could be made; but ſince by ſuch an admirable Power he hath ſnatched them from the clutches of the Prince of darkneſs, doth it conſiſt with his Wiſdom or Goodneſs to throw them away, or to let them fall out of his hands into the power of their old Oppreſſor?

(4.) *It ſets God at great uncertainties as to the object of his love.* If a renewed man be diſcarded from Gods favour, and looſe the habit of grace becauſe he commits a ſin which deſerves death, he would upon every ſin be caſhier'd, becauſe every ſin *deſerves death* by the rigor of the Law, *Rom.* 6. 23. And the whole life of a Chriſtian would be nothing elſe but an interchange of Friend and Enemy, Son and no Son. Nay there could not be a moment fixed, wherein it could be ſaid of any godly man in this life, that he were in Gods favour, and had the habit of grace, becauſe there is not a moment but man is guilty of ſome ſin or other, of infirmity at leaſt. If it be ſaid, 'Tis meant only

of

of thoſe ſins that waſte the conſcience: Theſe, we ſay, cannot live in the conſtant practice of a Regererate man. But ſuppoſe he be overtaken, Is he then caſt out of favour, *i. e.* out of Gods everlaſting love? I would demand, If he be, what brings him in again? Good works afterwards? Alas! there is not one of them but is mixed with that which deſerves eternal death. Can they bring us into favour, which need ſomething themſelves to make them accepted? Can a menſtruous rag look ſo amiable in the eyes of God, as to introduce us into a forfeited favour? Is it our Saviours Merit? That is as ſufficient to keep our knot with God indiſſoluble, as it is upon every breach to renew it; for the Merit of Chriſt is greater than the demerit of ſin. If every act of unbelief did deſtroy Faith, might it not be deſtroyed and revived an hundred times a day? For what is the courſe of the beſt Chriſtian, but a mixture of Faith and Unbelief? 'Tis true the *bent* of the heart ſtands right in Faith; but there are frequent ſtarts of Unbelief. Now according to this Doctrine, there would be ſo many blottings out, and ſo many writings again of their Names in the Book of Life every day. A man may be in their ſence in Gods favour, and out of it many times in a day; one moment in a ſtate of ſalvation, the next in a ſtate of damnation; and ſo run in a circle from ſalvation to damnation all the year long. Is this uncertainty like the ſtability of Mountains and Hills, a greater than which God promiſes? Iſa. 54. 10. *The mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* God provided ſuch a Covenant of peace that might not be removed, that he might not be at ſuch conſtant removes in his kindneſs, as theſe men would make him. Is it not unworthy to make ſuch a repreſentation of the allwiſe and immutable God, as if he were daily careſſing his creatures, and daily repenting of thoſe *gifts of effectual calling*, which the Scripture aſſerts to be *without Repentance*? Rom. 11. 29. Repentance of any deſign is an effect of weakneſs of judgment as well as mutability of Will.

(5.) *It doth the rather ſet God at uncertainties, becauſe it doth ſubject the Grace of God to the Will of Man.* It hangs the glory of Gods grace in all the motions of it, and the efficacy of the promiſe upon the ſlipperineſs of Man's Will and Affections. It makes the omnipotent grace of God follow, not precede the motions of mans will; to be the Lacquey not the Leader, either in converting or perſerving; which is at the beſt to make the glory of his grace as volatile as a Feather, at the beſt ſometimes up ſometimes down; the ſoul this moment embraced by God with the deareſt Affections, the next caſt out as a Veſſel wherein [illegible] pleaſure, and the ſucceeding Moment admitts freſh communications; this hour the Temple of the Holy Ghoſt, the next an Habitation for Dragons and Satyrs, the Will of Man giving one time the Key to the Spirit, the next time to the Devil; one time as clean as a Saint, another time as foul as a fallen Angel; ſo that a Chriſtians life would be ſpent in nothing but ejections and repoſſeſſions between God and the Devil, and the grace of God beholding for its reſidence in the heart only to the humor of the Will. Is it reaſonable thus to ſubject the fruits of the great undertaking of Chriſt to the lottery of fancy, and to take the Crown from the Head of Grace, to ſet upon the Scalp of our corrupt Will?

(6.) *It fruſtrates the deſign and fruits of election.* The Seduction of Believers by falſe Prophets, with their Train of great Signs and Wonders, which our Saviour concludes impoſſible, Mat. 24. 24. *There ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhow great ſigns and wonders; inſomuch as, if it were poſſible, they ſhould deceive the very elect*, is according to this Doctrine very eaſie and natural. One ſtart of the fancy compleats it. The impoſſibility of their embracing, or at leaſt perſiſting in damnable errors, is founded upon the eternal choice of them by God, and his decree for their preſervation. It was the entry of their names into the *Lambs book of Life*, that preſerved his followers from the contagion in the univerſal Apoſtacy of the *Romiſh Church*, Rev. 13. 8. *All that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the lamb.* If believers could totally and finally fall away from Chriſt, why is it impoſſible for them to be deceived by damning errors accompanied with ſuch wonders, that might ſtupifie the reaſon of the wiſeſt natural men, and the elect too, did not their election make it impoſſible? *The very Elect.* But it is laid upon a higher ſcore than their own Wiſdom, and depends upon that golden Chain of electing love, which neither the Wit of man, nor malice of Devils, the Terrors of *Afflictions*, nor Pleaſures of *Temptations* are able to break, *Rom.* 8. 38, 39.

(7.) *It fruſtrates the fruits of Chriſts Mediation and Offices.* Was it not the deſign of his coming, according to the ancient Promiſe, that all nations ſhould be bleſſed in him, in the ſeed of *Abraham*, which ſeed he was? According to this Doctrine it is uncertain at the beſt, whether any one Perſon ſhould be bleſſed by him or no. *If* the gates of Hell could prevail againſt one real member of Chriſt, they might againſt a ſecond and a third, till he ſhould not have one member to enjoy a bleſſing by him. Grace infuſed is as the *holy fire upon the Altar, which deſcended from heaven*, Lev. 6. 12, 13. And as it was the Prieſts Office, ſo it is the office of Chriſt the *Antitype*, to feed it *morning and evening* by his ſpirit, with freſh fuel for its continual ſupport. According to this Doctrine, the Offices of Chriſt ſignifie nothing but with the conſent of the Will of man. The *death of Chriſt* might be wholly an unprofitable Sacrifice. The Interceſſion of Chriſt in Heaven would ſignifie nothing ſince they can perſevere without him, and notwithſtanding his Interceſſion can fall away. This is to unprieſt Chriſt, and deſtroy the end of his living for ever. His *Propheticai Office* fares no better becauſe they make the efficacy of it depend upon their Will; and the teaching of Chriſt, like the *Sibyls* writing upon leaves, may be blown away by the next Wind. It robs Chriſt of the *key of government*, by making every man his own governor in this affair, and denying Chriſt the Sovereign Throne in the Wills of Men. His government would be exerciſed only in puniſhing, ſince none left wholly to themſelves, but would prove obſtinate rebels. He might be a Prieſt without a people to ſacrifice for, an Advocate without a Client, a Prophet without a Diſciple, and a King without a Subject, and ſo be inſignificant in the fruits of all his Offices.

(8.) *It diſparageth the work of the Spirit.* As if the Spirit of God did tincture the Soul with ſo weak a colour as might be eaſily waſhed off by the next ſhower; as if he did only ſtrow, not ſow the Seed of Grace, eaſily to be blown away by the next puff of wind, or devoured by fowls. Are the divine image and workmanſhip of Heaven, the products of infinite Power, Wiſdom and Love, of ſo ſlight a make, as the embracers of this Doctrine would fancy? Is the ſpirit too weak to hold, or is he unwilling?

unwilling? Would Chriſt ever ſend ſo uncertain a comforter, as he would be, unleſs he did abide with us? Would Chriſt after laying ſo ſtrong and rich a foundation for the Redemption of his People, ſend a Deputy that ſhould build ſo weakly, and work ſo ſlightly upon it? The *Spirit was to glorifie Chriſt*, Joh. 16. 13. How? Certainly, As *Chriſt glorified the Father*, Joh. 17. 4. But Chriſt glorified the father by *finiſhing the work* which was given him. Therefore the Spirit will glorifie Chriſt in the ſame manner by finiſhing the work he is ſent to do; as the Father is not imperfect in his choice, nor Chriſt in his purchaſe; ſo neither will the Spirit be imperfect in his conduct. The very end why God puts the Spirit into the heart, is to preſerve the Believer from going back from God. What is called *putting the fear of the Lord into us that we might not depart from him*, Jer. 22. 40. is called putting a new heart and a new ſpirit, Ezek. 36. 26. *And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgments and do them*; And a putting his own ſpirit within them to preſerve and aſſiſt that new habitual Grace, for it is to cauſe them to walk in his ſtatutes. 'Tis not only a cleanſing them from their filthineſs, and then leaving them to be their own guides, but it is a putting a contrary principle into them; and the end of putting this Spirit into them, is that they *ſhould live till they be placed in their own land, in the heavenly Canaan*, Ezek. 37. 14. and be ſetled there in the work of admiration, and bleſſing God for his faithfulneſs in performing this covenant; *then ſhall ye know*, by a full experience, *that I the Lord have ſpoken, and performed it.* I know ſome underſtand it of their deliverance from the *Babyloniſh* captivity; but the words methinks ſeem to be of a higher import, and the deliverance from *Babylon* was *typical of* Redemption by Chriſt, Jer. 23. 6, 7, 8. ſpeaking of the days of the Goſpel, *The Lord lives that brought up the ſeed of Iſrael out of the North Country.* I leave you to judg; however take it as an alluſion. The ſpirit will be no more falſe to God in not anſwering the end of his being put into the heart, to cauſe us to walk in his Statutes, than Chriſt was or can be falſe to God in not anſwering the end of his deſignation to the Mediatory Office. This Doctrine doth quite ſubvert the end of the ſpirits coming, and being put into the heart of a renewed man, and makes all its work a ſlight and ſuperficial buſineſs.

For a *cloſe* then of this. *This Doctrine ſtands firm, I hope.* Tho it be poſſible and probable, and I may ſay certain, that the habit of grace in a renewed man, conſidered abſtractedly in it ſelf without Gods powerful aſſiſtance, would fall, and be overwhelmed by the batteries of Satan, and ſecret treacheries of the fleſh, yet it is *impoſſible* it ſhould *wholly* fall, being ſupported by Gods *Truth* in his Covenant, *his power* in the performance, held up by the *interceſſion of Chriſt*, and maintained by the *inhabitation of the Spirit.* Our wills are mutable, but Gods promiſe unchangeable; our ſtrength is feeble, *Gods power inſuperable*; our prayers impotent, Chriſts interceſſions prevalent. Our ſins do meritoriouſly expel it, but the grace of God through the merit of Chriſt doth efficiently preſerve it. If therefore believers fall *totally* and *finally*, it muſt be by *themſelves*, or by the induſtry of ſome *external Agent.*

(1.) *Not by themſelves, and their own Wills.* Not as conſidered in themſelves, but as their wills are the proper ſubject and ſeat of this habitual grace. They are made *willing in the day of his power*, Pſal. 110. 3. And they are continued willing by the influence of the ſame power, for the day of his Power endures for ever. They will not depart out of Chriſts hand, becauſe it is the chief part of this grace to determine their wills (and to bring down every high imagination which might pervert their wills) to a ſubjection to Chriſt, and fix them upon God as the chief good, and laſt end. Hence being his ſheep, and knowing him for their ſhepherd, they are ſaid to hear his voice, and follow him; ſo that this perſeverance is not a forced and conſtrained work. They cannot totally fall by their own wills, they are renewed and ſtrengthened; nor by their own corruption, that is ſubdued and mortified by the ſpirit of God, which is continually in arms againſt it; and if when it was in its full ſtrength, it could not hinder the power of Gods grace in converſion, ſurely when it is thus impaired, and only ſome reliques of it (tho alas! too too much) abiding, it can leſs reſiſt the Power of the ſame grace in our preſervation.

Again, Not by their own wills, for it is here that grace ſets its Throne, and eſtabliſheth the heart. Neither doth that life which is hid with Chriſt in God, depend upon the levity of our wills; it being an abiding life, it hath an influence upon our wills to preſerve them in a due bent, wherein they are ſet by the Spirit.

(2.) *Not by any external Agent.*

(1.) *Not by God.* The counſel of his election ſtands firm: and they are heirs by an immutable Covenant. Tho God by reaſon of his Omnipotent Soveraignty might *juſtifiably* take grace away, and we deſerve it, yet *morally* in regard of the immutability of his righteouſneſs and truth, he will not. Chriſt will not do it. He died to purchaſe it, and lives for ever to preſerve it. The Spirit will not do it, the end of his coming and indwelling is to maintain it.

(2.) Not by the Devil, for *he that is in us is greater* and ſtronger *than he that is in the world*, 1 John 4. 4. in all the allurements, and affrightments of the World. Not by his Temptations; They ſhall either be intercepted or reſiſted by an aſſiſting grace ſtronger than their authors malice, 1 Cor. 10. 13. *God is faithful who will not ſuffer you to be tempted above what you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.*

(3.) *Not by the World.* If the God of the World cannot do it, the World it ſelf ſhall not be able. Chriſt hath *conquered the world* for us by his death, *John* 16. 23. and hath given us *power to conquer it by our faith*, 1 John 5. 4.

2. *USE.* Matter of *Comfort.*

This Doctrine of the preſervation of Grace is the Crown, Glory, and ſweetneſs of all other priviledges. Without it we ſhould in the midſt of Regeneration, Juſtification, Adoption, droop and be *magor miſſabibs*, tormented with fears of loſing them: 'Tis the aſſurance of this that makes believers come to *Sion* with Songs and everlaſting joy upon their heads. Premiſe this I muſt; This Comfort belongs only to thoſe that have true grace; ſee therefore whether you can find any ſaving-work upon your hearts towards God, before you entitle your ſelves to the comfort of this Doctrine.

(1.) *Our ſtate by Redemption and Regeneration is better than* Adam's *by creation, in reſpect of permanency, tho not of preſent integrity.* God keeps us ſafer in a ſtate of imperfection, than *Adam* was in all his innocence. *Adam* had a better nature, and a ſtronger inherent power conferred upon him by creation; he was created after Gods Image, but he defaced and loſt it, and afterwards begat in his

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own likeneſs, not in the likeneſs of God, whereof he was ſtript. He had a *natural* power, but no ſupernatural aſſiſtance. We have no natural power, but we have a *ſupernatural* help. Our ſupernatural aſſiſtance confers upon us a better ſtate than his natural power did, or could do upon him. We are *kept by the power of God to ſalvation*, and he was to be kept by his own. He was to ſtand by the ſtrength of nature, we by the ſtrength of grace, *Rom.* 5. 2. *grace wherein you ſtand, through faith.* 2 *Cor.* 1. 24. *by faith you ſtand.* Grace is as immutable, as nature is changeable. He was under the government of his own free-will; 'tis our happineſs to be under the conduct of the Son of God by his ſpirit, *Rom.* 8. 14. *As many as are led by the ſpirit of God, they are the ſons of God*; and that by virtue of a charge, a priviledg never allowed to *Adam*, nor *Angels*, who being their own keepers, were ſoon their own deſtroyers. He had a natural power to ſtand, but without a will; we have a gracious power to will, and the act of perſeverance conferred upon us. He had a power to ſtand, precepts to ſtand, promiſes to encourage him to ſtand, but not one promiſe to ſecure him from falling; we have both a *ſupernatural help*, and an *immutable promiſe*, that the *fear of God ſhould be put into our hearts, to this end, to preſerve us from falling*, Jer: 32. 42. By Chriſt we have not only words of grace to encourage us, but the power of grace to eſtabliſh us; not only precepts to preſevere, but promiſes that we ſhall. Otherwiſe the Promiſe could be no ſurer than that annext to the Covenant of works. If the condition of it might be as eaſily loſt as the condition of *Adam*'s covenant, then would the new Covenant loſe its end, which was to enſure the Promiſe to all the ſeed, *Rom.* 4. 16. *Therefore it is of faith, that it might be by grace, that the promiſe might be ſure to all the ſeed.* *Adam* was under a mutable covenant, and we under an everlaſting one. *Adam* had no reſerve of nature to ſupply nature upon any defect; we have out of *Chriſts fulneſs, grace for grace*, John 1. 16. Grace for the ſupply of grace upon any emergency. The manner whereby we ſtand is different from the manner of his ſtanding; he ſtood in dependance on his Original Righteouſneſs, which being once loſt, all the Original virtues depending on that, were loſt with it. Our ſtate is ſecured in higher hands. Chriſt is made Wiſdom, *&c.* 1 *Cor.* 1. 30. *But of him are you in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption.* All which are diſpenſed to us in the ſtreams, but reſerved in him as the Fountain. He is made all thoſe to us, not we to our ſelves. *Adam*'s life was hid in himſelf; *ours with Chriſt in God*, Coloſſ. 3. 3. Our life is as ſecure in Chriſt, as Chriſts is ſecure in God. Chriſts hand, and his Fathers boſom, is not to be rifled by any power on Earth. Heaven is no place to be pillaged by the Serpent. Which ſtate then is beſt? Our nature is reſtored by the *ſecond Adam* fundamentally better; not at preſent ſo bright as his, but more permanent. The mutabillity of the *firſt Adam* procured our miſery; the ſtrength of the *ſecond* preſerves our ſecurity. So that a gracious man is better eſtabliſhed in his little grace, by the power of God, than *Adam* in his flouriſhing integrity by the ſtrength of his own will.

(2.) *The ſtate of a Regenerate man is as ſecure as the ſtate of the inviſible Church, and more firm than that of any particular viſible Church in the World.* You ſtand upon as good terms as the whole Aſſembly of the firſt-born, and upon a ſurer foundation than any particular Church, *Pſal.* 125. 1. *They that truſt in the Lord ſhall be as mount Sion, which cannot be removed, but abides for ever.* They ſhall be impregnable. As ſtable as that Mountain of the *Lords houſe, which was to be eſtabliſhed on the top of the mountains*, Iſa. 2. 2. alluding to that Temple built upon *mount Moriah*, of a ſteep aſcent; firmer than all the worldly powers and ſtrongeſt Monarchies, compared to Mountains in Scripture. *Particular Churches* may fall. How is the glory of many of them vaniſht? *Particular believers ſhall not*, becauſe their *ſtanding is in Chriſt*, by virtue of that Covenant whereof Chriſt is Mediator, and of that Promiſe made to the whole body, wherein the intereſt of every member is included, *Matth.* 16. 18. *the gates of hell ſhall not prevail againſt it.* Neither the *power* nor *policy* of Hell-gates being the ſeats of Judgment, and Magazines of Arms. The viſible Church is only ſo by profeſſion and priviledges; an inviſible member is ſo by nature and *union*. Appearances will expire, when nature ſhall abide. The myſtical Body of Chriſt, and any member of it, can no more die, than the natural Body of Chriſt can now, or any member of that. No member of Chriſts fleſhly body did or ſhall ſee corruption. The knot between the Soul and the Body is natural by the band of vital ſpirits; the knot between a true member and Chriſt is ſupernatural. The *ſecond perſon* in the Trinity; being united to the Body of Chriſt, kept it from corruption. The *third perſon* in the Trinity keeps the union between Chriſt and a myſtical member from diſſolving, which no particular Church in the World, as a Church, can lay claim to. Tho Chriſt may diſcard a particular Church, yet not a *particular elect perſon*, becauſe of that agreement between his Father and himſelf concerning thoſe given to him. But we read not of any whole Nation or Church in the World given to Chriſt as ſuch, and in ſuch a manner as a particular perſon is. There is a difference between Gods Electing a People to have the Goſpel preacht, and his Electing a Perſon to have the Goſpel wrought in him. The ſtanding of any particular Church is not for it ſelf, but for the Elect in it. When God chuſeth a Nation to be under the preaching of the Goſpel, it is for the ſakes of his Elect ones ſprinkled among them. And that Church ſtands as long as there are Elect perſons among them to be brought in; When the number is gathered into Gods fold, the Goſpel is removed thence, becauſe of the rejection of it by the reſt. Theſe *two elections* of *perſons* and *nations*, the one to grace, and the other to the enjoyment of the Miniſtry of the Goſpel, are mixed together by the *Apoſtle* in his Diſcourſe, *Rom.* 11. Some places muſt be underſtood of the one, and ſome of the other. When the Election is ſaid to be void, it is meant of the election of a Nation, as the *Jews* are called Gods choſen people. When it is ſaid to *ſtand*, it is meant of the election of a perſon: as when we ſay, Man is mortal, and man is immortal, in different ſenſes both are true; mortal according to his Body, immortal in reſpect of his Soul.

(3.) *Comfort againſt the weakneſs of grace*: This is the proper comfort of this Doctrine. 'Tis, and ought to be, a matter of trouble, that our grace is ſo weak; but it ſhould not be a matter of murmuring and deſpondency. We have reaſon to mourn that our graces are not ſtrong; we have reaſon to rejoyce that we have any at all. Little grace is enrolled in Heaven. Not a weak member of the inviſible Church, but hath his *name written there*, Heb. 10. 23. How glimmering was the Diſciples Faith! yet our Saviour bids them, in all that weakneſs, *Rejoyce that their names were written in heaven*, Luke 10. 12. Could their names have been blotted out again, the joy he exhorts them to could not have

have dwelt with ſuch a ground of fear. As the leaſt ſin beloved, brings us into alliance with the Devil; ſo the leaſt grace cheriſhed, intitles us to the Family of God; and it is but a rough draught with blots, of what God hath fairly drawn in the glorified Saints. The weakeſt grace gives a deadly wound to ſin, and a ſure, tho not ſo highly comfortable a title to ſo abundant an entrance into Heaven as a ſtronger. Do not therefore ſeek your torment, where you ſhould find your comfort.

(1.) *The foundation of weak grace, and the hopes of it, is ſtrong.* Every new creature hath not an equal ſtrength, but every one hath an equal intereſt in the Covenant, and as ſure a ground of hope as the higheſt. The deſign of God was to make the new Covenant ſecure from the violations of the creature, *Jer.* 31. 31, 32. *I will make a new covenant with the houſe of Iſrael; not according to the covenant I made with their fathers, which my covenant they brake, tho I was an husband to them.* He would make a Covenant ſtronger than to be broken by them. That Covenant was perpetual in regard of God, for he continued a Husband to them, and did nothing to diſſolve the knot. This is not to be broken by a perſon in covenant. If it could be broken, it would be the ſame with the other Covenant, tho not in terms, yet in the iſſue. Now true grace depends upon this Covenant, *Verſe* 23. *I will put my law into their inward parts, and write it in their hearts.* Beſides, this Covenant and the Bleſſings of it are ſettled upon believers, and every one of them, as an Inheritance, *Iſa.* 54. 9, 10. *I have ſworn that I will not be wroth with thee: for the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall never depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee*; and that by Oath. It could not have been made over in ſurer terms. Mountains, the ſtableſt parts of the Creation, that cannot be blown away by ſtorms, ſhall depart at the end of the World; this Covenant ſhall not. It proceeds not only from Love, but Kindneſs, which is Love ſpread with a choicer Affection. 'Tis a Covenant of Peace, wherein their reconciliation with God, and the bleſſings following from it, are ſettled upon them, and that as an heritage, *Verſe* 17. *this is the heritage of the ſervants of the Lord*; and leſt they ſhould fall or loſe their Righteouſneſs, the latter clauſe ſecures them; *and their righteouſneſs is of me, ſaith the Lord.* Whether you underſtand it of the Righteouſneſs of Juſtification or Sanctification, it amounts to the ſame thing. This is the ſure mercies of *David.* So that thou hangeſt upon a Covenant ſettled faſt by the Promiſe and Oath of God, and cemented in every part by the Mediators blood. God never yet broke his Word. It depends upon promiſe; eternal life was promiſed before the foundation of the World, *Tit.* 1. 2. *In hope of eternal life, which God that cannot lye, promiſed before the world began*; to whom? To Chriſt, and in him to all the Elect of what ſize or ſtature ſoever, babes as well as ſtrong men. God had time to conſider all that unconceivable Eternity before Chriſt came, and yet he never repented of this Promiſe of Eternal Life; becauſe he cannot lye, which the *Apoſtle* lays an *Emphaſis* upon. When Chriſt came, all his actions and ſpeeches upon Record were purſuant to the confirmation of this Promiſe. The Lamb, in whoſe boſom you are carried, was ſlain from the foundation of the World in the decree of God, and voluntary deſignation of himſelf. Was there not a long time to conſider? and did he not repent of it all that time? and will he now, ſince he has paid all the price for your grace, and the continuance of it? Can a little time, *ſixteen hundred years* ſince Chriſt was in the fleſh, make any alteration in Gods counſel, and Chriſts deſign, which eternity could not? Beſides, the root is ſtrong, tho the branch be weak: buds draw ſap from the root, as well as the forwarder fruit. The leaſt ſplinter of Wood in a Tree is a part of the Tree. The leaſt atome, tho never ſo ſmall, is a part of the World. Every one in Chriſt is a part of Chriſt, and hath a ſhare in the Promiſe made to him. Is there any diſtinction or difference made in the Covenant between weak and ſtrong? The babe in Chriſt is as well within the verge of it, as the moſt compact Chriſtian. Never then ſadden your Souls if you find true grace in your ſelves, when you are within the arms of an everlaſting Covenant. The grace which lies ſmoking in the chaff, hath fire in it, as well as that which flames.

[2.] *All grace, now triumphant, was weak at firſt.* The higheſt began in a ſeed, a little ſeed. The waters of the Sanctuary, whereby the propagation of the Goſpel in the World, and the Operation of it in the heart is figured; I ſay, Thoſe waters which will perfectly purify the ſoul, did at *firſt reach but to the ancles*, Ezek. 47. 3, 4, 5. after that to the loins, and afterwards ariſe to the height of waters to ſwim in. Till you read of any grace in Scripture without its mixtures, do not deſpond. *Moſes* had his *Encomium* of Gods familiar; yet tho he ſtruck the rock through Faith, he ſtruck *twice* through unbelief, when indeed he was only to ſpeak, not ſtrike, *Num.* 20. 8, 11. which God interprets unbelief, *Verſe* 12. *Abraham*, who is honoured with the noble title of the Father of the Faithful, had a diſtruſt of Gods promiſe, *Gen.* 12. 2, 3. *I will make of thee a great nation, I will bleſs thee; I will bleſs them that bleſs thee, and curſe them that curſe thee*: Therefore he deals with his Wife to call her ſelf his Siſter for fear of his life in *Pharaoh*'s Court, *Gen.* 12. 12. And after much more experience of Gods truth, in the Court of *Abimelech*, Gen. 20. 11.

[3.] *Your ſtock is ſure.* Your grace is weak, but the ſtock in Chriſts hands for ſupply is full. He keeps it in his own hands. He knows our neceſſity better than we do; and meaſures ſupplies by his own Wiſdom, not by our deſires; for *he feeds them with judgment, Ezek.* 34. 16. *i. e.* he will govern them wiſely: for ſo that place may be underſtood. 'Tis our happineſs, that tho we have little in poſſeſſion, we have much for our neceſſity. 'Tis our happineſs that it is laid ſo high, that we cannot reach it but by Faith; that we have it not in our hands to ſquander it away. Were it in our own hands, it would quickly be out of them, and we not have a mite left. The Covenant with us, was founded upon that made with Chriſt, *Iſa.* 59. 21. *This is my covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever. This is my covenant with them*; i. e. made with us in Chriſt. *My Spirit that is upon thee*, &c. As long as Chriſt hath the Spirit by virtue of that everlaſting Mediatory Covenant, ſo long ſhall the Spirit, and the Fruits, and Power of the Goſpel, be in the hearts of his people. *The words in the mouth of his ſeed*, depend upon *the word put into his mouth*, and *the Spirit put upon him.* The Covenant was made with Chriſt, not for himſelf, but for his ſeed, and his ſeeds ſeed; made with them, but founded upon him; It was for their ſakes the Spirit was put upon him; for their ſakes that words were put into his mouth; for their ſakes for whom he ſanctified himſelf, *John* 17. even for the ſakes of thoſe weak Diſciples, he then prayed for. The words put into his

his mouth were not bare words, but attended with Spirit; not meer profeſſions, but operative. And this was to abide upon him for them, *henceforth*, and *for ever*: for he calls it a Covenant with them, yet turns and ſpeaks to one perſon. It muſt therefore be for them, that this Perſon is endowed with the Spirit, otherwiſe it was not a Covenant with them.

[4.] *Chriſts charge extends to this weak grace.* It was for this reaſon he hath the order given him in the Text by his Father, not for the ſtanding Reed or flaming Flax, tho that is included. The weakeſt is here committed to him, and therefore is as much under his care. To what purpoſe hath Chriſt this order, if the weakneſs of grace were a ground of deſpondency? 'Tis a ground of humiliation, but not of diſtruſt. The Gardener that regards all his ground, watcheth over the tendereſt Plants. Our keeper riſeth early to look after the *tender grapes* and *pomgranate buds*, Cant. 7. 12. That which is feeble is as much under his conduct, as that which is vigorous. He was ordered to be a Shepherd, whoſe office is to attend the weak motions of the new fallen Lambs. His boſom is appointed a place for them; he gathereth them by his Arms; *i. e.* converts them by his Power, and was to carry them in his boſom, *Iſa.* 40. 11. *He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* If you can go, he is to guide you gently; if you cannot, he is to bear you tenderly; not on his ſhoulders, meerly by ſtrength, but in his boſom with a tender affection. He is not only the Shepherd, but Biſhop of our ſouls, 1 *Pet.* 2. 25. And our converſion to him makes us part of his Dioceſs; *you are returned to the ſhepherd and biſhop of your ſouls.* In all your weakneſs he was ordained by God for your help, *Pſal.* 89. 19. he *laid help upon one that is mighty*: mighty to preſerve his Power, and mighty to uſe it. Help ſuppoſeth perſons moſt in need of it, as the objects to whom it is to be afforded. Every New Creature hath not an equal ſtrength, but they have an equal intereſt in the Redeemers Death and Merit, and the weakeſt may ſeem more under his care than the ſtrongeſt, becauſe they ſtand more in need of that office which he is entruſted with, and delights to exerciſe.

(5.) *He delights in his charge.* It was his delight to do the will of God, yea, and his *meat and drink* to cheriſh the beginnings of grace in the *Samaritan* Woman, *John* 4. 34. becauſe it was his Fathers work. Surely it was no ſmall part of the joy ſet before him, that upon his dying he was to be inveſted with a power to perform his Fathers charge. He will not therefore refuſe to embrace the feebleſt Saint. He knew how well the ſoul of his Father was pleaſed with his undertaking this care of the ſmoaking flax, as the words intimate, Mat. 12. 18. *My beloved in whom my Soul is well pleaſed*; pleaſed with that which Chriſt was to do, whereof that in the Text is a part. God takes particular notice of the beginnings of grace, and Chriſts Affection runs in the ſame Channel with his Fathers. Yea, he regards the very Trembling degrees of it. He overlooks all the *Philoſophers* at *Athens*, who boaſted themſelves to be the Grandees in Learning and Records, only two new Converts, *Act.* 17. *ult.* *Dionyſius*, who for all his Ability and Juſtice in judging controverſies, had never had his name ſet down there, but for his *Faith*; And *Damaris* a Woman. He joins a Woman with a Judg, to ſhow that he takes notice of the weakeſt Faith, as well as that which is joined with the ſtrongeſt parts; this great man is mentioned only upon the account of his Faith. See alſo how he overlooks the infirmities of *Job*, Job. 2. 3. *Haſt thou conſidered my ſervant Job*? tho he knew them as well as his graces; and doth not only approve of him, and defend him, but makes his boaſt of him. He makes a publick Proclamation with Joy in the very Teeth of the Devil. Tho he had ſo many pure Angels about him, that one would think he ſhould have ſpoken of with applauſe, as well as of a poor Mortal. Was *Jobs* grace very ſtrong? what means then that multitude of impatient expreſſions ſcattered in the book?

(6.) *He will therefore be faithful in it.* His faithfulneſs is more illuſtrious in regarding the more troubleſome parts of his charge; as the Fidelity of a Friend or Servant is more evidenced by the difficulty than facility of his Truſt. When he knew how weak we are, and how apt to ſwerve; had he not been reſolved to relieve us, he had never ſent his Spirit to abide with us for ſuch an end. The *Apoſtle* aſſures us, that the care lies upon him ſtill to confirm us to the end, 1 Cor. 1. 8. *Who ſhall alſo confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus*; *in the day*, not before; expect not grace to be triumphant till then. Wherein the *faithfulneſs of God* alſo bears a part, *v.* 9. And ſurely thoſe *Corinthians* were none of the ſtrongeſt, when the *Apoſtle* doubts whether he ſhould write to them as *ſpiritual*, or as unto *carnal*. The weakeſt is his ſeed, and he will not loſe it. You cannot value your ſecurity more than Chriſt values the honour of his office, and it being his Fathers Pleaſure that he ſhould exerciſe it, it doth more affect him than the deſires of your ſecurity can affect you. Suppoſe he himſelf had no love to Grace, yet you cannot doubt, but that he hath ſo much reſpect to his Father, as not to diſpleaſe him by a neglect of that which he ſolemnly committed to him as a pledg of his affection, and a teſtimony of his confidence in him. He will alſo be faithful to his own glory; but the *fulfilling of the work of faith with power* is for the *glory* of his name, 2 *Theſ.* 1. 11, 12. 'Tis one part of the glory he reſerves to himſelf, to be admired not only by them that believe, but *in them* at the laſt day, *v.* 10. admired in the admirable conduct of their Faith through all weakneſſes and difficulties.

[7.] *He has given evidences of this faithfulneſs.* He never yet put out a dim candle, that was lighted at the Sun of Righteouſneſs.

(1.) *It was his courſe in the world.* He found ſome ſmoking flax in the Ruler, *Joh.* 4. 47, 48, 49. *Come down and heal my ſon*; *come down ere my child die.* He thought Chriſt could cure his Son, there was ſome fire of Faith; but not unleſs he came to his houſe, and that before he died too, as if Chriſt could not recover him by a Word, and could not reſtore him after his breath was expired. Chriſt according to his Office of not quenching ſmoking flax, complys with him. So Mat. 7. 32. Their faith thought Chriſt could cure their friends, but not unleſs he *laid his hands upon them*; yet he grants their requeſts. He eaſily complies with a weak faith, when he loves to put a ſtrong one to its ſhifts. As he did in the repulſe he gave to the *Woman of Canaan*, whoſe faith afterwards he applauds with admiration, *Oh woman, great is thy faith!*

(2.) *It was his diſpoſition after his reſurrection*, Luke 24. 13. He meets with two Diſciples going to *Emmaus*, who ſeem to have thrown away all their faith and hope in him, and to be upon the brink of the ſin againſt the *Holy Ghoſt*, v. 12. *We truſted that it had been he that ſhould have redeemed Iſrael.* The next words in courſe were like to have been, But we think him an Impoſtor. But doth

Chriſt

Chriſt with indignation caſt them off as tho he would have no more to do with them? No; He takes pains to enliven their faith, and takes occaſion from their weakneſs to renew their ſtrength; and that in ſo eminent a manner, that it ſeems to be *one* of the moſt excellent Sermons that ever he preached, *a comment upon the whole Scripture concerning himſelf*, *v.* 27. Beginning at *Moſes*, he went through all the *Prophets*, and expounded all the Scriptures concerning himſelf. He filled their heads with knowledg and inſpired their hearts with life.

(3.) *After his Aſcenſion too.* He takes notice of a little ſtrength in *Philadelphia*, Rev. 3. 8. and opens a door for it, that no man can ſhut. Well; Did our Redeemer ever yet diſappoint a Trembling Faith, or let a limping grace go from him without a bleſſing? 'Tis too late ſurely for him to begin now at the cloſe of all things, when the world is almoſt at an end.

[8.] *Therefore you may in the weakeſt ſtate expect aſſiſtance.* The weakeſt grace hath a Throne of grace to ſupply it, a God of grace to delight in it, a Mediator of grace to influence it, a ſpirit of grace to brood upon it. Tho our grace be weak, yet the grace of all theſe are ſufficient to preſerve us. The weakeſt grace in Chriſts hand ſhall ſtand, when the ſtrongeſt nature without his guard ſhall fail. 'Tis not our hold of Chriſt ſo much preſerves us, as Chriſts hold of us; tho the faith we hang by, be a weak thread, yet Chriſt hath a ſtrong hand. Had you the grace of a glorified Saint, you could not maintain it without his help, and that is ſufficient to conduct through the greateſt ſtorms into a ſafe harbour. The *preſerved in Chriſt* is the happy Title of thoſe that are ſanctified by God the Father, as *Jude* ſpeaks, *To them that are ſanctified in God the Father, and preſerved in Jeſus Chriſt, and called.* His *mercy is in the heavens*, his *righteouſneſs as the great mountain* ſtable, his Title iſſuing from thence is, the *preſerver of man and beaſt*, Pſal. 36. 5, 6. And ſhall not that which is more valued by him than man and beaſt, that which is the cauſe of his keeping up the world, be preſerved by him? *Fear not thou worm Jacob*, Iſa. 41. 14. *I will help thee, ſaith the Lord, and thy Redeemer the holy one of Iſrael.* What hath more need to fear than a Worm, that is liable to be trod on by every paſſenger? What hath more reaſon to fear than a creeping grace in it ſelf? Yet what hath leſs reaſon to be afraid, when backt by ſuch a mighty power? 'Tis a weakneſs, but fortified by an almighty ſtrength; it hath a power which neither *Adam* with all his nature, nor the holy Angels before their confirmation were ever poſſeſſed of.

Well then, the weaker thy grace, the faſter let thy dependance be on Chriſt, and then thou wilt be more ſecure by that exerciſe of faith than by the ſtrongeſt grace without it. A ſmall Veſſel managed by a skilful Pilot, may be preſerved in a rough Sea, when a ſtronger left to it ſelf, will daſh in pieces.

(4.) *Comfort againſt corruptions.* Indwelling and eaſily beſetting ſin is that which makes a believer hang down his head. Oh this enemy within me that I cannot conquer! ſurely I ſhall one day die by the hand of *Saul*. 'Tis our unbelief and the ignorance of the great tranſaction between God and Chriſt, and the tenor of the Covenant of grace, which is the ground of all the practical doubts about this Doctrine as well as the notional Diſputes againſt it. Every member, tho it hath boils and ſcabs, is as much a member of the body as the ſoundeſt till it be cut off, and that it ſhall not, hath been the deſign of the whole Diſcourſe to prove, Chriſt doth not cut it off, but heal it. Is it not a part of the Covenant of grace to heal *our backſlidings*? Hoſ. 14. 4. When he finds a diſeaſe, he cures us by the Application of his blood, for the end of *his ſtripes* was that we might be healed, Iſa. 53. 5. And tho God hath a piercing eye to ſee every ſin and the malignity of every circumſtance, yet the motion of his eye that way is not to deſtroy, but to heal, Iſa. 57. 18, 19. *I have ſeen his ways, and will heal him, tho he walked frowardly.* We ſpeak not now of a *courſe* of groſs ſins. No true believer can be guilty of that; there is a great difference between fouling the feet in the mire, and a total wallowing in it like a ſwine with delight and pleaſure.

Therefore conſider that,

[1.] *Chriſts charge extends to this too.* Is his charge not to break the bruiſed Reed? He is by the ſame Reaſon to provide againſt that which would break it. Is he not to quench the ſmoking flax? Then he is alſo to prevent the extinction of it by any other cauſe. The charge cannot be ſuppoſed only to tie his own hands from doing it. Such a Comfort would be of a ſmall value, while we were endangered by powerful enemies. But this charge arms him with a commiſſion, and lays a neceſſity upon him to prevent the breaking and quenching of it by any other hand, and therefore obligeth him to withſtand that which is moſt able and moſt likely to do it; *viz.* indwelling ſin. Tho the Devil be our great external enemy, yet this is our greateſt internal, without whoſe aſſiſtance the keeneſt Arrows of the Devil would be ſhot at rovers, and be uncertain in their effects. Chriſt therefore undertaking the work, undertakes every part of the charge, and this among the reſt. The conqueſt of this in the Soul was the reaſon of the oblation of himſelf, Tit. 2. 14. *Who gave himſelf for us not only to redeem from iniquity*, but *to purifie a people peculiar to himſelf.* Is it agreeable to the Wiſdom of Chriſt, to neglect the main end of his undertaking, which was *to make an end of ſin?* Dan. 2. 4. What end is there if it recover its loſs, and regain its Empire in a believing ſoul? It were in vain for him to go to heaven to prepare Manſions for Believers, and ſend his Spirit to prepare them for thoſe Manſions, if corruption ſhould get a full head, which would incapacitate them for ever poſſeſſing thoſe Manſions. Would he be worthy of the name of Saviour, yea, and *Salvation*, a title God conferred upon him in the paſt Ages, if he ſhould not ſave thoſe that have the mark of God upon them from that corruption, without which deliverance they could not enjoy any real benefit of his purchaſed Salvation? You have no reaſon to queſtion his power, and as little to ſuſpect his faithfulneſs. The diſtruſt of either is an unworthy reflection upon that God that choſe him for this work, and upheld him in it. Infinite Wiſdom and immutable Goodneſs would never have pitched upon a perſon, for the reſtoration of mankind, of a dubious fidelity. This were to diſparage his Wiſdom, ſully the Glory of his Mercy, and render the deſigns of his goodneſs inſignificant. Shall not this great Perſon be thought fit to be truſted by us againſt our enemies, when we have both his own word, and his Fathers for his willingneſs and ability, whom God thought fit to truſt with a power againſt the greateſt enemy he had in the world upon his own ſingle promiſe? 'Tis unworthy for us to nouriſh jealouſies of ſo great a Redeemer, when God that ſent him, never had cauſe to have the leaſt ſuſpition of him. Let me then beg this of any diſpondent ſoul, not to diſtruſt the dedeemers faithfulneſs, till you meet with a perſon of more unblemiſhed fidelity to confide in.

[2.] *He*

[2.] *He has an enmity againſt your corruptions.* Sin hath done more wrong to God than ever it did to us. Can it be thought then, that he ſhould let ſo injurious an enemy reign in the hearts of any that love God, and are beloved by him? Your hatred againſt it cannot be ſo great as his, becauſe you cannot arrive to an equality of holineſs with him? the greater the holineſs, the greater the hatred to any thing contrary to it. Our high Prieſt is *holy, ſeparate from ſinners*, and therefore *made higher than the heavens*, Heb. 7. 26. Separate from ſin too, in all kinds of Affection. Letting ſin reign in them for whom he is a Prieſt is inconſiſtent with the holineſs of his Office. Had he not had an indignation againſt ſin, and a pitty to the ſinner, he would have ſpared both the trouble of coming and the pains of dying.

[3.] *His reſidence in Heaven is an evidence that this corruption ſhall be deſtroyed. The heavens muſt receive him till the time of the reſtitution of all things*, Act. 3. 22. ſo *Heſychius*. Till the time of the perfection of all things: His being there is an evidence that things ſhall be reſtored to a perfect ſtate. It was promiſed by God from the beginning of the world, all the propheſies were deſigned to declare it, that thoſe things deformed by the Devil ſhould be reſtored to their primitive luſtre. Things cannot be reſtored till ſin be deſtroyed, Grace fully compleated, Satan put out of all Dominion; in a Word, All his enemies put under his Feet: and we have the greateſt aſſurance of this; for God hath repeated it again and again by all the Prophets from the beginning of the world as if Gods thoughts run upon nothing elſe but this, and the Spirit of Propheſie was nothing elſe but *the Teſtimony of Jeſus*; (as indeed it is not, Rev. 19. 10.) A Witneſs of what Chriſt was to do. He hath the government to reſtore things. If every thing is to be reſtored, believers certainly ſhall not be left out. It was his main deſign to expel unbelief and ſin out of the hearts of his Diſciples by his gracious Exhortations when he was in the World; much more will he do it by his power conferred upon him ſince his Reſurrection, and poſſeſſed by him upon his Aſcenſion. He ſits King in Heaven to reſtore this.

[4.] *'Tis his glory to conquer them.* The ſtronger our corruptions are, the firmer ground hath Chriſt to glorifie his ſtrength in our weakneſs. If they were not ſo ſtrong and ſin ſo foul, Redemption would not appear ſo plenteous. His office is chiefly exerciſed about thoſe; when thoſe are fully conquered in all the elect his Office ceaſeth, and the kingdom is to be reſigned to the Father. Till then he is a Shepherd, and in that reſpect his Office is to find his Sheep out when they wander, and bring them home: If he came to ſeek that which was loſt, it is no leſs for his honour to preſerve that which he hath found. The choicer the thing, and the ſtronger the oppoſition, the more glory accrues to the preſerver of it. Is it for his honour to begin a work in thee, and ſtart back from it? Is it likely he would ever have ſtruck a ſtroke at thoſe hard hearts of ours, if he did not intend to make thorow work with them? He never yet did any work by halves, and ſhall he begin now?

[5.] *'Tis already condemned by him. God condemned ſin in the fleſh* by the Sacrifice of Chriſt, Rom. 8. 3. *And for ſin condemned ſin in the fleſh.* As at his death there was a general condemnation of ſin in its nature, ſo upon faith in this Sacrifice, our faith in his blood, there is a particular condemnation of ſin in its power, as an unrighteous thing, and not fit by reaſon of its malignity to have a ſtanding there. He condemned it by his holineſs in the Law, by his juſtice in the death of Chriſt, and by his mercy in the renewing of thy Nature, which is always accompanied with a condemnation and in part an execution of ſin. When the guilt of thy ſin was pardoned, the power of thy ſin was condemned. As the pardon of the one will not be reverſed, ſo neither ſhall the condemnation of the other. If it be condemned by our Saviour in his fleſh, it will be conquered in us by his ſpirit; for whatſoever was done by Chriſt as Mediator in his Perſon, was an evidence of what he would do by his ſpirit in his Members according to their capacity. Hence they are ſaid to be crucified, riſen, aſcended, and to ſit in Heavenly Places with him, not only virtually in him, as their head, but ſpiritually in themſelves. Shall a dying, gaſping ſin overpower a living, thriving Grace? Sin therefore ſhall be conquered. The Father by his ſpirit will purge away the worms and ſuckers which may hinder the growth and ripening of the fruit, John 15. 2. *Every branch that bears fruit he purgeth it, that it may bring forth more fruit.* If a branch, tho ſmall, he will take care to remove the hindrance to its fruitfulneſs. God foreſaw what infirmities thou wouldſt have, before he gave Chriſt this commiſſion; and Chriſt foreſaw them before his acceptance of the charge. If their preſcience could not ſtop God in his gift, nor cool Chriſt in his acceptance, why ſhould it now.

But,

(1.) *This conqueſt is by degrees.* 'Tis victory promiſed in the *Text*, therefore a conflict is implied, and muſt be endured. Victory doth not attend the beginning of a War juſt at the heels. Some time muſt be allowed between the ſmoke and flame. Chriſt muſt not quench the ſmoke; but grace may ſmoke, and only ſmoke for a while. His charge is to keep that which is committed to him, not preſently to overthrow its Enemies. He will eye his Authority and inſtructions, as he is Gods ſervant; for as he hath *received a commandment from his father*, John 14. 31. ſo he acts. He will not perfect it in an inſtant, but at length he will. *Light*, and a fulneſs of it, is *ſown for the righteous.* 'Tis but ſown, time muſt be allowed between that and the harveſt. The new Creation is no more than the old was perfected at once. Can you expect your Saviour ſhould make quicker work with you than with his Diſciples when he was upon the Earth? It was his pleaſure not to reduce them preſently to a perfect ſtate. Neither can we expect more than our Saviour Prayed for which was not that you ſhould be without foils to your Faith, but without the failing of your Faith. He did not deſire his Father preſently to take them out of a World of ſin, or ſin preſently from them, but to preſerve them under it, from being conquered by it. *God works to will and to do, but of his own good pleaſure.* Not as we pleaſe, but as himſelf pleaſeth.

(2.) *Yet while they do continue, the love of God to thee is not hindered by them.* The incorruptible ſeed, which is his own, will more prevail to draw out his love, than thy infirmities to engage his hatred againſt thee. When Chriſt hung upon the Croſs with all the ſins of believers about him, God did not withdraw his Love from him, becauſe of that righteouſneſs, holineſs, and love to God found in him; yet he withdraw his comfortable preſence, to ſhow his hatred of ſin. As God dealt with the head, ſo he will with the members. Eſpecially if your hearts begin to hanker after any ſin; tho he hath engaged not to take away his loving kindneſs from you, yet he may withdraw his comfort, till you have repented of your ſin. He may chaſtiſe you with rods, but will not ſuffer his Faithfulneſs

to fail. He will, as a Mother, raiſe you when you fall, but whip you for falling, to cauſe you to take more heed. Chriſt ſeems to have had as much reaſon to caſt off his Diſciples, as ever he had to caſt off any believing Soul ſince. None could ever forſake him in ſuch extremity as they did, for his perſon will never be in the like ſtraits again. Yet having once loved them, *he loved them to the end*, and after the end, after his Reſurrection, as appears by viewing the ſtory. And 'tis to be obſerved, That tho their unbelief, ignorance and pride did often fume from them in the preſence of their Maſter, yet Chriſt mentions none of them in his Prayer to his Father; Only their grace, *John* 17. 6, 8. *They have kept thy word; they have believed that thou didſt ſend me.* They had indeed received the Word of God, but it was lodged in Souls very muddy.

(3.) *While they do continue, God by his Wiſdom and Grace draws profit to you from them.* The very ſtirring of one ſin is ſometimes the ruine of another; a groſs ſin ſometimes is the occaſional break-neck of ſpiritual pride. The high thoughts *Peter* had conceived of himſelf upon the confeſſion of Chriſt, were not ſcattered, till he had as ſhamefully denied him, as before he had glorioufly confeſt him. The *thorn in the fleſh* of that great *Apoſtle*, whether it was an outward temptation, or inward corruption, kept him upon his level from being *lifted up above meaſure*. Thus doth Chriſt make good his charge by ordering things ſo by his Wiſdom, that that which would in it ſelf quench the ſmoking flax, is an occaſional means to enflame it. The fogs which threaten the choaking the Sun, make his heat more vigorous after the diſperſion of thoſe vapours. Neither can ſin, becauſe it hath no *poſitive being*, be excluded from the number of thoſe *things* which by the over-ruling grace of God are ordered *to our good*, Rom. 8, 28. tho it be not ſo in its own nature, ſince the Penmen of Scripture ſpake not alway according to the rules and terms of *Philoſophy*.

For a *cloſe* therefore of this: perhaps it is our own fault that our corruptions are no more ſhattered. God hath given you ſucceſs againſt ſome ſin. But have your hearts been as much elevated in praiſe for it, as they were before fervent in prayer? If corruption gather ſtrength, charge not God with want of love, but your ſelves with want of thankfulneſs. Prayer procures mercy, but praiſe is a means to continue it. As we muſt depend upon his ſtrength for a victory, ſo we muſt acknowledg his ſtrength in our ſucceſs; elſe he may withdraw his power, and our Enemies may thereupon reaſſume new life, and aſſault us with a greater courage. Again, Let not any thing you have heard of the Faithfulneſs and Power of Chriſt make you neglect your duty. Let *Aſaph* be your pattern, *Pſal.* 73. who after a ſtrong conflict with ſin, had an aſſurance that God would *guide him by his counſel to glory*, Verſe 24. This makes him not lazy, but quickens him into a reſolve, That it was good, and *good for him* too *to draw nigh to God*, Verſe 28. God is ready with his counſel to guide us, but we muſt be ready with our Petitions.

3. *USE. Matter of Duty.*

(1.) *How ſhould men labour to get into a ſtate of grace!* To get within the verge of Chriſts commiſſion, into ſuch a ſecurity which may at laſt bring them to an eternal triumph over Death and Hell! Security of Eſtate, and ſecurity of Perſon and Intereſt, is the main intendment of men in the World. But ſecurity of Soul is leaſt in mens thoughts. Should not this latter be as ſeriouſly minded? Were there a ſtrong Tower wherein they might be infallibly preſerved in the time of hoſtile Invaſion, and be out of the reach of the Enemies battery, how greedy would men be to get under the ſhelter? Such a *ſtrong tower is the Name of the Lord*, and thoſe that put their truſt in him ſhall be ſafe both againſt open Invaſion and ſecret ſtratagems, *Prov.* 18. 10. *The Name of the Lord is a ſtrong tower: the righteous runs into it, and is ſafe.* By the Name of the Lord, the *Jews* underſtand in this place, and in many other, the *Meſſiah* appointed for the ſecurity of the Righteous. Methinks every natural man ſhould run with all haſt into his Cloſet, fall upon his knees, and not riſe till he hath that grace which is by Gods order the ſubject of Chriſts tender care. Methinks he ſhould cry and groan, ſigh and pray, till he have at leaſt ſome ſmoking flax. There is no *medium*; we muſt either be under the conduct of Chriſt, or the government of the Devil. If we are in our natural ſtate, we are not inrolled in Chriſts Family. There is nothing for Chriſt, but enough for the Devil to make victorious. Smoking grace ſhall grow into a flame of love, and ſmoking ſins into a flame of wrath. Smoking grace is under his care, and ſmoking ſins under his vengeance. As at the laſt Chriſt ſhall come to be admired in all them that believe, *i. e.* in the conduct of them through grace to happineſs, ſo he ſhall be admired too in the *vengeance* he ſhall take upon all them *that obey not the Goſpel*, 2 *Theſſ.* 1. 8, 10.

(2.) *Examine whether you have grace or no.* 'Tis not loſt time to enquire whether you have this victorious principle? Put thoſe queſtions to your Souls. Have I a ſincere *reſolution* to diſcard my former ſin? Do I moſt abhor my darling luſts? Is the burden of this body of death my greateſt grief? Have I valuations of Chriſt above all the World? Would I rather be under the gracious government of Chriſt, than be the greateſt Prince in the World without it? Do I eſteem God my chief good, and delight in ſpiritual converſe with him, above thouſands of Gold and Silver? Have I a reliſh of the things of God above all the pleaſures of ſenſe? Is the knowledg of God, and excitation of my affections towards him, my chief light? Try it by its activity. 'Tis a true Maxim, *Operari ſequitur eſſe.* To be without operation, is not to be. If there be not the Operation, there is not the Eſſence of grace. 'Tis impoſſible ſo active a Being as that ſhould lie idle in the Soul; there will be ſmoke, ſtrong deſires, aſcents upwards, and aims at an Heavenly Region, tho ſometimes it be hindered in its direct aſcent by the violence of the winds, as the ſmoke is. Every creature is active in that which concerns its welfare; grace therefore will be as active as any natural thing whatſoever, according to its degrees, becauſe it is a Divine communication, a participation of the Divine Nature. It being more noble, and of a choicer extraction than any other creature, it will be more active to reſiſt the Invaſions of the Devil, and to move towards God as its chief end.

Only take theſe *cautions*:

[1.] *Judg not of thy want of grace by the not acting of that grace which formerly was very vigorous.* One grace may for a time ceaſe to act ſo ſenſibly, to give way to the powerful Operations of another. *John Baptiſt* did decreaſe, that Chriſt might increaſe. Graces have their particular ſeaſons to traverſe the ſtage of the Soul, ſometimes Love, ſometimes Hope, ſometimes Patience, Humility,

Faith

Faith and dependance, ſometimes Sorrow for ſin, ſometimes Joy, &c.

[2.] *Grace may be ſometimes oppreſt by a temptation, and ſo may ceaſe a ſenſible acting; but it will recover it ſelf by degrees.*

[3.] *If you find upon a diligent ſearch that you have true grace, take heed of nouriſhing jealouſies of God, and unbelieving doubts of the Care of Chriſt over you.* We indeed often have our fears of our ſelves upon the clouding of our evidences; and when we have reaſon to queſtion the truth of our grace, we have very good reaſon to queſtion our ſtanding alſo. Tho we have a clear proſpect of our grace, and know it to be true, yet there may be fears in us of what might have been, had we not this ſecurity in Chriſts commiſſion. As a man upon a high Tower, tho hemm'd in with ſtrong Battlements, and ſure that he cannot fall, yet when he looks down, he cannot but have ſome horror and chilneſs in his blood at the apprehenſion of what might be, if he had not that protection *. Neither do I diſcourage fears in our ſelves, and fears of thoſe things which may weaken our hopes of Salvation. For theſe the *Apoſtle* joyns with a confidence in God, *Phil.* 2. 12, 13. *Work out your ſalvation with fear and trembling, for it is God which works in you both to will and to do.* Fear your ſelves, but have confidence in God, a believing fear without an unbelieving jealouſy of Gods neglect of you. For all doubts of the ſtability of the Covenant, and the perpetual tenderneſs of God, are brats of a natural *Pelagianiſm.* Breathe not your unbelieving fears in the face of Chriſt; 'tis a wrong to his Commiſſion, a diſparagement to his Fathers Wiſdom, as if he had placed ſo great a truſt in feeble hands; and a vertual accuſing of God and Chriſt of the greateſt falſity imaginable, whereby we make him more baſe and deceitful than the worſt of men; an affronting the main tenor of the covenant of grace, and making the Work of Redemption to bear no better fruits than that of Creation. How languiſhing will be our love to God, while we have unworthy ſuſpicions of him, that he ſhould love us this day, and be an Enemy to us to morrow? Can we love a man this day, that we fear will the next be our deadly Enemy? Let the time ſpent in ſuch jealous thoughts and complaints of God, be ſpent in duty. Would it not be a trouble to a loving Husband, to have his Wife complain of her fears of his caſting her off after the Marriage-knot, and reiterated promiſes and aſſurances of his Affection? Would ſhe not better engage his Affections by a performance of all offices of Love and Duty towards him?

* Theſ. Salm. de Perſever.

[4.] *Let not this Doctrine encourage any remiſneſs in our known duties* Let none encourage themſelves to a freedom in ſin, and preſume upon Gods preſervation of them without the uſe of means. No; The electing counſel upon which this victory is founded, choſe us to the *means* as well as to the *end.* He that makes ſuch a conſequence, I doubt whether ever he was a Chriſtian. I may ſafely ſay, That any perſon that hath a ſettled, reſolved, and wilful remiſneſs, never yet was in the covenant of grace, ſince that promiſeth ſuch a fear of God in the heart which is incompatible with a reſolved lazineſs in duty. 'Tis a new heart and a new ſpirit, not a lazy heart, that is the intendment of the Covenant. The ſame will which is the ſeat of grace, can never be the ſettled ſeat of the neglects of God. God hath promiſed a victory; but the very promiſe of victory implies a War, and commands, as well as encourages a ſtanding to our Arms. Victories are never gained by ſleep and lazineſs; Camps may be beat up, and Throats cut, if Guards be neglected. He that is not under the influence of the Doctrine of grace never had the truth of habitual grace in him. He that hath not learned the Leſſon which the Grace or Goſpel of God teacheth, to *deny ungodlineſs and worldly luſts*,, &c. *Tit.* 2. 11, 12. was never any proficient in Chriſts School, never had any work of Grace. 'Tis the nature of Grace to be active. 'Tis a Divine principle; ſecurity a Diabolical; darkneſs and light cannot blend together in intenſe degrees, *Chriſt* and *Belial* cannot ſhake friendly hands. Security is never the effect, but the diſeaſe of grace, the death of holineſs, and the life of ſin. That grace which aſſures us to the end, will make us conſcionable in the means to attain it. A partial ſecurity is alſo very dangerous in a Chriſtian. It will kill our comfort, tho it may not deſtroy our Souls. It will impair the beauty of grace, tho not its being. Would any but a mad man under a diſtemper neglect the means to reſtore his healthfulneſs, becauſe he were ſure to live ſo long a time?

[5.] *Admire the grace of God.* How much are we beholding to the grace of God which is at an hourly expence upon us? As his Providence is called, a continual creation by the efflux of his Power, ſo our preſervation in the new ſtate is a continual Regeneration by the influence of his grace. God in giving thee grace, hath given thee more than if he had given thee all the glory of the world. All other things are managed only by a common Providence, this is put more immediately under Chriſts charge. By giving thee this, which is a peculiar part of his Commiſſion, he hath given thee ſuch a Guardian, ſuch an advantage, which could never have been gained by a confluence of all the honours in the World. 'Tis a ſtanding Miracle in the World, That all the floods of temptations ſhould not be able to quench this little Heavenly ſpark in the heart; that it ſhould be preſerved from being ſmothered by the ſteams of ſin, which ariſe in us; that a little ſmoking Flax ſhould ſmoke and burn in ſpite of all the Buckets of Water which are poured upon it. To ſee a rich Jewel in a Childs hand, with a Troop of Thieves about him ſnatching at it, and yet not able to plunder, would raiſe an aſtoniſhment both in the actors and ſpectators, and make them conclude an inviſible ſtrength that protects the Clild, and defeats the Invaders. Thus God perfects his ſtrength in our weakneſs, and ordains matter for praiſe in the mouths and hearts of Babes and Sucklings.

[6.] *Acknowledg thy ſtanding and thy preſent victories only to be by the Grace of God.* Give the grace of God its due praiſe. God hath fixed our ſtanding in Chriſt, and intruſted and charged him with our preſervation, that grace might triumph in the whole Chriſtian-pilgrimage, till we come to the Land of reſt; that nothing may be heard either in Heaven or Earth, but the acclamations *of grace, grace. God put no truſt in his ſaints*, Job. 15. 15. In ſome other perſon therefore as the head of them. The ground of our perſeverance is not in our ſelves then, ſince God puts no truſt in us, but in another, in the Mediator.

We cannot beat men too much off from themſelves; and therefore to ſtrengthen this, take theſe grounds:

(1.) *Grace in its own Nature is not immutable, nor independent.* Immutability is not intrinſical to grace; neither is it, nor can it be, the eſſential property of any creature tho never ſo high. 'Tis a natural perfection belonging only to God. The habit of grace is called an incorruptible ſeed; not that it is ſo in its own nature, (for it is a creature, and therefore defectible; for mutability is as much

belonging to the eſſence of a creature, as immutability to the eſſence of God. As it is impoſſible God ſhould be mutable, ſo it is impoſſible a creature ſhould be in its own nature immutable.) But grace is immortal in reſpect of that Omnipotent power which doth attend the principle, and ſpreads its warm wings over it, as the Spirit over the World, to bring it to a perfect beauty and order out of the *Chaos*. If grace did not depend upon God in its preſervation, but were unchangeable in its own nature, it might be counted as perfect as God, whoſe only prerogative it is to be independent and immutable in himſelf. The *Heathens* could ſay, There was no τὸ ὄν, no *ens*, but God; in him we have our being, and in him only we have our firm and ſtable being.

(2.) *The ſame power that doth create, is neceſſary to preſerve.* There is little difference between Creation and Conſervation the one gives *primo eſſe*; the other *porro eſſe*. Whe Wiſdom and Power of God is as eminent in the preſervation and Government of the World, as in the rearing of it. We are no more able to preſerve Grace, than we are to create it. We cannot preſerve our own Thoughts which are the natural products of our minds, much leſs ſo rich a Treaſure as Grace, which is purely ſupernatural, and in the midſt of ſo many Pirates which endeavour to rob us of it. As the firſt habitual Grace is by the operation of Gods grace in us, ſo the daily preſervation of it is by his aſſiſting Grace, which is a ſweet way, and yet efficacious, keeps grace in its ſtation, and carries on the ſoul to further degrees. As it is the preſerving power of God maintains the world, ſo the auxiliary grace of God maintains grace and all the exerciſes of it in the heart, which could not elſe be kept up by all the power of mens wit or will. As the influence of the Sun is neceſſary to all natural productions, preſervation, and maturity of them, ſo is the influence of Chriſt neceſſary to all productions and preſervations of grace. The Righteouſneſs whereby we are juſtified, and whence our habitual grace doth ſpring, is laid up in Chriſt, and our ſtrength too, Iſa. 45. 24. *In the Lord have I righteouſneſs and ſtrength.* Righteouſneſs to juſtifie us, and ſtrength to preſerve us; and as he is our Redeemer, laying thereby the foundation of the new Creation; ſo he is our ſtrength whereby it is preſerved, Pſal. 19. ult. *Oh Lord, my ſtrength, and my Redeemer.* The former part of the *Pſalm* is by the *Apoſtle* in the *Romans* applied to the times of the goſpel. Our redemption and our ſtrength, our righteouſneſs imputed, our Righteouſneſs inherent, and our Strength are the effects of the ſame cauſe. So that we can no more be our own ſtrength, than be our own Redeemers; nor be our own ſtrength no more than our own Righteouſneſs. When *Paul* complains of his temptation, God anſwers him that his *grace* ſhould be *ſufficient* for him. Not the *habitual* grace in *Paul*, but the *aſſiſting* grace of God, 2 *Cor.* 12. 9. Hence it is that the Saints in Scripture deſire ſo often God to help them, which they need not, if their inherent grace were ſufficient to preſerve them.

(3.) *The ſtanding of thoſe who are in their conſummate ſtate in glory, is only by grace as the chief cauſe.* The good Angels and bleſſed ſouls are confirmed in that ſtate by a ſuperabounding Grace; for by nature they are mutable. Was it the contemplation of the face of God that kept the Angels firm in that ſtate? What is the reaſon ſome of the Angels fell who contemplated Gods Face at the creation as well as thoſe that ſtood? Or is it that they ſee no good which they want, being advanced the higheſt of any creatures? Was not this the caſe of the fallen Angels? What good did they want which was proper to a created ſtate? Beſides, confirmation is *poſitivus effectus*, a poſitive effect, and therefore muſt have a poſitive cauſe, a privative cauſe not being ſufficient to produce a poſitive effect. Or do the good Angels and glorified Saints continue firm to God, becauſe they know that if they ſin, they ſhould be eternally miſerable? But this doth not become a bleſſed ſtate to avoid ſin for fear of puniſhment, rather than love of Righteouſneſs. Beſides, the happineſs of heaven could not be eternal, nor the joy pure, that is mixed with thoſe fears of falling and loſing it. Or is it from an affection to the pleaſure of the place? Such a ſelf principle becomes not the purity of that ſtate. But tho their inherent grace, and contemplation of God, and delight in him, may be ſome means of their ſtanding and methods God uſeth, yet thoſe are not ſufficient of themſelves. 'Tis God in his incomprehenſible grace which preſerves them. 'Tis an excellent Speech of a *holy man* of our neighbour nation: *I am ſure if my feet were in Heaven, and Chriſt ſhould ſay, defend thy ſelf, I will hold thee no longer, I ſhould go no farther, but preſently fall down in many pieces of dead nature.* If you can find one Saint that in that place of glory aſcribes the beginning or perfection of his Salvation to himſelf, then glory in your ſelves too. But not till then, and I am ſure you never will.

Bradw. de Cauſa Dei, l. 2. c. 15.

Rutherfords Letters, p. 184.

(4.) *If all this be true, much leſs can the beſt grace in this world preſerve it ſelf, becauſe at beſt in it ſelf 'tis weaker than its adverſaries.* No ſooner is grace put into the heart, but all the powers of hell are in arms againſt it, and would murther the new-born heavenly nature. Now it being a creature weak and imperfect, it cannot be ſo powerful in Operation, as to reſiſt the force of a ſtronger being, and a ſubtle and inſinuating adverſary. Were there no Devils to aſſault, I do not underſtand how this principle, ſo weak in it ſelf, were able to make head againſt the deceitfulneſs of our own hearts. 'Tis the Spirit ſteps in to quell theſe deſtroyers, and brood upon his own work in the ſoul. What? Was it *Peters* ſtrength, or Gods grace in him, that made the difference between him and *Judas*? Between *Paul* and the reſt of the perſecuting *Phariſees*? 'Tis from Gods faithfulneſs that we are eſtabliſhed and kept from evil, 2 Theſ. 3. 3. *But the Lord is faithful, who ſhall eſtabliſh you and keep you from evil.* If God, not our ſelves; 'tis true, we will, but God works that will in us. We work, but the grace of God works that work in us, and for us. If by grace we are what we are, it is by grace we do what we do, and that of Gods good pleaſure, not our merit. Our ſufficiency is of God, not of our ſelves. Our fruitfulneſs depends upon our abiding in Chriſt. What can Duſt and Aſhes do againſt Principalities and Powers? What man is able without the grace of God to wreſtle with an experienced Devil? A ſmoking flax would quickly be blown out or expire after a little blaze, if God did not cheriſh it; a bruiſed Reed would be trod in the dirt, if he did not ſecure it. A gracious man depends upon God as the Steel doth upon the Loadſtone in the Air, which if once ſeparated will be carried down with its own weight, and be reduced to a motion proper to its nature. If God ſhould withdraw his grace from us, the grace in us would not preſerve us from falling as low as Hell; for of it ſelf it is far more inſufficient to preſerve us, than the ſtrength which Angels and *Adam* had was to preſerve them. We are preſerved not by any inherent power in our ſelves, but by the conſtant touches of God upon our wills, whereby he keeps our wills fixed to him.

Let

Let not then our free-will uſurp the praiſe which is due only to Gods grace.

(1.) *There is danger in it.* To aſcribe thy ſtanding or victory to thy ſelf, is an uſher to ſome ſcurvy and deplorable fall. When we confide too much in our ſelves, God leaves us to our own fooliſh confidence, to reduce us to our proper dependency on him. *Peters* boaſting of the power of his own grace, was a juſt cauſe of his being left to himſelf, that he might be ſenſible of his own weakneſs, and the true ground of his ſecurity. If we do fall, it is not for want of faithfulneſs in God, but for want of Thankfulneſs in us.

(2.) *'Tis our ſin.* So much as we aſcribe any thing to our own ſtrength, ſo much we rob grace of its glory. We provoke the Lord to jealouſie, who will not have the glory due to his name, aſcribed to the creature.

(3.) *The contrary is our Advantage.* The acknowledgment of our dependency on God is the way to be preſerved; the more we give God the glory of his grace, the more will he give us the comfort of it.

[7.] *Let the falls of others that ſeem ſtronger than you, make you more thankful, and more compaſſionate.* If they make you more thankful, they will make you more compaſſionate. Tho you may be engraven with more lively characters of Gods Image, and in an higher manner like to God, yet grace is to be acknowledged that kept Temptations from overcoming you. Let not your pride, but your praiſe take encouragement from thence. Think not your ſelves better, becauſe you are victorious while others are defeated, but God more gracious to you. The continuance of his aſſiſting grace was the cauſe of your ſucceſs, as the withdrawing of it was the cauſe of the others defeat. If this too much natural corruption be indulged, it is a ground to fear we may ſhortly be his ſucceſſors in the like fault, or a worſe.

Be more compaſſionate to others, Gal. 6. 1. *If a man be overtaken in a fault, you which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* Let the faults of others teach us to exerciſe the grace of humility in our hearts, and carriage towards them. Make not the breach wider by our cenſures, which is too wide already by Satans Power. Reſtore with meekneſs, not proud cenſoriouſneſs; by a dove-like meekneſs like that of our Saviour; the caſe may ſhortly be our own, and we may ſtand in need of his aſſiſtance for our reſtoration. To pity or help a gracious man in ſuch a caſe, is to aſſiſt Chriſt in his charge, and be his ſeconds in his duel againſt the Devil, and will be kindly accepted by him. God commanded in the Law to help a beaſt, if they ſaw it in a Ditch. 'Tis unnatural to let an *infant* lie on the ground and not lend a hand to lift it up; much more to let an *infant grace*, the birth of God and charge of Chriſt, to lie grovelling in the earth by the power of ſin.

[8.] *Deſpiſe not therefore ſmall grace in any.* Is Chriſt to have a ſpecial regard to ſmoking flax and bruiſed reeds? Is it fit we ſhould be of a temper contrary to our Saviour in deſpiſing that which God hath ordered him to regard? Muſt that be the object of our laughter, which is the object of Chriſts tendereſt care? Is that to be the ſubject of our ſcorn, which is one of the chief parts of his commiſſion to take care of? Can he be thought to be regenerate, who is of a diſpoſition ſo contrary to him who ought to be his pattern? If Gods ſoul be well-pleaſed with Chriſts care of ſmall grace, he muſt abominate any temper ſo oppoſite to his own, and that of his Son. 'Tis a pride and a ſcorn like to that of Devils, not a ſpirit like that of God. As the leaſt ſin in others muſt not draw our Affection, ſo the weakeſt grace in others muſt not lie under our contempt. Would you tread upon a Diamond becauſe it is little, or ſlight a Star bigger than the whole earth, becauſe it ſeems a little twinkling ſpark in your eye? Let us look to it then, that we diſeſteem not that in another, which is of more worth than the whole Maſs of the ungracious world. 'Tis a gallant diſpoſition not to be offended with that ſmoke, which doth not offend the Redeemers eye.

[9.] *Stand faſt.* Leave not off till you gain a full victory; till judgment be brought forth to victory. 'Tis neceſſary. He that is not at laſt victorious, was never any Soldier under Chriſts pay, or inſpir'd with Chriſts ſpirit. Men may think they ſtand faſt, and are in a proſperous way to victory, when they are not, 1 Cor. 10, 12. *Wherefore let him that thinks he ſtands faſt, take heed leſt he fall.* There muſt therefore be much watchfulneſs and warineſs uſed. Tho this Doctrine ſtands firm, yet ſuch exhortations muſt be uſed. The Word of Chriſt to *Peter, that his faith ſhould not fail*, was as firm as a Rock, yet Mat. 26. 40, 41. *He ſaith unto Peter, Watch and pray, that you enter not into a temptation*; he ſtirs him up particularly to his watchful guard, tho there were two others beſides, that had not that aſſurance from his mouth, that their faith ſhould not fail, as *Peter* had. *Paul* promiſeth the *Corinthians* in the name of God, 1 Cor. 10. 13, 14. that *God would not ſuffer them to be tempted above meaſure*; muſt they therefore ſtand idle, and ſuffer themſelves to be carried down the ſtream of a Temptation, and leave God wholly to do his work? No. *v.* 14. he draws an argument from this promiſe to exhort them to their duty, *wherefore my beloved flee from Idolatry*; flie, not creep, not go, not walk. Promiſes are not to encourage our lazineſs, but quicken our induſtry. Let not the charge then brought againſt *Ephraim* fall upon us, That *our goodneſs is like a morning dew*, Hoſ. 6. 8. When men begin in the ſpirit, and end in the fleſh, the end will be both dreadful and ſhameful. An eternal Crown is entailed upon a conſtant faithfulneſs. Our running in a race near to the end will be inſignificant, if then our *Antagoniſt* get the ſtart of us. 'Tis by this conſtancy we come neareſt the name of God, which is, *I am that I am*, unchangeable in Perfections, and immutable in goodneſs. Our actions ſhould be ſuitable to the reward promiſed, which is not for a day or two, but for eternity. We muſt hold on and wreſtle, till we get the bleſſing. Without continuance we loſe our pains, and the fruit of them, our Crown. Run not ſlowly; but that you may obtain, let your eye be upon the Crown, you will never elſe run ſwiftly, becauſe not chearfully. But withall, means muſt be uſed, to ſtand faſt in grace and gain a victory. God doth not preſerve a Chriſtian by force or compel him to keep his ſtanding as he doth eſtabliſh the earth, or the Heavens, but by rational means, by promiſes and precepts ſuitable to the condition of a rational and voluntary Agent, and propoſing affective and alluring arguments to encourage him in his courſe; yet he leaves not the ſucceſs barely to this, and the operation of our own wills, but attends it with the ſupernatural power of his Spirit, ſuitable to the manner of our firſt converſion, which was not by violence, but by the propoſals of the Goſpel, and the ſalvation promiſed in it, wherein a ſecret power of the ſpirit was exerted upon the heart, enlightning the mind, and enclining the will, and drawing it with the cords of a man in a way of love, to a compliance with the Goſpel-promiſe.

Camero &c Eccleſ, p. 227.

miſe. So likewiſe in the preſervation and progreſs of Grace, there is ſtill a ſecret working of the Spirit of God with outward exhortations, and admonitions to perſeverance; thereby keeping up the new habit, and new heart in us, quickening it by outward means and rational ways, ſuited to the judgment and reaſon of the new creature; and thus keeping his hand upon the will, he moves it to ſuch ends, for which he firſt touched it, and draws it on from one degree unto another, till it comes to perfection.

Therefore we muſt not make uſe of this doctrine to neglect the means God hath appointed for the eſtabliſhing and compleating of grace; ſince God acts with us as rational creatures, we are not only paſſive but active ſubjects in this work. *John* aſſures the believers, that the unction in them ſhould preſerve them from ſoul-deſtroying errors. There is this paſſive perſeverance, 1 Joh. 2. 27. *As it hath taught you, ye ſhall abide in him.* Muſt they therefore be careleſs? No; *v.* 28. He backs it with duty on their parts. *Wherefore my little children abide in him, that when he ſhall appear we may have confidence*; abide in him, that certainly abides in you. There is ſcarce a promiſe in the whole book of God to encourage us, but is ſome where or other attended with a precept to quicken us.

Means.

(1.) *Look well to Sincerity.* This is the blood and vital Spirit, which runs through the veins of every Grace, without which it is not what it ſeems to be; Faith is not Faith, unleſs it be unfeign'd, and what may ſeem to be Love, is not ſo, unleſs it be Sincere. Sincerity is that Principle in the heart, which complies with the quickning Grace of God, as the vital Spirit in a plant doth with the beams of the Sun, which doth not only make it ſtand, but grow againſt the injuries of the weather. It was Gods manner long ago to have a ſpecial reſpect to Sincerity, *Job* 8. 20. *Behold God will not caſt away a perfect man, neither will he help the evil doer,* לא ימאס. He will not *deſpiſe* or turn away himſelf. If a ſincere man falls, he will reach out his hand to lift him up, as the *Antitheſis* manifeſts; The word being in the *Hebrew*, he will not take the evil door by the hand, לא יחזיק בידיו, Implying, that he doth hold the other, and raiſe him up. 'Tis our Sincerity in withſtanding the ſins and temptations of the World, that the promiſe of perfect Sanctification is made to, *Revel.* 3. 4, 5. *Thou haſt a few names in Sardis, which have not defil'd their garments, and they ſhall walk with me in white*, they ſhall be cloathed in white. An alluſion to the *Jewiſh* cuſtom of admitting the Prieſts into their Office, by cloathing them with white, as a badg of their Office, and continuance in the Prieſthood. *Job held faſt his integrity*, Job 2. 3. And that was a means to preſerve and recover him. Uncompounded things are leaſt ſubject to Putrefaction, whereas mixt bodies eaſily ferment and corrupt; ſincerity can never be feeble, becauſe the ſpirit of power alwaies attends it, 2 *Tim.* 1. 7. *For God hath not given us the ſpirit of fear, but of power, of love, and of a ſound mind.* The *Apoſtle* couples them both together. A ſingle reſpect to Chriſt in the midſt of ſhaking Perſecution, is both an evidence of the ſtrong touch of the heart by the Spirit, and a preſervative againſt Apoſtacy; as the ſtanding right of the Needle in the Compaſs, in the midſt of the winds which toſs the Ship, manifeſts its powerful touch by the loadſtone, and is a means to direct it in its courſe, and preſerve it from a Wrack.

(2.) *Get a ſtock of ſpiritual knowledg, and actuate it often.* The grave conſidering Chriſtian will ſtand, when the hot headed profeſſor like horſes of the ſame temper, will jade and ſink under the rider in a few miles. Men whoſe Religion conſiſts rather in a commotion of their paſſions, than a judicious and conſiderate Determination of their wills, will quickly flag; hot beginners are not durable: violent motions, either in Naturals or Morals, are not perpetual; get the experience of every truth you hear. Experimental knowledg is the true ballaſt of the Soul, when meer ſound and air is a rouling and moveable thing. Meer head profeſſors are as light as a cork dancing upon every daſh of water. An experimental *taſt* of the Grace of God, *viz.* That Grace of Chriſt which produceth *a coming* to him, is a means to be *built up a ſpiritual houſe*, 1 *Pet.* 2. 3, 4, 5, *If ſo be you have taſted that the Lord is gracious.* It muſt be a taſt, not only the hearing of a ſound; 'tis not enough to be ſound in judgment, but *ſpiritual in taſt*, *Col.* 1. 23. Skilful *Muſitians*, who underſtand the delicacy of the airs in a tune, will chain their ears to the ſound, when an unskilful perſon will liſten and ſtare a while, and run away. Our valuations of God, are according to the degrees of our knowledg; and our cleavings to him, according to the degrees of our Eſtimations of him. Actuate it often. Let thy knowledg ſink down to thy will, and lie ready by thee, to bring forth new and old upon any exigency. The forgetting the Precepts and Promiſes of God, is the cauſe of *fainting*, Heb. 12. 5. *Wiſdom and knowledg ſhall be the ſtability of thy time, and ſtrength of ſalvation, Iſa.* 33. 6. As this makes the Kingdom of Chriſt ſtable in the World, ſo it will the Kingdom of Grace in our Souls. Get therefore, and actuate a Knowledg of the tenor of the Covenant, the ſubſtance of the Promiſes, the nature and ends of Chriſts Mediation. *Be ſtrong in the grace that is in Chriſt*, 2 Tim. 2. 1, 3. Have a right underſtanding of the Covenant of Grace, which is manifeſted in and by Chriſt, of the ſtock of Grace ſtor'd up in Chriſt. This will make you endure hardſhip as the Soldiers of Chriſt; this will make you high-ſpirited in the acting of your Faith, and Pleas before God, without which both your faith and prayers will be very faint and languiſhing.

(3.) *Reſt not in ſmall degrees of grace.* 'Tis true, weak grace will keep cloſe to Chriſt; *Philadelphia* with her little ſtrength *kept Chriſts words*, Rev. 3. 8. yet that pretended grace that always remains in the ſame poſture, may well be ſuſpected as a counterfeit. He that ſtands at a ſtay in what he ſuppoſeth to be grace, never had grace in truth. 'Tis impoſſible any thing ſhould be without its eſſential properties, and it is an eſſential property of grace to grow, it would not elſe be the Seed of God and an immortal principle: He that hath grace, finds ſuch a pleaſure and excellency in it, that he can have but little acquieſcence in himſelf without exerciſe of it. If you do not ſtrengthen your grace, you will make way to ſtrengthen your doubts. Tho weak grace will carry a man to Heaven, it will be juſt as a ſmall and weak veſſel ſurprized by a ſhattering ſtorm, which tho it may get to the ſhore, yet with exceſſive hardſhips and fears; ſuch will ſail through a ſtormy Sea, and have a daily conteſt with ſtormy doubts ready to overſet their hopes; whereas a ſtout ſhip well rigged, will play with the waves in the midſt of a Tempeſt, and at laſt paſs through all difficulties without many fears, into its Haven. We are not perfect here, Perfection is a Title peculiar to the Bleſſed, Heb. 12. 23. *The ſpirits of juſt men made perfect.* Yet we muſt *preſs forward towards it*, to attain

attain the Reſurrection of the dead, *Phil.* 2. 11. i. e. Such a perfection of holineſs which ſhall be the ſtate of glorified ſouls. When this is our mark, we ſhall have a further progreſs in the degrees of grace, and by that means be nearer to a compleat victory. Tho a man cannot reach the Sun in ſhooting, yet if he aim at it, he ſhall mount his Arrow higher than if he aimed at a ſhrub.

Well then, Let our aims be at the higheſt degrees. He is ſo far from gaining ſtrength that doth not aſpire to a further conqueſt, that he is in danger to be beaten out of what he hath, and loſe the things which he hath wrought. To take up our reſt beneath it, is a ſign, that neither the hatred of ſin our enemy, nor the love of God our friend, were ever ſincere and well rooted. Not to arrive to a compleat victory, is our weakneſs; not to aſpire to it, is our ſin; for it anſwers not the deſign of Chriſts coming, which was not only that we might have life ſpiritual and eternal, but an abounding life, Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly.* Not a decreaſing life, nor one that ſtands at a ſtay.

(4.) *Study much your exemplar and copy.* That hope whereby we expect to become like to Chriſt in an eternally happy ſtate, muſt be formed by no lower copy than that of Chriſt himſelf, 1 John 3. 3, *He that hath this hope*, i. e. to ſee him as he is, *purifies himſelf as he is pure.* Not as the Saints are pure, as *Abraham*, *Noah*, *Job*, *Daniel.* He that ſteers himſelf only by the lower exemplars, will be more ſubject to imperfect draughts, and failings, than he that endeavours to form his ſoul and life according to the original. He that ſets the beſt copy to imitate, will exceed others who propoſe lower patterns, tho he may not yet come near the original. The *Apoſtle* directs to ſtudy Chriſt much, who is the foundation of our ſtanding, Heb. 12. 3. *Conſider him that endured ſuch contradictions of ſinners againſt himſelf, leſt you be wearied and faint in your minds.* Conſider him as the Author and Finiſher of your faith, conſider him in his patience on the Croſs deſpiſing the ſhame, and the ſucceſs of his Heroick Temper, and this will inſpire you with a holy courage under the contradictions of corruptions and temptations againſt your grace. This is our duty, Mat. 5. 48. *Be you therefore perfect as your Father which is in Heaven is perfect.* Chriſt himſelf commands it, when he exhorts them to mount above Publicans in their duty, and not to conform themſelves to the low patterns of the world. Some tranſlate it, *You ſhall be perfect*; enforcing thereby the ſtrength of the command, as men when they would impoſe any thing by the ſtreſs of their Authority ſay, *You ſhall* do ſuch a thing, inſtead of ſaying, *do* ſuch a thing. Be as reſolute and vigorous in all your duties to God, as he is in all his notes of Mercy and goodneſs to you.

(5.) *Be conſcientious in the performance of holy duties.* A fire which for a while ſhoots up to Heaven, will faint both in its heat and brightneſs, without freſh ſupplies of nouriſhing matter, Bring freſh *wood to the Altar, morning and evening*, as the Prieſts were bound *for the nouriſhment of the holy fire*, Levit. 5. 12. God in all his promiſes ſuppoſeth the *uſe of means.* When he promiſed *Hezekiah* his life for *fifteen Years*, it cannot be ſuppoſed that he ſhould live without eating and exerciſe. 'Tis both our ſin and miſery to neglect the means. Therefore let an holy and an humble ſpirit, breathe in all our acts of Worſhip. If we once become liſtleſs to duty, we ſhall quickly become lifeleſs in it. If we languiſh in our duties, we ſhall not long be lively in our graces. The loſs of the ſtomach is a ſign of the loſs of health. If we would flouriſh, we muſt drink of thoſe waters which ſpring up to everlaſting life. If we deſire our leaves ſhould proſper, we ſhould often plant our ſelves by the Rivers of waters; we muſt be where the Sun ſhines, the dews drop, and the ſpirit blows. If you find your ſelves growing into a ſlothful temper, check it betimes, and recall to your minds the pleaſure you have had in your lively and warm converſes with God in any duty, and how delightful afterwards, both the beauty and comfort of your graces were. Livelineſs in action is a ſign of the continuance of health; and livelineſs in duty, an evidence of the continuance of grace. Let them all be perform'd in the ſtrength of Chriſt. 'Tis not means or ordinances, bring judgment to victory, but Chriſt in them.

(1.) *Attend upon the Word and Sacraments.* As the Word was the ſeed whence grace did ſpring, ſo it is the channel through which ſtrength and nouriſhment is conveyed. 'Tis the *ſeed whereby we are begotten*, 1 Pet. 1. 23. and the *milk* whereby we are nouriſhed, 1 *Pet.* 2. 2. If the ſtomach to our ſpiritual food grow weak, the vigour of our grace will quickly begin to gaſp.

(2.) *Prayer.* This is the chiefeſt duty, and that which makes all others more vigorous in their tendency to their end. Our Saviour breathes out *ſtrong cries*, tho he had the ſtrongeſt aſſurances of a victorious ſucceſs, *Heb.* 5. 7. Promiſes of perſeverance ſhould be the guides of our prayers. We may pray moſt comfortably for that which we are ſure to ſpeed in. The Spirit which is ſent to comfort us in our fears of miſcarrying, is a *ſpirit of ſupplication* as well as a Spirit of grace, *Zech.* 12. 10. Where it is moſt a Spirit of grace, it will be alſo moſt a Spirit of Supplication. To talk of a gracious man that neglects prayer, is as great non-ſenſe as to tell us of a living man that doth not breathe. We in all our diſtreſſes make our application to thoſe that have power in their hands. 'Tis God only draws us to Chriſt and keeps us with him. 'Tis Chriſt that is ordered to bring forth Judgment unto Victory. To him therefore we muſt be Petitioners. He gives us firſt the Grace of Deſire, that he may with the more honour confer the mercy he intends us. Our Saviour ſets us a pattern, in praying to the Father to preſerve and keep us, *John* 17. We muſt not therefore be negligent in our deſires of it, or diſtruſtful of the ſucceſs; eſpecially when we have encouragements by Chriſts Petition for the ſame thing, who was never denied by his Father any requeſt for his people. You have many Arguments to uſe, *Pſal.* 68. 28. *Strengthen, O Lord, what thou haſt wrought for us.* Let thy power preſerve what thy power did work. 'Tis as much to the glory of thy Omnipotent Love to ſecond thy own work with thy own ſtrength, as it was to begin it. To what purpoſe, O God, wert thou pleaſed to work it, if thou wilt not maintain it? The Arguments of Gods glory are moſt prevalent. They were ſo in the mouth of *Moſes*; plead the ſame believingly and thou wilt find the ſame ſucceſs. 'Tis for the glory of God you ſhould be victorious. *He which ſtabliſheth us with you is God*, 1 Cor. 1. 21. Shall we think to ſtand without ſeeking to the Author of our ſtanding? And that you may pray boldly, believe it to be a thing belonging to you by virtue of Chriſts purchaſe as well as your Reconciliation and Adoption. If you can but pray, you are ſure to ſucceed in the conqueſt. And you can never want pleas for ſtanding, till God cancel the Bond of his everlaſting

Covenant,

Covenant, and depoſe Chriſt from his Office of an Advocate. Plead theſe then. God cannot deny his own Bond, nor reſiſt the exerciſe of an Office of his own erecting.

[6.] *Exerciſe Grace much.* Graces, as Soldiers well exerciſed, are more fit to engage an Invading Enemy. Muſter them up often and ſee thy ſtrength: but behold it with Humility, Prayer and Thankfulneſs. Living bodies grow ſtronger by moderate exerciſe; and many things grow ruſty and unfit for want of uſe. Graces are compared to Armour, *Eph.* 6. and Armour is the better for uſe. Frequent blowing up this fire will make it ſtronger in it ſelf, and more comfortable to us.

(1.) *Faith.* It was by faith that *out of weakneſs* the ancient Worthies *were made ſtronger*, Heb. 11. 24. It was this made *Abraham* the Father of the Faithful., and it will make all the Children mighty men of valour, *Rom.* 4. 24. 'Tis a mighty expreſſion, *Pſal.* 147. 11. *The Lord taketh pleaſure in them that fear him: in thoſe that hope in his mercy.* As if the delight and content of his Being were maintained by this grace. He takes pleaſure to relieve, and pleaſure to ſupport them. Mercy cannot be ſo hard-hearted, as to deny aſſiſtance to that Faith that clings about it: ſhould God do, ſo he would caſt off his pleaſure. You can never offend him by the ſtraiteſt claſping, or pain him with too cloſe embraces. The faſter you hold him, the leſs power will in-dwelling ſin, or watchful Satan, have to drag you from him; for the more you hold him, the more he holds you; you do not only apprehend him, but are apprehended by him. A ſling and ſtone, with Faith in the Name of the Lord, will be more ſucceſsful to pierce the head of *Goliah* with his whole Army of *Philiſtines*, than if you did march clothed with *Saul*'s Armour; *Faith* will do more than all the Arms and Ammunition of Moral *Philoſophy*, ſo much furbiſhed and trimmed up in our day. 'Tis to *Faith* all the victorious acts of a Chriſtian, through the whole Scripture, are aſcribed. Faith quencheth the fiery darts of the Devil, Faith purifies the heart from inward corruptions, Faith wreſtles with principalities and powers, Faith gets the victory over the World, Faith preſerves us by engaging Gods power for us; and Faith in all this conteſt never leaves us, till it lands us in Heaven. 'Tis the prime piece in the Chriſtian Armour whereby we gain the victory, and therefore there is ſuch an *Emphaſis*, ſet upon it, as if tho a man had all the reſt, and wanted this, he would be foundred in all his attempts, *Eph.* 6. 16. *above all taking the ſhield of faith*; As if all other pieces, tho very gallant and ſtrong, were nothing to this, to keep off the darts of the Enemy. 'Tis a grace worthy the exerciſe. Other graces may fail, and the Soul recover; but if Faith fail, all is gone. The acting of all our graces depends upon the ſtrength and acting of our Faith. The ſtronger our Faith, the greater our ſtability; the weaker our Faith, the more tottering our ſtanding. If the Soul could at the firſt go out to God in acts of Faith, when its corruptions had the firſt blow given them, and found ſucceſs, much more encouragement hath it to launch out to Chriſt, and renew the ſame Faith, ſince the wounds upon its luſts are both more numerous and deeper.

(2.) *Patience.* I mean not patience under Afflictions, but a patient waiting; there is *need of patience* to uphold us in a courſe of obedience, and need of it alſo, to ſtrengthen our expectations of reward, *Heb.* 10. 36. *Ye have need of patience, that after ye have done the will of God, you may receive the promiſe.* God in the courſe of his Providence ſeems ſometimes to turn the back of his Promiſe upon us; there is need of a patient waiting, till it turn again and march towards us. He ſometimes lets looſe the Devil upon us, and then we fear the waters will ſwallow up our Souls, and that our ſpiritual Enemies will utterly defeat us; there is need of patience, till God pulls back the chain whereby he holds our Enemy. Chriſt accompliſheth the moſt glorious things by degrees. As he doth not give all grace in a moment, ſo he doth not perfect it in a moment. Patience muſt endure in the whole Military exerciſe. We cannot lay it aſide, till we gain the victory. 'Tis as neceſſary as Faith, to entitle us to the Inheritance of the promiſes of perſeverance and victory, *Heb.* 6. 12. *through faith and patience inherit the promiſes.* Without it we cannot believe in hope againſt hope; without it we can never run our race, *Heb.* 12. 1.

(3.) *Love.* Love adds weight to the Soul, and ſuffers not the Affections eaſily to be divorced from the endeared object. The Holy Angels are fixed in their ſtanding by grace as the principal cauſe, by the purity of their love as the internal principle. An intelligent and purified love will not forſake a choice object. The *Iron* mixt with droſſy particles runs not ſo quick, nor ſticks ſo cloſe to the *Loadſtone*, as the refined and beſt tempered Steel. Men embrace not the truth as truth for want of Faith, and they fall from it for want of Love, 2 *Theſſ.* 2. 10. *They receive not the love of the truth.* They receive the truth, but not the love of the truth. The purer our love, the faſter we ſhall ſtick to that rock which is our ſtrength. God is the ſtrength of thoſe that love him, *Pſal.* 18. 1. *I will love thee, O Lord, my ſtrength.*

(4.) *Humility.* God gives grace to the humble; Then ſurely the greateſt ſupplies of grace in our deepeſt exerciſes of Humility. We ſhould find the very workings of Gods grace more powerful in us, in the very exerciſes of this grace. Chriſt finds thoſe moſt ſtrangers to him, that are moſt proud of themſelves. He that is not ſenſible of his own weakneſs, is never like to have recourſe to another for ſtrength. To truſt in our grace, is to make our grace a God, becauſe the principal object of the Creatures truſt is God, and it belongs to him to be ſo, as the higheſt good. Now to make our inherent grace the chief object of our truſt, is to own it to be as good as God, and as ſufficient as God to keep its ſtanding. A conceit of our ſtrength may make us ſeem bigger, but in reality it makes us weaker. All the humours in the Soul run to the boyl of pride. Fearfulneſs of our ſelves, is a good Prologue to a firmneſs in God; it will make us more ſtrongly lay hold of his Power, and more earneſtly plead his Faithfulneſs. Exerciſe it moſt after the conqueſt of a temptation; then it is our time to take heed of ſpiritual pride, we may elſe overcome one temptation, and ſink under another. Pride after a victory gives the Enemy an opportunity of ſucceſs, upon a new aſſault with a freſh recruit. Humility is as neceſſary to preſerve us after a conqueſt, as Faith was to arm and ſtrengthen us for it.

[7.] *Frequently renew ſettled and holy reſolutions.* A Soldier unreſolved to fight, may eaſily be defeated. True and ſharpned Courage treads down thoſe difficulties which would triumph over a cold and wavering ſpirit. Reſolution in a weak man will perform more than ſtrength in a coward.

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The weakneſs of our graces, the ſtrength of our temptations, and the diligence of our ſpiritual enemies, require ſtrong reſolutions. We muſt be *ſtedfaſt and unmovable, and this will make us abound in the work of the Lord*, 1 Cor. 15. 58. Abundant exerciſe in Gods work, will ſtrengthen the habit of grace, encreaſe our skill in the conteſt, and make the victory more eaſy and pleaſant to us. Let them be believing, humble reſolutions in the ſtrength of Gods grace, with a jealouſy of your ſelves; not a vaunting reſolution in the ſtrength of your own wills; a fear of our ſelves, but a confidence in God. *David* bound himſelf to God with a hearty vow, depending upon his ſtrength, *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy righteous judgments. I have ſworn*, &c. but not in his own ſtrength, for *Verſe* 107. he deſires God to quicken him, and to accept the *free-will offering of his mouth*, *Verſe* 108. *i. e.* the Oath which proceeded from a free and reſolved will. God will not ſlight, but ſtrengthen the affectionate reſolutions of his creature. We cannot keep our ſelves from falling, if we firſt keep not our reſolutions from flagging.

[8.] *Look often back upon your ſtate under convictions, and the firſt ſtate of converſion.* Meaſure your preſent complexion by your former temper. Caſt up your accounts often, and ſee whether you thrive or decay; and renew your former diſpoſitions. 'Tis our Saviours counſel, *Rev.* 2. 5. *Remember from whence thou are fallen, and do thy firſt works*, which cannot be done without reflection upon thy wonted delight in God, thy deſires for him, and the ſweet communications diſpenſed by him. Inquire into the cauſe of thy decay. This is a neceſſary attendant upon this act of remembrance; for it is not a bare ſimple act of memory Chriſts commands, but a diligent inquiſition by a practical remembrance. A timely obſervance of the cauſe of our loſs, will prevent many future ones; without this act, the Devil will creep in and finiſh his buſineſs before we are aware. 'Tis a pleaſure to reflect upon the time of danger wherein we have been, and to recount the methods God uſed in our delivery, and the reſolutions we then entertained, *Iſa.* 33. 18. *Thy heart ſhall meditate terror*, i. e. Thou ſhalt conſider what thy troubles were, what the frame of thy heart was, what terrors thou hadſt in thy diſtreſs: for it is ſpoken of the Goſpel-times, when they ſhall *ſee the King in his beauty*. So likewiſe it is uſeful to recal to our memory what deſires, what fervency in prayer, what holy vows there were in, and upon us, when we were under a wounded ſpirit, and act the ſame fervors over rgain. This would reſtore and enflame the heart more in duty, and enable thee for the conteſt, by calling into thy aſſiſtance the ſupplies of all the habitual grace thou haſt had ſince thoſe firſts heats, Remember then the ſtrength of thy Appetite to the word; how your Zeal did glow, what ſprightlineſs in your Affections, with what Devotion your prayers were winged, with what ſtoutneſs your Faith did breathe, how high it did climb, with what deteſtation you entertained the motions to ſin, with what courage you entered into the liſts of temptations, how quick and nimble your obedience was, what a freſhneſs and verdure was upon all your graces. Remember thoſe, and do the ſame works.

[9.] *Cheriſh any breathing of the Spirit.* Man is unable to keep his Knowledg and Evangelical impreſſions upon himſelf without the Spirit, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghoſt which dwells in us.* If we cannot keep the knowledg and form of ſound words agreeable to that affection in Man whereby he deſires knowledg, much leſs can we preſerve grace in us, which is more ſtomacht by corrupted nature. Men have a natural deſire to know, but no natural deſire to be gracious. Chriſt promiſed the Spirit to abide with us, and ſhall we ſlight his Harbingers which come to prepare the way for a more powerful reſidence? We can never prize the aſſiſtance of the Holy Ghoſt, if we neglect the Auxiliary Force he ſends us. Thoſe Heavenly motions are the Spirits orders. How can we expect to gain the victory, when we neglect the directions and conduct of our Great General? *Perſeverance* is no more to be aſcribed to our own Wills, than our *firſt converſion*. As without the Spirit we could never by the power of our own Wills turn to God, ſo without the continuance of his efficacy, the Will would never keep with God, but would ſtart from him. We are forgetful Creatures, therefore need a Monitor; ſtupid Creatures, therefore need a quickner. The main reaſon of our falls is a non-attendance to thoſe motions; for we cannot aſcribe them to the Spirits careleſneſs, but our own. We cannot ſuppoſe him negligent in his Office, but our ſelves in our duty. Grace cann't live, if you neglect this Oil put into the Lamp to preſerve it from expiring. The Spirits motions are the *Phyſick* he uſes for the removal of that which endangers the health of our grace, and Cordials to ſtrengthen the languiſhing ſpiritual nature to a recovery of it ſelf. Neglect him not therefore, but when you find him turning his back, withdrawing his motions, and beginning to grieve, do what you can to delight him. Beg, pray, cry, with an holy imitation of *David*, *Lord take not thy Holy Spirit from me*, Pſal. 51. 11.

[10.] *Take frequent views of Glory.* An Heavenly converſation will quicken our graces, enliven our duties; while the vigour of both is kept up, the heart cannot flag in the ways of God. Can a man be lazy in a duty, when he conſiders he muſt Pray, Hear, Meditate, walk for Heaven? The heat of our graces will be purer and more durable, when we approach neareſt, and lie cloſeſt under the Sun-beams. Glory in the eye will encourage grace in the heart, and quicken a reſolution againſt temptations, and contempt of the fooliſh pleaſures and enticements of the World, as the glory ſet before Chriſt made him deſpiſe the ſhame of the Croſs.

I might add more,

(1.) *Look to the firſt flagging of thy heart, thy firſt remiſneſs in Religious duties.* Slothful proceedings become not fervent beginnings.

(2.) *Be much in the duty of Mortification.* Shake off every weight, *Heb.* 12. 1. that may weaken thee in thy courſe. Thoſe that are to run a Race, or go to a Battel, carry not burdens with them.

(3.) *Entertain wise considerations of the worst that may happen in your Christian course.* Prepare against the worst, tho it may never come upon you. Consider the fury of Persecutors, the diligence of the Devil, the multitude of temptations, and what promises are suted to elevate you above them.

(4.) *Remember the Promise.* This will still us in our wavering, *Heb.* 10. 23. *Let us hold fast the profession of our faith without wavering: for he is faithful that promised.*

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